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THE

HERALD OF HEALTH.

JANUARY, 1875.

PRENATAL INFLUENCE.*

BY MARY J. SAFFORD BLAKE, M. D.

IF I could place before you one of the finest binocular microscopes, and thereby increase your power of vision 2,000 times, what a world of hidden life, of beauty, and of wonder would be revealed to you. After you had taken a glance of the before unseen throng surrounding you, how eager you would be to concentrate your gaze if I told you that under your object glass was a protoplasmic atom—a germ of life.

In the moment of eager expectation you might find yourself querying, as did the philosophers of old: "Will there not be revealed to us in this germ the seat of life, the habitation of the soul?"

How you would concentrate your visual power, wipe your eyes, carefully adjust the eye-glass, brush it that it be not dimmed; and then, as if I could help you out of the dilemma, you might turn to me and acknowledge that you see only a pellucid atom, void of shape and form. Chagrined though I am to confess it, I should be powerless to show you more. No human skill can decide if this molecule contains within it the inherent something that shall enable it to develop into the highest or lowest form of life—into man, bird, protozal, or plant. It would seem, so Maudsley says, that this cell is possessed of a memory that makes it loyal to its ancestry. Suppose the conditions of this atom which we are examining are favorable to the development of the human species, we shall then find a germ capable of receiving the anatomical, physiological, pathological and psycological traits and tendencies peculiar to its parents; or, what is more singular, according to the law of atomism, those of its ancestors dating back three or four generations.

This being the case, well might Emerson exclaim, "Who shall save us from our ancestors?" or Montaigne, "What a monster is this germinal atom from which we spring, carrying with it not only the corporeal form, but the thoughts and inclinations of our forefathers." Let me state some of the peculiarities pertaining to

THE LAW OF HEREDITY.

This law holds true in all life, both animal and vegetable. In man it has a dual manifestation. In the physical structure in his anatomy it is shown in a marked degree in the peculiar cranial physiognomical development of the several races of the human family. On the other hand, mental peculiarities are no less marked. Let us first note the effects of inheritance on physical life.

This law has been closely studied in its relation to animals. Stock-breeding has received much attention both in Europe and America. The massive English draught horse, the fleet racer, and the Shetland pony are illustrations of the varieties that may be brought

* Read before the Woman's Congress in Chicago, October, 1874.

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about in the horse. Darwin has shown, by careful selections of peculiarities to be observed, that almost any degree of difference can be produced in domestic animals. Plant life furnishes numerous illustrations of this law. Our finest apples were all produced from the gnarly crab. All of our tomato plants under cultivation, the large and the small, originally came from one plant, now known as *Sycopersicum esculentum*. A celebrated Frenchman has shown, by experimenting with the *Daucus carota*, that six generations were sufficient to produce from the wild carrot our favorite one. The varied beauty of the wild aster has charmed your eye; its city cousin, magnified tenfold, with all its varied lines and frilled to perfection, is the handiwork of the skilled florist. The step from the little single aster growing by the wayside, to the larger showy quilled one of your lawns, is a long one; but the variation from one generation to another, of which the gardener has taken advantage in the production of the latter, has been exceedingly slow. A slight increase in size, a deepening of a tint, a delicate turning of a petal, have been watched for and added together generation after generation; the result is the present showy aster.

The instances are rare in which any special attention has been bestowed upon a perfect development of the human species.

We all remember the account of that historic body, the Guard of Frederick the Great, famous for their immense physique; and that this commanding stature should be perpetuated in the offspring they were allowed to marry none but women of corresponding size. The practice of the ancient Greeks of putting away their maimed, dwarfed and diseased children, that they might not perpetuate their physical defects, shows how early this law of inheritance was recognized. Strength and perfection of body was the ideal of the Greeks. At the present time this has been lost sight of in a more thorough study of the development of the intellect. The most rapid progress must unite the two.

Galton, who has very thoroughly studied the laws of heredity, says that the dextrous oarsmen and athletes of England have followed the same occupations for generations in the same family. The same is true of rope-walkers or skillful dancers. The individual characteristics of each parent are sometimes strikingly reproduced in their children. This is shown in the intermarriage of races of opposite color. A child having one African and one Anglo-Saxon parent may partake wholly of the characteristics of either father or mother. Another forcible illustration is that of Lislet Geoffrey. He was the son of an ignorant negress, from whom he took his color and form; from his father, an intellectual white, his talent, which was so marked that he overcame all obstacles thrown in his way in the acquirement of knowledge, and died crowned with the highest honor that literary fame knows in France, that of being a member of the French Academy of Science.

IDIOSYNCRASIES OF PHYSICAL DEVELOPMENT often run a marked course through several generations; they may be transmitted by either parent, and they may be shared equally in the children by both sexes. This is frequently seen in polydactia, a superabundance of fingers and toes, or in some peculiarity of form of the same. An organic arrest of development of a part of the body, as a hair-lip, is not unfrequently seen in the same family in successive generations. Of hereditary anomalies, that peculiar one of Edward Lambert is the most remarkable. His whole body, except the face, the palms of his hands and of his feet, was covered by a horny excrescence. His entire family, six sons, each, when six weeks old, presented the same strange appearance. They in turn transmitted it to their sons, and this ran through five generations.

Recall the following cases: First, that of a girl whose hair at twelve years of age was silvered with gray; her father's had become gray at the same early age. The second, a boy, who at seventeen retained not a trace of his original black hair; his mother and grandmother had this same marked pecu-

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liarity. If the theory respecting the change of color in the hair is correct, that it is a nervous influence, then again is illustrated the subtle force that nerves contribute to the law of heredity. These illustrations are in accord with a very generally accepted theory; that peculiarities of the father impress themselves more frequently upon the daughters, and those of the mother upon the sons. Questions such as have been cited become familiar to us, and we cease to think of their deep significance; but when we come to note the

HEREDITY OF ACQUIRED MODIFICATIONS

each individual cell of the body becomes magnified in importance. Virchow says that this anatomic element plays the same role in the organism that the individual does in the State, that it has a certain measure of independence and at the same time makes an integral part in the social body. The following well authenticated cases admirably illustrate Virchow's theory:

A boy was bitten by a dog; a peculiar scar upon the cheek and a drooping of one of the eyelids was the result. The child grew to manhood, married and became the father of a son, and the scars were reproduced on this son in the same place and to the same degree as exhibited in the father. This law is still further illustrated by fractured bones which have been badly set, and causing deformity in the parent, which deformity is reproduced in the offspring. The eyes of a certain woman were made by disease defective in sight and revolting in appearance. Her children, five in number, born after this calamity befel her, were similarly affected. The fear that such a thing might occur was continually in her mind, and no doubt the impression of the mother, communicated by the nervous system to the part affected, produced this abnormal condition in her children.

Professor Laycock and others say that the mind may exert an influence through the circulation, that mental states may cause the dilatation and the contraction of the small vessels that convey nutriment to the cells of the glands and tissues. Tuke says: "The result of impressions made upon the senses from without cause sensation and motion, and important changes in the organic functions of the body." Carpenter maintains that influences are transmitted, not only through the vasomotor nerves by virtue of mere action on the caliber of the vessels, but by the direct action upon nutrition and secretion.

Having dwelt somewhat at length upon the physical man, influenced by heredity, we will now consider his mental condition, for, as George Eliot says:

"What! shall the trick of nostrils and of lips
Descend through generations, and the soul,
That moves within our frame like God in worlds,
Imprint no record, leave no documents
Of her great history?"

In his intellectual status we find man "heir of the ages," and as Maudsley suggests, inheriting as a natural endowment the labored acquisitions of his forefathers. To illustrate this we have but to mention the names of Vernet, Bonheur, Teniers, Caracchi and Titian to find that art, as a talent, manifested itself as an inheritance. In the family of Titian there were nine distinguished artists.

The opportunities granted women from the early ages down to quite recent periods for the exercise of the talents they possessed, have been so few that it is impossible to tell how much of latent power has slumbered in them.

A daughter of one of the most noted masters of Sienna inherited a fair share of her father's talent; for fear of incurring his displeasure, or of calling down upon her the ridicule of friends, she painted in secret. By chance her father came upon one of her pictures, which possessed so much merit that he was proud to show her work and to encourage her to continue it. And now in the gallery of her native city hang, side by side, the works of father and daughter. We do not know how many Rosa Bonheurs have been lost to the world. With so little to aid and with so much to oppose in her early years, only a brave spirit in whom the love of science was ingrained, would have ever developed into a Mary Somerville.

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We cannot, I think, overrate the influence that mothers have exerted upon their offspring. The very desires and yearnings that they may have had for mere knowledge, and for the privilege of exercising in congenial ways that which they did possess, may have impressed itself upon the minds of their offspring as germ talents. In music there is a remarkable instance of heredity in the Bach family, which stamped itself as genius through eight generations. Beethoven's musical talent was the climax of a gift that had distinguished his father and grandfather. There were æsthetical tastes in Mendelssohn's family preluding his musical genius. His father was a connoisseur in music, and his sister was endowed by nature with a musical talent which, in her youth, gave equal promise with that of her brother. We have every reason to believe, with like opportunities for a development of it, and with corresponding stimuli, she might have become as famous as her brother, as a musician and as a composer.

LITERARY TALENT,

as a direct transmission, has been less frequently observed. Mental gifts in other directions have been noted among the children of writers. Ada, sole daughter of Byron's house, had a remarkable mathematical talent. Goethe recognized a share of his talent as an inheritance from his mother, who possessed a clear brain and markedly individual traits of character. Much of Schiller's fine spirituality has been traced, for its origin, to the beautiful nature of his mother. Lord Bacon's mother was a noted Greek and Latin scholar. Cuvier's mother is said to have been chiefly instrumental in directing the steps of her son in the paths of science. Among the Herschels there is the father, his brother, his son and daughter, all distinguished scientists. Of the Darwins, whose fame is well known, there are grandfather, son and grandson. Marshal Saxe was the great-grandfather of George Sand. Many more instances might be shown that he who is favorably begotten receives an impetus toward well-doing that cannot be wholly supplied to the less fortunate by the most favorable conditions of education.

As the sculptor models the plastic clay into an ideal form, giving his best thought to its conception and creation, so may the parent, directed by love divine, in harmony of spirit and holiness of purpose, influence the embryotic germ as his will directs. We may have, then, the clean offspring of a holy marriage, or the child of lust. Let the intelligence of man, which places him above the animal, decide which it shall be. Prenatal impressions are only just beginning to be observed with care and intelligence by scientific investigators. Each has been left to interpret them according to the dictates of his fancy; but now the crucible of scientific investigation is testing them, and we may hope soon to know more of their subtle workings. Let me state a few cases that have been communicated to me through trustworthy sources. An American gentleman, living in Spain, buried his wife there. She was a lovely blonde; her complexion, hair and eyes were all expressive of a delicate, sensitive nature. She died childless. Her husband married again, and this time a thoroughly Spanish brunette. Their first child, a girl, resembled his first wife so markedly, not only in complexion but in features, that when they returned to America it was difficult to persuade the friends that this was not the child of the first wife.

The illicit children of married men have often been known to resemble their wives. An Englishman living in China many years ago, and who was known not to have been over-scrupulous in morals, returned to England and married a fair young lady, and their first child, a daughter, bore the peculiar Chinese features in as marked a degree as if she had been born of Chinese parents.

Tuke says: "Probably every sensory impression, once produced, is registered in the cerebral hemisphere, and may be reproduced at some subsequent time, and yet there be no consciousness of its existence." These important and interesting phenomena may be accounted for by supposing them analogous to

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the photographer's impression left upon the negative, which awaits only the proper conditions for development. So likewise these subtle influences, which have unconsciously but indelibly stamped themselves upon the human organism, await development. They then become a transmitted inheritance. Nervous impressions made upon the mother during the period of gestation may interfere decidedly with the nutrition of the child's mind and body. I can but believe that the so-called mother-marks are the result of impressions which take form, it may be, in the shape of an undue supply of blood, or a lack of a proper amount of the same to the part affected. Several instances during the Franco-Prussian war were observed of children born with amputated limbs; it was ascertained that the mothers had been shocked by learning that a corresponding limb of some dear one had been lost in battle.

PECULIARITIES OF DISPOSITION,

as an inheritance, can be had in every individual. The captain of a vessel was lost at sea, some of the crew were saved, and his wife believed her husband to be among the number. Day by day she watched with intense anxiety his coming. Every footfall, by day or night, aroused the hope in her that he had come. A child to whom she gave birth several months after her husband's death, from infancy onward to maturity, was never known to sleep if a footfall was heard; and her whole life was characterized by an anxious expectancy. Children born of mothers who have endured great grief during pregnancy, often cry incessantly for months after their birth, and may even carry this gloomy tendency through life. Draper says that the primitive cell helplessly submits to whatever impression is put upon it, and the descendant becomes like the ancestor. In no direction of development are we more deeply impressed with this than in the heredity of tastes, and this again is nowhere more strikingly exemplified than in the taste for intoxicating liquors. There are those who dare not look, even, upon the wine cup when it is red, and how much less taste its contents. A mother who had an abnormally craving desire for brandy, gave birth to a child that was not pacified by its food. Remembering her unsatisfied longings, the mother suggested, as an experiment, giving the child a few drops of brandy and water; and from that time it was quiet and satisfied with the nourishment given it. Two children found a flask of spirits that was kept in the house for medicinal purposes, and drank therefrom till they were helplessly intoxicated. When the parents returned and learned the cause of the illness of their children, thinking to stop any desire in them for liquor in the future, offered them more. At the sight of it one turned his head in disgust, but the other one seized the cup and would have gladly drained its contents. The father bowed his head in silence, in sorrow and remorse, knowing too well the origin of the taste. The after-life of this child was a struggle with the tempter; occasionally it mastered him, and I have heard him say that sobriety had cost him a great effort. Dr. Morell examined the condition of 150 children between the ages of ten and seventeen, from the poorer classes of England, the majority the offspring of criminals and of those addicted to the use of liquor. He says: "Not only were these children endowed with a depraved physiognomy, but there was stamped upon them the triple curse of physical, intellectual and moral degeneracy." When we realize the large numbers of children, not only among the poor and ignorant but also among the educated and wealthy, that are conceived when the demon alcohol is coursing through the blood of one or both parents, we are not surprised that drunkards and criminals are the result.

Last winter I made constant visits to the poorest and most degraded occupants of dilapidated tenement houses in Boston. Among many other similar experiences I recall a bare attic room, within it husband and wife both lying upon a pile of rags in one corner, stupefied by liquor. The wife and mother, half clad and deformed, clasped in her arms a six-months old babe, which was drawing its nourishment from her

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poisoned milk. If the imp of darkness had conspired to imbue the child's nature with the worst possible influence, nothing more could have been done to bring about this demoralizing result.

IN ANOTHER DEN OF WRETCHEDNESS

I saw a little child, whose head scarcely reached above the bottle, drink empty a cup, before I could seize it, that contained whisky that had been prescribed by the city physician attending the dying mother of the child. We must take into consideration that inherited alcoholism shows itself not alone in drunkenness, but in the form of mania and of hypochondria. As Carpenter says: "It weakens the will, excites the lower propensities and blunts the moral sense." Dr. Howe, of Boston, reports that of 400 idiots in Massachusetts, 145 were the children of intemperate parents. He says further, "that the transmission of any infirmity is not always direct. It is not always in the same form. It may be modified by the influence of one sound parent, it may skip one generation, it may affect one in one form and one in another; so in a thousand ways it may elude observation, because it may affect a child by diminishing and not by destroying the vigor of its mind and body, almost paralyzing the mental faculties, or giving fearful activity to the animal propensity, and so reappearing in the child in a different dress from that worn by the parents."

Dr. Thompson, of England, who had an extended and intimate experience of years with criminals, cites many instances in which several members of a family, running through three generations, with alcoholic taints, were imprisoned for various offenses and executed for murders they had committed. We have had in Boston the past year, in the person of a tender youth, a fearful example of mania for the torturing and murdering of children with whom he came in contact. If the mental condition of the mother could be known when she was carrying her child, there could be a possibility of striking at the root of this propensity; he may have been an unwelcome child, and she may have pondered in her heart his destruction, may even have made the effort to destroy him. When asked for his motives in committing such cruel deeds, his reply was: "I could not help it."

IN CHINA,

when a capital crime is committed, the physical and mental condition of the offender is scrupulously considered; but the investigation does not cease here, the person's antecedents are inquired into from the more distant branches to his immediate family; and sometimes the parents, or even those more distantly related, share his punishment. I was told recently of a man who declared that the taste for tobacco was a natural one; and proved his assertion in his own case, for he and all of his brothers had chewed it with a relish from their childhood. Upon further inquiry it was found that his father had used it, also his grandfather and grandmother, and so on for generations before. It is not surprising, following the law of development, that this habit had become a natural one.

The use of all the lesser stimuli—tea, coffee and spices—indulged in by the parent, are not lost sight of in their influence upon the child. They prepare the way for the desire for stronger irritants. Aided in our observation by the microscope, we have learned that an especial food is set apart for the development of the queen bee. A careful selection of diet during gestation may add to the finer qualities of cell growth in the human embryo. Aversion in taste is also hereditary. I knew a child whose father had an especial dislike for animal food. This boy has never been induced to take it, and avoids going near a market where it is for sale. A distaste for certain foods is so deeply rooted that some are made very uncomfortable by sitting near them at table.

INHERITED DISEASES

are so universal that we need not cite far-fetched cases, but rather call to mind many instances in our own circle of friends and acquaintances. The skillful, careful physician never fails to

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inform himself, if possible, in forming his diagnosis regarding the inherited mental and physical predisposition of not only his patient, but of his forefathers. Since life-insuring has become a legitimate business this subject has been so carefully considered that, given the health status and longevity of the ancestors, a very close estimate can be made of one's own life chances. Sudden deaths at a certain age have been known to run through a generation of families. Suicidal tendencies often are inherited. In the beautiful valley of Aosta every third child born develops into cretinism, or is affected by goiter. The climate, the air and the water have in turn been considered by scientists responsible for it. I have never seen reference made to the surroundings of the mother during gestation as influencing it, which seems to me exceedingly probable when we consider the burdens she bears. She gleans from the valleys and mountain-sides, far distant it may be, heavy loads of wood, which are carried home on her head. The hay, which she cuts with a sickle high up the mountain, she takes home in the same way. The water used by the household is poised, in heavy buckets, in like manner upon the head. To see the bloodvessels in the necks of these women distended under such long continued pressure, to go into the ill-ventilated rooms in which they are crowded with their domestic animals, to know that hundreds of years of close intermarriage have been carried on among these diseased and imbecile people, and one cannot but be impressed with the belief that science need not seek alone among the elements for the source of their degraded condition. Holmes says of family idiosyncrasies: "It is frightful to see all the hereditary uncomeliness or infirmity of body, all defects of speech, all the failings of temper, intensified by concentration, so that every fault of our own finds itself multiplied by reflections like our images in a saloon lined by mirrors. The lines are very finely shaded that blend idiosyncrasy and insanity into one. The former being a less marked deviation from the normal, does not stamp itself in so marked a degree as an inheritance."

Transmission of the grosser appetites often causes the recipient a lifetime struggle to keep them in abeyance. Sexual abuse in parents is not unfrequently transmitted to the children in the form of idiocy or paralysis. Maudsley, in his "Pathology of Mind," says that the descendants of men whose minds have dwelt solely on the acquiring of wealth, so degenerate mentally and physically, that it leads, in a few generations, to the extinction of the family. Habit is an acquired disposition. This shows itself in the facility by which languages are learned, in the skilled movements of the fingers of musicians, and in the writing of different nations. An English child, educated in France, very rarely loses the peculiar English chirography. The influence of intermarriage upon heredity cannot, perhaps, be more pertinently illustrated than by citing the close relationship that has existed for so many years among the Jews. Their religion has restrained them from intermingling with other nations, and the love of retaining their worldly possessions in the family line has caused the close intermarrying among those nearly related by ties of consanguinity; and in no other nation do we find mental and physical traits so marked and so definitely transmitted as among them. The late and venerable Professor Opholzer, of Vienna, used to say, when a patient came under his observation—a youth, perhaps, of seventeen—who was married to his niece of fifteen—"these Jews must become a nation of imbeciles." And yet with it all they have held their own remarkably well—in part attributable, I think, to wise observances in the marriage relation, and to their industry and frugality. Nothing else but marrying exclusively among themselves has kept the gipsies a distinct class, a race of vagabonds, for generations. Note the civilization of races that have remained isolated, China and Japan, for instance, and we see how much slower has been their growth than among those nations that have intermixed with others. Mons. D'Aubigné, who has carefully studied the

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mixing of nations by marriage, says that the products are always inferior from a mingling of types. The *melange* of degraded races gives a very low order of beings, and here is seen the necessity of educating and elevating the ignorant masses in our own land. By their continuous intermarrying, the evil traits they possess become intensified in their children.

The influence they exert cannot be limited, but it permeates as a nausea the whole body politic. Leibnitz said: "Give me the educating of Europe, and I will change the face of it in a century." Only the education that makes honest and pure men and women can be relied upon to perpetuate our liberal institutions and our nation as a republic. Now that we have seen the momentous importance that heredity exerts upon man, what remains to be said of

THE INFLUENCE OF EDUCATION

as a counteracting force? Descartes, Helvetius and others argued that men were born equal, with equal aptitudes, and that education alone made them what they are. Papillon considers the power of heredity first, and education secondary in its influence upon the character. In families in which education does everything to make children alike, we see the most marked deviations in character and deportment. Education, no doubt, does much to transform and modify, but it is doubtful if it ever creates. It may make a good musician, but never a musical genius.

If we settle down upon the fact that heredity is all-potent, that there is no modification through the education of it, then are we likely to remain in a hopeless condition. There will be no strife with the tendencies of the spirit of the flesh, and we shall go on from bad to worse, as individuals and as a nation. We all know how the maternal hen has been heartracked with anguish to see the hordes of ducklings that come from under her protecting wing rush into the water, true to the duck instinct that is not to be eradicated by any foster-mother influences. The experiment has often been tried, and failed, of making the Indian child develop into a civilized individual. The idiot still remains imbecile after years of effort to educate him, but with a condition often greatly ameliorated.

Because there are hereditary obstacles in the way and we are hindered in the achievement of all we desire, is no reason why we should relax the effort to approach our ideal. It may be that that as we grow wiser and more judicious in our educational methods, that when we learn a system by which the best in every nature can be drawn out, and the worst be thus out-distanced, that we shall then be able to free ourselves more speedily and surely from the bondage of inheritance. Emerson says: "Speak to the heart, and the man becomes suddenly virtuous."

Science has done so much for us already that we can, to a great degree, escape from the Damoclean sword of disease-inheritance that hangs over us. We know that change of climate, change of occupation and habits, taken before the tendencies germinate to disease, are quite sufficient to hold them in abeyance, and even to eradicate them. Are the influences of both parents equally potent upon their offspring? Discrepancy in age between the parents modifies the influence that either may exert. Fortunate for the offspring is it that a young and vigororous mother usually gives her physique to the child, instead of its taking that of the father, if he be old or infirm. The most of our experience upon this subject must be taken from the observations of careful stock-breeders. The Arab, who, after all, cannot be cited as an exception when compared in this respect with other nations, is far more absorbed in the geneological perfection of his horses than of his own kind, and he greatly prefers nobility of extraction on the part of the mother than on that of the father. When considered in all their varied relations, the scales of influence are evenly balanced between the parents and their children. Neither can shirk the responsibilities resting upon him, or her, and be found guiltless. In my opinion, a large share of influence coming to the child from

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the father is communicated through the mother by impressions that she receives of him during gestation. If there is unison of spirit, a harmonious blending of their natures, there is more likely to be an equal mingling of the traits of both parents; while, on the other hand, if the husband is brutal, if her soul loathes his presence, then the child is likely to be stamped for life with his most undesirable characteristics. Likes and dislikes frequently stamp themselves forcibly at this period upon the mind of the mother. Sometimes an inmate of the house becomes odious to her. She carries on a continued warfare with herself to overcome the feeling, and the result upon the child is the inherited peculiarities of the individual.

These instances, which have been often observed, teach us a very important lesson—the necessity of making the surroundings of the mother as congenial and pleasing as possible, if we will have the child all it may be—bright, happy and beautiful.

We have seen that the life and surroundings of both parents, before, at the time of, and after conception, are conditions that directly affect the child. The importance of physical perfection, both in the individual and in the race, cannot be overstated, for upon a sound physical basis rests strength of mind and of soul, and of all its multiple outgrowths.

Again, strength of mind, that power which comes from thought, is becoming more and more the great controller of mankind. It is a pressing duty upon those upon whom rests the responsibility of perpetuating the race, to study well the conservation of this force. The sickly in body, the depressed in mind, in becoming fathers and mothers run the fearful risk of multiplying and of intensifying the misfortunes that they, perhaps, have wrestled with through the neglect or ignorance of their parents. It is incumbent upon the parent, then, to make constant effort after purity of body, after culture and strength of mind, that these most desirable qualities may become the birthright of his offspring. Healthful, congenial employment for the mother, whether intellectual or physical, best fits her to transmit a love for the same to her child. Not only this, but it has been proven in more than a few instances, that she may bequeath to the little one lying close to her heart a love for special pursuits. Let her devote herself to music with zest, and if it be but a poor, weak melody she herself can create, her soul may some day be thrilled with the song of her child. But of all the legacies to which a child has the right, and of which the world has most need to-day in her children, purity is the chief. Look to it, fathers and mothers. How is your child to obtain this? Cleanse ye the fountain, and the stream shall be pure. Yet when they with washed hands would lead the impure from their manner of life, lo! all fingers are laid on the lips and silence is compelled. But the time has come when if we should hold our peace the very hills would cry out. While every other animal of earth is raised with care and foresight, that each separate race may inherit firmer and finer qualities, man alone is not to be reared by chance. The time must come when the God-given and God-like power of creating shall not be prostituted to lust and passion. Human beings must learn that sexual appetite was originally given only for the perpetuation of mankind. Is the thought startling? Why so? Is man more animal than the animals themselves? Alas, yes! and for the very reason that he has abused his royal powers. Scattered here and there are pure souls, men and women, who have gathered themselves up from the mire of the world, and who are leading lives of continence and rearing children who can but inherit snow-white souls. And thousands there are who gladly would—patient mothers, long-suffering wives, who would rejoice to accept such a doctrine as a glad evangel. But till men as well as women, the world over, study well these laws of inheritance and become pure and right in their own lives, we must still grieve for the little ones that come into life deprived of the moral, physical and intellectual bequests to which they are rightful heirs.

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ADDRESS BEFORE THE CALEDONIAN AGRICULTURAL SOCIETY.*

BY HENRY WARD BEECHER.

LADIES AND GENTLEMEN: I congratulate you on being gathered to-day under auspices so fair. I congratulate you on the brightness of the sun, which I should think to be a yet greater blessing if you were not obliged to look it in the face. I congratulate you on being assembled in one of those villages which I think can be found nowhere out of New England; where what God has made so beautiful is enhanced by the skill and taste of man, where morality and intelligence and public order spring out of thrift and industry, and where *men*, after all, are the best product. Good cattle, good sheep, good horses, good houses, good fields and harvests, these are good; but the best crop that ever grows in any community is the men that grow in it; and while I would not disparage any part of this great, fair land, I am sure I may say, in a spirit of generosity compatible with the utmost national feeling, that you will go far before you will find a better crop, better reaped and better threshed out, than the New England people.

It was my honor to be born in Connecticut. Although it is but a small state, and though I was born near the western edge of it, it has always been a title of nobility to me; and when in after years I lived far away from it, and among people who tried to insult me by calling me a "Yankee," I always lifted my hat at that title, and thanked them!

If you have come to-day to hear me tell what I know about farming, that would take so short a time that you would not consider it worth the expense and trouble of coming; for though I know a great deal about it, I can express it in about one single line, and that is: *I pay my bills every Saturday night!*

I do not propose to discuss any of the topics that immediately relate to agriculture. You do not confine your Fair strictly to the productions of the soil; you invite manufactured articles; whatever industry produces has its appropriate place here; and it seems to me that instead of discussing the special topics which belong to farmers' clubs, and which farmers themselves are better able to discuss than laymen such as I am, instead of confining myself to any special branch of industry, it would, perhaps, be better for me to speak of that which lies back of all husbandry and all mechanic arts. I mean the spirit of enterprise and improvement which inspires society in all its departments, and enables men to work out of the raw materials which have been provided in nature, those elements of civilization and refinement which adorn our dwellings, and which make us superior to the animals. For there is this marked distinction between the beasts that perish and men, that while we are deficient in many qualities which they possess (at any rate, in the degree to which they possess them), we are supposed to (and I may reasonably assert that we do), surpass the beasts. A bull can push harder than I can, and I admit that in this respect he is my master. He can bellow louder than I can, if he try hard, and I admit his superiority in that respect also. A vulture and an eagle can see where human sight utterly fails. The bird can move as you cannot. The fish can do things that are impossible to you. So can flies and worms. Everything has its specialty, and in something or other everything excels everything else. But of the whole animal creation this is true, that they are not susceptible of education, except within extremely limited bounds. You can, by great care, make a dog do things which imply increasing intelligence. A horse may, and does, learn beyond these very narrow limits. That which distinguishes man is an almost indefinite susceptibility to unfolding or developing himself; and as this is the crowning peculiarity in which man

*Delivered at their Annual Fair, St. Johnsbury, Vt., September 22d, 1874.

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stands contrasted with all the races below him, so the tendency to improve marks, among men, the higher, the middle and the lower classes.

The lowest of all mankind is he who, like a stone, does not grow; and does not know that he ought to grow. Next are those who grow when they are stimulated and pushed, and with whom nature keeps busy night and day to enable them to grow a little, with much groaning and many repinings—for fools these are that wish they were rich without earning money, and wish they were honorable without doing anything that is honorable, and wish that they were happy without deserving happiness. Such I consider very low down in the scale.

Then we come to the great middle class of men, who easily accept motives to industry and to education (in its largest sense I use the term), and who know how to augment the boundary of intelligence, how to increase the capacity of their moral feelings, and how to refine and beautify that which comes to them rude and raw. When this goes from the individual to the household, and ennobles it, strengthens it, adorns it; when it spreads to the neighborhood, and makes men proud of the community; when it embraces the state and the nation; and when, lastly, it includes the race, then the man has risen to some sort of sympathy with God himself, who, looking out upon mankind, says: "The field is the world."

Where men are moved to personal improvement we call it "ambition," if it rests upon outward things. We call it "aspiration," if it develops itself within, and involves the thought of nobler being and a nobler character. Where it belongs to social life we call it "refinement" and "thrift." Where it belongs to public life we call it "public spirit." Where it relates to national life we call it "patriotism." In all these ways men thrive in proportion as they augment their ambition. They are better in proportion to their aspiration for true excellence.

If you diversify the community, and and look into the ranks of ordinary society to see who are highest and who are lowest, it will never do to follow men's consciousness; for often the men who are worth least think themselves worth the most.

It is said that all men are born free and equal, but they contrive before they have been born a great while to make many differences that are never rubbed out. Men are not born equal any more than they are born free. Taking these terms in their most literal or most comprehensive sense, there never was a statement so popular, and there never was a statement so untrue. The slave is born in bondage; he is not born free. And men are born equal in what? Do they weigh alike? Are they as tall one as another? Is birth-gift the same? Is digestion the same? If so, whence come the shad-bellied men who go round lean and poor, and wish themselves dead; or those rotund men, fat and happy? *Are* all men equal? Surely they are not all equal in girt. They are not equal in power of insight. They are not equal in their sense of humor. They are not equal in imagination, or in ability to reason. Some men are curmudgeons, and some men are good fellows, all their life long. There are infinite differences between men. What our fathers meant when they said, "All men are born free," was that they ought to be born free, that they are born with the right of freedom; but they are *not* equal; they are not equal before God, certainly, who has made as many diversities among men as among flowers; yet before the law they have the same rights and the same responsibilities. In Old France, if a man belonged to the royal family, and committed murder, it was but a penal offence; if he belonged to the nobility, and committed murder, it was wrong, but the order shielded him, and he was not subject to the courts; if he was from among the citizens and committed murder, money might compensate it; but if he belonged to the great working class and he committed murder, then it hung him.

Now our fathers declared: "There is one crime for all men alike; that which is a crime in the lowest boor is

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a crime in the crowned head; and that which is a virtue in one part of society is a virtue all the way through." We are equal in respect to our responsibility to law, and in respect to our rights under law; but in no other sense than that are we equal.

So, then, when I meet in the community men who are always complaining of their luck, of their fortune, and what not, and saying: "I am as good as any other man," I say to myself: "It depends very much upon how good that other man is, whether he is or not." A man is not good in proportion as he thinks himself to be so. It is not the swelling in the man himself that determines his worth. The question is, What is he? What is he in standing? What is he in honesty and honor? What is he in productive power? What does he do?

It is oftentimes said: "The world owes me a living." Why does it? How came the world to owe you a living? What have you done? What are you? The best thing that the world owes hundreds of men is a halter. They are nuisances. They live to create patience in God's people. That is the nearest they ever come to virtue. And yet these are the very men who, more than any others, think that the world owes them a living. Unspanked men, badly brought up, are they.

There are in the community two great classes; what I call the upper class and the lower class, or the useful class and the useless class. First, who are the useless class? Perhaps you will say that the babe is useless. God forbid! I would rather have a babe in the cradle in my house than any organ or piano. Better than ingots of gold and silver, better than any schoolmaster in the world it is; for of all the lessons that we learn, not problems, not facts, not external histories, but the knowledge of how to be good to others, to serve others, and to suffer for others, is the best that life ever gives. One little babe in the cradle teaches more Christian virtues than all the schoolmasters and preachers in the land. Preaching is very well, but I will put the cradle against the pulpit any time. Babes are most useful, not in husbandry, perhaps, but in the household. Among those things that stir up father and mother, night and day, and cultivate their patience and forbearance, nothing is comparable to a babe that has a tongue, and that has a notion of using it.

You will, perhaps, say that the old are useless, and that they are unproductive. Who, then, produced you? Whence came your training and your virtues, but from the father and mother; who, like the trees in autumn, have borne their green, juicy leaves, and brought forth their seed and ripened it, and now stand in their old age gorgeous as the glowing maples are just before they go to rest? No house is perfect that has not in one corner a gray-haired old sire, and in the other a babe, crying or laughing. Nay, they, by what they have done, by their ripeness, by the mellow beauty of their autumnal days, and by their wise counsel, are productive; and to the end of life they still bring forth fruit.

Besides, though the babe and the old man, as representing the two extremes of life, may not be considered as valuable in society from their productiveness, yet, intermediately, there are a great many feeble folks who may be considered useless.

First, I mention the feeble, whose portion in life is very small, who had but one talent given them, who never knew how to make it any more, and who are objects of compassion. In every community there are many who are born feeble in understanding, feeble in moral sense, and feeble in body. If you build a mill on a dry fork you will have considerable trouble in grinding; but a mill on a dry fork or branch of a river has every advantage of a man that was born without a good belly—that is, of a man who has dyspepsia, and a man whose mill won't work; for it is in the stomach that everything is ground up which makes thought and feeling. On the one hand, a man may have a good head and nothing to run it with, while though a man may have a small head, if he can make a great deal of steam he will run

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it like fury! These small, bullet-headed men, with their heads set well upon their shoulders, and their shoulders resting on big stomachs, are often most forceful men; but if a man is born without a head, or with a small head, and he has a small stomach, what is there for him? He is an object, or should be, of forbearance. We do not believe in shiftless men; and there is no worse place for a shiftless man than in New England. I would rather be a pauper in any state than in New Hampshire, or Vermont, or Massachusetts, or Connecticut; because men who are strong enough to take care of themselves, to dig their fortune out of the soil or out of the rock, have no patience with men who cannot do it. Those who fail to get a living are looked upon as shiftless and inefficient; and it is thought that when a man is shiftless there is no use in helping him. He is said to be like a bag full of holes, so that when you put things into it they run out. A criminal who is smart has a better chance here in New England, I think, than a shiftless man who is good, but who is not smart.

Nevertheless, there are many uses for the shiftless folks. There is a mother to every man, and she is made more saintly by that which she does disinterestedly; and it is not worth our while to live too easy in this world with each other. *Ye that are strong bear the burdens of the weak*, is one of the most fruitful and beneficial of injunctions; and we are put in a community where there are many sneaks, many shiftless men, many ne'er-do-wells, many persons who appeal to our compassion as well as our patience; and they are means of grace to us. So these men are not quite so useless as they are oftentimes represented to be.

But there are some who are useless. Who are they? In the first place, I hold every man to be useless in the community who thinks that things as they were when he was born were at their maximum; who thinks that there never will be any better doughnuts or pies than he ate in his mother's kitchen, and does not want any better; who thinks that the old brown, unpainted school-house where he went to school was good enough for him when he was a child, and is good enough for his neighbor's children to-day; who does not want any better machinery, who does not care for improvements in anything, who wishes to grow like a tree—and scarcely like a tree; for he regrets that he was not born as an oak to start with, so that he would not have the trouble of growing. Such men do not believe in lectures, in new meeting-houses, in better schools, nor in improved methods of doing business. They do not believe to any considerable degree in advancement of any kind. They sit satisfied with themselves, and carping at men who have vigor and enterprise, and who want to see progress in every department of life.

Darwin tells us that we came through the animal kingdom, and I strongly suspect it is so. Here is a man that came through the monkeys, there is a man that came through foxes, and there are men who evidently brought up something of the bear with them from their great-grandfathers; and there are some men that I am pretty sure came from bull-frogs, that sit of summer nights on the edge of stagnant pools and croak, croak, croak. Although I think very well of bull-frogs, I do not think well of bull-frogs in breeches!

Then there is another smaller class of useless persons in society. I mean those who are able in body and able in mind, who have attained success in life, and who have squatted down on their wealth—although in vigor they are more competent to serve society than ever before—saying: "I am going to retire from business and enjoy myself in life." The guiltiest men are the men who yet have full power, and know how to work, and draw out of work in their prime, to sit on their nests of ease, and let the world go by while they, criminally self-indulgent, enjoy themselves. These men cannot have the excuse of the babes, nor of the aged persons, nor of the shiftless people, nor of any of those of whom we have been speaking. They are wrong-doing, unproductive men; for society has a right to the thought and exertion of every

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one of its citizens just so long as he is able to work.

On the other hand, who are the productive persons? They are a large class, You will not find them in the marketplace; you will not find them always in the store, in the shop, upon the deck, or in the street. In making up our inventory of the practical forces that are at work in society, the best of all, the first of all, the most important of all, are the obscure housewives, the maiden sisters, the working girls. I rank these among the very first in the more useful industries. I regard them as preceding all others, and as, to the end, giving tone and strength and direction to the work of men; for a man is what his wife will let him be. His prosperity or adversity depends largely upon her. If it were not for the New England housewives, if it were not for the mothers and daughters of New England, the industrial account would shrink almost immeasureably. The household economy, the thrift, the early and late labor, the frugality, the temperance, the morality, the piety, for which we are indebted to the women of any community, render them of inestimable importance among the practical forces of society. Without them men would be boors, or bears, or both!

But then come the working men of the community—not alone those that work with the hands, but those that work still more significantly with the head. I mention in this category all men that invent, all men that construct, all men that improve the physical and outward conditions of life. And this theme befits the place where you are; for you yourselves are witnesses of how, through the fruitfulness of one brain, (Mr. Fairbanks, the inventor of the Fairbanks' Scales) this whole community, and the region round about, has been made richer and happier—of how one man's fortunate thought, and its skillful production in a material form, has been blessed to the welfare of generations yet uncounted. All men who make roads better, houses better, furniture better, iron utensils better, engines better, and thus make society easier in its processes, so that work is more productive—these, though their names may not be registered, are benefactors of mankind.

Nor should I leave out of this inventory those who are called "schemers" and "speculators;" for as the reconnoissance always precedes the survey, as those men who run before and ascertain the lay of the land, and make a sketch of the same, are followed by the more substantial engineers, who are the fathers in skill of the railroad; so it is in society. If it were not for those men who fail in life by being over-sanguine, prudent men would not be half so successful as they are.

We say of a man: "He was a schemer; he had thoughts enough, but he never made anything out of them. His head was full of projects, and if he had had common sense, if he had had balance, as the saying is, he would have done a great deal. Why, that invention of his, that he made nothing out of, was taken up by Mr. Giles, and he made a fortune out of it." Yes, but Mr. Giles never would have thought of it had it not been for this man. Some men lay eggs, and others hatch them, and have the chickens. Therefore we are not to despise over-sanguine men, who are rich in ideas and poor in pocket; for they are often benefactors of society.

But there is one line of thought in connection with this, that reminds me of the atmosphere in which I am—that of the laborious habits of the people. I feel that it is worth my while to insist upon that with more specialty. While I recognize the various and combined influences which tend to make men the benefactors of society, I do not count all industry alike, nor all work alike—it ranks itself.

When a man shovels dirt for his living, and gets a dollar or a dollar and a half a day, he often grumbles at the man who gets two dollars, or two dollars and half a day for handling clay in a pottery. Says he: "We both work in dirt." Yes, but a man who shovels dirt out of a heap into a hole is doing work that requires the least thought. He is just doing hand work. He is fellow to the ox and the ass; and they

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beat him, because they have more bone and muscle. Whoever pursues industries that require no thinking, no man power, only animal power, will rank lowest, and *is* lowest. He who does only that which the animal can do, must take pot luck with the animals and live at the bottom.

There is no doctrine of democracy which tells me that a pine tree is no higher than moss. Democracy is perfectly consistent with the conception of society as it is divided into classes; only they must not be artificial, they must represent real vital force. Tall is tall, and low is low, and middle is middle; and the man who does the lowest work, requiring the least skill and experience, and the least man power, ranks lowest among men.

If, now, the man who turns the potter's wheel, and fashions clay, gets higher wages than the man who shovels dirt, it is because he puts more brains into the clay than the other man does into the dirt that he shovels. Something of himself has gone into his work.

As a general rule a man's work will bring a price according to the brains that there are in it, and according to the quality and quantity of those brains. He who puts into his work power of thought and skill, puts brains into it; and, if they are the common sort of brains, he gets a better price than the day laborer, but he does not get the highest price. If a man is inventive, and taste and beauty in addition to thought and skill go into his work, he gets a yet higher price for it. What are called "fancy prices" are paid for this kind of work. So men stand higher or lower in society according as they are able to render service which requires more or less thought, as the case may be.

This is the enunciation of a great truth in political economy, namely, that prices follow brains. Whatever apparent exception there may be to this rule, whatever artificial interruptions there may be to it, and there are many, the substantial law is this: that a man's work is valued according to the thought and skill which enter into its performance.

And, I say: If this be the principle which regulates the price of labor, it also regulates position in society. A man stands where his mind puts him. If he represents animal qualities he stands low, if he represents animal and social qualities he stands higher, if he represents animal and social qualities of a higher grade he stands yet higher, if he represents moral qualities he stands higher still; and when to all these are added the spiritual and ineffable qualities, faith, hope and love, he stands at the very highest point.

Wherefore, when men get together to improve their condition in life I sympathize with them. If blacksmiths do not want to stand where blacksmiths have stood, I want them to go up. My grandfather was a blacksmith, and I have a tender side in that direction. If harnessmakers want to stand higher, I want them to. My grandfather on my mother's side was a harnessmaker, and I have a strong leaning that way. I want these men to go up; but while they do not know how to do anything but shoe a horse or make a harness they cannot get very high. If you want to go up, make finer tools for higher uses. Your way up is not by grumbling, nor by combinations to resist rivalries. These things do not help you up. You are what you are by virtue of the force that is in you, and by virtue of the products of that force. There is a law of nature against you or with you, which is as omnipotent and as universal as the law of gravitation. A man might as well attempt to be a bird and fly, or he might as well forbid birds to fly, as to say that the man in the class above him shall not have higher wages than he has. If you have a right to higher wages, take them; but there is but one pair of stairs by which you can obtain them, and that is by making your services more valuable. Be more, if you would be estimated more highly. Do more, if you would receive more. Put more and nobler elements of manhood into your work, and then men will not praise you by courtesy any more, but will praise you for your actual worth. Education, development, power, finer power, and more comprehensive ele-

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ments in fine power—these lift everybody up.

It is this that has been the secret of the prosperity of New England, whose soil is against her, whose climate is against her, whose position in respect to the continent is against her, and against whom are the legislation and the power of the country. Almost none of the munificence which nature has bestowed upon other portions of the country are hers, and yet from generation to generation she has not only been equal with, but has steadily thriven beyond, other portions. Why? Because from the first it was taught in New England that manhood was the noblest thing, and that to make men was better than to make crops, and that to educate them was to glorify God.

You cannot build a man fit for heaven that he is not a great deal more fit, till he dies, for earth; and if a man is not fit for earth, I doubt whether he is fit for anywhere.

This, then, as it is the royal law, lying behind all work and behind all conditions, artificial and natural, of society, is what should be taught in our schools. You are to make yourselves by royalties what you would be. You are to *be*, not to *seem*. You are to grow, not by the kind efforts of friends and neighbors helping you against your deserts, but by the effects which you can produce.

On such a day as this, when you bring together your products, and stimulate each other by your prosperity, it is, perhaps, worth while to join some feeling of patriotism with that of local pride; and it may not be an impertinent outlook for me to ask the question: What is the prospective history of the industries of America? How do things look? How do they look in New England? I hear a great deal about the degeneracy of New England. I am told that the genuine stock is being exported largely; that the old men are dying out; that their sons have gone West and South and all over the world. I am told, also, that there is a large foreign population coming in here, and that New England is changing hands, and is coming under the control of foreigners. Well, you should remember that some two hundred years ago New England did that. The Indians had New England first, and then your ancestors came, and they were foreigners—Scotch, Irish, English, all sorts; and you are the result—a tolerably good outcome! But now men are afraid that New England is losing her virtue and power in the future, because the old stock is running out. I think, however, that a judicious weeding of the old stock in every community would not do any hurt. I have always held that, if such a thing were possible, a discriminating and wise system of murder would be very beneficial, in order that the worst elements of society might be got rid of and the best elements retained! However, that is rather a dangerous doctrine to practice; for although I might be discriminating, judicious, wise and just in my selection, I would not like to trust my neighbors! So, then, we are bound to let everybody live and grow the best way he can. But however that may be, who are they that come in? Who are they that are filling up the young men's places in New England? Irish? Well, I have seen some Irishmen that were as good as God ever made men on the face of the earth; and I tell you what, give me an Irishman that has a good build, and a reasonably good disposition, and let me put him through the school and teach him at the ballot-box, and, if he does not die of whisky, in ten years he will have a good New England start. Although it is not dress that makes a man, dress helps a man amazingly. You see dolls when they are first brought home. What miserable looking, naked things they are, with their legs of bran. You see them again when the children have dressed them up in their furbelows, and how beautiful they look! Now a man is born like a doll with legs of bran, and it is the institutions of the country that dress him. If he has the church, the school-house and the ballot-box, and if they have him long enough they will turn him out a well-dressed citizen. So I am not afraid of the incursion of foreigners. I believe that the institutions of our country are

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strong enough to control whatever elements come here. I think they are adequate to the molding in the right direction of the whole mass of the community.

Why, do you think, when an elephant browses in the forest, and breaks down great branches of trees with his trunk and puts them into his maw, that he turns to a tree? On the other hand, does not the tree become elephant? Bring in hither, then, your tens of thousands of foreigners, and pass them through the digestion of our churches and schools and ballot-boxes. They will not make us foreigners, but we will make them Americans.

I do not think Americans are going to run out. Do you think that this is a sign of running out that I see before me to-day, in these strong, stalwart forms, and in these products of industry that you have sent here from every valley and from every region round about? Let the young men go, and take with them the young maidens; let them become business and professional men in distant states. New England will still fill up. I am one of those who do not believe, under the influences of schools and academies and colleges, of free education and the ballot-box, that roll like the Gulf stream from generation to generation, that New England is going to go down. I dismiss as an ill-boding fiction of the imagination the idea that New England is going to run out.

What, then are the prospects of her industrial interests? Can she compete with the valleys of the Miami, the Wabash and the Mississippi in the production of grain? No; peradventure she can not. Can she compete with Texas and Kansas in raising cattle? Peradventure she can not. But to every point of industry in which you can show that the great West is rivaling New England, my answer is the answer of my father, when he was an old man. A great political crisis took place in the country, and people said to him: "Dr. Beecher, we are on the point of being ruined." He said: "I have seen this country ruined three times, and I have made up my mind that it stands ruining remarkably well." I have seen New England ruined a dozen times in the expectation of her enemies, and in the fear of her friends; and I have come to the conclusion that she stands ruining remarkably well! The fertility which springs from educated brains, the industry which springs from intelligent enterprise—these things give to my thought of the future the fairest colors and the most auspicious hopes.

The great West—no man can descry what the measure of her career is to be. Boundless in territory, with an almost countless population, destined to be rich beyond all the wealth which has been known in days gone by, taking the example of her forefathers in New England and building schools and churches everywhere, full of patriotism aud vigor, it requires the poet's fancy and the prophet's eye to mark her longitude and latitude. From the Alleghanies to the Rocky mountains is the cradle of a nation the like of which probably the sun has never shown upon hitherto.

A fair part of our country is California, which lies yet enveloped in a cloud. No man can tell what her future will be. With a climate unparalleled, with resources beyond expression, with her mines, with her orchards, with her nut-bearing groves, with her ten thousand elements of wealth, she is destined to be greater; but how much greater, and greater in what ways, no man can discern.

The great belt of the Middle states stands immovably built on a basis of prosperity which has been founded in justice and equity.

Over beyond lie our sister states—those great Southern states that wash their feet in the briny wave of the Atlantic and the Gulf; and what are they? I cannot discern the way of God respecting them. When the war shook its red flag over our land, I could not trace the path by which we were to cross the Red Sea; for no Moses had then come, saying to the children of Israel: "Go forward!" but I followed by faith, and believed that that overruling Hand which guided our fathers would guide our children in the great conflict, which took on the form of a conflict for the Union,

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but which was, without the consciousness of men, a conflict for human rights, a conflict for work and working men, a conflict for a just and fruitful political economy.

We have passed through the great climax and overthrow and destruction of a false system of political economy, to the inauguration of a better day. We have come only to that. Now the growth is to take place.

When you have cleared off your hills here (and I wish the ax might be cursed that cuts the trees from these fair rounded hills) you wait ten, or twenty, or thirty years for the timber to grow again; and do you suppose that after the devastation of the red-hot blade, that cut almost as a scythe through the Southern states, taking their first-born, sweeping away their wealth, overthrowing their industrial customs, they could lift themselves up again in a year, or in ten years? Are they dead because they are asleep? Are they dead because as yet industry has not organized itself on a new basis? Nay! though their seeds wither, theirs is like the withering of things in autumn, which shall put forth leaves again in the spring. The grass grows in the streets of Charleston, Mobile languishes under the effects of defeat, changes are going on; but as long as the sun is warm, as long as the soil is fat and deep, as long as peace waves its white banner over them, so long I will say of them: "They are not dead; they shall not die; they only wait; they shall by-and-by come forth from lethargy, from what seems now to be indolence, and from poverty, regenerated on a better foundation, with better policies, with better industries, with surer wealth, and, above all, with hearts that love, and are worthy to be loved; and then the North and the South shall clasp hands in reciprocal interest, and the East and the West shall join their acclamations, and this great land is yet to stand before all other lands fruitful in wealth, and wonderful in that which wealth does; and she is to achieve this, not for the sake of sitting down in fat indolence, not to make her arrogant, not to enable her to despoil weak nations, but that she may bear witness to the longing races of mankind everywhere, that knowledge is freedom, and that morality and love—love of country, love of men, and love of God—make all things fruitful and all things strong.

OVERWORK AND PHYSIOLOGICAL BANKRUPTCY.

BY J. MILNER FOTHERGILL, M. D,, L. R. C. P.

THE reader, in the course of his casual reading, will have noticed many allusions to the consequences of excessive toil or systematic overwork; a matter so important, especially at the rate at which we now live, and with the prospect of even an accelerated pace in the future, that the devotion of a special article to its consideration seems desirable; the more so because so much of the overwork of the day is the direct consequence of ignorance of its effects and results. No more striking instance of the effects of overwork, of the utter exhaustion of the brain produced by excessive toil, can be adduced than that of Hugh Miller, the stalwart mason, who w orked his way to the editorship of the Witness, and was one of the leading minds in a country remarkable for its intellect, viz., Scotland. Excessive toil so affected that undaunted mind, the fit companion of his stalwart frame, that at last the mind reeled, and the revolver, provided against imaginary dangers, was used to put its owner past all earthly trials and burdens. A shock passed through the community when it became known that Hugh Miller, the type of self-made men, the grand lay figure of that remarkable ecclesiastical movement, the establishment of the Free Church of Scotland, one of the most noteworthy men of his day, was a suicide. But when the history of his life became more known, and the

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tremendous toil he had undergone became apparent, the feeling merged into one of keen regret at the untoward consequences of systematic and sustained overwork. Some such marked instance of the consequential results of undue labor, was absolutely necessary in order to attract the attention of a busy world. But these lessons, however sharp at the time, are too readily forgotten, and the attention of the public had again slumbered, or become distracted, when a celebrated judge died by his own hand, worn out and exhausted by excessive labor combined with physical ill-health.

These are well marked instances where the burdens of this world have been found no longer tolerable, and relief has been sought by that horrible method, self-destruction. But for one who perishes by his own hand hundreds succumb without any necessity for resort to self-sought relief. Again and again do we read and hear of men brought down in their prime by diseases at first regarded as trivial, and the life gone ere it was well realized that it was endangered. Men of good physique, and constitutions apparently unimpaired, sink in the day of trial, because the reserve power, which would have enabled them to have made a successful stand, has been already spent, and the body-bank of force has been too much drawn upon already to have a practically sufficient reserve left in it. In plain English, the person is physiologically bankrupt.

How much stimulants of all kinds, inebriating and other, are responsible for such a condition of matters, we will shortly see.

Before proceeding, however, to the consideration of overwork in the adult and mature, we will glance at it in the growing, a matter of no trifling importance. There is a distinction betwixt exercise and toil in the young. We will now enter into the matter at somewhat more length. All observers must have noticed that in our busy manufacturing districts there is a marked tendency in the working population to be short—stunted is the more correct term. Not only so, but there are a large number of persons who depart still further from the norm, and are more or less deformed. The proportion of such persons is out of all comparison greater than it is in purely agricultural districts. These modifications of the human frame are the result of early toil.

In manufacturing and mining districts children at an early age become profitable, and are accordingly compelled to labor. Frequently the toil undergone by children is extreme and prolonged, as is still seen in brickfields and other occupations not yet brought under the action of the Half-time Act. But labor among children is a practice as old as man's necessities. It is almost impossible to conceive a time when the busy restlessness of childhood has not been utilized by man. In the most primitive condition the little hands of children must have aided their mothers to gather the harvest of fruits, nuts and acorns in the primeval forests. In agriculture children have been engaged, apparently without detriment to their health, time out of mind; to weed the crops, to scare the birds, to drive the team, and to perform all and sundry such light tasks as were compatible with their strength and powers.

Nor has agriculture at all times shown itself very considerate toward its youthful toilers. In haytime and in harvest the peasant's child feels the sensations occasioned by prolonged labor, and has a foretaste of what must be his experience through life. In some parts of England, notably in the Eastern parts, this child labor had grown into an odious institution called the Agricultural Gang. The explanation of this is that children were collected under a gang master, often marched long distances at an early hour to commence a long day of toil; and then, worn, wearied and exhausted, marched home to sleep and to rest their aching limbs. There was doubtless much in this, both physical and moral, which was very undesirable; but the frames of the adults were not stunted by it, nor was deformity induced. The boys grew up into well-formed and good-sized men; the girls became somewhat overgrown and coarse. There was no arrest of development here. Whatever drawback

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there were to the system have now been rectified by recent legislation. But when children are condemned to long hours of toil in the factory and in the mine, the effects upon the physique are marked and unmistakable. A close observer of humanity informs me that the physique of the factory hands is much better now than it was before the passing of the Factory Act, and the limitation of the hours of labor for children under a given age. Inspectors have also been appointed, who examine the children who are intended for factory labor, and the unsuitable ones are rejected. The little half-timer now rests his muscles half the day, and learns to exercise his intellect during the other half, to the manifest improvement of his physique.

It is obvious that this difference does not lie in the mere toil endured, as much of the factory work is light and untaxing, except from its demand upon the attention. Neither is the difference one of food, for the factory hands, in spite of their well-known improvidence and the short rations of Thursday and Friday, are better fed than the agricultural laborer. The difference lies in the air respired. The air breathed by the field hand is pure, and laden with oxygen in an active form; the air of the mine and the factory is impure, and breathed again and again until its active oxygen is exhausted and consumed. Probably there is little difference in their sleeping-rooms; but in the day the field hand is storing up oxygen, while any such action is impossible in the mill and the mine. And the storing up oxygen, and its utility in thoroughly removing waste tissue, and so permitting of the growth of new tissue in its place, are important matters in relation to health and growth—more important than is generally credited.

When toil is combined with in-door occupation; or, to put it more correctly, is divorced from pure air and unlimited supplies of oxygen, then imperfect development and disease are engendered. So much for the effects of labor upon the young and growing; and the more perfect ventilation of mines and factories is as necessary a matter for the preservation of the health of the juvenile laborers, as the institution of medical inspectors and the restrictions of the Half-time Act. There is every reason to believe that toil, if not too excessive, is not in itself injurious to the young and growing, if it is performed under the favorable circumstances of pure air and sufficient food.

The death rate amidst overworked populations, and the effects of continuous toil upon those taxed beyond their powers, have been most strikingly illustrated on a large scale by the high mortality and degeneracy amongst the survivors of the Indians of Mexico and South America, under the grinding tyranny of Spain. The severe labor imposed upon them, and enforced by odious cruelties, produced such marked effects upon the population that a sufficiency of labor for the working of the mines was soon no longer procurable. The failure of the Indian led to the employment of the negro, and the exhaustion of one race led to the enslavement of another. The superior physique of the negro better suited him for arduous toil; at the same time the cost of each individual negro was such as to act as a fairly efficient check to that excessive overwork which led to early exhaustion and death. Contrary to what may appear at first sight, the negro does not furnish the best evidence of the effect of continuous overwork. The costliness of the negro has been his protection. The effects of unstinted, unsparing toil are best seen in the subordination of conquered nations, where at first the labor supply is practically unlimited and costless. Labor, enforced and unremunerated, was the doom of the defeated and the lot of the vanquished; and a hard lot it often was. Under such circumstances the diminution and disappearance of the enslaved people was never far distant, unless the interests of the conquerors were enlisted on the side of their preservation. The interests of his owner were always in favor of the preservation of the negro, and under the Anglo-Saxon the negro was well-cared for, and treated comparatively kindly. The evidence for this is, that while servile

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insurrections, accompanied by horrible cruelties, were far from uncommon in French and Spanish colonies, where the negro was under the dominion of the Latin race, the negro has never risen against his Anglo-Saxon master, even during the American civil war.

But the disease and death which has been the consequence of enforced toil, does not in the present day equal the like consequences of the voluntary effort of spontaneous toil in the pursuit of wealth. The shores of Sierra Leone, of the Mexican Gulf, are not more thickly strewn with the bones of the white man than are the outskirts of our towns, especially those devoted to manufacture and to commerce. The high mortality of the one is not really more marked than the other; in each case the deaths are due to the same originating cause. The one dies from a climate to which he is unsuited, and the other dies of disease which might have been avoided, or recovered from but for the weakening effects of sustained over-exertion. Man has the power of using up so much of his force every day; but in health his daily income meets his wants, and he has a reserve store of strength in the body bank, in the same way that a prudent firm always has a sum lying at its bankers. This sum may be constantly drawn upon and added to, but its bulk is never too seriously diminished. Consequently, if there is any sudden demand upon the firm by failure of a correspondent or defalcation of a cashier, this demand is met by the reserve in bank, and the firm goes on.

Now exactly the same thing goes on in the human system. Man ordinarily has also his reserve fund of strength in the body bank; he draws from it and adds to it, and the gross sum may fluctuate a little, but not materially. Under these circumstances a person may catch a contagious disease, or have an inflammation of a viscus; but his reserve fund of strength in the body bank enables him to meet the demand successfully or not, according to the amount of the demand and his amount of capital, or vital force; if the reserve fund is sufficient he weathers the storm, and is merely reduced in proportion to the demand upon him. During convalescence the expenditure of force is as limited as possible, and so the reserve fund accumulates again; and perfect recovery means the restoration the reserve fund unimpaired. If, however, the recovery is imperfect, or from its nature impossible, then the individual remains an invalid; that is, his health capital is impaired. Exactly in the same way, if a firm is not quite equal to the demand upon it, it may maintain its existence in a crippled condition; it has got a shake, and remains an invalid. The parallel betwixt the two conditions is sufficiently close, and the comparison illustrates what is meant by a physiological reserve fund. Now it is very obvious that a firm may trade beyond its capital without any other than the best intentions, so a man may overwork his strength from the best motives; but in either case the stability of the firm or of the individual is somewhat imperiled. Slight disturbing causes are more readily felt, and their effects are more serious; there is an increased sensibility to external impressions, to extrinsic forces, and a slight rise in the bank rate in the one case, or a small increased demand upon the individual in the other, occasions grave disturbance; greater disturbing causes occasion very serious consesquences.

A MEMORIAL TO WILLIAM TWEEDIE.

BY DR. LYDIA F. FOWLER, OF LONDON.

AN active, enthusiastic worker, Mr. Wm. Tweedie, of London, has just fallen from the temperance ranks, and has been laid to rest in that beautiful city of the dead, Kensal Green Cemetery, at the early age of fifty-three; with his harness on his shoulders and his soul aflame with a holy zeal as a

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thorough reformer. In all parts of Great Britain the temperance people of every variety of opinion are mourning his loss, for he was a prominent pillar in the temple of temperance.

Speak softly, breathe gently, step lightly for awhile, till the first shock of pain at his loss is over; then I would raise the battle-cry, and conjure all to buckle on the armor and rush with ardent enthusiasm to the conflict, with a renewed determination to accomplish the end for which he lived and labored. When only nineteen years of age, as a young Scottish lad, his attention was turned to the subject, and he signed the teetotal pledge in Edinburgh. Thousands of young men have done this, and have subsequently pursued the even tenor of their way, have lived and died without giving any cause for comment. Not so with this Scottish lad. That signing away of his liberty, as some call it, was a consecration of himself to the beneficent cause he had espoused. It was as though he had covenanted with himself solemnly to give up a life of ease, luxury and wealth, as though he had made a vow that henceforward, through tribulation, calumny, good and evil report, and even through poverty, if need be, he would be a burning and shining light, and would lead on the rank and file through the thickest of the fight. He labored zealously and fearlessly for seven or eight years as a lecturer in the field; then, in 1848, he turned his steps to the great Babylon, and here opened a central depôt for the sale of temperance tracts, and was the first to commence the publishing of temperance literature. He soon organized a series of public meetings in all parts of London, and endeavored to enlighten the people on their duties and responsibilities, and to make a nucleus for the friendly intercourse of the temperance people from all parts of the world. As water finds its level, he soon found his place among the temperance people of the metropolis, and without stopping to count the cost, he laid out his life-work, determined to give his unflagging energies to the cause he loved. In such a cause a willing worker can easily die early, with no rust on his harness, for the enemy is alert at all hours, ready to lay snares for the unwary, endeavoring to entrap the unsuspicious. It was no light task to get up and sustain meetings constantly, to edit a temperance paper, to circulate temperance tracts and books to the community, to found an extensive organization, the Temperance League (which should have a head center in London and branches in all parts of Great Britain, the object of which was to persuade men to live temperately, because it was the better way); also to collect together each year all the occurrences bearing upon the subject, and publish them under the name of the Yearly Fact Book, to help to get together a monster excursion of temperance people to spend the day at the Crystal Palace every summer, to get together people at grand soirées every year to interchange thought and feeling with each other, to help to form a temperance hospital in London, and to be the prime mover in several reformatory societies. It has been stated that until Mr. Tweedie's last illness he was never absent from a public meeting of the League in London during the past twenty years. Truly, if not ripe in years, he was ripe in earnest, energetic work. Of all work, the reformer's is the hardest and most wearing; of all work it pays the least in this world's coin. A man who loved his cause and was able to do so much for it, ought to have had no pecuniary obligations to meet in carrying out the minutiæ. He should have been free from all such cares and anxieties, and been blessed with a competent salary, that would have allowed him to take sufficient recreation to keep the health-forces in activity; but so closely did he attend to his business that he never left it to go to the seaside or to the country, as all ought to do at intervals. His wife told me that he always said he had not the time to rest—though he was conscious he needed to do so—for when he occasionally left London it was to attend meetings or conventions. He looked forward to the time when he should be able to live in the country

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and breathe the fresh air, and work less hours during the day. But when in the annals of history has a reformer been able to gain a sufficient competence from working in a progressive cause—unless he has been in a salaried position—to retire, take rest, and have an easy life? He has to wait till the grass grows green over his narrow home in mother earth.

Our acquaintance with Mr. Tweedie commenced the first week of our arrival in England. He became our friend and publisher, and he has published for us over half a million of lectures, and many other things that we have scattered broadside over Great Britain by means of our extensive labors in every part of the country. Keeping up a constant communication with him, we have had the most friendly relations with him; and we have ever found him to be one of the most genial, affable, kind-hearted men that we have met. In social life he was gifted with good conversational powers, had a large fund of anecdotes that he was happy in relating, and in his own home at Kensington he was one of the most hospitable of hosts, to which scores of Americans can testify; for he was very fond of the Americans, and once he told me that if he were to visit America he should find friends in almost every state of the Union, whom he had welcomed at his place of business, and with whom he had interchanged pleasant social intercourse at his private home. He was blessed with a fond, devoted wife, and a very intelligent, united family of sons and daughters; and it was in the midst of his family circle, when his mind was unfettered by harassing cares of business, that he developed his warm social disposition, and made all feel quite at home, even though they were thousands of miles away from their native land. It will be a long time before his bright, sunny, benignant countenance will be forgotten in the social circles in which he was the life.

Having descended from a long-lived ancestry, his father living to the age of seventy-seven and his mother to ninety-two, all thought that a man with his ruddy, healthy countenance ought to have lived to old age, but for a number of years he was conscious he had the seeds of disease in his blood; and it was only by being so strictly temperate and abstemious in his diet that he kept the disease in abeyance for a very long time; and all his friends supposed he enjoyed the most perfect health. One day this last summer a message was sent to us that he was stricken down with a cancerous tumor that confined him to his home. We knew then that his days were numbered, that the sands would soon sun through his hour glass of life. We saw him occasionally, and though at times he suffered most keenly, yet he ever maintained the greatest cheerfulness; and though willing to try every palliative that his anxious friends suggested, yet he bore his sufferings without a murmur, and said to us: "If the Lord has further work for me to do he will restore me to health. I am ready to leave everything to him." He had many intimate friends among the medical profession, and these would gladly have restored him to health; but alas, alas! human science is but a mockery when it attempts to arrest the dreadful consequences of a cancerous diathesis; palsied is the arm of the doctor, even though he is at the head of the faculty, to cure morbid diseases. Boasted skill is only vanity of vanities. Will there ever arise one earnest soul that will discover a panacea to restore the life to the blood when it is disorganized by the poison of cancer? Such a doctor would, indeed, be a benefactor to the race.

Mr. Tweedie's prayer during his illness was that God would raise up young men to enter into the work with zeal; and on such would he leave his mantle.

In reviewing his past labors, the universal testimony of all classes of temperance men, even those who differed from him, is that he deserved the blessed encomium: "Well done, thou good and faithful servant, enter thou into thy everlasting rest."

LONDON, November, 1874.

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WHAT HAST THOU FOR US, YEAR UNKNOWN?

BY LYDIA M. MILLARD.

WHAT hast thou for us, year unknown?
Stranger we love and fear?
A snowy cross, a gleaming crown,
A wreath, a smile, a tear?

Oh tell us if our budding hope
In balm and bloom expand?
Or shall it fade and wither up—
Drop from our clasping hand?

Oh tell us if around our door
Joy's rose shall fragrant twine?
Or over every arch and floor
Trail sorrow's cypress vine?

We take thy hand, New Year, and pray
That hand for us may hold,
Some morning-glory fresh each day,
Some heart's-ease streaked with gold.

Love's lily bending to our eye,
Dropping its dewy tear,
And softly shining in our sky
Some peace-star, mild and clear.

Old Year! we give thee last good night,
New Year, a glad good morn!
Oh be thy sunsets for us bright;
Clear may thy sunrise dawn.

Sweet peace and mercy, gentle grace,
With us this year abide;
And may no loving, darling face,
Be missed at our fireside.

No band of mourners through our door
Echo their sorrow moan,
Be no grief shadow on our floor,
Window, archway, or stone.

Through the hall and up the stair
Glad good morn and night,
Song and sunbeam, peace and prayer
Keep our hearthstone bright.

And when for us earth's last year dawn,
May we with bounding heart,
Bid all our loving lost, good morn!
Never a day to part.

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THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

THE articles which we purpose to write concerning the liver will be plain and simple, as far as it is possible to make them so. They are intended to give general information on a subject quite too little understood. This organ has long been the scapegoat for multitudes of chronic infirmities, which were not well understood. Often it is falsely accused of crimes and shortcomings of which, if it could speak, it would plead "not guilty." Very often, too, it has made trouble in the organism, which no human skill could mend. It is the intention to give information in these articles as to what the liver is, what it does; so that there shall be more complete knowledge among all as to the use of and care of this great organ.

In the first place, it must be known that the liver is a gland, or rather a multitude of small glands bound together in one conglomerate body. We may as well inquire here what a gland is, and answer that it is an organ in the body secreting a fluid of some special nature. The word gland really does not signify the true function of this organ. Gland is from *glandula*, an acorn, a kernel; and the small glands of the body do sometimes feel like little kernels. As an example, we may make the subject more plain by saying that the mouth is full of little glands; some of which are of considerable size, as the salivary glands, which secrete the salivary juice. Any one can examine the salivary juice for himself, and thus learn something of the nature of the work that glands have to do. So, too, the skin is full of minute sweat glands, whose business it is to perspire, and thus pour out on the skin, where it may be washed away, certain substances no longer useful in the blood. The kidneys, too, are glands, and so are the pancreas and spleen. There is a gland on the neck, called the thyroid gland, which sometimes swells up to a great size, and forms what we call goiter—most people have seen examples. There is a gland over each eye, the lachrymal gland, that secretes the tears. The stomach is full of little glands, which secrete gastric juice to digest our food with.

So it is seen that our bodies are full of glands, outside and inside, each having a particular work to do; and the liver is the largest of them all, for it weighs about four pounds, and is not far from one foot in length in its longest direction.

Now let us take a look at it with the mind's eye; or, better still, get a genuine liver from a chicken or some other small animal; for the pictures we might put in don't, after all, give much of an idea of how this organ looks. The liver is large. It is also heavy. It is unsymmetrical. It has three lobes, and in color is brownish red. It occupies a large space in the upper part of the abdomen, just under the diaphragm, commencing on the right side and extending across the top of the abdominal cavity, through the epigastric region, and partly through the left side. Below it lies the stomach, transverse colon and right kidney. Behind it are the vertebral column, aorta and vena cava, and in front the wall to the base of the chest. On top the liver is round, or convex. Below it is partly concave and partly convex. How this great mass is held up and kept from pushing the organs below it down, how it is kept from sinking to the bottom of the abdomen, is a question which will naturally be asked here; and the reply is that there are fine ligaments that hold it firmly in its place. Four of these ligaments are extensions, or duplicatures, of the peritoneum, or lining membrane of the abdominal cavity, and the fifth is a round fibrous cord, resulting from the obliteration of the umbilical vein. Thus curiously is this old channel of communication for the blood of the mother to her unborn child, in after-life turned to use in helping support the liver. So firmly, then, is the liver held in its place that nothing can move it but great abuse, such as very tight

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corsets, or unnatural pressure, or accidental injury to the parts.

We said that the liver usually weighs about four pounds, but one learned anatomist has found that in a pretty well developed person it weighs about one-thirtieth part of the weight of the body; so that a man weighing 200 pounds would have nearly seven pounds of liver. In childhood the liver weighs about the eighteenth part of the weight of the body; so when a baby gets to weigh eighteen pounds there will be of liver one pound. It may be interesting to know that the liver of the oyster is about three-fourths of the entire body. The under surface of the liver is marked with fissures, which divide it into lobes. It is covered externally with an extension of the lining membrane of the abdominal cavity.

We said in the beginning that the liver was a conglomerate gland, that is one large gland composed of many small ones. Each small one is called a lobule, and each one of these is about one-twenty-fifth of an inch in diameter. The lobules when cut across seem to lie around each other, somewhat as the cells of a honeycomb do. The spaces between each lobule is filled with veins, arteries, nerves and bile-ducts; and a section magnified is very beautiful.

The vessels that pour their contents into the liver are:

1. The portal vein.
2. The hepatic artery.

Those that come from it are:

1. The hepatic duct.
2. The hepatic veins.

The hepatic artery brings arterial blood to the liver, but the *portal* vein is very peculiar, and we will give a more complete statement of its peculiarities. It arises from the capillaries of the intestines, each little branch joining with others till all are joined, and contains all the blood that has circulated through all the walls of the intestines, and a large quantity of the newly digested food which has been absorbed from the digestive cavity. The fluid, then, in the portal vein is very peculiar, especially just after the food has been digested, it being a mixture of blood and new, fresh nutriment, containing the sugar, albumen, and oily substances we have eaten. During the intervals of digestion, when there is no freshly digested food in the abdominal canal, the blood of the portal vein is like the blood from any other vein. Now the portal vein, instead of going right back to the heart with its load, goes directly up to the liver. Once within the liver it divides and subdivides into minute veins, so small the eye could not detect them, making a network that fills the whole organ. In this minute state they reach the little glandular lobules before spoken of, pass through them, and then join together again until, all joined, they pass out of the liver under the name of the hepatic vein, which passes on, joining other great veins of the abdomen, till it reaches the heart and pours its contents into the general circulation.

It must not be understood that *all* the food is absorbed and passed into the portal vein through the liver; for it is also accomplished through the lacteals, or, as they are called in other parts of the body, lymphatics. Their chief business is to absorb, and they are incessantly engaged in this work. They are distributed all through the body, drinking up the transparent, colorless lymph that is found in the tissues. When the digestion of the food is in its full activity they begin to drink up the oily and other particles from the great cavity of the intestines, and pass it, not through the liver, but by the thoracic duct into the subclavian vein.

The hepatic artery carries blood to all parts of the liver, and finally discharges its blood into the portal veins, just as they go into the lobules.

In our next article will be shown the functions of the liver; but fearing that it will not be so well understood, we prefer to state here that one reason why this organ is often so lazy and troublesome, is that all the blood of the portal vein must be passed through it, that the bile may be secreted, and very often, like a filter, if this blood is overloaded with stuff that does not pass through readily, like a filter it becomes clogged, and then makes trouble.

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EDITOR'S STUDIES IN HYGIENE

QUESTIONS AND ANSWERS.

EDUCATION OF BOYS.

At what age should the serious work of education of boys begin?

ANS.—Education should begin with the birth; but it should be mainly physical education and the formation of correct habits, up to about fourteen, at which age more serious and systematic brain-work may be begun. Let it not be forgotten that brain and body should both be educated together, and that industrial education is as important as book knowledge.

CREMATION.

Would not cremation make the world healthier if everywhere practiced?

ANS.—We don't know; but the following argument against it appears in a London medical journal: "The remarkable statement has been recently made, that the immense number of corpses burned by the Hindoos, who are compelled by the worship of Brahma to burn their dead, is the real cause of Asiatic cholera. The poisonous gases generated in this way hover in the air during the day, but at night sink into the lower atmosphere, mixing with the water and various kinds of food, and permeating the lungs in the process of respiration. In Hindostan the Asiatic Cholera is endemic, yet, subject to certain influences in the atmosphere, it becomes epidemic, and then causes ruin and destruction in the remotest countries."

CHILDREN TEETHING.

My child is teething, and the flow of saliva is so great that it keeps his bib constantly wet. Is this a bad sign?

ANS.—During teething there is generally a considerable flow of saliva, because of the irritation of the gums by the new teeth. It is better for the child to swallow it; for it is slightly laxative, and keeps the bowels open. Where the child drools, give it a warm bath daily, with gentle friction to the skin. Keep the bowels open with tepid injections, and let the diet be milk, or oatmeal milk, prepared as given in "Eating for Strength." This diet makes healthy, vigorous, athletic children.

HOW TO AVOID COLDS.

Is there any method of living by which one can avoid colds and coughs in winter and spring?

ANS.—Oh, yes. These ailments may be largely avoided by proper care. The following hints will perhaps serve you: Never wear wet clothes after active muscular exertion has ceased, but change them at once; always meet the loss of body heat by warm fluids and dry clothes; avoid long sustained loss of heat which is not counteracted by increased production of heat: increase the tonicity of the vessels of the skin by cold baths, so educating them to contract readily on exposure; avoid too warm and debilitating rooms and temperatures; take especial care against too great loss of heat when the skin is glowing, and to prevent the inspiration of cold air by the mouth by some protecting agent, as a respirator. We can readily understand how a respirator should be an effective protection against winter bronchitis in those so disposed.

PRECAUTIONS AGAINST INFECTION.

When one watches with the sick who have such diseases as are likely to be spread, what precautions are to be taken to prevent the spread of the disease from one person to another?

ANS.—1. Be careful to have the air of the sick-room pure and frequently changed. 2. See that all the secretions are disinfected properly. 3. Have the patient properly bathed. The bath swallows up much poisonous matter, and a little carbolic acid in it will be advantageous. 4. Never eat, drink, or sleep in the sick-room, or go into it if not needed; or go in when tired, or exhausted, or ill, or hungry.

FOOD FOR MOTHERS.

Is there any food for a nursing mother that will increase the milk secretion, that is not alcholic?

ANS.—Yes. Half a pint of milk, in which is stirred a little nice oatmeal gruel, or some equivalent, taken as a drink every morning, noon and night,

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is a very desirable food for nursing mothers. In England, ladies have abandoned the old system of wine, ale and beer very generally within a few years, and with great advantage.

GOING INTO SOCIETY.

Can a mother nursing her child go into society, without harm to herself and child?

ANS.—If the querist means can she see her friends at breakfast or tea, in a simple way, and have a pleasant laugh and chat over a simple and healthful meal, we say yes; but if she means can she go to parties, balls, dances, late suppers, etc., then no. It is hollow, artificial, and a sham. There is little pleasure in them, and they use up life-force rapidly and to little purpose.

COARSE SKIN.

What makes the red, coarse skin so generally seen on the faces of Englishwomen?

ANS.—It is ale, wine and beer that makes it.

HEAT CAUSED BY ALCOHOL.

Is the heat felt in the stomach after taking a glass of brandy, real or ficticious?

ANS.—Fictitious. Prof. Beiz has an article in the Journal of Anatomy and Physiology on some effects of alcohol on warm-blooded animals. He states that the impression of heat felt after taking alcohol, is only subjective, and not perceptible by the thermometer. Moderate doses cause lowering of the temperature of the blood, amounting to 3°, 4°, or 5° Fahr. Alcohol diminishes the metamorphosis of tissue, and consequently decreases the urea and carbonic acid.

FIRST STAGE OF DRUNKENNESS.

What is the first stage of drunkenness?

ANS.—It is the quiet, easy, comfortable feeling experienced after taking a glass of ale, or beer, or wine.

THE NEXT GENERATION.

Who is to make the next generation any better than this one in body and mind?

ANS.—The women are to do it, very largely. Their influence on the coming man will be greater than ever before, if they live wisely and true to themselves. The every day life of the mother molds the minds of son and daughter. Up to the age of eight or nine she has almost supreme control of the young, and it is her own fault if they grow up sickly, vicious, weak, foolish, or wayward.

MOST UNHEALTHY CITY.

Which is the most unhealthy city in the world!

ANS.—Jerusalem. It reeks with the filth of centuries; every drain is choked with sewerage. The once famous pool of Hezekiah is now a cesspool—one cannot approach it. The pool of Siloam is in as bad a condition. Half the inhabitants are sick. The city deserves a better fate. The wealthy Miss Burdett-Coutts, of London, offered to supply the city with water, but her generous offer was refused. The inhabitants love filth better than cleanliness.

SCURFY HEAD.

Will you be kind enough to inform me what is good for scurf in the head!

ANS.—Have your head thoroughly cleaned every week, and wear your hair short, so the light and air can get in and the scurf get out. It is no wonder that so many complain of scurfy heads.

TO WARM COLD FEET.

What would you propose to keep the feet warm, when one has always kept their lower limbs well clothed, and still suffers from cold feet?

ANS.—The feet remedies are hot foot-baths at night, exercise of the feet, and care to have the blood supplied with good food.

UNFERMENTED WINE.

How should one make unfermented wine?

ANS.—In order to prepare it, the grapes should be allowed to ripen thoroughly. They are then picked, and the stems and all green and rotten grapes removed. The grapes are then crushed and pressed in the usual manner. The juice may be put directly into bottles; or it may be first concentrated somewhat by boiling, and then bottled. In either case the bottles are put into hot water and brought rapidly to the boiling point, where they are maintained for half an hour. At the

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end of this time remove them from the fire and cork them tightly, while still hot, wiring in the corks. Then replace them, and continue the boiling another hour. Glass bottles are better for this purpose than tin cans, though the latter may be used. An analysis of a specimen prepared in New Jersey gave the following result:

Alcohol	none.
Sugar and extract	22.00
Ash	.40
Water	70.00
	100.00

This had probably been concentrated somewhat before bottling. The flavor was fine. Some acid tartrate of potassium had crystallized out.

REFINED SUGAR.

Is refined sugar generally more or less adulterated?

ANS.—It may, sometimes, by the seller; but rarely, if ever, by the refiner. Some notions still prevail that flour and sand are mixed with sugars for the purpose of adulteration, that the trifling amount of bluing used in finishing white sugars is very injurious to health, and that the use of blood in the first stages of the refining process is to be considered wholly unjustifiable. All these ideas are entirely unsupported by facts. The bluing in white sugars is harmless in itself, and so exceedingly minute in quantity as to baffle all chemical tests; and as to the use of blood, it may be said that what little is used—and some refiners use none at all—is coagulated by heat in the first step in sugar refining, skimmed off and thrown away. Even if it were not, it is impossible that it be able to get through the elaborate system of filters employed in refining.

The readers of THE HERALD OF HEALTH know well that we object to the use of candies, and recommend the use of pure sugar in their place. Many samples of confectionery have recently been examined by the Massachusetts State Board of Health, with the following result: "While many samples of pure sugar confectionery were examined, a series were obtained which were colored with salts of arsenic, copper, antimony and lead, and several were adulterated with flour and plaster of Paris. It would not, perhaps, be unfair to assume, that from one-third to one-half of the colored confectionery sold, owes its color to injurious pigments, sometimes introduced in large amounts. In fact one sample of yellow lozenges contained 1.1 per cent. of antimony.

MUSIC AND SORE THROATS.

Has musical instruction in schools anything to do with throat troubles in after-life?

ANS.—It may sometimes do harm by having the music set too low or too high, so that the pupil must strain the voice to produce it. The young are always ready to strain their voices to make a noise. Music in schools should never be beyond the compass of the pupils' voices, and they should be instructed as to how to use the voice so as to retain its vigor unimpaired; in which case music would actually strengthen the throat. The secret of a great singer and a fine voice lies as much in a good throat as anything, and the world would be full of good singers if there were more good throats, well educated. All birds that sing well have good throats, and they never injure them by over-straining, tight bands, or hot and foul air.

CODDLING CHILDREN.

Is it wise to coddle, or tenderly rear our children?

ANS.—Yes, if you want to develop hot-house men and women from them; otherwise, no. To coddle means to keep in-doors in all but fine weather, to dress too warmly in mild weather, to feed on nicknacks, and keep the breath of heaven from touching. A hot-house exotic child is never safe from the slightest changes. whereas a child accustomed to cold, rarely takes cold.

WILLFUL CHILDREN.

What makes children so willful?

ANS.—Many parents and teachers treat as willfulness in child nature what is not willfulness, but lack of will. They try to make children do what they have not the power to do, and call this inability willfulness. Stupid teachers and parents these. To punish in such a

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case is to do the child a wrong it can never make right. Children's minds are small; they cannot be measured by older minds, and to break their wills is often breaking their heads. Never break a child's will; but educate and develop it wisely and well.

TEACHING CHILDREN THE MYSTERIES OF NATURE.

Will you have the kindness to mention *how early a child may judiciously be made acquainted with the mysteries of its nature?*

ANS. — As early as it can understand the subject. Do not, however, put books into its hands; but, if need be, study the books yourself and then teach your child. Fathers and mothers should be equally capable of giving this instruction; or it may be done in a school by a physician or wise teacher, if, as often happens, parents cannot do it. An early knowledge of the mysteries of nature would make more children pure and free from vice, and save multitudes a world of pain and sorrow.

THREAD WORMS.

Please tell me what will cure thread worms, which are so prevalent among children.

ANS. — Feed them on clean, plain, wholesome food; plenty of brown bread and milk, and fruit. These worms do not thrive on fruit. See "Eating for Strength" for answers to questions about feeding children.

INCREASING THE SIZE OF THE BRAIN.

Does cultivation of the brain and the exercise of intellectual labor augment the volume of the brain, and is the increase proportionally upon the frontal lobes?

ANS.—Yes, up to a certain point. On the other hand, the base of the brain is enlarged by hard physical labor. Consequently a hundred literary men would generally have larger frontal brains, and a hundred farmers larger basilar brains. The base of the brain gives force.

STRAWBERRY DRINK.

There is one old gentleman near me who insists upon it that strawberry wine is an excellent remedy for biliousness, dyspepsia, and nervous fever, a palliative in many diseases, and a powerful aid to other remedies. This is his rule for making it: He corks it tightly, and says he keeps it ten years. Three quarts of strawberries make one quart of juice, add three quarts water, three pounds of best sugar; use a clean, sweet cask, leaving bung out for fermentation; when fermentation subsides close cask tight, and wine is ready for use, and tastes very delicious. What do you think of its healthful, or curative properties?

ANS. — Strawberry drinks, properly made, are delicious and wholesome. They are valuable aids to recovery in diseases of the stomach and liver. Those made as above specified would necessarily contain some alcohol, and therefore be objectionable. In our little book, "Eating for Strength," there are one hundred receipts for fruit drinks, free from the objection mentioned and suitable for family use. It is the finest collection ever made for this purpose.

A NEW HAIR TONIC.

A chemist tells me the human hair, analyzed, contains albumen, lime, sulphur and magnesium. Why not take the different proportions of these elements in the hair, and so combine them as to make a harmless restorative hair preparation? Couldn't it be done? Why can't you tonicate the hair as well as the other failing parts of the body?

ANS.—The above question comes to us from a lady friend, and it is certainly amusing. No, madam, you cannot make a hair tonic of the whites of eggs, lime, etc. The hair cannot be treated except through the general system, or the scalp. Invigorate these, and you have done all you can do.

PULLING THE EARS.

What do you think of the practice of hair-pulling, ear-pulling and ear-boxing, an almost universal punishment in New Jersey country schools? Happiness, carelessness, weariness and disobedience are each punished in this way. I know of one little fellow whose ears have suffered severely by this treatment. A child came home at night saying the schoolma'am had pulled little Charlie's ear so hard it had begun to tear off his head, and Mary's

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hair had been pulled so much her head was so sore she cried every time it was combed. I think if the recesses could be lengthened, and the benches lowered and backs made to them, so that children's feet could touch the floor and their backs have some support, it would be better than all this ear-boxing. Please give your opinion about the value and importance of the ears particularly, as some people will listen to what a doctor says who don't care a button about a lay-woman's opinion. There are some intelligent teachers who seem to think ears are made on purpose to be pulled.

ANS.—There are some parts of the body that are not much injured by corporal punishment, as the hands and limbs; but a teacher must never pull or box the ears. There is real danger in it to the ear and the brain, and the moral feelings. A little switching on the hands and legs sometimes starts the blood, and makes the child feel better after the pain is over. It is a sort of movement cure; but a blow on the head is sure to anger the child, and it never forgives the one who inflicts it.

DEATH-RATE IN CONSUMPTION.

What is the usual death-rate from consumption?

ANS.—Statistics show that of the population of England, France, Germany and Russia, amounting to 230,000,000, the annual deaths from this disease are 869,000; and that of the people inhabiting the globe, amounting to 968,000,000, three millions die each year with this disease.

TYPHOID FEVER.

How many deaths result from typhoid fever yearly, and does it ever flourish in healthy places?

ANS.—We don't know how many result in the United States, but in Great Britain there are about 15,000 annually, most of which might be prevented. It flourishes wherever the germs that cause it exist. For instance, in two English towns, one filthy and the other clean, there were recent outbreaks of this disease. It was easy enough to account for the cause in one place, but only by long search was the cause found in the other place to be in the water, brought forty miles. The reservoir was found to receive some drainage from a filthy stream. It is a wonder there is not more of it than there is in country towns, where so much filth lies about barnyards, privies and cesspools.

MARBLE-TOP STANDS.

Are marble-top stands and tables healthy for invalids who work or write near them?

ANS.—No. They are cold, and rapidly absorb the heat and vitality of the body, robbing it of its life. We have heard of one invalid whom the doctor could not cure, till one day he noticed she used a marble stand, and suspected it had something to do with her ill health. So he forbade her touching it. Soon she was cured. We know healthy people who feel the twinges of pain in a shoulder by sitting near one. They are elegant articles of furniture; but unhealthy for all that.

CITY *vs.* COUNTRY CHILDREN.

Why are city children more precocious than country children?

ANS.—Because there is more in a city to call into exercise the brain, and less to develop the body. The rustic youth looks and acts dull by the side of the city boy; but at middle age he is generally the better man, for the city youth expends his nerve force, while the country youth stores his up for future use. The precocity of city youth should be retarded. Keep them away from balls, parties, theaters, evening amusements. Send them to the country often. Give them a year on a farm now and then, or teach them a trade.

HARDENING CHILDREN.

If children are hardened, are not all the feeble ones killed?

ANS.—They should not all be hardened alike, but brought up as near as possible to their needs. Let the feeble ones be gently but gradually hardened, not suddenly exposed to what may kill them. The hardening process, if properly applied, will injure none, but, on the contrary, may be made useful to the most feeble.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

PERENNIAL HOPE.

Oh blessed Hope! a flower,
That blooms where others fade;
Their death its crowning hour,
Its place where they are laid,
O'er them arrayed.

As blossoms crushed and torn,
Their sweetest scents exhale,
Most dear to those who mourn,
The hope that will not fail,
And soothes the wail.

As earliest tints of day
Succeed night's darkest pall,
Hope marks the purple way
Of light where shadows fall,
And gladdens all.

As stars of evening shine,
When Sol sinks in the west,
Like radiance divine
Hope lingers in the breast;
The last and best.

As dark and threatening clouds
Obscure night's jeweled sky,
Despair weaves tombless shrouds
For hearts that crave to die,
And hopeless sigh!

Fond Hope! Effulgent light,
Source of the spirit's day,
Soul of life's rapid flight,
That does not pass away,
Its comforts stay.

A. J. Eidson, M. D.

FLITTING FRIENDS.

The swallows' nests beneath our eaves
Are tenantless again to-day,
The silver birch its golden leaves
Drops noiseless on the public way,
And childhood's footsteps, that of yore
Before our window blithely sped,
Now, perished foliage pressing o'er,
Move with a sad and muffled tread.

And if we walk our garden round
At early dawn we mark a rime
Upon the fence and border ground,
Prophetic of the coming time;
A lingering blossom here and there
With faded countenance we trace,
Looking like love in mute despair
Beside some dear one's resting place.

But though the birds have taken wing,
And though our floral beauties lie
Prone in the mire, and Winter bring
His bitter wind and leaden sky,
We know however harsh his hand,
The birth of Spring will end his reign,
And love and joy throughout the land
The birds and flowers recall again.

John G. Watts.

MOTHERHOOD.

Now God be praised, that in His will
I'm reckoned worthy to fulfill
Such place of honor. With what still

And solemn presence do I stand,
Holding his gift in earthly hand;
Biding his purpose, His command.

Profoundly solemn, as I should,
That in my life is such great good—
So rich a boon as motherhood.

My baby! oh, how tender—sweet!
The pearly-tinted hands and feet,
And all the tiny form complete.

The winsome mouth, the gentle eyes,
Opened on life with such surprise—
What heavenly depths within them lies.

How vain the pomp, the gloss, the show,
Of outside life—such bliss I know,
By baby's cradle, singing low.

My baby! More than all beside,
Do I give thanks I had not died,
With this best blessing still denied.

Father, I praise; O grant there be
Such growth of grace uprise in me,
As trains an angel up for Thee!

Scott Campbell.

ABOVE ALL PRICE.

How dear does mother hold
Her bonny little ones?
Just as dear as the jostling clovers
Hold the merry sun.

How hard would mother try
To please her pretty lass?
Just as hard as the pleasant showers
Try to please the grass.

How fair does the mother think
The darling at her breast
Just as fair as the fleet white seabird
Thinks the wave's white crest.

How long will mother's love
For her treasures last?
Just as long as her heart keeps beating—
Till her life be passed.

How much will mother's love
Change from warm to cold?
Just as the mountain changes,
Or the ocean old!

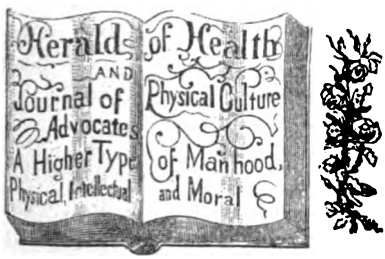
Overland Monthly.

HEALTH.

A greater boon than fame or wealth,
Is life's chief blessing, perfect health:
Yet many have it not, because
They've violated Nature's laws. *W. J. L.*

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EDITORIAL DEPARTMENT.



NEW YORK, JANUARY, 1875.

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 that 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 acceptible to its patrons.*

TOPICS OF THE MONTH.

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

A HAPPY NEW YEAR.—On the first day of each dawning year it is the custom of nearly all civilized men and women, throughout the world, to address each other in salutations of smiling cheer and mutual good wishing. It is a very ancient and beautiful custom. Old earth would be a sad and dreary home to us all without such recurring occasions for gleeful and kindly greetings. Yet, beautiful as this glad custom is, it would be still more beautiful if the words in which its import is conveyed were not so very frequently contradicted by the acts which accompany it. A young man enters the drawing-room to make his New Year's call. The ladies, with joyous greetings and happy New Year wishings, *perhaps* proffer the wine glass, and thus sanction a habit and a custom that will almost certainly make the New Year an unhappy one. There is certainly no Happy New Year to be found in this way of wishing it. Oh! fine and beautiful friends, do not in your mistaken obedience to fashion and custom—a custom of a darker day than ours, with the light of science and progress beaming on it—permit your selves to become allies of such a tempter. But we must not confine our New Year's salutation entirely to our lady friends. There are young men, brothers and friends, whom we desire to council; and we pray you who have heretofore toyed with this fashionable practice of sipping wine on New Year's day, to do so no longer. It opens a door which you may never be able to shut; it unchains a monster that may devour you as you lie helplessly chained to the habit.

But wine drinking on New Year's day is not the only habit that curses and dwarfs our race. If it were we could soon oust it from its abode and send it to the dark and forgotten past. The curse of lethargy lies like a spell on many promising youth, who are surrounded by wealth and all their hearts desire, so they do not rouse themselves to a proper appreciation of the dignity and grandeur of life. To all such we say: Cut yourselves loose from your moorings and throw yourselves into the current of life's work, and fight its battles nobly, making the earth brighter and better for your life. Then there is the curse of overwork and worry, that grinds away the lives of the very best of our kind, long before they should go

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leaving a void that cannot be filled. Then again there is the curse of ignorance, that wrecks multitudes that are worth saving; and the curse of tobacco, that befouls our fair land from end to end, and the curse of disease, that might and should be blotted out; and worse than all, the great curse of sensuality, that hides its head in the heart and soul of the land, and fouls and blots the fair face of humanity, till all cry out to God for help. Oh! friends and brothers, these curses it belongs to us to remove. Shall we not do it. Shall we not, as the New Year dawns on our vision, rouse ourselves to the Herculean task, and throw off the loads which weigh us down. But we must not preach a long sermon, with a long face, and so we wish a Happy New Year to friends and readers everywhere, and will end by giving a few hints that may aid us in gaining that blessing that adds so much to our strength, our courage, our hope, our power to endure.

Happiness comes by keeping the body and mind healthy and strong. Happiness comes from the overflow of life. True, many are happy who are not healthy, but they are favored mortals. Happiness comes from wholesome occupation.

It also comes from rest and recreation.

It comes from study and reflection.

It comes from moderate wealth, wisely used.

It comes from friends, and sweet communion with those we love.

It comes from homes and children.

It comes from love to God and man.

It comes from the joys of pure and undefiled religion.

It comes from hope and love, faith and charity.

It is the gift of God to those who love him, and wisely use what he has bestowed on them. Let us, then, one and all, as the New Year breaks on our vision, wish each other a happy New Year, and each do something to make it so, not only for ourselves but for others. Then shall joy fill our hearts, and life be sweet and beautiful.

A Lesson Learned.—"The Archives of General Medicine" published in Paris, and supposed to contain the most advanced knowledge of therapeutics, says it has always been thought among the profession dangerous to prescribe baths in consumption, but it has just been found out that those who do not prescribe them deprive themselves of a very important aid to treatment. These facts might have been learned before in any good health establishment. The author bases his conclusions on two hundred observations, most of the baths having been administered to consumptives. In administering a bath, its temperature is the most important point, the occasional addition of a small quantity of sulphuret of potassium, alkaline carbonates, etc., being only secondary; thermometric indications do not always correspond to the sensations of heat and cold, and the physiological and pathological condition of the subjects must be taken into account, and also their individual impressibility. A *tepid* bath is one the temperature of which is about three degrees below that of the body; the temperature of the patient determines that of the bath; from time to time more water is added, to allow of no variation. The duration of a bath varies from twenty to forty-five minutes; the patient is allowed to remain in it until he feels fatigued, or chilled even in warm water. There is no indication to discontinue the bath, provided the pa

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tient feels comfortable in it, but the desire to remain is rarely prolonged beyond forty-five minutes, even in summer. On account of the increased appetite which is felt after a bath, the hour which precedes the morning or evening repast is the one which agrees best with patients. Usually, one bath is given every two days. A powerful influence is immediately exerted on the sweats, of which the patients complain so much; the baths are, however, increased to one bath every day when the effect is not sufficiently notable from the very beginning of the treatment; rarely do the sweats resist the third or fourth bath. Afterward, two or three baths a week suffice to check them, and to bring about a marked amelioration, especially in cases of less advanced and less extensive tuberculous disease.

A POINT IN EDUCATION.—We promised in our December number to devote some space to educational topics this year, and here is a lesson from The College Courant; not for teachers alone, but for all. It has reference to the number of studies and kinds of occupations one may carry on at a time, and says:

"The law of nature in respect to the number of different studies to be prosecuted at the same time is this: In childhood, all practicable manifoldness and diversity; in youth, small diversity, but of co-ordinate studies; in full maturity, one commanding, with one or more subordinate. Childhood demands the greatest variety of occupations, for nature has made this age characteristically volatile to guard against a one-sided growth, and secure a full symmetrical development of all the capacities and faculties. There cannot well be too great a diversity, and the intervals of change of pursuit should be fractions of an hour.. Youth may well be held to longer periods of continuous application, but three hours is the very extreme; and if eight hours be recognized as the complement of daily mental exertion, an equivalent to three studies, addressing entirely different departments of mental activity, should be provided, in order to the greatest proficiency and best development. Experience shows that three hours is a full time for intense study in the maturest life, that most is accomplished by giving to one governing pursuit this allowance of time, and devoting the other hours to some one or more subordinate or miscellaneous studies en gaging the mind in other directions."

The same rule regarding studies for the mature mind applies to business pursuits. How often do men, ambitious and without experience, take on themselves several kinds of business at the same time, and ruin themselves in body, mind and estate.

CALOMEL IN PNEUMONIA.—Dr. W. P. Morgan has an article in The New York Medical Journal, for December, on the use of calomel in pneumonia. Having been poisoned by it himself, he set to work to examine cases. He says: "I have no doubt but multitudes of persons can testify to its poisonous effects on themselves," and begs that it may now be totally discarded. Thus one by one the old remedies receive a blow from their friends. It will not be many generations before every remedy used by the physician will be hygienic and physiological in its character. When this day comes, we shall hear of no more shattered constitutions, made so by the medicines used to cure the sick.

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DRESS REFORM IN BOSTON.—*To the Editor.*—One of the best things yet accomplished by the Dress Committee is the manufacture of ladies' knit flannel suits, to take the place of the old under-vest and drawers, with their ill-feeling and hurtful binding, short legs, and double thickness over the already too much heated lower portion of the back.

Union under-garments have long been manufactured and worn in England, but they have often been low-necked, short-sleeved, and always short-legged.

A friend just returned from an extended journey abroad, which she converted into a grand shopping expedition for healthful under-clothing, thinks the most puzzling question of the age is: "Why have the lower portions of women's legs been so long ignored by flannel makers?" She returns to learn with delight that the Dress Committee have caused to be manufactured the very article she sought, possessing two merits of which she never dreamed, that of fitting the limbs like a stocking, and buttoning all down the front; thus relieving one of the gymnastic exercises necessary to the getting into and out of the old undervest, or the union under-garment as made in England. This most excellent garment is designed to be worn under the chemiloon (already described in THE HERALD OF HEALTH), and some of the leading dealers in the country here said they would furnish it to their customers next year. H. K. CRANE.

THE POPE'S HEALTH.—His holiness has a most kind and benevolent face, bordered by silvery, white hair, and looks quite hale and hearty yet, in spite of his great age and his many troubles. *On dit*, that he is in very good spirits; that he jokes and laughs with his visitors; and, they even hint, that what his friends call his *imprisonment*, and his enemies style his *seclusion*, instead of worrying him sick, has, on the whole, improved his state of health: as he has been kept from the excitement and fatigue consequent upon the great ceremonials which, in other circumstances, he would be obliged to attend.

The paper from which we gathered this statement goes on to say that he lives a life of ease and relaxation; no one contradicts him, or tells him anything disagreeable; "*etiquette* forbids it," and "*Voila!* it is enough to conduct his life to miraculous limits, even to the one hundred and twenty years of Moses, the Hebrew leader!"

SPURGEON ON SMOKING.—Mr. Spurgeon has said his say about smoking. He proposes to puff his pipe and spit, and make his breath disagreeable, and ask no questions.

Mr. Seth Hunt, that staunch reformer of Northampton, Mass., gives his views on Mr. Spurgeon's belief and practice, in the journal of that town, which we quite agree with. He says:

"Spurgeon smokes, and says there is no sin in it. He has a right to smoke: but there are a multitude of others (and I am one of them) who do not smoke, who hate the practice. They have a right *not* to smoke; and yet Mr. Spurgeon and his fellow-smokers force others to breathe their smoke, whether it is offensive or not. Mr. Spurgeon may think it necessary to take medicine. He has the right to do so; but he should not compel those around him to swallow poison every time *he* does. There is the rub in this smoking custom. The rights of non-smokers are, as a gen-

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eral rule, invaded by those who smoke.

"I once took passage on a steamer at Geneva, Switzerland, in order to sail up the beautiful lake on which that city stands. I anticipated much pleasure and benefit from the pure air and sublime scenery. After setting sail, I found the deck, from which alone the air and scenery could be enjoyed, thronged with smokers. I had smoke in my eyes, smoke in my nose, smoke in my throat, smoke in my lungs, smoke in my clothing, smoke all around me. I viewed the Alps and Jura mountains through the haze of tobacco smoke.

"I knew a man who went to an island in the Atlantic Ocean, to recruit his health by breathing the pure sea-air. The broad veranda of the hotel, where he could best enjoy the air, was almost constantly poisoned by tobacco smoke; so that he could find no corner where the air was not tainted by the fumes of the weed. The reading-room, also, was generally filled with smoke, so that the privileges of that apartment were virtually denied to non-smokers. Was that respecting the equal rights of non-smokers?

"I deem pure air the food of my lungs; and yet there are men who, while in the very act of forcing tobacco smoke into my nostrils, will denounce what they call sumptuary laws, meaning the liquor laws, because, they say, such laws prescribe what a man shall eat and drink."

WET BOOTS. — What an amount of discomfort wet boots entail, aud how well we all recall the painful efforts we have now and then made to draw on a pair of hard-baked ones, which were put by the fire overnight to dry! Once on they are a sort of modern stocks, destructive of all comfort, and entirely demoralizing to the temper. The following plan, it is said, will do away with this discomfort:

"When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the least vestige of it from the wet leather. As it quickly and completely takes up the moisture, it swells and fills the boot with a tightly fitting last, keeping its form good and drying the leather without hardening it. In the morning shake out the oats and hang them in a bag near the fire to dry, ready for the next wet night; draw on the boots, and go happily and comfortably about the day's work."

OILING THE WHEELS.—The person who travels much on the cars cannot have failed to notice the man at every station who, with can in hand, goes about oiling the axles. If he did not do it, in a little while the friction would be so great it would set fire to the wheel, and ruin both car and engine. So it is with human life. It needs oiling with the sweet balm of human love and sympathy at every station. The New Year is one of the great stations where all stop to dine, and while we are dining let the oil can go round and lubricate the wheels of life, so they may run smoother. Thus will the New Year be made happier than the Old, and life be increased in value.

BABIES' COLIC.—*To the Editor.*—The article in the December number of your journal, with the above caption, suggests the following: It is well known to farmers that if a colt is allowed to suck its dam while the mare is heated, that death often results, and to guard against the danger, it is common either

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to milk all the milk out, or to bathe the udder with cold water, and not allow the colt to suck until the animal has become entirely cool. Now, as many mothers are forced to work and nurse children, cannot the difficulty complained of be avoided by bathing the breast in cold water? L.

FAULT FINDING.—Now that all are beginning a new year, we want to say a word to that sickly class of folks who are forever finding fault with everybody and everything. They rarely open their mouths without speaking ill of some one. It is one of the meanest of traits. It makes everybody unhappy. To speak ill of a human creature does no good, but it always does harm. It is just as easy to get into the habit of speaking well of people, as ill. Then they will like you, and speak well of you. Speak well, then, during 1875 of all, and you will be happier for it; and begin first by speaking well of those you dislike most.

LETTER FROM S. C. HALL.—Mr. S. C. Hall, a distinguished English writer, and his wife, equally well known as an authoress, recently celebrated in London their golden wedding. The affair at the time received considerable notice from the press. What may be of interest to our readers is the fact that they have enjoyed such uninterrupted good health. In answer to the question by the Editor of THE HERALD OF HEALTH, what has thus preserved him in such vigor? he replies: "Thank God, though most three score and ten—I by three years and my wife by not much less—we enjoy good health; are still at work. I published a book in 1820, and Mrs. Hall began to write in 1825, soon after our marriage, the 20th of September, 1824. We have a happy retrospect, for which we give God thanks, and a prospect that we shall be together, grateful and prayerful to Him, through eternity. To temperance we owe our health, to faith and trust in God our many blessings." S. C. HALL.

"EATING FOR STRENGTH."—The following comes unsolicited from a most esteemed physician of this city:

Dear Mr. Editor.—I received your little book on the "Science of Eating," and have looked it through very carefully, and with much interest and pleasure. Speaking as a "medicine man," I have no hesitation in saying that it is a most admirable little treatise on the rational and proper method of preparing food; which, if generally followed, would materially diminish, in a very short time, a large proportion of the miseries with which ignorant and obstinate human nature afflicts itself, dyspepsia, bad teeth, offensive breath, disordered bowels, etc. etc. Speaking as one who is, and always was, "particular about his vittles," I should say that no more toothsome or wholesome dishes could by any possibility be concocted than those you have so minutely and bountifully described in this little book. As I read the recipes for "good bread and butter," "pumpkin pie," "baked beans," etc., my thoughts instinctively reverted to dear old Yankee Land, where these and kindred dishes had their birth, and where alone, so far as my experience goes, they still retain the standard of perfection. The mere remembrance of the *luscionsness* of those pumpkin pies almost started the gastric juice; and, like the hungry beggar, who satisfied his appetite by the smell of the cook-shop, I

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was enabled to satisfy my longing in the vividness of my memory. I really believe that I ate a whole pie in just reading over your recipe. "A rich, dark orange color." Yes, that's it. You have hit it exactly. Oh, dear! Thank you. I believe I could find room for another small piece.

Cooking, as you justly remark, "is an art, and to be an adept in it one must, as Beau Brummel said of his neck-tie, "give his whole mind to it." Good food secures good digestion, and with good digestion half the ills of life take to themselves wings and fly away.

The best wish I have for your sensible and well arranged little book, is that it may find a place in every kitchen in America. R. B. P., M. D.

ANOINTING WITH COCOA BUTTER IN SCARLET FEVER. — Upon the recommendation of Schneeman, the anointing of the body with fat has been extensively practiced in Germany during the past ten years, with the view of lowering the temperature and hastening the desquamation. Dr. Bayles suggests in this connection the employment of cocoa butter, as producing a more cooling and refreshing effect upon the patient, and emitting a more agreeable odor in the sick chamber. This agent, on account of its solid consistence, is more readily applied than either fat or oil, and is more easily absorbed by the skin. Furthermore, it is thought to afford the system a certain amount of nourishment.

In severe fevers the entire surface of the body should be rubbed with this substance every hour, or at least once every four hours. Its application is also recommended in typhoid fever, in cases where the patients manifest a dread of water, or where the application of water is impossible; likewise in other inflammatory diseases, especially the severer forms of inflammatory rheumatism, and in tuberculosis.

LIFE A GOOD THING.—Life is a good thing. Length of years ought to be wished for as a privilege. The world is crowded with satisfactions that only the sheerest folly will despise. They only, who have never known what life is worth, speak of it as worth nothing. There is nothing better than this world, considered apart from the folly and sin that abuse and corrupt it. There is no greater privilege than long life in it. within the conditions that secure power of appreciation and reasonable enjoyment. The man who lives seventy or eighty years, with fair strength, wholesome appetite, even moderate capacity for enjoyment, a faculty for appreciating whatever is most worth having, and means sufficient to give him command of what he can enjoy, is, in a high sense, an enviable man.

O. B. F.

AN ANECDOTE OF FROEBEL.—Miss Weston gives the following anecdote of Froebel in the Kindergarten Messenger: "Froebel. in his early manhood, was at one time a student in an architect's office. It was at the time of the great reform in education which took place in Prussia, after the French were driven out; and at the place where he boarded there was a great deal of conversation in connection with this movement. Froebel, was much interested, and what he said so much pleased one of the great educators, that he said to him, "Education is your genius. Why not give up the architecture and join us, and help to *build men*?" The idea

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delighted him, for he felt that he had a vocation for the work. This train of thought brought to mind an incident in his childhood: He became much interested in watching some workmen repairing a Gothic church, and immediately collected a quantity of sticks and stones together, and tried, in child fashion, to build one. But he had little success, and finally abandoned the attempt in disgust. The impression made upon his mind, however, was powerful, and often recurred to him in later years, accompanied by the feeling that children needed prepared material, and some one to tell them how to work, in order to carry out their own ideas. So his own childish attempts at play in his father's garden became the starting point from which he proceeded to find suitable materials, and a method of using them; hence the occupations and plays of the Kindergarten."

POSTAGE.—Some of our subscribers did not send the ten cents for postage. They will please do so on reading this notice. After the 1st of January all publishers are required to prepay postage on all papers sent to subscribers. We cannot prepay before January 1st, as the new law does not go into effect till then. Consequently those who get the January number early in December will have to pay it as heretofore. After that every number will be prepaid.

MR. GEORGE R. LABAU, 111 years old, as distinctly shown by the records of his christening, attended the State Fair, at Easton, Pa., last week. The old man is talkative and intelligent, has a fine chest, shows little emaciation, and can do considerable work without fatigue.

CURRENT LITERATURE.

—o—

THE MARTYRDOM OF MAN. By WINWOOD READE. New York: A. K. Butts & Co.

This book is a rather learned history of the struggle of the race from darkness to light, from barbarism to civilization. The author accepts the theory of Darwin of the survival of the fittest, and on this theory tries to show how the world has made what progress it has. The work is well written and interesting, though by no means satisfactory in all its teachings.

THE MEDICAL USE OF ALCOHOL AND STIMULANTS FOR WOMEN. By JAMES EDMUNDS, M. D. New York: National Temperance Society. Price $1,

This work we regard as one of the very best issued by this prolific house—indeed, if they would print fewer stories and more works like this we believe they would do more good. Dr. E. is an able and distinguished London physician to the London Temperance Hospital, and takes strong ground against the use of alcohol as a medicine, or as a food. If a few million copies could be sold and read they would revolutionize the world, so far as its belief in alcoholic stimulants are concerned.

THE SECRET OF A LONG LIFE. London: H. S. King & Co.

The author of this little book does not give his name, but he certainly need not be ashamed of his book, for it is an able and practical one. The author does not try to prove that man can live as long as he chooses, but he certainly shows that by economy of life's forces he may live out all his days, which he thinks ought to be about one hundred years.

YALE LECTURES ON PREACHING, THIRD SERIES. By HENRY WARD BEECHER. New York: J. B. Ford & Co.

We are inclined to believe that in future years, when Mr. Beecher's place in history is fixed, these Yale Lectures on Preaching will be looked on as his most important work. Now, when his name and fame are somewhat clouded by a great scandal, the book will not attract the attention it deserves, but, if as is now quite certain, his character shall be freed from this blot, his fame will shine with a greater luster and his works be in greater demand than ever. The book before us palpitates all through with practical thoughts, and is published uniform with his other works and makes a very handsome volume.

INFANT DIET: By A JACOBI, M. D., AND MARY PUTNAM JACOBI, M. D. New York: G. P. Putnam's Sons.

The authors of this work have aimed to make it popular, but we fear they have not succeeded. It requires a peculiar gift to write popular scientific works, and few possess it; still it is not altogether devoid of merit, and will find a place as a work of reference in all well filled libraries on health.

THE LAW OF CURE: By CHARLES NEIDHARD, M. D. New York: Boericke & Tafel.

Dr. Neidhard is an eminent Homeopathic

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physician, and devotes this address to prove the universality of the Homeopathic Law of Cure. It is certainly a very able and ingenious argument, and will interest all students of homeopathy and all who desire to know more of this subject.

CONJUGAL LOVE, ITS GENESIS AND ETHICS: By A. J. Davis. New York: A. J. Davis & Co.

Mr. Davis writes this book to show his firm belief in true love marriages, and utter opposition to the doctrines of free love, of which he has sometimes been accused. He does not confine his discussions, however, to this topic, but preaches in favor of more wisdom in marriages, and consequently a less number of divorces. One of his mottoes is, fewer and better children. If he had only devised some system by which the lowest and meanest of human beings might be prevented from marrying and bearing children, we should have been glad. Still the book is full of good things and will have its mission.

THE CHILD OF THE TIDE: By MRS EDNAH D. CHENEY. New York & Boston: Lee & Shepard.

Here we have a sensible book for boys and girls; who, alas! are deluged with trash that never ought to have been written. Not only has it a beautiful cover, which helps to sell most books for the young, but plenty of good things inside. Thank you, Mrs. Cheney, for your efforts to improve the children's literature.

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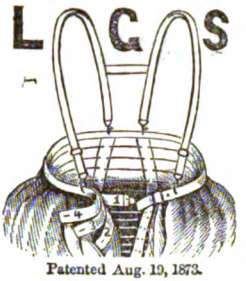
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HERALD OF HEALTH.

MARCH, 1875.

HOW I MANAGED MY CHILDREN. (No. 1.)

BY MRS. WARREN.

TRIALS WITH FIRST BABY.

I WAS married in early life, scarcely eighteen, my husband being a collateral descendant of one of the oldest county families in England. On my my mother's side, in the genealogical record which some of the family possessed, her descent could be traced back to the days of chivalry. I do not mention this in any pride of ancestry, but still it had a permanent influence on me. I suppose many of my ancestors had trouble, and certainly poverty; but no crime, as the world terms it, had branded their names or fair fame. The first time I heard of this I was but a wee child, sickly, puny, and pallid, giving constant trouble by my delicacy of constitution; but the story sank deep into my heart, and a new spirit seemed born within me—a spirit which would now infinitely rather see my children dead at my feet than hear that they had been guilty of debasing sin. God grant that this pride of heart be not punished yet before I die! I would not say to man depraved or woman lost, "Stand by, for I am holier than thou." No! no! a thousand times no! Neither would I refuse to help, counsel, or bear with the fallen. But were the blot to fall upon either of my children, my heart would be no longer human, but seared and shriveled, fearing that some past conduct of mine, some unguarded word, might have sown the seed. Narrow indeed is the path in which a mother must walk—not making her child an idol to be worshiped, or a toy of caprice. Soberly, orderly, and in the love of her Maker must she journey, knowing that she holds in her hand and cherishes at her breast an immortal spirit.

Through her the germ of future happiness or misery has budded: through her a blessing or a curse has been cast upon the world: on earth she has created either a follower of Christ or a companion of fiends.

Strange to say, the influence of the mother upon the child begins even during her months of pregnancy; therefore it behooves her to keep herself from vexatious cares and perplexities, even as she would shun pestilence. To do this requires an almost superhuman effort, to be obtained only by prayer for help accompanied by an earnest will to accomplish. Another thing, too, which influences a child's future, is the self-indulgence which an expectant mother permits herself. Under the plea of delicacy of constitution and want of strength, exercise is avoided, and stimulants resorted to and continued, till the child-spirit sent from the hand of God appears on the earth in human flesh, corrupt with the vices and taint of the mother.

After the fifth month, then, until the ninth, exercise of limb, not the abuse of exercise—is as necessary to the future comfort of the mother as it is to the

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wellbeing of the child. "I am too weak, too ill to walk," are words which have put more guineas into doctors' purses, created more difficult births, bereaved more husbands of their wives and more children of their mothers, than any other omission or act resulting from ignorance or idleness.

Before the birth of my first child I was irritable, peevish and self-indulgent: to work was a burden; all my baby-clothes were put out to make, for I did not know how to cut them out or make them up. There was the first wrong step. My huband's income was even less than two hundred a year; but then, what mattered? Delicacies we could dispense with; we had between us a wealth of affection for each other, and I had the magnificent sum of one hundred pounds presented to me as a marriage gift by my godmother. A thought of prudence and industry never entered my mind; the needlework in my mother's family had always been put out, and why not in mine, a young bride's first home? So I let nine months glide away. I lay on the sofa all day under pretence of weakness—indeed, in the latter part of the time to move from one room to another was a journey hardly to be accomplished. I could eat and drink well enough, and often idly desired dainties, which the great love of my husband readily procured. I do not wish to infer that all ungratified longings during this period are the result of idleness and an ill-governed mind. This is not always the case; but mine were so, and it is of myself and my experience I am now writing.

The consequences of my continued lying in bed, keeping late hours at night, and tampering with my digestive powers, were something fearful. At the time of my babe's birth my life was despaired of. From miscalculations, almost always incidental to young mothers with their first child, I could not obtain the nurse I desired to have, but was obliged to put up with a total stranger. I had no mother living to be with me, nor any other familiar relative beyond an aged maiden aunt, and she was my slave. I could do no wrong in her eyes—indeed she pampered me in all my ignorant follies. To Providence, in the guise of my stranger nurse, I am indebted for a cheerful happy life, after this first sad event. For eight weeks I lay lingering near death, and ultimately recovered, with a painful indifference to life, to find a little puny, wizened infant vegetating upon milk diet, while the sweetest reward of a mother was denied me; I had no sustenance to give it.

Weeks passed on with healing in their flight, but nurse remained, at the earnest wish of my husband. She was not expensive to keep, and she had that about her which enforced my respect. When I became strong she urged, with all respectful deference, but yet with firmness, that I should walk daily, not merely stroll, but till the glow of health ran through my veins.

One day, as she was dressing my boy, who was yet very delicate, she said:

"This child should be one of prayer to you, ma'am."

"Why so, nurse?"

"Because, ma'am, if you had done your duty by him his little limbs would have been stronger, and he wouldn't have been so fractious."

"In what have I failed in duty to him?" I asked.

"Well, ma'am, I must speak out; 'tis my duty to do so when I see a young mother, healthy and strong, have a baby like this."

"How can I help its sickliness? You know I couldn't suckle it."

"No, you could not, as it turned out, but you might, if you had done yourself and him justice before he was born. I don't know whether you were very ill in the first four months, for some strong people are, but in the last you should have taken daily exercise in the open air, and never for a day missed it, wet or dry; and you shouldn't have eaten all sorts of fanciful trash, but kept yourself to pure wholesome food, for a depraved appetite soon comes, and always affects the temper of both mother and child. I dare say, now, ma'am, you were very cross at times, and unwilling to move off the sofa?"

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"Yes, that was the case, I suffered so much from bile."

"Yes, and so will this child; but he will owe it to you. You must not be angry, ma'am; but you will find it true what I say. I fear you will have a sad hand with him by-and-by.

"The child was starved before it was born, and food don't seem to nourish it now."

Soon after, nurse being compelled to leave me, I was left sole manager of an infant, with no notion of "how to do it."

After nurse was paid nothing was left of my hundred pounds. I had now only my husband's salary of a hundred and eighty pounds a year, derived from a clerkship in a bank. What seemed wealth before I was married just now looked very like poverty.

Nurse's words had sunk deeply into my mind, though I would not acknowledge it. She had attributed my child's puny frame and fretful temper to my idle self-indulgence before he was born; and so I determined that I would be tenderly careful of my babe—that he should have a mother's attention now, if he had suffered from want of it before he saw the light.

Nurse had always improvised a bed for him beside hers. It was but two pillows placed in two armchairs with their seats facing. She had insisted upon having new warm blankets and sheets for him to sleep in—indeed, his pillow was covered with soft flannel. I saw all this, certainly with a species of contempt for what I was tempted to think almost *uncanny* ways, which I altered as soon as she left.

The first night after her departure my boy lay in my arms until we went to bed. It was a novelty to have him entirely to ourselves. I could not hug him enough; and in the exuberance of my unlimited affection had almost forgotten his supper, cooked by our maid-servant in the kitchen, which, when it came, had a suspicious blackness, and it was undeniably smoky. However, babe can't taste that, I thought—but didn't he, though? The yell he set up was piercing—very suggestive of pins and needles all over him. Arthur fidgeted about while I stuffed the child with as much food as I thought necessary, which the little obstinate thing rejected a moment after, and would have a perverse attack of hiccups; so that I had to place him across my shoulder and beat his back, to the utter detriment of my silk dress. By dint of much perseverance he was quieted and slept. Now, thought I, he shall lie in the refreshing cool sheets. Five minutes only of this treatment sufficed to drown our ears with his persistent cries.

"What is the matter?" Arthur pettishly exclaimed. "Unfasten him, Mary; he must have a pin sticking in him."

I sat up in bed, and he held the light while I examined him. No, there was nothing to cause his cries.

"Well," said he, "however puny his his body may be, his voice is strong enough."

By dint of hushing and rocking I got him to sleep, and kept him on my arm close to me. After some time this constrained position prevented my sleeping, but the moment I attempted to dislodge him from his roost a fractious peevish cry was set up. This continued at intervals till nearly morning, when I gave in. My boy had mastered me; for, unwilling to break further the slumber of my husband, I succumbed to the little tyrant, and lay stiff in every limb. Worn out with fatigue and sleeplessness, morning dawned without affording me relief. I was unable to get up, and my husband ate his breakfast in discontent—alone; and as if the spirit of mischief possessed the child, he now lay immoveable as a little log, quite regardless that I had turned him on to his father's pillow, and severed him from my protecting arms. The memory of that first night haunts me now—not that this was solitary in its discomfort, but first impressions are not readily effaced. Night succeeded night, varied only in its intensity of weariness by my husband volunteering to walk the room and "*h'shing*" it to rest—I don't know how to write the word, but every mother so circumstanced will recognize my meaning.

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Each weary night, week after week, the little tyrant wore us out in temper, patience, and health; but always toward morning sank into blissful rest for itself and my tired frame, for my husband could not continue to walk with it through the night.

As its teeth appeared its fretfulness increased to shrill screams, which pierced one's brain like a railroad whistle. My husband, who had borne so patiently for my sake, gave in at this.

"Something must be done with this child, Mary, or I must have a separate room. I would call in some other medical man: Vaughan, I am sure, does not understand children's ailments."

"The doctor says there is nothing the matter with it. It's only temper."

"It can't be all temper; the child must be in pain in getting its teeth. Is there no simple thing to rub its gums with?"

"I should be afraid to use anything."

"Afraid be hanged! I'm sure my mother used something for all her children. Has nurse Adams never been near you since she left? She must know how to stop this yelling."

Here the child's screams were almost beyond bearing, so that Arthur snatched up his hat and went out. I was getting somewhat hardened; my love for my child was literally dying out; now, as I held him, I almost shook him. Glad am I now that it was only "almost."

"Please, ma'am, the lady, ma'am, from next door thinks she can stop the baby's screaming," said our untidy Susan, opening the door.

I looked round the littered apartment, not heeding my own disordered attire, and was going to say that I could not see her, when one of the sweetest faces, for an old lady, I had ever seen presented itself. I was prepared to encounter the Mrs. Carter I knew, a gossiping run-about body, but I was taken by surprise at this pleasant vision of of an old lady of between sixty and seventy. My confusion was manifest as I rose from my low chair, holding the still screaming child, now almost convulsed, in my arms.

She quietly took him from me, saying, so pleasantly:

"I am used to children; you are not. I came up yesterday to pay my son and his wife a visit, and I must confess that I had a sleepless night, for my room is contiguous to yours, and in these thin-walled houses one hears everything."

With the authority of knowledge, she handled the child in a manner very different from mine. He, like a restive horse which knows its rider, seemed to feel the difference, or else was at that moment exhausted. She put her finger inside his mouth, which he heartily clenched.

"This is rather serious," she said. "No wonder the child screams so. Has the doctor ever examined his gums?"

"Two months since he did, when he said the fretfulness proceeded from temper."

"But what about the screams?"

"I have not seen him since."

She opened the blankets and laid the child carefully down, putting the corner of one over his head. I said:

"Better let me have him."

"Not for the world," she hastily replied. "He has been too much in the arms already, Just fancy," she said, smiling, "if you were racked with the toothache how you would like to have your head bumped on somebody's knees, and be turned and twisted in every direction. That child feels as much as you would. May I ask who is your medical attendant? I will call upon him and say that his attention will be required here."

I gave her the needed information, and saw her depart with a feeling of relief to which I had been many a day a stranger; and, wonder of wonders, the child was quiet.

Mrs. Carter presently returned, saying that the doctor would come in the evening. The child still slept, and, oh! this interval of peace, how precious it was! We entered into conversation, during which my newly-acquired friend insensibly led me to relate the details of my infant's management.

"You will know better in time," said she. "And now I must leave you. The doctor will come in the evening

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and lance his gums, which is really necessary, from mismanagement. I do not approve of this operation, but the child will have convulsions without it. When the doctor comes send for me, and by no means remove the child off the bed, but keep it warm; don't remove it from the blankets, not even to feed it. Promise me that you will manage this."

"This I will thankfully promise, and offer a thousand thanks for your kindness."

It was as if the child was aware his comforter was going, for upon this he set up a scream, which promptly brought Mrs. Carter to his side. The cry made me nervous and fidgety, while she was cool and collected, and merely turned him over on his other side. Not long after this he fell asleep. Mrs. Carter, on leaving, said:

"He is warm and comfortable; do not fuss over him, but attend to his requirements without taking him in your arms."

The remainder of this day was the most comfortable I had passed for many weeks. I began to reason with myself upon the matter. Why had I not the sense to reflect that carrying a child in the arms to meet every draught was likely to give it pain? When I had suffered from toothache even the whisking of a cloth increased my agony. How much more with a delicate infant must the pain be doubled? Mrs. Carter came with the doctor in the evening. The latter said laughingly, as though he would not give offence:

"This would not have happened, my dear lady, with a more experienced mother than yourself; but unless infants are carefully tended, the bowels kept in a proper state, and the teeth helped to cut their way through the gums, these will inevitably get hard and swollen, and fever, and frequently convulsions, ensue. Babies shouldn't be nursed in the arms. Keep them warm, feed them regularly—regularly mind, not at one hour to-day and another to-morrow; they musn't acquire the irregular habits of medical men so early."

Thus he went on, mingling covert reproof with useful advice, busying himself meanwhile with his horrid-looking lancets. White and trembling, I turned sick as I fancied the blood already round the mouth of my darling.

"Dear me!" the doctor exclaimed, "I left in your son's drawing-room my right case of instruments. Would you, my dear Mrs Norton, kindly go yourself for them? I would ask Mrs. Carter to do so, but I'm afraid her knee won't permit her; and don't send that stupid down stairs, she'll drop them and ruin me."

Without a thought I went on the errand, which kept young Mrs. Carter and myself twenty minutes in unsuccessful search, when Susan came to say that the doctor had found what he wanted in his coat pocket. I hastened back to find I had been kindly hoaxed, and spared much distress. My boy was awake, and evidently relieved and quiet. I went to take him up; the doctor's warning finger was on my arm as my husband entered the room. He turned pale, and made scarcely more than one stride from the door to the bed, when, seeing the child awake and quiet, he turned round with a gesture of inquiry, which the doctor answered.

"All right, my dear sir. Your child will be twice the boy by to-morrow, if we can but keep him out of Mrs. Norton's arms. He has been too much cared for in one way, and not enough in another, but he'll do by-and-by. Where's his cot? We'll put him into that."

"He sleeps with us," I hastened to reply.

"That'll never do—never. What rest will either you or Mr. Norton get? None—none. It's bad for the child, too. I thought nurse Adams never allowed this sort of thing."

Nor did she, doctor; but my wife altered her plan of letting him sleep in a bed by himself."

"Ah, well, musn't tell tales; we are all like Adam, and blame our wives, from the first Adam downwards. However, there's no great harm done yet. You've got a something to make a bed of close to yours?"

"But as I am going to sleep in another

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room it can make no difference," said my husband.

"Never do that, my dear sir; the child will be quiet enough now, and I will look in to-morrow. Mrs. Carter, I am sure, will manage for you in some way.

The doctor left, and Mrs. Carter did manage exactly as nurse Adams had done. I fed him twice in the night, and whether he had a sleeping draught or not I never knew, but he did not disturb us, and my husband's slumber was unbroken. Mrs. Carter came in the morning and pronounced favorably for the patient. He cried a little upon being washed and dressed. I laughingly said I thought her grave manner had an effect upon him.

"It is quite true; from the moment a child takes notice it should be taught by the mother to understand her ways and motions, and it should never be capriciously treated—fondled and caressed at one moment, or treated harshly the next. Children have more sense than you imagine."

"But surely a twelvemonth is old enough to commence to bring them into order; they cannot understand before that age."

"You are mistaken. A twelvemonth is just nine months too long. An infant of three months old knows quite well when it sees the nurse take up its food; it recognizes it mother from a stranger, and is wise enough in much else. So if you want to live in peace, and with the love of your child—a love which should be life-long—rule it from its earliest infancy by gentle but firm tones; and when it is old enough to understand words, never by entreaty or otherwise go from your word once pledged, either to reward or punish, even if your own judgment condemn you in your spoken resolve. You must guard against hasty decisions, but teach your children to obey without question.

"And I am just reminded that the India-rubber ring which I saw yesterday tied round baby's waste is not pleasant to the child, and it has a disagreeable smell. Get a piece of orris-root from the chemist's, bore a hole through it with a gimlet, tie a piece of tape or ribbon into the hole to form a loop, then tie the ends round the child's waist. The more the child bites this the better for the gums, and the more fragrance the root diffuses. You will think me very intrusive dear Mrs. Norton," she continued, "but I would do away with a cotton bib, always hanging wet round an infant's neck, which frequently gives cold either on the chest or gums. Get some fine Welsh flannel, cut out the bib, vandyke the edge, and overcast it with white silk—twist, or coarse sewing silk—and let it be changed as often as needed; they are easily washed, dried and pressed under a weight without trouble. I would also exchange his cambric nightcap, with all the stiff frilling, for a plain one of the thinnest flannel, which, scalloped and embroidered, really looks pretty."

"Mrs. Harford," I interrupted, "will not allow her children to wear caps."

"No, not children but tender infants certainly should. Half the suffering which delicate babes experience in earache, gatherings in the head, and painful swollen gums, arises from this bare exposure of their tender heads. All children are not alike; some can bear this rough usage, but most cannot. One mode of treatment will not do for all children.

"Of course, my dear, you cannot be expected to know much about children's ailments, or how to treat them; but every mother who does saves her husband's purse, and herself a world of anxiety and uneasiness."

"When I married I never dreamed of the responsibility which would devolve on me," I remarked.

"Very seldom a girl does, and it is not now the fashion to educate young ladies for their future vocation, I am sorry to say. Of the duties of household management, or of the expenditure of a fixed and small income, they are wholly ignorant. Therefore, when they marry, experience has to be attained at the cost of domestic comfort: and scarcely ever do they know how to treat young children, either ill or well. The doctor is summoned for every trifle—a practice leading very much to

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debt. In all serious cases call for help; but if a child has a bilious attack, or an ordinary cold, or chilblains, the responsibility should not be shifted from the mother's to the doctor's hands. I know how it was when I first married, and most young mothers are as ignorant as I was."

"What a pity we are not taught such knowledge when we are young and unmarried!" I exclaimed.

"I think, with you, that it is so; and I am quite sure if a little of the time which is now devoted to accomplishments, never in after-life practiced, were given to the acquirement of simple information upon domestic matters and medical ethics, children generally would be healthier and homes happier.

"Every mother should know the mode of treatment and the use of remedies for simple or other ailments. She should also look after the *drains* of the house, for a fertile source of mischief and sickness lies here. Mention to nineteen women out of twenty that a drain in the house is offensive, or there is a great prevalence of 'essence of sink,' probably each will reply, 'Yes, but I can't help it.' By-and-by her children sicken one after another, her husband gets up with a headache, his temper becomes variable and irritable, and she herself is weighed down with lassitude and weariness. If she be an ignorant woman, but of religious spirit, and her children or husband be snatched by death from her, she will after a time say, 'It pleased God to afflict me.' Ah! my dear lady,

> 'Our afflictions oft in ourselves do lie
> Which we ascribe to Heaven.'"

"But about the drain, dear Mrs. Carter? Excuse me for interrupting you, but I am really anxious to benefit by your teaching."

"In modern-built houses for families of a small income, all the details which preserve health or promote comfort are shamefully neglected: The kitchen sink and closet drains are untrapped, and thus the poisonous smell enters into the house, introducing scarlet and low fevers, sore throat, diphtheria, cholera, and stomach derangement, producing nervous irritibility. 'Tis true if the sink trap be kept down by the servants the smell is kept out; but do they ever attend to this? Never. The refuse water will run down quicker if the trap be up, and it saves them trouble. A great deal of the illness of servants, too, arises from this cause; yet the matter is never cared for. Now let a mistress be ever so heedful about all other household management, this one should be her chief—to insist upon it, and to see that the brass trap of the sink is always on; that the covers of all other closets in or out of the house be kept down; that no stale or dirty water or vegetable matter be kept in the house, or water in which vegetables have been boiled be thrown down the drain; and that all sink and closet drains be flushed with a continuous stream of water for five minutes three times a week. Remember that although the effluvia might not be perceptible on the ground floor, yet odors, whether disagreeable or fragrant, always ascend; and infants or invalids, while quietly slumbering in unconsciousness of the invisible foe, are breathing the vapors which may place them in the arms of death."

"Then what cares a girl takes upon herself when she marries!"

"No girl thinks of that. She looks to have her own way, to be petted, to have money to spend and fine dresses to wear, and to parade the accomplishments she may possess in parties at home and abroad. Her first child is sometimes found in the way, and the worry of her servants a perpetual blister, though the best and most conscientious woman now-a-days cannot emancipate herself from the latter infliction.

"All this was foreign to my purpose to have entered upon, but somehow it arose out of children's ailments. But about weaning your babe; when do you intend it?"

"I have never suckled it, but children are generally weaned at twelve months old, are they not?"

"I always fancied eight months long enough; infants do not remember so long at this early age. But it depends upon the strength of constitution o

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the mother: a child will suck disease from a sickly mother at the expense of its own life; therefore she must be the best judge of the proper time. At the period in the day at which a child is usually suckled it should be fed from a bottle, with good milk slightly sweetened, but by no means permitted to have too much. An hour after this give it a little food of gruel or fine oatmeal boiled well in water, then sweetened and cooled with milk. A change of diet is as necessary for infants as for adults. Beware of stuffing the child with too much food at one time, or by giving it too often. Every three hours through the day a small quantity will suffice, extending to four hours in the evening, lastly feeding at ten, and again at four in the morning. Children are early awake, but after this most infants will sleep on till eight o'clock; a small feeding will then suffice before its morning bathing and dressing, after which it may be fully fed."

"How very quietly my boy now sleeps? It was fortunate indeed that his gums were lanced. I cannot sufficiently thank you."

"It was fortunate, or the child might have had convulsions from the irritation. You must generally rub his gums with your finger."

"What is the reason that for the last ten days or more my darling could never bear the light? He always turned fretful if a candle was suddenly shown to him."

"This was the result of uneasy sensations, the forerunners of a fit, and usually accompanied by sickness and a confined state of the bowels—also drowsiness."

"Ah! he had not this symptom. I hope my boy will never have fits. I think I should die if I saw him so suffering."

"That would be very foolish. But I have overstayed my time and wearied you. The child will do well now. Farewell till I see you again."

FRUIT AS FOOD.

BY PRACTICAL.

I AM not a "vegetarian." I would not proscribe animal food universally, but I would *prescribe fruit* more generally.

The statistics of fifteen of the principal hotels in New York city have recently been published. The figures are suggestive. These fifteen are, in the main, representative of over one hundred on the island of Manhattan. I will select four from these, namely: Fifth Avenue, Grand Central, St. Nicholas, and Windsor, as representatives of the fifteen, so far as meats, not fruits, are concerned. Here are the average weekly figures as to gross amounts of these four first class hotels:

Fish, flesh and fowl, lbs...	53,250
Game, head.....	2,500
Oysters, number.....	140,000
Fruit, lbs.....	900
" canned, gallons.....	645

As these and other hotel tables show us about the regular proportion of animal food as compared with fruit used by the people, need we wonder at the universal demoralization, physically, of the American people?

Now to the above figures add, as the weekly average of these four hotels, 4,200 pounds of butter, 225 pounds of tea and 1,100 pounds of coffee, and the contrast between the fruit used and the stimulating food and drink becomes still more apparent. We will not estimate the spices and other condiments used, as these will readily suggest themselves to the thoughtful reader. The wines and other liquors, and narcotics, would form a still more formidable array of figures.

I would lessen this disparity between fruit and a grosser diet, even in our public houses; in private families good fruit should equal in value all other table foods; among the more advanced

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of health reformers I would rank fruit as among the staples, chief among the best.

The number of guests in average daily attendance at the tables of these four hotels is given at 1,625; multiplying this number by seven, so as to get at the number per week, and we have 11,375; and 900 pounds of dried fruit and 645 gallons of canned are to be divided among them. A deficiency of at least 10,000 pounds from what nature imperatively demands.

Making all due allowance for any errors in the figures as regards the amount of fruit used at these tables—for in summer fresh fruits must certainly be more largely used—still the deficiency is enormous. We would not so much lessen what the depraved or perverted appetites of the multitude crave as we would increase in quantity and variety that which the health of the body demands. We would make fruit eating more a matter of conscience, as well as a feast of delight.

Fruit is *food*. It should be used, not so much as a relish, a dessert, or luxury, but as food, in the fullest sense of that word.

I think one reason why even health reformers have not more largely adopted a fruit diet, instead of using a mixed or merely vegetable bill of fare, is that fruit has not been of perfect quality, both as regards flavor and real food worth. There is a vast difference in toothsomeness and in nutritive worth between half-grown or otherwise imperfect fruit, and that which has received the requisite care and culture. Much of the productions of orchard, garden and vineyard, as seen upon the market, is unworthy the name of good fruit.

A valuable table of the relative worth of fruits as food was given a year or two since, and it was shown that even the strawberry, under proper culture, yielded a much larger per centage of nutrients than when the plant was neglected. The same was proved true of many other fruits, such as the peach, pear, plum, apple, etc. The same law of growth holds in the vegetable and the animal kingdom, and especially in the human family; the individual which has had the best advantages of birth, growth, development, unfolding and perfecting of all his powers, contains the most of life and of life's imparting power.

After an experience, more or less varied, of nearly forty years in fruit raising and fruit eating, I am more and more convinced in these later years that we have not, as a people, sought the perfect in quality nor eaten of the best in such quantities as we should. If something of the practice in this line will prove acceptable to the editor of THE HERALD OF HEALTH, as the record of experience and observation, in subsequent numbers I will seek to interest those who would learn the better way of enjoying life.

When I read of the proceedings of the English vegetarians, of their mixed and complicated dishes, I must confess, much as they may have improved upon the common habits of a beef-eating nation, I see they are far in the background of privilege; for, with more variety and greater satisfaction, they might live far better on the perfected fruits, and find God-flavored the food they eat, instead of being obliged to use savory compounds of man's invention to tickle the palate and satisfy a vitiated taste. If some of their leaders can attain to such healthy old age on what is evidently, in the main, not the best, certainly on the more nearly perfect would their years be prolonged; and the happiness of every day be greatly increased by bills of fare which the natural appetite could enjoy most heartily, and all the man rejoice as body and soul were fully satisfied at the festive board.

Fruit is food; it should be used as such. It should form an essential part of every meal. Not simply placing upon the table a little of one kind of sauce to be dished out as a dainty in small sauce dishes, or to be eaten as a luxury, ever so sparingly. Fruit should be set before our families and guests in variety, in abundance, both the acid or sub-acid, and the sweet fruits, leaving to each a choice as to what kind shall be eaten, leaving to the taste to decide

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which, then and there, is best. This fruit I would have enjoyed either at the commencement, or during, or at the closing of each meal, according to the desire or appetite of each. Perfect freedom as to time, kinds, or quantity is the rule. Fruit should be enjoyed with family and friends at regular meal times, never to be selfishly eaten alone between meals. None know the full value of fruit as food who are constantly munching self-indulgently by themselves, to say nothing of the very unhealthy practice of eating between meals.

Reformers are more and more studying the indications of nature, as made known to us in the tastes needs and callings of unsophisticated childhood; hence the systems of Froebel, Pestalozzi and others, in education; and if we would seek to know the *why* of children's love for fruit, that inordinate desire for sweets that we witness everywhere, that craving for the juicy acids, we should not, as now, deny them that which God designed should form an essential part of their every day living. Vinegar is not a substitute for the tart of the fruit, neither is common sugar. Nature's gift for the loss of her conserved and perfect cell-formed sweetness, as found in the well ripened products of orchard, garden and vineyard. And such fruits in all their rich variety of goodness, flavor and richness, may be had upon our tables every day the whole year round.

To be sure, there will be two or three months during which but one or two kinds of our common productions will be in their season; but thanks to Alden and other inventors, and to the process of canning, and still more to the art of preserving in fruit houses in perfect freshness from year to year, we can now, at a trifling expense, enjoy, not only the real fruit, but have it full flavored also. But of this in due season.

It is none too early to plan and plot for spring planting and transplanting, the ordering of books, papers and catalogues, the selection and procuring of seeds, the study of ways and means to secure without fail an early and continuous crop of small fruit during the entire season, with such garden products and orchard harvests as will make glad the entire household. No matter if but one square rod can be appropriated to this work; much can be enjoyed even from such a beginning. But to the owner or lessee of a city or village lot, bushels might be realized, if fruit raising could be made, as it should be, a matter of conscience.

Space will not permit us to go into details as to modes of cultivation, but in regard to use we will be more explicit. We want *all* should enjoy what some families and children do from New Year's day to New Year's eve, every year, enjoy, in the production as well as in the eating, and the health, perfect health, as the result thereof. Let us step on to the higher planes of life, and enjoy more of God in the perfected glories of His richest gifts; for it is our privilege and our right.

Even the opposers of health reform will admit that animal food is too largely used, especially by the sedentary, and many would heartily welcome a more general use of our best fruits. To the laborer, the purely physical man, the pioneer, the border man, the backwoodsman, we would not, as some do, proscribe all of the lower and more stimulating flesh meats, for these men have no substitutes for them as yet; but as man advances in wealth, culture, refinement, in social progress, and especially in the Christian graces, he should seek for the best and purest in all the departments of life. As fruit, when properly used, is one of the richest of earth's blessings, we shall advocate its more extensive culture and *use as food.*

A HIGH aim is curative. Napoleon visited those sick of the plague in order to prove that the man who could vanquish fear could vanquish the plague also, and he was right. 'Tis incredible what force the will has in such cases; it penetrates the body and puts it in a state of activity which repels all hurtful influences; whilst fear invites and propagates them.

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LONDON PLAYGROUNDS FOR POOR CHILDREN.*

BY MRS. EDMUND MAURICE.

So necessary is it that playgrounds should be thoroughly well supervised, that some people with an intimate knowledge of the poor consider that without supervision such places might even do more harm than good. A gentleman living at the East End of London, who had had experience in the matter, gave it as his opinion that unsupervised playgrounds would have the dangers of the streets without the control. In every case there should be some one in authority, who would keep the place in order and exercise the same supervision that a park-keeper or square-keeper does. Men too old for severe work might be found glad to accept such a post. The expense of this arrangement, which in any case would not be considerable, might be still further lessened if men who had small pensions, such as retired soldiers or policemen, were selected.

The usefulness of the plan would be increased tenfold, if ladies and gentlemen would do for the playground what the Ladies' Sanitary Association has done for the parks.

To illustrate what I mean I will give a short account of a tiny playground, which is, I believe, the only one in London unconnected with a school or institution.

Five freehold cottages which Mr. Ruskin bought for letting to the poor, overlooked a little piece of ground which tradition said had been the back garden of a house in the Marylebone Road.

About seven years ago, when the property was purchased, this ground was a dreary looking place, half enclosed with broken palings, covered with brick rubbish and stagnant pools, and in one corner of it were a cooper's shed and a stable. A narrow passage ran between this ground and the cottages, where the boys of the neighborhood played at pitch and toss, fought and annoyed the neighbors in every possible way. The door panels were broken in by the bricks hurled at them, and there was hardly a whole pane of glass in any of the cottage windows. It was almost impossible to catch the culprits, for the cottage doors, both back and front, stood open night and day; and by dodging in at one door and out at another these boys could evade any one who tried to catch them, and even the police objected to interfere.

Miss Octavia Hill, to whom Mr. Ruskin had entrusted the management of this property, determined to turn this little waste bit of ground into a regular playground; and as a preparatory measure, of course it was necessary to enclose it with a wall. This was a work of some difficulty, for the boys annoyed the workmen in every possible way; and when ordered off the ground were most defiant, evidently considering possession nine-tenths of the law. Twice the wall was knocked down in the night, and bricks stolen; and it was found necessary to choose, as responsible watchman, a man who was living on the spot.

When at last the ground was enclosed and leveled and the cooper's shed and stables removed, the place looked very small, bare and unattractive; but flags, a maypole and a barrel organ helped to excite a great interest in the opening of the playground among the inhabitants of the little court; and people came to all the neighboring windows and even on to the roofs of the houses to look on. One old woman of upwards of sixty told me afterwards that it had been beautiful, but she was tired. She had been standing on her table at the window all the afternoon to see over the wall.

The children were admitted by tickets of invitation, and came swarming in. It was intended that, for the future, they should pay a penny a week for the right to use the playground. However, they were found to have no

* This article was first published in the London Sanitary Record, and the playground mentioned was founded by John Ruskin, the art critic. The article will be interesting to our readers we are sure.

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idea of playing; in vain we started one game after another, to try to discover one which they knew, and we explained some very simple ones to them; but they only straggled away listlessly, almost before the game was fairly begun. It was, therefore, found that after the first day the children did not care enough for the open space to pay for going in. The girls and little ones sat about on the dirty pavement doing nothing, and the older boys climbed over the wall and used the ground for rough and objectionable games.

We soon saw that two things were necessary. First, to have an efficient superintendent living on the spot, who should be always at hand to keep order, who should lend the skipping-ropes and other toys, and prevent the ropes of the swings from being stolen. Secondiy, to abandon all payment, so as to put no obstacle in the way of the use of the ground by the very poorest, leaving ourselves free to use discretionary power about the admission of children, as some of them came in such a dirty and diseased condition that it was impossible to allow them to play with the others. It was also thought better, as there was very little room, to let the girls and very young children use the ground at different times from the boys, the latter being admitted to play trap and other games when any lady or gentleman could be found who would go and play with them, for the boys always behaved so much better on these occasions.

The playground was always closed during school hours, and at such times it was found very useful by the tenants as a drying ground.

The first superintendent was a widow, who had a very good influence on the people; but she found the work too lonely and dispiriting, and gave up the charge after a time, when it was thought advisable to employ a married woman, whose husband would support her authority. Accordingly a cabman and his wife, with six children, were installed in the cottage opening upon the playground, and the children fully appreciated the change from the one close room in which they had lived. The oldest boy was a cripple, and he was very happy to be able to sit outside the cottage and to watch the other children at play. He had never dared to go into the streets or park on his crutches, because of the cruel treatment he received from other boys; and the oldest girl, a child of about twelve, was not allowed to take the little ones into Regent's Park (though they had lived very near), because of the insults to which she had been subjected, although she was a quiet, timid girl, very poorly dressed. This is not the first complaint of the kind I have heard from respectable parents, and if this is so in the West End parks what would it be in the East End if proper supervision were not provided in the public playgrounds and other open spaces?

I may here mention that our superintendent's three oldest children never recovered the effect of the unhealthy room in which they had lived; they all became crippled by a kind of paralysis, while the younger ones, who were removed at an earlier age to the playground, and afterwards to the Yorkshire moors, are growing up fine healthy children.

Since the cottages have been improved a good many more respectable people have gone to live down in the court, and the surrounding inhabitants have a friendly feeling toward us, so that the work of the superintendent is far easier than it was some years ago. But the children show most interest in the games when an educated leader can be found for them. Several have from time to time come forward to help in the work. For instance, just now there is a very energetic young lady who volunteers to go three times a week to play with the children and teach them kindergarten games and songs. In the hot weather they sit in the shade while she teaches them to sew, or thread beads; and she prevents the children from quarreling over the swings and see-saws, and sees that the little ones have their turns and are not hurt by running too near. This is very necessary, for the swings are such an attraction that it is not safe to have the ropes up unless some one is

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there to keep order. How much swings are appreciated may be imagined when it is stated that at Mr. Meliey's playground at Liverpool, when first it was opened, "the great swing was never untenanted *night* or day."

Seven years have done much for Mr. Ruskin's playground in every way. He had some small trees planted, which are now growing nicely, and so are the creepers against the wall; the ground, too, has been graveled and rolled. Each year a festival is held, when the maypole, flags, garlands and a band add greatly to the liveliness of the scene, and many ladies and gentlemen go to play with the children. These yearly festivals are a great source of pleasure, not only to the children, but to the grown-up people, who have not now to stand on their tables; for the wall has been taken away, iron palings set up, so that the windows of the cottages all overlook the ground, and the rooms are much lighter.

It would be an advantage if some kind of festival could be held oftener than once a year, and if more ladies and gentlemen would visit the playground and learn to know the children. As it is, the playground children have been taken on various expeditions into the country, to the Zoological Gardens, to row on the ornamental water of the Regent's Park; and at one time a lady gave them a course of object lessons in the playground, which were greatly appreciated. This lady and her sister were the first people who came forward to help Miss Octavia Hill at the playground, and they have kept up their knowledge of the children, and retain a very beautiful influence over them, although they are only able to see them at rare intervals now. It is impossible to overrate the good that may be done by the refining influence of any really sympathetic people, who will go among the poor children. A firm, loving guidance prevents the games from becoming coarse and lawless, and by playing with the children these ladies win their hearts and their parents' confidence and gratitude, so that they find in this way innumerable opportunities of giving help and advice.

Every parent or teacher knows how much children learn by their games, and how much may be taught indirectly which can never be learnt in the school-room. The young lady who at present gives so much time to the playground had volunteered to go through a thorough training in a kindergarten, and has an enthusiasm for teaching and a great love of children.

All these plans have helped much to make the play hours, not only very happy, but fruitful of good in many ways. The children's bodies have become more healthful, their intelligence and affections have been awakened, their sphere of knowledge extended, and their minds filled with better thoughts.

From the above history of Mr. Ruskin's playground it will be seen what a field of usefulness there is in this direction for volunteers who wish to do a good work among the poor.

Government will, we earnestly hope, give the playground, and appoint superintendents to keep order, and that will be a great step forward; but if these playgrounds are to be very widely and beneficially used there must be a band of volunteers, like those who organized the "park parties," to tempt the children from the streets, to show them the way to the playgrounds and gardens, to teach them games and to guide and control them, so that the respectable poor may not fear contamination for their children, and the wilder and rougher children may be gradually civilized.

Among the difficulties which these volunteers will probably encounter will be the objections made by the mothers about their children's clothes. Some will say that the children are not neat enough to go, others that they will spoil their clothes. I know a poor dressmaker, who told me that it cost her less to pay for the children's schooling than to pay for the wear and tear of their clothes during the holidays. "Because," she said, "as I am away from home all day I cannot keep them in the house; they will run out of doors to play, and that destroys their things dreadfully, especially the boots." This

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difficulty about boots will be somewhat obviated if the playgrounds are kept very smooth, and nicely graveled and rolled. If there is room for it, a grass plat would be a great boon in addition to the graveled part. Summer-houses or cloisters, where the children might be sheltered from rain and sun, would be very valuable. And I may here mention than a drinking fountain in each playground would be greatly appreciated; children are always thirsty, and we used to find that the superintendent of Mr. Ruskin's playground was constantly troubled to lock and unlock the gate that the children might go in and out for water. But to return to the subject of the clothes. It is most important that the parents should be impressed with the idea that fresh air and exercise are essential to their children's well-being, and that sacrifices must be made to secure them; though at the same time their apprehensions for the clothes, as well as for the children, will be much diminished if there is a good supervision in the playground.

Lastly, if it should be asked: "Where are these volunteers to be found who would think it worth their while to go and play with a set of troublesome children?" I would answer: Are not many gentlemen and thousands of ladies found willing to go and teach, week after week, in Sunday schools? And do they not find that there is a very precious bond formed between them and their pupils? Might not some of these teachers, or others like them, spare a little time in the week to visit the playgrounds? They would find there a sphere of usefulness among children, some of whom never enter a Sunday school, children who never hear a loving word or gentle voice, whose minds have never been awakened to perceive the good and beautiful works of God. I remember a large party of ragged-school children, who, on being shown the rosy sunset clouds, all declared that they had never seen a sunset in their lives before! But this blindness, which one finds among the uneducated, is not from any want of appreciating beauty when it is seen. I knew a poor Irish woman, who, sitting alone at her window, was heard to say, "The God of all glory be praised! What beautiful colors there is in the skies!" No one knows when the right cord may be touched, no one knows what good may be done by teaching children to *see* and to love what is lovely; and until their minds are filled with good and pure thoughts it will be impossible to eradicate the evil which they have learnt in the streets.

HOW COUNT RUMFORD CURED BEGGARY IN BAVARIA.

BY T. L. NICHOLS, M. D.

TO Count Rumford I desire to call your attention at the present time, especially as to how he banished beggary from Bavaria. For some years, up to the campaigns and conquests of Napoleon, and the consequent changes in the governments of southern Germany, he was the government of Bavaria. He was the head of the army, chief of the civil service, and was made minister of the police—Home Secretary—to enable him to carry out perhaps the greatest, most philanthropic and most successful reform recorded in history. As an acknowledgment of his eminent services the Elector had caused him to be ennobled and created, by his friend the Emperor, Count of the Holy Roman Empire; and he chose for his titular designation the name of the little New Hampshire village which saw the dawn of his remarkable fortunes. His family name was forgotten, and he was known to the world as Count Rumford. Soldier, statesman, philosopher, he was more, a man of true benevolence—the right man in the right place. Exercising the full powers of government, fettered by no theories and hampered by no responsibilities.

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using all his power, wisdom and executive ability for the good of the people of his adopted country, the American Count Rumford banished beggary from Bavaria.

The life of Count Rumford reminds one of the Orient. It is the stranger in exile who becomes Viceroy of Egypt. The self-taught Yankee boy crosses the ocean, and in the heart of Europe, among a people of different race, language and religion, rises to the highest honors, exercises unlimited power, and carries out a series of reforms of the most extraordinary and beneficent character.

Bavaria, by the neglect of the government and the abuse of the kindness and charity of its amiable people, had become infested with beggars, with whom mingled vagabonds and thieves. They were to the body politic what parasites and vermin are to people and dwellings—breeding by the same lazy neglect. Charity is a religious duty, but to protect the benevolent from imposture—to see that no one receives alms who is not a proper object of charity—is as much the duty of the government as protection from pickpockets or burglars. It is as clear a Christian rule that "if a man will not work neither shall he eat," as "give to him that asketh of thee." The man who begs without necessity is a swindler, a thief, whom the police should arrest and the laws punish.

Every government is responsible for such abuses.

In Bavaria there were laws which made provision for the poor, but they had suffered them to fall into neglect. Beggary had become general. Beggars of both sexes and all ages, foreigners as well as natives, strolled over the country levying contributions, pilfering where opportunity afforded, leading lives of shameful indolence and debauchery. They swarmed in all the large towns, impudent in persevering importunity—stout, strong, sturdy beggars, who made mendicity a profession. They not only insolently and clamorously assailed people in the streets, but entered private houses, and even invaded the ever-open churches, interrupted the people in their devotions, and would not let them say their prayers in peace.

"In short," says Count Rumford, "these detestable vermin swarmed everywhere, and not only their impudence and clamorous importunity were boundless, but they had recourse to the most diabolical arts and the most horrid crimes in the prosecution of their infamous trade." They exposed and tortured their own children, and those they stole for the purpose, to extort contributions from the charitable. Every effort to remedy the evil had failed; the people were discouraged, and saw nothing for it but endurance. Even the honest peasantry were becoming demoralized by bad examples, and would leave their work in the fields to ask alms of travelers; and wages were often regulated by a calculation of the amount that might be received in gifts, as may perhaps also be found in other lands than Bavaria, where men get money by means which, as Count Rumford remarks, "when customary, no longer seem shameful or infamous." Vanity, perhaps, has more to do with this matter than charity; and thousands give from pence to pounds, buying good opinions which would be dear at half the price.

In the large towns beggary was an organized imposture, with a sort of government and police of its own. Each beggar had his beat, with orderly successions and promotions, as with other governments. There were battles to decide conflicting claims, and a good beat was not unfrequently a marriage portion, or a thumping legacy. As a rule, it wanted only a little enterprise and audacity to make the sturdy, shameless professional beggar a thief; for he who makes any pretext but absolute need to take what he has not earned, what he has not given an honest equivalent for, has entered upon the path of fraud and crime.

When Count Rumford had seen an evil of such magnitude, he looked at once for a remedy. He felt the responsibilities of power. With the means in his hands of removing the evil, he would have been worse than the beg-

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gars, if he had not used them. Efforts at repression had failed. He saw that it was not enough to forbid beggary by law, or to punish it by imprisonment. The beggars cared for neither. The energetic Yankee statesman attacked the question as he did problems in physical science. He studied beggary and beggars. How would he deal with one individual beggar? Send him a month to prison, to beg again as soon as he came out? That is no remedy. The evident course was to forbid him to beg, but at the same time to give him the opportunity to labor; to teach him to work, to encourage him to honest industry. And the wise ruler resolutely set himself to provide food, comfort and work for every vagabond and beggar in Bavaria, and did it. It was not the stocks and whipping-post, still to be seen, though never used, in some of the English villages. It was not the treadmill. It was not the casual ward, or the mis-named workhouse. All these increase the evils they were intended to alleviate.

Every idle person, rich or poor; every beggar, pauper, thief, remember, is supported by those who labor, extravagantly and wastefully—with the heaviest burdens to industry, cost of law, magistracy, police, prisons, etc—when people beg and steal; or economically, and with hope of improvement when labor is provided, and they are educated to habits of industry and in the dignity of honest self-support. One beggar or thief costs the community as much as from three to ten helpless paupers; and the cheapest provision, as well as the best, for all who are able to work is to provide them with employment.

And here do not run away with the fallacy that employing the idle will take work from those who are now industrious. There cannot be a greater mistake than this. Over-production is impossible. Disproportionate production in one branch of industry there may be, but not over-production in all. There is no danger of too much food, too much clothing, too good and comfortable and healthy dwellings, too much of the necessaries, conveniences, and even beauties and luxuries of life, so they are wisely proportioned and equitably distributed. The earth has millions of acres—yes millions of square miles of fertile, unoccupied territory, to be peopled and civilized. Over-production and over-population are chimeras which need not trouble the world for centuries; and in the course of these centuries the world will have grown too wise, we may hope, to be scared with chimeras. All idlers are a burden upon industry. This world's law is work. The real burdens of society come not from over-production, but from idleness, waste, plunder. Honesty is the best policy of states, as of individuals.

Count Rumford, wise and just, set himself to reform the whole class of beggars and vagabonds, and convert them into useful citizens, even those who had sunk in vice and crime. "What," he asked himself, "is, after the necessaries of life, the first condition of comfort? Cleanliness, which animals and insects prize, which in man affects his moral character, which is 'akin to godliness.' The idea that the soul is defiled and depraved by what is unclean has prevailed in all ages. Virtue never dwelt long with filth. Our bodies are at war with everything that defiles them."

His first step, after a thorough study and consideration of the subject, was to provide in Munich, and at all necessary points, large, airy and even elegant houses of industry, and store them with the tools and materials of such manufactures as were most needed and would be most useful. Each house was provided with a large dining-room, and a cooking apparatus sufficient to furnish an economical dinner to every worker. Teachers were engaged for each kind of labor. Warmth, light, comfort, neatness and order in and around these houses made them attractive. The dinner every day was gratis—provided first by the government, later by the contributions of the citizens. Bakers brought stale bread, butchers refuse meat, citizens their broken victuals—all rejoicing in being freed from the nuisance of beggary. The teachers of handicrafts were provided by

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the government. And, while all this was free, every one was paid the full value for his labor. You shall not beg; but here is comfort, food, work, pay. There was no ill-usage, no harsh language; in five years not a blow was given, even to a child by his instructor.

When the preparation for this great experiment had been silently completed, the army—the right arm of the governing power, which had been prepared for the work by its own thorough reformation—was called into action in aid of the police and civil magistrates. Regiments of cavalry were so disposed as to furnish every town with a detachment, with patrols on every highway and squads in the villages, keeping the strictest order and discipline, paying the utmost deference to the civil authorities and avoiding all offence to the people; instructed when the order was given to arrest every beggar, vagrant and deserter, and bring them before the magistrates. This military police costs nothing extra to the country beyond a few cantonments, and all this expense to the whole country was less than £3,000 a year.

The 1st of January, 1790—New Year's Day, from time immemorial the beggars' holiday, when they swarmed in the streets expecting every one to give—the commissioned and non-commissioned officers of three regiments of infantry were distributed early in the morning at different points of Munich to wait for orders. Lieutenant-General Count Rumford assembled at his residence the chief officers of the army and principal magistrates of the city, and communicated to them his plans for the campaign. Then, dressed in the uniform of his rank, with his orders and decorations glittering on his breast, setting an example to the humblest soldier, he led them into the street, and scarcely reached it before a beggar approached, wished him a "Happy new year," and waited for the expected alms. "I went up to him," says Count Rumford, "and laying my hand gently on his shoulder, told him that henceforth begging would not be permitted in Munich, that if he was in need assistance would be given him, and if detected in begging again he would be severely punished." He was then sent to the Town Hall, his name and residence inscribed upon the register, and he was directed to repair to the Military House of Industry next morning, where he would find dinner, work and wages. Every officer, every magistrate, every soldier followed the example set them; every beggar was arrested, and in one day a stop was put to beggary in Bavaria. It was banished out of the kingdom.

And now let us see what was the progress and success of this experiment. It seemed a risk to trust the raw materials of industry—wool, flax, hemp, etc.—to the hands of common beggars; to render a debauched and depraved class orderly and useful was an arduous enterprise. Of course the greater number made bad work at the beginning. For months they cost more than they came to. They spoiled more horns than they made spoons. Employed first in the coarser and ruder manufactures, they were advanced as they improved, and were for some time paid more than they earned—paid to encourage good will, effort and perseverance. These were worth any sum. The poor people saw that they were treated with more than justice—with kindness. It was very evident that it was all for their good. At first there was confusion, but no insubordination. They were awkward, but not insensible to kindness. The aged, the weak and the children were put to the easiest tasks. The younger children were paid simply to look on, until they begged to join in the work, which seemed to them like play. Everything around them was made clean, quiet, orderly and pleasant. Living at their own homes, they came at a fixed hour in the morning. They had at noon a hot, nourishing dinner of soup and bread. Provisions were either contributed or bought wholesale, and the economies of cookery were carried to the last point of perfection. Count Rumford had so planned the cooking apparatus that three women cooked a dinner for one thousand persons at a cost, though wood was used, of 4d. for fuel; and

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the entire cost of the dinner for 1,200 was only £1 7s. 6d., or about one-third of a penny for each person! Perfect order was kept—at work, at meals and everywhere. As soon as a company took its place at table, the food having been previously served, all repeated together a short prayer. "Perhaps," says Count Rumford, "I ought to ask pardon for mentioning so old-fashioned a custom, but I own I am old-fashioned enough myself to like such things."

These poor people were generously paid for their labor, but something more than cash payment was necessary. There was needed the feeling of emulation, the desire to excel, the sense of honor, the love of glory. Not only pay, but rewards, prizes, distinctions were given to the more deserving. Peculiar care was taken with the children. They were first paid simply for being present, idle lookers-on, until they begged with tears to be allowed to work. "How sweet those tears were to me," says Count Rumford, "can be easily imagined." Certain hours were spent by them in a school, for which teachers were provided.

The effect of these measures was very remarkable. Awkward as the people were, they were not stupid, and learned to work with unexpected rapidity. More wonderful was the change in their manners, appearance, and the very expression of their countenances. Cheerfulness and gratitude replaced the gloom of misery and the sullenness of despair. Their hearts were softened; they were most grateful to their benefactor for themselves, still more for their children. These worked with their parents, forming little industrial groups, whose affection excited the interest of every visitor. Parents were happy in the industry and growing intelligence of their children, and the children were proud of their own achievements.

The great experiment was a complete and triumphant success. When Count Rumford wrote his account of it it had been five years in operation; it was financially a paying speculation, and had not only banished beggary, but had wrought an entire change in the manners, habits, and very appearance of the most abandoned and degraded people in the kingdom.

"The pleasure I had in the success of this experiment," he says, "is much easier to conceive than to describe. Would to God that my success might encourage others to follow my example. If it were generally known how little trouble and how little expense are required to do much good, the heartfelt satisfaction which arises from relieving the wants and promoting the happiness of our fellow-creatures is so great, that I am persuaded acts of the most essential charity would be much more frequent and the mass of misery among mankind much lessened. If we are really happy in proportion as we promote the happiness of others, no study can be so important as that which teaches us how to contribute to the well-being of our fellow-creatures."

Are the poor ungrateful? Count Rumford did not find them so. When, from the exhaustion of his great labors, he fell dangerously ill, these poor people whom he had rescued from lives of shame and misery, spontaneously assembled, formed a procession and went in a body to the cathedral to offer their united prayers for his recovery. When he was absent in Italy and supposed to be dangerously ill in Naples, they set apart a certain time every day after work hours to pray for their benefactor. After an absence of fifteen months Count Rumford returned with renewed health to Munich—a city where there was work for every one, and not one person whose wants were not provided for. When he visited the military workhouse, the reception given him by these poor people drew tears from the eyes of all present. A few days after he entertained 1,800 of them in the English garden, a festival at which 30,000 of the citizens of Munich assisted.

ALL power is of one kind, a sharing of the nature of the world. The mind that is parallel with the laws of nature will be in the current of events, and strong with their strength.

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TWENTY-ONE—A BIRTHDAY SONG.

BY ANNIE CHAMBERS KETCHUM.

Bright summer sun, to-day
Mount with thy glittering spears, a cohort proud,
O'er cliff and peak, and chase each threatening cloud,
Each gathering mist, away.

Fair fragrant summer flowers,
Lily and helitrope and spicy fern,
Exhale your sweets from leaf and petaled urn,
Throughout the golden hours.

Thou deep-voiced western wind
The stately arches of the forest fill,
Till oak and elm to thine *andante* thrill,
As mind replies to mind.

Take up the song and sing,
O summer birds, until the joyous strains
Ring through the hills, chant in the blooming plains,
Gurgle in brook and spring.

And thou, O river deep,
Send from the shore thy message calm and plain,
As bearing ship and shallop to the main
Thy mighty currents sweep.

Sing while the golden gate
Swings open, and reveals the thronging hopes,
Winged and crowned, that crowd the flowery slopes
Of manhood's first estate.

Yet, soft and low, the door
Is closing, as ye sing, on childhood's meads;
The garrulous trump of youth's heroic deeds
Is hushed forever more.

And shining shapes, that blaze
Like lode-stars, with occasion wait, to lure
The dazzled soul o'er crag and fell and moor,
From wisdom's peaceful ways.

Tell him, O sunshine bright,
How clouds of lust, and mists of evil thought
By chastity's pure beams are brought to nought,
Through virtue's silent might.

Tell him, ye blossoms sweet,
How charity divine her perfume rare
Exhales alike in pure or noxious air,
With holy love replete.

Tell him, thou brave-voiced wind,
How a brave, earnest spirit may awake
Responsive thought, till distant cycles take
Their orbits from his mind.

O brook and bird and spring,
Babble your simple sermon; say, Behold
Contentment better far than gems or gold,
Or crown of sceptered king.

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And thou, O river wide,
Tell how a steady purpose gathers strength
From singleness of aim, until at length
On its resistless tide

It bears both great and small,
With equal, silent, comprehensive love,
To that great sea whose calm no storm can move
God's grace o'er-arching all.

So may his spirit, clear,
Untroubled by the scoff, the sneer, the sting
Of different creeds, find heaven a real thing,
And walk with seraphs here.

THE WET SHEET PACK.

BY JOHN STAINBACK WILSON, M. D.

BEFORE mentioning the advantages of this remedy, it may be well to describe the manner of using it.

First, two blankets are spread on a bed, or, what is better, a lounge, and then over these is placed a sheet wrung out of water either cold or hot, but preferably cold, unless the patient is very feeble and sensitive. There need be but little fear of the coldness of the sheet, as the shock from the cold is only momentary, the heat of the body soon warming up the sheet and converting the water in it into a warm vapor bath.

The sheet and blankets having been prepared as above, the patient is stripped of all clothing and the sheet is closely wrapped around the body from the chin to the feet, and the blankets are then wrapped around the sheet. As a general rule the feet should be included in the sheet, but should these be cold, they may be left out and warm bricks or bottles of hot water applied to them. The patient should remain in the pack from half an hour to two hours, or until there is a sense of heat and oppression. While the patient is in the pack the head should be bathed frequently with cold water, if hot; and drinks, either cold or warm, may be taken, according to the taste. Cold water is the best drink, as a general rule, but if something warm is preferred it should be hot-water tea, or some other mild unstimulating drink; the object being to get the warmth of the water of which the tea is made, and not to stimulate the stomach and excite the system with pepper, alcohol, or any stimulant.

After the packing is over the patient should be quickly washed off, by sitting in a tub while water, cold or tepid, is poured over the body. The temperature of the water should be graduated, according to the feelings of the patient and the heat of the body. Unless the patient is very feeble, cold water will be borne well; but in cases where there is any doubt about the power of reaction, tepid or lukewarm water should be used, and in cases of great debility the patient should be washed off with warm water and speedily rubbed with a dry towel while lying in bed. In all cases, vigorous rubbing with a dry towel, or with the hand, will be very beneficial after a pack.

The wet sheet pack is the most convenient of all the modes of applying water to the surface of the body; its range of applicability is wider than that of almost any other remedy, external or internal, and however people may be horrified at the thought of being wrapped up in a cold wet sheet, it is safer than any kind of drug medication. A single cathartic pill, or a dose of liver regulator, raking through the highly sensitive thirty feet lining of the bowels, is likely to do more harm

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than would be done by lying in a wet sheet all day.

The wet sheet is convenient because it can be prepared in a few minutes, a bowl of water, a sheet and a blanket, or comfort, being all that is necessary; and one of the greatest advantages is, that it can be taken while lying down, without fatigue or exposure, and can be continued as long as may be desirable.

As to its range of application, it is almost unlimited, it being appropriate in all cases of fever, congestion or determination of blood to internal parts; and, in short, in all cases where it is desirable to get up a determination to the skin and to excite perspiration.

It is specially useful in what are called bad colds, arising from inflamtion or congestion of the bronchial tubes. It is equally good in inflammations of the stomach and bowels, in diarrhea and dysentery, and, indeed, in every form of internal inflammation. Besides its great power to allay internal inflammation by determining to the skin, it is a most powerful cleanser and purifier, drawing off morbid matters and cleansing the blood more effectually than any drug or combination of drugs.

This cleansing power is very manifest in the cases of topers, tobacco-chewers, and those who have saturated their bodies with drugs, for the tobacco, whisky and many of the drugs can be plainly detected, both by the smell and sight, the sheet being frequently discolored and reeking with offensive odors. And yet with such an effective and convenient remedy in every household, a remedy which may be used with perfect safety and may be had without money and without price, our people foolishly spend their hard earnings for sarsaparilla, stillingia and patent medicines of all kinds, which have really no purifying effect, and which oftener than otherwise add to the impurity that these vendors profess to remove.

In the eruptive fevers, such as scarlet fever, measles and small-pox, the wet sheet is specially indicated, both on account of its power to reduce the fever, quiet the nervous excitement and equalize the circulation, and on account of its cleansing, purifying action. It is pretty well established that these diseases depend on microscopic organisms, and these have been detected in the perspiration of patients with measles.

But whether the eruptive fevers can be traced to any kind of living creature or not, it is manifest that all the secretions are repressed in these fevers, that the skin is hot and dry, and therefore that the wet sheet pack is the most appropriate remedy to allay the fever and drain off the morbid matters which keep up the disease.

How long, then, will people look to drugs for relief, when the remedy is so plain and simple?

TWO OBJECTIONS TO LARGE FAMILIES.

[Mr. Stevens, one of the editors of The Index, gives in that paper two objections to large families, which we quote; though we may add that they do not apply to every family; besides large families are now the exception and not the rule.]

I HAVE two principal objections to the rule of large families. In the first place I believe they help to perpetuate poverty, which is one of the chief causes of ignorance and crime. If only those who are well-to-do in life, who have ample means to properly educate and care for numerous children, if only such would have large families, comparatively little might be found to say against it. In such cases the burden could not come heavily on either mother or father, and the children (providing always the parents were wise), would be reared in such a way as to find their own lives worth having, and capable of being put to good service

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for humanity. A large family is a beautiful sight to contemplate, when the parents are not bowed down with the load of providing for it, and when all the children are healthy and happy, each being able to have a fair chance and reasonable advantage in life. But it so happens that not the wealthier, but the poorer classes are most prolific of offspring. The poverty-steeped couples are those who indulge most in large families. Behold how children thicken like flies in the midst of squalor and dirt! Behold how they swarm in unventilated tenement-houses, in dingy huts and hovels, on unwholesome marsh lands, and in the uncomfortable homes of peasants and day-laborers, and our poor farmers! Nine times out of ten, in such cases, the children are unwelcome to both father and mother, and yet, through no fault of theirs, the pitiable little things keep coming into an existence which one half of them learn to deplore, if not to curse. The parents are as unhappy as the children. They would avoid these sad results—the having of children whom they cannot provide for, and whose increasing number plunge the whole family into deeper want and more fierce despair—if they knew how. Ought not the education which society provides for them to be of such a nature that every married couple shall be intelligent propagators of their race, and wise enough to choose and regulate the number of their offspring? I religiously believe that it should be a self-imposed law upon all married men and women (in my view society has no other right in this matter than to instruct—it has none to coerce) not to have any more offspring than they can, with equal justice to themselves and the children, provide for. When this comes to be the rule we shall have a healthier and happier population, and a better world every way.

My second objection to large families is, that in so many cases they insure the discomfort, the distress, and the actual degradation of the mother. Marriage will never be an honorable and pure sacrament of nature until it utterly ceases to involve the sacrifice of womanhood to wifehood and motherhood. A woman is a *woman* before she is a wife and a mother, and she ought never to be asked and never should allow herself to become the latter at any expense of the former. Better she should remain forever unmarried and unmothered than to make marriage, in any degree, the grave of her womanhood! Better that we should have no more children born, and that the race of man should become extinct, than that any woman should ever be an unwilling mother; or should hinder or prevent her freest and fullest development as a woman by her function as child-bearer!

But in how many cases of large families is this the sad result to woman! By becoming fathers, men comparatively little are prevented from going forth into the world and seeking and obtaining all their rights and privileges as men; but women, by becoming mothers, are much prevented from doing all this for themselves. Every birth of a child makes them a prisoner in the home for a longer or shorter time; and although they gladly endure what deprivation is consequent upon motherhood, when motherhood is a matter of their own choice, yet if it be imposed upon them, or indeed be too often chosen by themselves, the loss all round is more than the gain; for without the completest development of womanhood, both motherhood and childhood must be incomplete. If we could take the census of all the pale-faced, sad-eyed, soul-cramped women who are groaning in secret under the burden of too much child-bearing, we should be surprised at the large army of martyrs who would rise up to pronounce against the desirableness of large families. In this case, if in no other, let us be wise, and collect the suffrages of women before we consider the question settled.

THERE is always room for a man of force, and he makes room for many. Society is a troop of thinkers, and the best heads among them take the best places.

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THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

WE have previously spoken of the liver as a sugar-making and as a bile-making organ. That it is a factory for these purposes there can be no doubt. Galen taught that the liver was the source of animal heat; the stove, so to speak, that warmed the body. He also taught that it was the organ that changed the food into blood, and the starting point of the veins. For sixteen hundred years this doctrine was generally received; and even in the seventeenth century, Harvey, who discovered the circulation of the blood, taught it. The discovery, however, of the lacteals and thoracic duct, showed that a large portion of the food did not pass through the liver at all, and at once this organ fell from its high place below its true one. Even one eminent physiologist wrote an epitaph of the liver, in which the end of its dominion was pronounced, and it was declared to be an organ only for the secretion of bile. The researches of the last few years, however, go to partially restore it to its old place and power. Observations go to show that the liver is, to some extent, a blood-forming, blood-destroying and blood-purifying organ, that the albumen and fibrin of the blood are disintegrated in passing through it, and substances formed that the kidneys can eliminate. It is calculated that the blood loses a large amount of fibrin in passing through the liver, and if at any time this function is destroyed the body suffers—the accumulation of fibrin being a source of acute rheumatism and other diseases. So, too, the white blood corpuscles are believed to have their birth in the liver, and the red corpuscles are known to be destroyed there.

QUANTITY AND USE OF THE BILE.

In a former number the quantity of bile secreted daily was stated to be from two and a half to four pounds. Knowledge on this point is, however, limited. The amount must vary in different persons, and in the same person at different times. It differs no doubt with the food, the health, the activity, the respiration and the vigor af the skin. Dr. Murchison says:

"Although the amount of bile secreted daily must vary in different persons, and in the same person under different circumstances, being modified by the quantity and quality of the food, the activity of respiration and other conditions, it is clear from the facts now ascertained that but a small proportion of what is ordinarily secreted is discharged from the bowel. Berzelius found in 1,000 parts of fresh human feces only nine parts of a substance similar to bile, which, on the calculation that the daily feces of a man weigh five and one-half ounces, would make a total of twenty-four grains of dried bile in the day. Now, assuming that the liver secretes forty ounces of bile in the day, containing only five per cent. of solid matter, which is considerably below the average proportion, the amount of dried bile secreted in one day would be 960 grains, or forty times the quantity discharged from the bowel. According to Bischoff, man discharges about forty-six grains of the (altered) biliary acids by the feces per diem, whilst Voit's estimates give 170 grains as the quantity daily formed by the liver; 124 grains must, therefore, be otherwise disposed of. Bidder and Schmidt have also found that not more than one-eighth of the sulphur of the bile is normally excreted with the feces. The bile pigment is generally believed to be all voided by the feces, but this is clearly not the case, if there be any truth in the view already referred to, that urinary pigment is formed from bile-pigment; while the fact, familiar to all clinical observers, that the bile-pigment discharged from the bowel is greatly increased by calomel and other aperients, *without any corresponding increase of secretion by the liver*, also seems to show that, under ordinary circumstances, much of the bile-pigment secreted by the liver is not discharged with the feces. It may be ad-

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ded that in carnivorous animals and in snakes, although bile-pigment is secreted in abundance by the liver, the quantity discharged with the feces is even relatively less than in man.

"The question then arises as to what becomes of the bile which is not discharged from the bowel; and it is obviously one having an important bearing on the pathology of many cases of jaundice, as well as upon that of many functional derangements of the liver. The reply is to be found in the fact that a large proportion of the bile secreted by the liver is again absorbed, either by the biliary passages, or by the mucous membrane of the bowel. From what is now known of the diffusibility of fluids through animal membranes, it is impossible to conceive bile long in contact with the lining membrane of the gall-bladder, bile-ducts and intestine, without a large portion of it passing into the circulating blood.

"The constant secretion and reabsorption of bile is, in fact, merely part of that osmotic circulation constantly taking place between the fluid contents of the bowel and the blood, the existence of which is too little heeded in our pathological speculations and in therapeutics, although attention was called to it eighteen years ago by Dr. Parkes. 'It is now known,' says Dr. Parkes, 'that, in varying degrees, there is a constant transit of fluid from the blood into the alimentary canal, and as rapid reabsorption. The amount thus poured out and absorbed in twenty-four hours is almost incredible, and of itself constitutes a secondary or intermediate circulation never dreamt of by Harvey.' The amount of gastric juice alone passing into the stomach in a day, and then reabsorbed, amounted, in the case lately examined by Grünewald, to nearly twenty-three imperial pints. If we put it at twelve pints we shall certainly be within the mark. The pancreas, according to Kroeger, furnishes twelve pints and a half in twenty-four hours, while the salivary glands pour out at least three pints in the same time. The amount of the bile is probably over two pints. The amount given out by the intestinal mucous membrane cannot be guessed at, but must be enormous. Altogether the amount of fluid effused into the alimentary canal in twenty-four hours amounts to much more than the whole amount of blood in the body; in other words, every portion of the blood may, and possibly does, pass several times into the alimentary canal in twenty-four hours. The effect of this continual outpouring is supposed to be to aid metamorphosis; the same substance, more or less changed, seems to be thrown out and reabsorbed until it be adapted for the repair of tissue, or become effete. How many times this cycle of movement is repeated befor the bile is extruded from the system we have no means of knowing, but in the course of this osmotic circulation much of the bile appears to become transformed into products which are eliminated by the lungs and kidneys, while at the same time this circulation assists in the assimilation of the nutritive materials derived from the food.

"In the first place, it assists in the absorption of fat. It is a well-known clinical fact that when the common bile-duct becomes obstructed from any cause, the fat throughout the body wastes. Bidder and Schmidt likewise found that after applying a ligature to the gall-duct of a dog the animal absorbed less fat than before, and there was also a diminution of fatty matter in the chyle in the thoracic duct; the amount absorbed was calculated from a comparison of the fat eaten with the amount passed in the feces. There are also grounds for thinking that the entrance of bile into the bowels facilitates the absorption of the albuminous constituents of the food. Some experiments of Bernard led him to the conclusion that gastric juice, when mixed with pancreatic juice and bile, has a more solvent action on albuminous substances than the gastric juice alone."

From what has been stated it follows that the functions of the liver may be summed up under the following heads:

1. The formation of glycogen, which contributes to the maintenance of animal heat and to the nutrition of the blood and tissues, and the de-

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velopment of white blood corpuscles.

2. The destructive metamorphosis of albuminoid matter, and the formation of urea and other nitrogenous products, which are subsequently eliminated by the kidneys, these chemical changes also contributing to the development of animal heat.

3. The secretion of bile, the greater part of which is reabsorbed, assisting in the assimilation of fat and peptones, and probably in those chemical changes which go on in the liver and portal circulation; while part is excrementitious, and in passing along the bowels stimulates peristalsis and arrests decomposition.

INSULATED BEDS.

AN insulated bed is one set on some non-conductor of electricity, so the electricity cannot flow to and from it freely. Their usefulness is as yet a matter of experiment. Their value might be tested by invalids, at little expense, for an insulated bed can be made by placing the four feet on four strong glass tumblers. Dr. Wagenhols, of Columbus, Ohio, recently read an article on the subject before a medical society, detailing many cases of acute rheumatism which had been benefited by sleeping on an insulated bed—among others his own. We quote:

"On December 25th, 1871, I was attacked with rheumatism of the ankle and knee joints in one limb, then the other. I treated myself actively by alkalies, opiates, etc., in the ordinary manner recognized by the profession as of most value in this disease. I was unable to leave my bed for three months, could not walk until April, 1872, and did not fully recover until the warm weather in June. On the 16th day of December I was again assailed by my tormentor, treated myself as before, 'and I thought myself happy' that I was able to be out of my room in eight weeks, privileged to hobble around the streets of the city with the aid of a cane. Warm weather restored me to health, and during the summer and winter I attended to my professional duties. On February 16th, 1874, while I was congratulating myself that I should escape my annual attack, I was suddenly seized in the night time with severe pains in both ankles. In the morning I failed, after an ardent effort, to leave my bed. Fever was intense, as also the swelling of ankle and knee joints. A sense of coldness of the lower extremities existed, which was even more distressing than the pain caused by the swelling of the joints. This condition continued until the morning of the 18th. From the 16th to the 18th I was unable to sleep. On the morning of the 18th I *insulated* my bed by causing the legs of the bedstead to be placed in four glass tumblers. I fell into a profound sleep, wakening on the morning of the 19th bathed in a profuse warm perspiration, without the aid of diaphoretics or anodynes.

"I steadily improved, and in a few days was out of my room. On Monday, February 23d, I left home for Cincinnati, where I remained a week, during all of which time I felt neither pain nor soreness in the joints. I returned to my home in six days, and found next morning the disease returned. I at once insulated my bed, and in six days was able to go to my office and engage in my professional duties."

This single case is of little consequence, but the Doctor gives a large number of others corroborating it. How much is due to insulation and how much to the expectation of a cure, we cannot tell. As the remedy is perfectly hygienic and easily tried, we hope further experiments will be made.

The closing part of Dr. Wagenhols's paper is suggestive, and we quote it:

"One of the patients makes mention of the sensation of drowsiness which

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came over him by the prolonged use of the insulated bed. This I have noticed in several cases, and distinctly observed it in my own. Now the question is, do the effects of this form of treatment, which, in comparison with our former modes, is simply marvelous, depend upon expectant attention? Is it another specimen of the wonderful power the mind has over the body, or does it depend upon changing the electric state of the body? It certainly deserves attention, as, in either case, the patient is benefited, and this is the end of all therapeutics. All our treatment is empirical, and, on the results of a truthfully recorded experience the success of our measures depend; but why go any further now.

"It is unnecessary for me at this time to elaborate. I have in my possession several communications from gentlemen of worth and eminence in the profession, who fully corroborate my experience in the particulars set forth; and I am confident that if this subject, which I deem important to the profession as well as to the community, is properly tried and thoroughly investigated, much information will be gained and large beneficial results will be accomplished. Notwithstanding the cautious manner in which our profession has advanced as a science within the last twenty years, there are in our ranks good men who are captious and unwilling to assert or employ in the treatment of disease any remedies or agents that were not used by their forefathers, who have long since fallen, some of them martyrs to their opinions, others to age, and many, without ever having conceived the first principles of a profession whose complexity they had not the willingness to unravel.

"We live to learn; as we learn we advance in knowledge, our information and attainments expand, and thus our usefulness is made felt in communities in which we reside, and our vigor and energy is undaunted, by reason of the good results we obtain."

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

ROTTEN POTATOES.

Could typhoid fever arise from potatoes rotting in a cellar?

ANS.—Dr. Snow says: "I have known some marked instances of severe typhoid fever, evidently caused by decomposing vegetable matter, with no aid of sink drains or other nuisances. In one instance several families in one house had typhoid fever, apparently caused by thirty bushels of rotten potatoes in the cellar.

"I think that typhoid fever is caused chiefly by the decomposition of vegetable substances, and that for this reason it is far more prevalent in the country than in the city."

KEEPING THE BED AFTER CHILDBIRTH.

Is it true that a mother must keep to her bed three weeks after the birth of a child?

ANS.—It may often be necessary, but as a rule for all it is not true. Dr. William Goodell, of Philadelphia, in his account of the arrangement of lying-in women in the Preston Retreat, writes as follows in regard to the common practice of keeping the bed:

"Lying-in women are encouraged to get up for good when they feel so disposed; because there are, to my mind, strong objections to the rigorous maintenance of the recumbent posture. Labor is in general a strictly physiological process, and there can be no sound reason why it should be made to wear the livery of disease. Nature teaches this very plainly, for most women wish to get up long before their physicians are willing to let them. The fact of a woman wishing to get up is to me a very good reason why she should get up. In the second place, few physicians will deny that nothing so relaxes the tone of muscular fiber as a close confinement in bed. In my expe-

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rience, a woman ordinarily feels stronger on the fifth day than she does on the ninth, if rigorously kept under quilts and blankets. Once more: the upright position not only excites the womb to contract, but by distributing the blood and equalizing the circulation, it actually lessens the amount of the lochia and shortens their duration. On the other hand, the dorsal decubitus keeps up a passive congestion of the womb as a whole, the engorgement of the greatly hypertrophied placental site, and a blood-stasis in the now thickened posterior wall—all important factors in hindering the process of involution. Again, uterine diseases are hardly known among those nations whose women early leave their beds. From passages in the writings of the classics it is evident that among the ancient Greeks and Romans, those models of physical strength and beauty, the women arose and even bathed in a running stream very shortly after delivery; in some cases on the very day. Finally: what is sounder than all theory, a sufficiently long and well-sifted experience has proved to me that by such a treatment convalescence is rendered far more prompt and sure. At this result, very unexpected to the multiparous patients of the Retreat, they are constantly expressing their surprise."

POISONOUS CANNED FRUITS.

Are canned fruits ever poisonous?

ANS.—The Journal of Applied Chemistry says: "The trade in canned fruits and vegetables reaches an enormous amount. Unfortunately some of these contain lead, that insidious and dreadful poison.

"The abundance of apples this season renders a resort to canned fruits almost unnecessary; and of the healthfulness of this fruit there can be little doubt. An eminent French physician thinks that the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit he maintains is an admirable prophylactic and tonic, as well as a very nourishing and easily digested article of food. The Parisians devour 100,000,000 of apples every winter."

The best time to eat apples is soon after breakfast, so they may form a part of the morning meal. They are an almost sure cure for constipation and liver complaint.

CONDENSED EGGS.

Can eggs be condensed like milk and kept the year round?

ANS.—No doubt they can be; but as yet condensed eggs are not a success, for while it is impossible to adulterate an egg sold in the shell, condensed eggs may contain any amount of substances added to make them keep, which are injurious as food. Condensed milk is a success, and The Journal of Chemistry says: "It is now the only resource for city residents who do not want to drink the vile mixtures of chalk and water peddled from the milk wagons. We doubt not that carefully collected statistics would show a diminished infantile mortality where condensed milk has been introduced."

GAS IN WATER WITH FISH.

Will gas water flowing into a stream destroy the fish in it?

ANS.—Yes, even in very small quantities. In consequence of a complaint made by the fishermen of Munich against the Munich Gas Works, for permitting the gas water to flow into the river Isar, Professor A. Wagner has rendered an opinion in which, among other things, he details the experiments made to determine the injury which fish suffer from gas water. Two small fish were placed in well water, to which were added different quantities of gas water. The results were as follows:

In water to which was added one per cent. of gas water, the fish were restless and uneasy as soon as put in, tried to jump out, after one minute lay on their backs and in six minutes were dead.

In water to which was added one-half of one per cent. of gas water the fish were at once uneasy, after five minutes lay on their backs, and died in thirty minutes.

In water containing one-fourth of one per cent. of gas water the fish soon be-

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came restless, in an hour turned on their backs, and in an hour and a half were dead.

In water containing one-tenth of one per cent. the fish remained quiet. In three and a half hours no change was observed, but in six hours one was dead and the other, a small pike, showed no change after seven hours, but was dead the next morning.

SCIENTIFIC LANGUAGE.

Please read the following and say if it is not a very foolish way to state a fact:

"A German physician has discovered that tobacco-smoking by boys interferes with the molecular changes coincident with development of tissues, and makes the blood corpuscles oval and irregular at the edge."

ANS.—The paragraph is perfectly intelligible to a physiologist, though it might be scientific nonsense to one not acquainted with physiology. All it means is that tobacco-smoking by boys interferes with or prevents those changes taking place in the body, which health requires, and makes the blood globules, instead of round and full, jagged and irregular—a common thing in debility, dyspepsia and diseases of exhaustion. The paragraph might have been better expressed, however, and probably would have been, had it been written for any but a medical or scientific journal.

THE LIMIT SO FAR OFF.

Why is it not best in treating inebriates to have them set some limit to the amount they imbibe, and never take more?

ANS.—Why should not a man near the brink of Niagara Falls say, "I won't go any further?" What good would such a resolution do? The current would not heed him, but sweep him on. Resolutions are useless against evils, and limits set to indulgence are rarely kept. Who has not read the story of a physician who said to his intemperate patient:

"Why don't you limit yourself? Set down a stake that you will go so far, and no farther." "So I do," said the toper, "but I set it so far off that I get drunk before I get to it."

Thus it generally is with those who tamper with evil habits.

BEAUTY AND WISDOM.

Why is it that great beauty and wisdom rarely go together?

ANS.—We think they do, more frequently than is supposed. Still those who think differently may find a reason in the following story:

An emperor's daughter once said to a sage: "What great abilities are possessed by thee, and yet how ugly thou art! How great the wisdom in so mean a vessel!"

"Tell me," answered the sage, "in what vessels do you preserve your wine?" "In earthen," said she. "And you are so rich! Beg of your father that he put his wine in silver vessels." She did so, and the wine became vinegar.

"Wherefore hast thou persuaded my daughter to such folly?" inquired the emperor. The sage explained to him the occasion, and maintained that in one and the same man beauty and wisdom seldom dwell together.

"Ah," said the emperor, "still there are beautiful men who are at the same time learned and wise." "If they were not beautiful," continued the sage, "they would probably be more learned and more wise. A handsome man is seldom humble; he thinks of himself, and by that means forgets to learn."

DISCOMFORTS OF LIFE.

Why is it that there are so many diseases and discomforts in life?

ANS.—The discomforts and diseases of life are largely the troubles we bring on ourselves. If every one, instead of blaming others for the evils he experiences in life, or attributing it to providence, would study out the true causes, he would find they came mainly from his own shortcomings. The reason, then, why there are so many diseases and discomforts in life is because there are so many silly people in the world, so much ignorance, so little wisdom.

HYGIENIC TREATMENT OF CONSUMPTION.

What is the hygienic treatment of consumption?

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ANS.—They consist, first, in the use of pure air, substantial food, exercise adapted to the strength, and regular temperature adapted to the needs of the body, a climate free from too much moisture, sunlight, and bathing, to increase the vigor of the skin so as to make taking cold less easy, and abundant sleep. We need a new book for the people on this subject.

VENTILATING A SLEEPING-ROOM.

Is there any method of ventilating a sleeping-room without creating a strong draft?

ANS.—Yes. An open fireplace will do. A hole cut into the chimney near the ceiling is a good plan. The following simple method for ventilating ordinary sleeping and dwelling-rooms is recommended by Mr. Hinton in his "Physiology for Practical Use:"

"A piece of wood three inches high and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill and the sash drawn closely upon it. If the slip has been well fitted there will be no draft in consequence of this displacement of the sash at its lower part, but the top of the lower sash will overlay the bottom of the upper one, and between the two bars perpendicular currents of air, not felt as draft, will enter and leave the room.

FILTERED AIR.

Is it practicable to filter the air before it passes into public buildings, when it is filled with dust?

ANS.—The air which ventilates the Houses of Parliament in London passes through filters of cotton wool. The appearance of the filters after having been used is startling, indeed; they are of a heavy, murky brown color, thick with dust and organic impurities. The sieves through which the air is first passed have deposited near them quite a heap of intercepted particles.

PROPERTIES OF THEINE, CAFFEINE, ETC.

What are the poisonous properties of tea, coffee, cocoa, etc.?

ANS.—The active principle of tea is theine, of coffee caffeine, of cocoa cocoaine, of broma theo-bromine. When separated from these substances and taken into the system they produce poisonous effects. Dr. Alex. Bennett (Edinburgh Medical Journal) gives the results of investigations, covering over one hundred experiments, on the physiological actions of the above substances. He found that all were powerful poisons, inducing a train of symptoms affecting the nervous, respiratory, circulatory, vaso-motor and glandular systems, which, if the dose be large enough, end in death. Their physiological action is the same. In large doses not ending fatally they produce, first, cerebral excitement; and, second, partial loss of sensibility. In large doses they produce, first, cerebral excitement; second, complete paralysis of sensibility; third, tetanic spasms and convulsion, and, fourth, death. They paralyze the entire posterior columns of the spinal cord, also the entire system of peripheral sensory nerves. But the anterior columns of the cord and the peripheral motor nerves are not paralyzed. They increase, then impede, and lastly stop the inspirations. They at first increase, and then diminish, both the force and frequency of the heart's contractions. They produce at first contraction and afterward dilatation of the capillaries and small blood vessels with stasis of the blood, indicating at first irritation and subsequently paralysis of the vaso-motor nerves. They first lower, and then increase temperature. Usually they contract the pupil, increase the salivary secretion, and induce a peculiar form of tenesmus, accompanied by a copious discharge of clear mucus from the bowels. The action of tea, coffee, guarana, cocoa and coca is the same as that of their active principles.

HIGH *vs.* LOW PLEASURES.

What is the difference between high and low pleasures?

ANS.—Low enjoyments come from the perverted exercise of low faculties, separated from or uncontrolled by higher. High enjoyments consist in the exercise of the noblest faculties of honor, devotion, benevolence and jus-

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tice. Nothing can fully satisfy the aspirations of the human soul but the complete and harmonious gratification of all its desires and capabilities of enjoyment. Therefore small things are of great consequence. A leaf is a little thing, but leaves make up the foliage of a tree, and each leaf has its own vital function. The little graces, accomplishments and suavities of life are like the leaves of the tree, like the petals of its flowers, like the thousand of minute but charming things in nature which make up the sum of her attractions.

FRIED MEATS.

Are fried meats as wholesome as roasted, or those cooked on the gridiron?

ANS.—The frying of meat is most unprofitable for the eater, however convenient it may be for the cook. It robs it of its juices, and hardens its texture. The extreme heat of the fat not only burns the outer layers of the meat, so as to injure their value for nutritive purposes, but also changes the chemical condition of the fatty acids, giving rise to products which obstruct the breathing and cause tingling of the nose and eyes of the cook, and which are more or less harmful to the eater. The peculiar flavor of the meat is in a great measure lost by frying, and for it is substituted the flavor of the fat in which it is cooked. This fat permeates the fibers of the meat in such a way as to render them less soluble in the watery fluids of the mouth and stomach, and thus causes difficult digestion.

It is to be feared that our cooks have a fatal facility in the use of the frying-pan. It is the rudest mode of preparing meat, and so inferior to every other in its result, that we may reasonably hope that the improvement in this respect will continue. Broiling on a gridiron over a quick fire costs a little more time and trouble, and very likely fuel also; but by this process the juices of the meat are sealed up (to a certain extent), instead of being evaporated, and the nutritive value thereby much increased. The superiority both of flavor and digestibility which broiled meat possesses are perfectly well known. The general substitution of the gridiron for the frying-pan in the hasty cooking of meats, would be most advantageous to health.

SWALLOWING AIR WHILE EATING.

Do we ever swallow air when we eat, and does it do any harm?

ANS.—Yes. A little air is always swallowed with our food, but when we eat in haste a great deal is swallowed, distending the stomach and impeding its functions.

SUBSTITUTE FOR TEA.

Having read your chapter on tea in "Eating for Strength," and being myself one of those who drink it at all times, to stimulate my nerves, I desire to break off the habit and want to know what I can substitute for it?

ANS.—The best substitute for you is nourishing food, and rest when exhausted. A bowl of rich oatmeal gruel, made with milk, will serve you a better purpose than tea. Even a bowl of beef tea with bread may at times be substituted, if preferred. Let them be taken at the regular meal time, and then after eating rest for half an hour, thus giving the stomach a chance to use the forces of the system for digestion. Few know the value of a half hour's rest after eating. Many dyspeptics would find it almost a cure for their troubles.

POOR DIET AND CONSUMPTION.

Has a poor, thin, watery diet anything to do in causing consumption?

ANS.—Yes, very much. A physician of Massachusetts says on this subject:

"I believe that a poor diet tends to produce consumption, and have no doubt that this disease is less frequent in this town than formerly, because the mass of the people are better livers. A striking illustration of the influence of this cause is found in the history of a large family which has perished by consumption since I took up my residence here. Father, mother, seven or eight children, and several grandchildren have been swept away by this disease. Speaking of this family to a rather rough but shrewd neighbor of theirs, and remarking that it was

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strange they should die in such quick succession, he exclaimed: 'Not strange at all. It served him right. He was so stingy that he never allowed himself or his children enough to eat. He brought up his family on slops, and that is the way he got his pay for it.' If the inner history of many families were known, a similar judgment might be justly made."

SWALLOWING COIN.

If a child swallows a coin need danger be feared, and should physic be given?

ANS.—Generally when a coin is swallowed there is little or no danger. If it happens to be a bronze, then there may be chemical changes that will cause copper poisoning; otherwise, do not worry, what will pass into the stomach will pass through. Avoid physic, it empties the bowels when they should be kept full by coarse food—as coarse bread, or something to distend and enlarge the digestive tube.

MUSIC FOR GIRLS OF FIFTEEN.

May a girl from twelve to fifteen practice on the piano daily for hours without injury?

ANS.—No. At this age let the musical education be vocal, not instrumental. Piano music has much to answer for in girls at the age of puberty, when sitting long is dangerous. Physical education should be carefully attended to at this age. Not only is the sitting bad, but music tends powerfully to develop and excite the emotions; and these need checking. Our emotional natures give us trouble enough without prematurely exciting them. In youth develop robustness, courage, vigor, love of outdoor life, and the muscular system—on this foundation will flourish health and happiness. Give your girls more science and less music at this tender age.

SHOCK OF RAILWAY ACCIDENTS.

I have recently been on a train of cars during an accident, and though not in the least hurt, was greatly shocked. Is it a dangerous symptom, and what can be done for it?

ANS.—Shocks in railway accidents require to be treated with perfect rest and sleep. We have known the effects of a shock to last a whole year. Many lives are lost after railroad accidents for want of perfect quiet and rest for days, often weeks. If a bone is fractured, when the cars run off the track and the train is broken to pieces, it is palpable to the senses; but injury to the nervous system may be more severe, and no eye can detect it, and the patient thinks it fright when it is a positive injury to the nervous system.

HYGIENIC BOOT SOLES.

Is there any method of making the bottoms of boots so moisture will not pass through them?

ANS.—This is a practical question—several methods have been tried. One is to have a cork layer between the inner and the outer sole; but this thickens the boot bottom too much. Another is to cover the bottom of the boot with rubber; but the rubber soles are apt to come off, as they have to be cemented on. Still another way is to have a rubber sole with a leather margin pegged on, and this we think has proved more or less satisfactory; but it is difficult to introduce it. What is needed is that common leather should be so prepared as to be anhydrous, or impervious to water. It can be done—who of our hygienists will do it?

BROMIDE OF POTASSIUM.

What effect would the bromide of potassium have on a nursing child, if taken by the mother?

ANS.—Generally sores on the body, and skin disease. Such cases have frequently been noticed by physicians.

CLIMATE.

What is the most important element of a wholesome climate?

ANS.—A clear, pure dry air is one of the first requisites. Another element is a not too great range of the thermometer between the extremes.

WAIST BELT.

What is a waist belt?

ANS.—It is a belt made of flannel, or some similar material, to wear over the abdomen to protect it from changes of temperature. It might be advantageously used by the aged and infirm, especially by those liable to bowel and stomach complaints.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

A HINDOO FABLE.

A silly mouse, thinking each thing a cat,
Fell into helpless worriment thereat;
But noticed by a wizard living near,
Was turned into a cat to end its fear.
No sooner was the transformation done,
Than dreadful terror of a dog begun.
Now when the wizard saw this latest throe,
"Here, be a dog," he said, "and end your woe."
But though a dog, its soul had no release,
For fear some tiger might disturb its peace.
Into a tiger next the beast was made,
But still 'twas pitiful and sore afraid;
Because the huntsmen might, some ill-starred day,
Happen along and take its life away.
Then said the wizard, turning to his house,
"You have a mouse's heart—now be a mouse."
'Tis so with men; no earthly help or dower,
Can add one atom to their native power.
Them from their smallness nothing can arouse;
No art can make a lion from a mouse.

Joel Benton.

MAIDEN DREAMS.

Ah! my bonny, bonny lass,
Rosy as the day,
With your cheeks like apple blooms,
And your breath like May;
Grant a smile to yonder lad,
Raking meadow hay.

Lofty notions have of late
Filled your little head:
"With a farmer brown," say you,
"I will never wed;
Buried in the country, one
Might as well be dead."

Ah! sweet Daisy, you were born
Where the wild flowers bloom,
And your dainty life imbibed
Part of their perfume;
City airs would kill you both—
Crave not such a doom.

Farmer John, from morn till night,
Through the golden day,
With a sad and heavy heart
Rakes the meadow hay,
For the lass he loves the best
Seems so far away.

Farmer John still holds your heart—
Ah! you know 'tis true,
And the music of his voice
Still is sweet to you.
Then go cheer his honest soul,
Daisy, Daisy do.

M. A. Kidder.

Within the oyster's shell uncouth
The purest pearl may hide;
You'll often find a heart of truth
Within a rough outside.

OH, THERE ARE WOUNDS!

From the French.

Oh! there are wounds in life we feel
We scarce would know they seem so light,
But for the warnings they reveal—
The chilling dread, the coming blight.

That grief which shrinks from sympathy,
When least suspected most conceals;
A calm and silent agony,
That murmurs not, nor yet appeals.

The tocsin of prophetic woe,
The pang that breaks the perfect rest,
The echo of a threatening blow,
The vampire that will clasp the breast.

Impressions tears may not efface,
Emotions traitor to the will,
Home thoughts which seek no other place;
That live through change and torture still

A. J. Eidson, M. D.

THE TIN SHOE BUCKLES.

A Gallic Fable.

A Paris fop, of high renown
Among the dandies of the town,
Who spent in pleasure, free and fast,
The ample wealth his sire amassed.
In brief, an Exquisite of note
Who donned each day a bran new coat,
And ne'er was guilty of the crime
Of wearing gloves a second time,
Was soon adored as Fashion's King;
Whate'er he did was "just the thing."
And he, himself, as all the fair
With unanimity declare—
And who than they so well could know?—
"*Un gentilhomme tout comme il faut!*"
To test his power, this prince of *ton*
Two bright tin buckles put upon
His nobby shoes; and for the rest
His person having gaily dressed
In garments new and *a la mode*,
He sought his lady-love's abode,
To hear what she might chance to say.
"*Mon Dieu!* how nice you look to-day,"
The lady cried; "new buckles, too!
I can't imagine what they do,
Those people in the buckle line,
To make mere silver look so fine!"

MORAL.

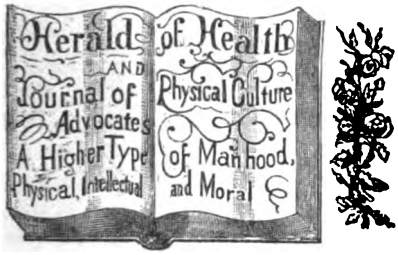
"How like fine silver tin may look!"
The thoughtful reader may exclaim,
When critics praise a stupid book
Bedazzled by the author's fame.

John G. Saxe.

The heart is a garden, our thoughts the flowers
That spring into fruitful life;
Have care that in sowing there fall no seed
From the weed of cruel strife.

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EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1875.

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 that 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.*

TOPICS OF THE MONTH.

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

DIPHTHERIA. — The disease diphtheria has been very prevalent and fatal during the past season in almost all the large cities, and also in the small country towns. It has been confined mostly to children; but there have been a great many grown people who have had the disease, and some have died from it. When a very young child—one less than a year old—has diphtheria, under the ordinary treatment it is likely to receive it is quite likely to die; but the older the child the more hope of recovery. In the city of New York there has been as many as fifty or sixty deaths every week from this disease, for many weeks, though it has been very largely confined to the tenement houses, where hundreds of people live in confined rooms, breathe foul air, wear dirty clothes, never bathe; and where the drainage of the house is very imperfect, allowing the escape into the rooms of sewer air in great abundance. In those parts of the city where the drainage is perfect and reasonable attention is paid to cleanliness, diphtheria is almost unknown. The same is true of the source and locality of this dread disease in all cities. But how is it in country towns, where people are not crowded together, where the air is supposed to be pure, where light and air have little obstruction? Does it always spread from one person to another, or does it come from some source outside of human beings? There is no doubt it spreads from one person to another, but there is also no doubt but it arises from filth. So many instances are on record of diphtheria breaking out in a family which had not been exposed to any human source of the disease, that other sources must be looked for. The following case is an instance of how diphtheria may arise from filth. It was in a family of nine—husband and wife, four children and three servants. One day, while the wind was blowing toward the house, a cesspool was emptied about twenty yards from the house, into which the drains of the building emptied. Three or four days after the four children became sick with diphtheria, as did the wife and two servants. None escaped but the husband, who was away that day, and one servant. This is a sample of some twenty cases where diphtheria has broken out in a family of ten or a dozen of

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persons who had not been exposed to the disease, but had been exposed to the emanations of cesspools. Now such sources of diphtheria are to be found in country places as well as in city places, and there is no doubt but the lack of knowledge and sanitary care in many a household has been the reason why this disease is nearly as common in the country as in the city.

The way, then, to stamp out diphtheria is to wash away the filth, to have a standard of cleanliness equal to that the Quakers have; to, in other words, keep everything clean, inside and outside our houses. So, too, when a case breaks out in a neighborhood, at once make a sanitary survey of the house inside and out, also of the barn, the water-closets, the sinks; and, without fail, have every source of evil removed by disinfectants and water.

It may be said that diphtheria sometimes goes to clean houses, and that it does not always spread where there is filth. This is true; but in all such cases, if the facts could all be known, there would be no contradiction. These infectious diseases spread by seeds, and they do not exist in all filth, or under all circumstances. Filth may exist and they be absent; and so, too, where there is apparent cleanliness there may be unseen filth, as there is generally in most places. In former days the great word was educate, *educate*, EDUCATE. It is a grand word, and education has done much for our country; but there is another word we must add to it, a word of three syllables, a word not truly appreciated, a word the real meaning of which is unknown to most people. That word should be the watchword of sanitary reformers; it should be on all their banners; it should be printed in capitals on the walls of all the houses; it should be taught to every child; every servant should know its meaning, and practice it. That word is CLEANLINESS. In a clean world there will be no diphtheria.

CARBONIC ACID.—As a general rule we prefer to have pure air in our rooms instead of carbonic acid; but a sanitary value has been discovered for this poisonous gas which may be of service. It is this: When a new house is built, and the rooms plastered, it is desirable that the walls dry as rapidly as can be done with safety. It is well known that the walls contain a great deal of water, united with lime, so as to form a hydrate of this material; and as the lime is changed to a carbonate the water is given off in the room, making the air dangerous to occupants. Now it has been found that by burning a little charcoal in the open air of the room a sufficient amount of carbonic acid gas is furnished to unite with the lime and form a carbonate of lime in a few days, allowing the water to escape meantime. Of course human beings should keep out of the rooms while the process is going on.

LETTER FROM DR. ALLEN.—Dr. Allen sends us the following concerning education:

To the Editor.—Last year the State Medical Society, of Rhode Island, referred to a committee the subject of "School Hygiene," to make an investigation and report at a future meeting. A few days since the chairman, Dr. T. Newell, of Providence, made an elaborate report, and, after an earnest discussion of the various points presented, the society unanimously passed the following resolutions:

Resolved: First, That physical cul

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ture is of primary importance in our public schools, and that gymnastic exercise should be made a part of our school system.

2. That the "kindergarten system" should be engrafted upon our public school system.

3. That the school buildings should not exceed two stories in height.

4. That three hundred cubic feet of space and twenty-five square feet of floor space should be the minimum for each child in a school-room, in connection with good legislation.

5. That proper warmth and pure air are of the first importance, and should always be considered before ornamentation.

6. That scholars should not maintain in the same position more than half an hour at a time.

7. That two short sessions daily are better than one long one.

8. That no child should be admitted into our public schools, as now conducted, under seven years of age.

9. That under twelve years of age three hours a day, and for twelve years and over, four hours a day is sufficiently long confinement to mental culture.

10. That study out of school should not usually be permitted.

11. That all incentives to emulation should be used cautiously, especially with girls.

12. That the "half-time system" should be introduced into our public schools.

Some educators on first examining the positions here taken will say that they go too far, that they demand too much, the reform is too sweeping, etc. I am aware that such will be the impression on many minds; but time will show, in my opinion, that every one of these twelve positions is abundantly supported, not only by the principles of physiology but by the laws of true mental culture. If they were the arbitrary rules of teachers or school committees, laid down for the government of scholars, their success might be considered doubtful; or if these resolutions had no other foundation than the mere theories or propositions of medical men, they would certainly fail. But when we view these positions as based upon the physical and mental system of every scholar, and that no true culture or education can be complete or perfect which is attempted by a constant violation of the laws, both of body and mind, it should lead us to inquire if there is not something wrong in our present systems and modes of education. One of two things must be wrong, either the physiological propositions above stated, or our present school system as it is now conducted—certainly in some of its essential features.

For a long time I have been looking for some advanced movement in this direction, either connected with the State Board of Education or with committees and superintendents of schools; but while referring in their reports to physical education and health, they fail to acknowledge their fundamental importance and great advantages. I should say that the last report of the State Board of Health has a valuable paper upon "School Hygiene," which it is hoped will be followed by others. This subject tempts further discussion, but for the present I forbear.

Yours, etc., NATHAN ALLEN.

PROVIDENCE AND DISEASE. — Nothing is more common than for every death and every case of sickness to be ascribed to the workings of an inscru-

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table Providence. But by far the greater proportion of the affliction to which mankind is subject comes, not by the act of God, but by the act of man himself. Then why should he not cease to ascribe it to its wrong source, and take the blame on himself, where it belongs.

THE HEALTH LIFT.—The Rev. De Witt Talmadge, of Brooklyn, whose powerful voice has attracted the ears of a very large class of persons, and whose church in Brooklyn is crowded equally with that of Mr. Beecher, came into our rooms a few weeks ago to take an exercise on the lifting machine. Going home he told his good wife how delightfully it had affected him. Soon after she, too, came to the rooms and ordered a fine machine, as a New Year's present for her husband. As she paid for the machine there was no expectation of any kindly notice of the workings of the instrument for the public, but we find in the last number of The Christian at Work the following:

"We had friends who were battering our ears with much talk about a new style of exercise. They wished we would try it. Well, the day came for our experiment. We felt unusually dull. Full of scepticism, we stepped in to look at the famous health lift. Our unbelief was increased as we laid hold of the horizontal bar and were told to slightly raise seventy-five pounds, and then lie down on a lounge. We thought the doctor was joking. We could lift that weight with two fingers, and objected to lying down until we found that to be a necessary part of the treatment. In three minutes more we lifted a hundred and twenty-five pounds, and after another interregnum we lifted two hundred pounds; each time taking a few moments' respite. We got up feeling twenty years younger, could hardly act with appropriate gravity till we got into the street, and came away an enthusiastic advocate of the health lift. The doctors tell us how it affects the blood, what transformation it works in the liver, how it strengthens the nerves, and what inspiration it gives to the brain. But we tell of the exhilaration to body, mind and soul. We have one of these machines now standing in the corner of our room. It is a great economizer of time. In twenty minutes we get as much life and energy out of it as from two hours' walk. We make it the punctuation to the chapter of each day's work. It is as good for a rainy day, when out-door exercise is almost impossible, as in clear weather. We commend it as cheap, practical, and a necessity; especially for men and women given to brain work. We were well when we bought it, but we are still better now. It produces rotundity where there is thinness, and solid proportions where there was obesity. As we always had admiration for fat people, since we have begun to use the health lift we have been imagining how we will look whem we become large at the girth and have come to two hundred and twenty genuine avoirdupois weight.

"Since our discipleship of this form of recreation, we have remembered that all kinds of strength—not more the physical than the mental and moral—come through the attempt to lift. There is in almost every man's occupation or experience some obstacle or heavy work that must be grappled and raised. The difference between the energy and force of one man and the energy and force of another is the difference in the amount they have been

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willing to lift. Those men who are flaccid of flesh and nerveless of mind and undecided of soul, are the people who have looked on while others pulled and pushed. The heavy things in life are given to develop moral muscle, and strengthen your back-bone. Begin with small weights first, and then you will be ready for large ones. Start with burdens in life that weigh seventy-five pounds, and you will gradually be able to take up three hundred pounds. Lay hold of your work in real earnest. Plant your feet firmly, take a good long breath, brace yourself and *lift!* We give the command of the boss carpenter at the country raising, when twenty men in their shirt-sleeves have got their shoulders under the beam: 'All together now. Eo! Heave!'"

Dr. Talmadge, we may add in conclusion, is a healthy man. In one of his sermons recently he said he had never had an ache or a pain in his life; that he never knew what it was to be sick. We have invited him to give our readers some account of his habits of life, which we hope he may yet get time to do. Certainly the world ought to be interested in the health habits of a man who has never been sick in his life, and whose daily labors are herculean.

To the Editor.—The article on "Decay of Teeth," in December number, is a timely one. It seems to me that much could be added thereto—helping to educate the masses in the right method of preserving, these most important organs. In my practice I find an almost general ignorance of many facts concerning the teeth, and among them is the age at which a child has permanent molars. Almost daily I find children with six year molars badly decayed, or entirely gone, and I am met with the remark, "Well they are only baby teeth, they will have others." Of course I must explain their error, that the second set applies to only ten above and ten below; that they cut a molar on each side, in each jaw, making four in all, at about six years of age, and these are *permanent*; or, in other and plainer words, *have them but once*, and if lost are lost forever. Nine out of ten parents believe that *all* teeth are *cut* the second time. Hence, almost invariably, these six year old molars are lost for want of a proper understanding of the laws of our being. How much suffering is endured by children from ignorance of parents! The true way to lessen their sufferings is to educate parents; and auxilliary to this is to place the child under the care of a competent dentist, and follow his instructions. The proper time to do this is not later than three years of age. The temporary set need attention as much, and perhaps more, than the second set—as often we find the second set materially injured by the want of attention to the temporary teeth. For instance, the forcible removal of a temporary tooth, while the root is full size, (not absorbed) often destroys the gum of the second tooth, and thus the patient loses a permanent tooth. Again, if the temporary tooth is allowed to decay, and the nerve destroyed, inflammation follows, resulting in ulceration; and the gum of the second tooth may be destroyed in the process. It is an admitted fact, that the temporary teeth decay earlier than adult teeth do. The same remedial and preventive measures should be resorted to, viz. *filling*. We fill hundreds of temporary teeth for children, from three (3) years of age and up-

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wards. We are are often met with a stare, and an exclamation, "What! fill children's *first teeth*? why, they'll have them again." The first idea of many parents is, that we are trying to *make business*. No man from choice would *seek this kind* of business. A little teaching usually convinces most people that our position is correct. Again, another fact is, that many temporary teeth are extracted too early, causing the most of the irregularities we find in adult mouths. If a temporary tooth is extracted before absorption of its roots has taken place, the jaw, being yet plastic, contracts and shortens, closing up the space thus made. The result is that when the second tooth appears, if it is not destroyed, it has *no room*, and must come through inside or outside of the regular arch, protruding against the cheek or against the tongue. Children should be taught early to use a brush, and establish the habit, which will make cleanliness no burden to them in after life, and reap its rewards.

I regard, to a large extent, that the vantage ground is gained for the adult teeth in early attention to the temporary teeth; and the importance of placing the child under the care of one who makes this branch a specialty cannot be too highly estimated, when we reflect that all parents (and but few are) are not informed on these points. They can't discover (until the child cries with the toothache) decay in their children's teeth. The expense often deters them from taking this course. This is a mistake—preventive measures are always cheaper. "An ounce of prevention is worth a pound of cure" applies with full force to this subject, in *cost* as well as *suffering*, and I will add—*efficiency*. It's not necessary to fill with an expensive material. *tin* will answer well for temporary teeth. Amalgam should never be used. Much could be said of *nutrition* in connection with this subject, from even *fetal life* to old age, as controlling the structure of the teeth. But we trust we have awakened an interest in children's teeth in the mind of some parent. Will they heed it?

I DON'T BELIEVE IN LUCK.—In a recent private letter from Orange Judd, who has made his name almost a household word through his excellent paper, The Agriculturist, occurs the following paragraph, which we pass over to our readers as well worth preserving:

"I don't believe in 'luck'—*do* believe in 'pluck' and *work*, *honest work*. Believe in 'not waiting for something to turn up,' but in going to work to turn up something. Waiting for 'luck' and pining for it, is the drag wheel upon the vast majority of people in all ranks." ORANGE JUDD.

EATING FOR STRENGTH.—The Druggists' Circular, a very able monthly devoted to the interests of druggists, says of the book "Eating for Strength:"

"This is a handbook of about 160 pages, and therefore not likely, on account of its magnitude, to be wearisome to the reader. It would, we believe, be nearly a cure for dyspepsia. The simplicity, the seeming excellence and appetizing look of the receipts for preparing food for the table, are calculated to excite hunger, to promote the secretion of the fluids concerned in the process of digestion, and stimulate naturally to healthy action the stomach and other organs engaged in this great function of life. Every household ought to have just such a book for con

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stant reference; it contains such matter as everybody having a home should have at his (or her) fingers' end."

AN EDITOR HUMBUGGED.—The Editor of the Popular Science Monthly admits having copied an article into its pages, entitled "Is Electricity Life," without reading it. The result is he gave a splendid puff to a quack vendor of electric rings, disks, etc., without knowing it. They now see their mistake and beg to explain. How many journals publish equally foolish stuff after having read it, but never rise to explain.

CHILD POISONING.—Some weeks ago much sickness and several deaths occurred among pupils in the Mount Pleasant School, Nashua, N. H. The physicians succeeded in tracing these directly to foul air arising from ill kept earth-closets in the basements. Popular indignation was justly aroused, and a committee of investigation appointed, who have lately made their report.

This report shows: That the evil arose from the use of urinal troughs and earth-closets and that in spite of protests by members of the Board of Education, and others, nothing was done to remedy the matter till the Mayor took the case in hand; that, while "the blame rests with the janitor," the School Board should not be relieved of a share of the responsibility;" that the testimony is uniform in preferring water-closets to earth-closets in such buildings.

Some of the testimony appended to the report makes the case even worse yet. The late principal says that he noticed the offensive smell a year ago, and repeatedly complained to members of the board, and others, and to Mr. Allard, then superintendent, so that in fact they told him "he had earth-closet on the brain." Several lady teachers testify to the same foul odors; and one who had several pupils sick, and who herself was afterwards "in miserable health," says that last term, while hearing classes in the hall, the smell was "terrible!" It was a matter of common talk and complaint among the teachers.

Dr. Wasson knew the condition of things two years ago, as also did other witnesses, and protested against it to the janitor and others. The doctor says the effect of such an atmosphere would be "physical debility; a child would not, with the system thus weakened, be able to withstand the disease" (scarlatina) Dr. Gray heard the facts in families where he visited. He found many of the scholars "tired, feeble, feverish, suffering with headache, and debilitated to the extent that parents had to keep them out of school."

Prominent school officers had noticed the offensive smell even a year and a half ago, but "did not think it sufficient to affect the health of the children." Will those gentlemen inform teachers how long and strongly air must be tainted with that most deadly malaria that arises from decaying human excrement before it becomes injurious to the children? Mr. Longley, the janitor, testifies that no teacher ever complained to him; that he "never knew anything about earth-closets, and never read any regulations, or asked for information in regard to the care of them;" and that he "never knew there was any smell till the principal spoke to him about six weeks ago!"

There are scores and hundreds of just such fountains of death all over

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the country. A physician says he "knows many school-houses where, from this very cause, a child attending school for a week is in serious danger of contracting fatal disease." A letter from a physician in the interior of the state, says that he "has recently lost his only son, who was attending one of the most popular schools of the state, and who, he believes, was murdered by the proximity of his room to a closet used by over fifty students." New Hampshire is not alone in this guilty stupidity. Similar cases might be multiplied from other sections, and even worse ones will readily be remembered by almost every one who has been engaged in teaching for some years.

SPRING DRINKS.—As warm weather comes on simple, wholesome spring drinks will be needed. Those made from fruits are generally most craved. In the little book "Eating for Strength" is the first effort to show how such drinks can easily be prepared. There are nearly one hundred of them, of which The Philadelphia Medical and Surgical Reporter speaks thus complimentary:

"The part devoted to innocuous and wholesome beverages deserves warm commendation. Just such information as it contains, widely disseminated, will be a real aid to the temperance cause; better than a thousand overdrawn pictures, such as we have *ad nauseam*. Many men buy beer and juleps simply because they are the cheapest and most palatable beverages; not because they seek a stimulus. Pleasant unintoxicating beverages are what we want to replace these insidious devices."

We may add from The Covenanter, Chicago, the following: "There is none of that nonsense that is sure to pervade books on these topics, but science and common sense are combined throughout."

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THE BUILDING—a new three-story brick edifice, with double walls—to insure warmth and dryness—was planned and erected by the Proprietors for a Health Institute. It is surrounded by ample grounds, and is supplied with all the necessary apparatus and appliances for

PURE, SOFT WATER BATHS, SUN BATHS, SWEDISH MOVEMENTS, HEALTH LIFT, ETC.

It is newly furnished with special reference to the comfort of patients and guests. Beds supplied with the best Hair Mattresses on springs.

The most comfortable "Cure" in Winter in America, being warmed throughout by outside, steam-heated air; each room is *thoroughly ventilated* from its base into a warm flue—insuring outward draft and *warm floors*—giving a *pure atmosphere*, free from smoke, gas, or dust. Winters short and comparatively mild.

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☞ *We canned*, IN GLASS, 750 *half gallons of fruit, etc., for this season's use, for a family of fifteen patients.*

THE MEDICAL DEPARTMENT and the general management of the "Home" are under the direct personal charge of the Proprietors—DRS. PUSEY HEALD, AND MARY H. HEALD, both of whom have had a large experience in the Hygienic System of healing the sick, during many years' connection with the largest "Cures" in the country.

Dr. M. H. HEALD gives special attention to

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This house is noted for its pleasant parlors, and the cheerful, home-like feeling which prevails.

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NINTH ANNUAL STATEMENT

—OF—

NEW JERSEY

Mutual Life Insurance Company.

HOME OFFICE, 189 Market Street,

NEWARK, N. J.

JANUARY 1st, 1875.

Net Assets, January 1st, 1874		$1,451,741 53
Received for Premiums	$748,251 39	
Received for Interest	59,702 21	
		807,953 60
		$2,259,695 13

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$192,432 10	
Paid Return Premiums and Surrendered Policies	205,473 71	
Paid Contingent Expenses	79,976 83	
Paid Commissions to Agents	46,200 99	
Paid Taxes and Interest on Guarantee Capital	12,154 77	
Paid Advertising, Printing and Postage	21,676 24	
Paid Physicians' Fees	12,062 74	
Paid Re-Insurance and Annuities	5,673 43	
		$575,650 81
		$1,684,044 32

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ASSETS.

Cash in bank and on Hand	$88,709 38	
Bonds and Mortgages owned by Company	609,239 64	
U. S. and State Bonds	129,325 35	
Loans on Call (secured U. S. Bonds and other Collaterals)	144,612 41	
Real Estate	55,132 79	
Loans on Policies	363,091 50	
Premiums in course of transmis'n and def'd Premiums	242,157 05	
Accrued Interest	43,541 61	
Furniture and Fixtures	4,818 71	
Due for Re-Insurance	3,415 88	
		$1,684,044 32

LIABILITIES.

Reserve on Policies in force Dec. 31, 1874, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,121,753 00	
Death Claims not due and in process of adjustment	64,700 00	
All other Liabilities	20,200 00	
		$1.206,653 00
Surplus to Policy-Holders		$477,391 32

J. H. STEDWELL, President.

R. C. FROST, Vice-President.

C. H. BRINKERHOFF, Secretary.

J. H. CANIFF, Cashier

NEW YORK CITY OFFICE, 261 BROADWAY.

CFFICE OF MIDDLE DEPARTMENT,

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NEW YORK CITY.

HENRY W. BALDWIN, Superintendent. mh-tf

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THE

HERALD OF HEALTH.

FEBRUARY, 1875.

SEXUAL MORALITY.

BY J. R. BLACK, M. D.

THE obvious design of the sexual desire is the reproduction of species. Were it not for the pleasure attached to this function, and the love of children, reproduction would be arrested and the earth become uninhabited. The command to multiply and replenish the earth is ineradicably engrafted upon man's nature by the powerful influence of the sexual attraction. The pleasure attached to this function is simply to insure reproduction, and nothing more. The gratification of this passion, or indeed of any other, beyond its legitimate end, is an undoubted violation of natural law, as may be determined by the light of nature and by the resulting moral and physical evils.

Those creatures not gifted with erring reason, but with unerring instinct, and that have not the liberty of choice between good and evil, cohabit only at stated periods, when pleasure and reproduction are alike possible. It is so ordered among them that the means and the end are never separated; and as it was the All-Wise Being who endowed them with this instinct, without the responsibility resulting from the power to act otherwise, it follows that it is His law, and must, therefore, be the true copy for all beings to follow having the same functions to perform, and for the same end. The mere fact that men and women have the power and the liberty of conforming or not conforming to this copy does not set them free from obedience to a right course, nor from the consequences of disobedience.

Around this freedom of our actions, and the consequences arising from its exercise, revolve all our ideas of responsibility, and of a right and wrong course of conduct. Reason was designed to overlook and guide this freedom; or to point out to us when an act brings benefit and when it brings injury. When an act uniformly brings benefit it may be accepted as lawful; when it uniformly brings injury, as unlawful. Now all our experience of the modes in which mankind use their own bodies exhibits this uniform result, that when man's superior gifts are habitually employed to show him how to augment and pursue animal pleasures for their own sake, and irrespective of the ends which these pleasures were designed to fulfill, harm or injury befalls him. This has been shown to be true of certain kinds of food and drink which man prepares, and I propose to show that it is true of the way in which very many use the sexual function.

The end of palatine pleasures being to nourish and strengthen the body, and the end of sexual pleasure being to reproduce the species, it follows, from the considerations just advanced, that when the sexual function is diverted from its end—reproduction—or

* From "Ten Laws of Health."

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if the means be used when the end is impossible, that harm or injury should ensue.

That this is a common result from the misuse of the sexual function, the experience of every physician who has had sexual disorders under his charge will confirm. If this view of the proper mode in which the sexual function should be used be correct, it also follows that those creatures which do not make an improper use of it ought to be free from the evils to which those who do make an improper use of it are subject. The correctness of this conclusion is fully confirmed by two very striking and general facts. First: man reproduces his kind in precisely the same manner that many of the animal species do, but he can and he does separate sexual pleasure from its end, reproduction; and consequently his kind are great sufferers from a host of sexual disorders.

Second: the animals which reproduce their kind precisely as man does, have not the power of separating sexual pleasure from its end, reproduction; and hence they are free from every form of sexual disease. Even the attempts of curious students into the nature of diseases to inoculate animals with the virus obtained from the infectious sexual disorders prevailing among human beings, have failed. The only violator is, with justice, the only sufferer.

Moreover, if the evils which arise from pursuing an animal pleasure for its own sake, or of separating the means from the end, be conformable to truth, then those who do so to the most extreme degree ought to be the worst sufferers from the consequences. That this is the case, the slightest acquaintance with the physical condition of those notoriously libidinous in their behavior is sufficient to establish.

To those accustomed to ponder upon the cause of some of the worst evils which befall mankind, the thought will readily occur that the ability to pursue sensual pleasure to a greater extent than any other creature, does not confer the right, nor does it carry on its face any evidence of its lawfulness. On the contrary, the possession of high endowments by man might well be considered as pointing out to him the pursuit of high ends; not to show him the way to extremes and depths of carnality, of which the lower animals are happily incapable. If the latter object were a part of the ends for which these endowments were given, the pursuit of it ought assuredly to bring good, and the abstinence from it ought to bring evil. That a precisely opposite course is the true way to avoid evil and secure good, proofs amounting to demonstration have already been presented. If more be needed to secure conviction, they will appear in sufficient number in the enumeration of the consequences to which those who infringe the law of reproduction are liable.

CONSEQUENCES OF SOLITARY INDULGENCE.

A very striking way in which this law vindicates itself may be seen among those who practice solitary indulgence, which necessarily precludes the possibility of reproduction. It pervades all classes and conditions of society, making its way from youth to youth by the free and unclean tongues of school-boy Onans. The unguarded and unwarned hearer speedily tries the solitary vice, and, aided by the keen zest for pleasure during youthful days, soon carries himself to the verge of moral and physical ruin. An irreparable injury is inflicted in this way upon his nerves, bringing on in some instances great despondency, or epilepsy, or palsy of the lower limbs, protruding eyes, suicide, or idiocy. Like all unlawful enjoyments, the inclination grows with practice, until the will and faltering judgment are wholly unable to control it. Strange and unnatural sensations, fears, forebodings, and terrible fits of despondency, gather around the transgressor. He imagines all sorts of improbable evils; when alone his nerves are as if played upon by some evil spirit; no connected thought is possible; his sleep is disturbed by horrid dreams, all interest in ordinary occupations is lost; the appetite, flesh, strength and energies wane; the intellect enfeebles, and if the degrading habit is continued unabated it results in staring, stupid imbecility. It also

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tends to destroy all the finer and nobler sensibilities, to render the purer form of love all but impossible, and subverts all desire to enter the married state. Sometimes nature, more merciful, simply deprives the transgressor of the ability to transgress—an amount of punishment which the poor wretch oftentimes deems to be greater than he can bear, and so with cowardly subservience to a passion lays violent hands on his own life.

Even when the habit is kept within more moderate bounds, or corrected by a resolute will, more or less injury is felt all through life. Its most ordinary form is in some kind of nervous weakness, or in an undue excitability and a premature failure of virility.

Perhaps the number is not small of those who think there is nothing wrong in an unlimited indulgence of the sexual propensity during married life. The marriage vow seems to be taken as equivalent to the freest license, about which there need be no restraint. Yet if there is any truth in the law in reference to the enjoyment of the means only when the end is possible, the necessity of the limitation of this indulgence during married life is clearly as great as for that of any other sensual pleasure.

A great majority of those constituting the most highly civilized communities, act upon the belief that anything not forbidden by sacred or civil law is neither sinful nor wrong. They have not found cohabitation during pregnancy forbidden, nor have they ever had their attention drawn to the injury to health and organic development which such a practice inflicts. Hence a habitual yielding to inclination in this matter has determined their life-long behavior.

The wife and the offspring are the chief sufferers by the violation of this law among the married. Why this is so may in part be accounted for by the following consideration. Among the animal kind it is the female which decides when the approaches of the male are allowable. When these are untimely, her instinctive prompting leads her to resist and protect herself with ferocious zeal. No one at all acquainted with the remarkable wisdom nature invariably displays in all her operations, will doubt that the prohibition of all sexual intercourse among animals during pregnancy, must be for a wise and good purpose. And if it serves a wise and good purpose with them, why should an opposite course not serve an unjust and bad purpose with us? Our bodies are very much like theirs in structure and in function; and in the mode and laws that govern reproduction there is absolutely no difference. The mere fact that we possess the power to act otherwise than they do during that period, does not make it right. The mere fact that we can produce abortions, which they cannot do, does not make it right. By the fruits of an act may it be known.

Human beings having no instinctive promptings as to what is right and what is wrong, cohabitation, like many other points of the behavior, is left for reason or the will to determine; or rather, as things now are, to unreason, for reason is neither consulted nor enlightened as to what is proper and allowable in the matter. Nature's rule, by instinct, makes it devolve upon the female to determine when the approaches of the male are allowable; and if the same thing devolves upon woman, and the duty is not performed, this may in part account for the fact that she suffers so much from this form of misconduct; or the one that does not do as nature and the condition of the body requires, becomes the responsible sufferer.

But some may say that she is helpless in the matter. No one dare approach her without consent before marriage, and why should man not be educated up to the point of doing the same after marriage? She is neither his slave nor his property; nor does the tie of marriage bind her to carry out any unnatural requirement.

But it is not natural nor necessary that woman should stand upon the defensive. Human beings are not governed by instinct, but by reason; and as man possesses this faculty in a higher degree than woman, he should be the better able to see the enormity of his con-

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duct, and the great injury which he may thus be instrumental in inflicting, not only on his wife, but his offspring.

Medical writers agree that one of the most common causes of the many forms of derangement to which woman is subject consists in excessive cohabitation. The diseases known as menorrhagia, dysmenorrhea, leucorrhea, amenorrhea, abortions, prolapsus, chronic inflammations and ulcerations of the womb, with a yet greater variety of sympathetic nervous disorders, are some of the distressing forms of these derangements. The popular way of accounting for many of these ills is that they come from colds, or from straining lifts. But if colds and great strain upon the parts in question develop such diseases, why are they not seen among the inferior animals? The climatic alternations they endure, the severe labor some of them are obliged to perform, ought to cause their ruin; or else, in popular phrase, "make them catch their deaths from cold." But, it may be answered, an animal differs from a human being, and is able to endure vastly more than the latter. True it is, there are differences between them, while it is equally true that the differences in liability to colds and to injuries from exertion, are of art, not of nature. In other words, human inability is not an original quality of the organization. Nature's work in man is not less perfectly performed than in the animal. His greater lack of perfection and of adaptation alone arises from frequent violations of natural law. The feeble woman in this way takes cold from every change, and suffers from prolapsus by every lift; while the strong one does neither, even although the causes may be applied in intensity a hundredfold greater. If women will make paper dolls of themselves, they must not blame the wind for blowing them over; if they will make their bodies as sensitive to changes from heat to cold as the thermometer, they must not blame the weather for their colds and catarrhs; if they will make themselves so tender as to be bruised by the slightest touch, it will not do to blame, and rail at the rough world in which they live, but rather should they lament and seek to correct the folly which produced their lack of adaptation to the conditions amid which they must live.

Coition during pregnancy is one of the ways in which the predisposition is laid for that terrible disease in children, epilepsy. The unnatural excitement of the nervous system in the mother by such a cause, cannot operate otherwise than by inflicting injury upon the tender germ in her womb. This germ, it must be remembered, derives every quality it possesses from the parents, as well as every particle of matter of which it is composed. The old notion of anything like spontaneity in the development of the qualities of a new being, is at variance with all the latest facts and inductions concerning reproduction. And so is that of a creative fiat. The smallest organic cell, as well as the most complicated organism, in form and quality, is wholly dependent upon the laws of derivation. These laws are competent to explain, however subtle the ultimate process may be, the great diversities of human organization and character. Impressions from without, the emotions, conduct and play of the organic processes within, are never alike from day to day, or from hour to hour; and it is from the aggregate of these in the parents, but especially of those in the mother immediately before and after conception, that the quality of the offspring is determined. Suppose, then, that there is every now and then an unnatural, excited and exhausted state of the nervous system produced in the mother by excessive cohabitation; is it any wonder that the child's nervous system, which derives its qualities from those of its parents, should take its peculiar stamp from that of the parent in whom it lives, moves and has its being? In the adult epilepsy is frequently developed by excessive venery, and the child born with such a predisposition will be exceedingly liable to the disease during its early years, when the nervous system is notoriously prone to deranged action from very slight disturbing causes.

The infringement of this law regu-

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lating intercourse during pregnancy also reacts injuriously upon the mental capacity of the child, tending to give it a stupid, animalized look; and there is also good reason to believe, aids in developing the idiotic condition. Females whose health is in a weak state, especially from the violation of the first and second laws, and from the drain upon the blood during the nursing period, become liable in transgressing this one to an infectious disorder, which it is commonly supposed, can only originate or prevail among disreputable characters.

Few natural laws have punishments, and no civil law has penalties, equal in severity and duration to the visitations upon the transgressor of this one. As before remarked, though man is only being scourged by a host of sexual infirmities and diseases, there is yet no clear and general recognition that such a peculiarity is the legitimate consequence of his ignorance of, and disobedience to, organic law. This should not be a matter for surprise, when it is considered that, excepting the rite of marriage, no law is supposed to exist intended to regulate the demeanor of the sexes toward each other. At least, when the demands of civil law are complied with, men and women deem themselves, and are deemed by others, to have imposed all the restraint upon their carnal nature necessary to fill the the ends of right and of law. Consequently, when evils in the form of diseases make their appearance in the organs devoted to the generative function, these diseases are not perceived to be the consequence of any special form of unlawful behavior. On the contrary, they are usually supposed to be inflictions sent in some way by an overruling power, and for the spiritual well-being of the victim. No supposition is further from the truth, nor more subversive of that sense of responsibility which leads to a pure and correct deportment. So long as this continues to be the prevailing sentiment, so long will mankind stumble on in the old way, living as they ought not to live, doing what they ought not to do, suffering as they ought not to suffer, and dying as they ought not to die.

Experience, it is true, does not warrant the hope that as soon as mankind are duly impressed with what is their duty in regard to the law regulating reproduction, they will immediately give a faithful and cheerful obedience to its requirements. No conquest in the restraint of an animal pleasure was ever made in this summary manner. Where there has long been anarchy, the mere framing of wise laws will not insure to them immediate respect and cheerful acquiescence. The practice of cannibalism was never suddenly abolished by law, nor has law been able to effect this with spirit drinking or with opium eating. But this by no means proves that laws appropriate for these offences are useless. On the contrary, they are the chief means of educating men up to their standard, and, finally, of carrying them to a point of behavior in which the enactment of some laws is no longer required, as that, for instance, forbidding the practice of cannibalism.

But this comparison of the usefulness and tendency of civil law with natural or organic law, does the latter injustice. There is always great opposition, and a display of passion and prejudice against human more than there is against natural law. In fact there is nothing in natural law especially calculated to arouse any of these emotions. The great obstacle in the way of a natural law exercising an immediate and controlling power over the conduct, lies in the difficulty with which its claim as a law is apprehended, and the results which flow from it are recognized. Men are slow to believe in a new rule of conduct which opposes their habits or their inclinations, though when once convinced of its reality, either by reflection, observation, or dear experience, it is more likely to influence the behavior than any merely civil enactment. Its justice and wisdom they cannot dispute, and the punishments which its infringement brings are far more certain and inflexible than those of any laws enacted by human instrumentality.

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AGE APPROPRIATE FOR REPRODUCTION

The time of life at which it is proper to exercise the sexual function is from the twentieth to the fiftieth year. Experience and the analogy of nature alike indicate that reproduction should not be attempted until the growth of the body is completed. If it is, the effect is not only unfavorable upon the offspring, but it tends to exhaust the energies and produce untimely impotence. It is a fact of some significance in this connection that some of the animal species die immediately after the reproductive act. The process is undoubtedly the most exhausting of all the animal functions, and should, therefore, not be attempted by those whose bodies are immature, or who are prostrated by disease of any kind.

It is a question with some whether continence is compatible with a healthy state of the body. Of this there can be no doubt. Medical men are aware of no disease, or of a tendency to any disease, as a result of continence. It is true that vital statistics prove that the average duration of life is greater, the world over, among the married than the single; but this is probably due to other causes than the one under consideration. As a rule, the habits, the associations, and the various modes of using the body are more uniform, temperate and regular with the married than the unmarried—conditions sufficient to account for a difference in longevity.

Every man, on assuming the duties of a husband, ought to understand and determine that the woman of his choice should not be a mere instrument for the gratification of his desires. To regard and treat the wife in this manner is practically to degrade her to the position of a slave to his lusts—a relic of savage behavior which the civilization of the nineteenth century should at once and forever discard. During pregnancy the husband should religiously abstain from his wife, ever remembering that acting otherwise he is risking the development, the health, and even the life of those who are dear to him as life itself.

There is no doubt that, in the physiology and hygiene of reproduction, the practices of a polygamous community are superior to those of monogamous nations. There is not the same temptation to intercourse at improper times, and hence of producing bad effects upon the wife and offspring. It is well known that this, and the great mitigation of the social evil by the polygamous system, furnish the standard arguments for sustaining the practice.

In the relations of the wife to the husband, she ought to be mindful that she has responsibilities toward herself and her offspring, which should not be ignored. Nor should she forget that the most successful way to produce indifference and aversion on the part of the husband is to allow an unrestrained indulgence of the venereal passion.

In reference to any interference with the natural course of pregnancy, it is scarcely necessary to say that there should be none. The wife who is free from deformity incurs a risk to her health and life by an abortion, a hundredfold greater than by delivery at the full period. There is not the slightest doubt about this; so let her never harbor the thought of submitting to a practice so criminal, so degrading, and so dangerous.

OVERWORK AND PHYSIOLOGICAL BANKRUPTCY. (No 2.)

BY J. MILNER FOTHERGILL, M. D., L. R. C. P.

AGAIN is there a parallel betwixt the physiological reserve fund of the body, and capital; and that is that both can be severely drawn upon, the one by bills, the other by stimulants. By a bill a person anticipates his income, and utilizes a portion of his capital otherwise beyond his reach; by a stimulant a man brings into action a portion of his reserve fund of strength,

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otherwise equally beyond his reach. In each case the person is enabled to get at his capital, and to call it into use. But it is obvious that if he does not repay these loans from himself he will sooner or later be a bankrupt. If the funds are not there to meet the bill when it becomes due, another bill must be drawn to meet it; and that bill in time matures and must be met. Now there is a lien on every bill, called discount, a percentage to come off it ere it is convertible into cash. If the bill-drawing is out of proportion to the real capital, this discount becomes a distinct cost, an important item, and in time eats deeply into the capital; there is a distinct loss in anticipating your income by drawing upon your capital; and when that drain is sufficient, or long enough continued, total bankruptcy results. But more commonly the final catastrophe is the result of some extrinsic disturbing action, which the unstable and undetermined firm is unequal to withstanding. In the same way a man can draw upon his force-reserves; and in place of the bill he has recourse to a stimulant. This enables him to draw upon his capital, to use to-day what he ought not to consume till to-morrow. But this loan from himself must be repaid, and if there is not such incomings as will furnish the means to meet the bill, it must be met by another bill, another loan from himself, a temporary accommodation. This process, however, will not go on forever, neither is it illimitable; and the cost of so getting at the capital tells in time. So man's powers fail; but, as in the financial parallel, the final catastrophe is usually precipitated by some external force, some sudden disease or illness. This soon unvails the real condition, and the fictitious appearance of health on the one hand and of prosperity on the other is soon exposed. The secret decay of health and the hidden penury are alike laid bare by a sudden demand, and the ruin of health or of fortune follows. Such is the common end of men and firms who trade beyond their means, and use up their capital. Sometimes a different result is arrived at. The individual breaks down, and a long period of rest is entailed; that is, his expenditure of strength is reduced to its practical minimum, and he lives upon his income and saves up until once more he has accumulated a reserve fund and can go on again. So in business, a firm finds itself in difficulties. The expenditure is at once reduced, and the resources carefully husbanded until a real capital is once more accumulated, and then the firm goes on as before. Long intervals of rest and care are requisite to the restoration of a healthy condition, in either the individual or the firm.

It is not enough that a man who is living too fast should call in his medical attendant and inform him that he is not up to the mark. What must he do? You must rest, and leave your business, is the answer. But this is impossible, is the reply; and it either is so, or the patient chooses to think so. The work cannot be interfered with. The patient wishes really to know how he can be enabled to carry on. He is informed that he is overworking himself, and if he cannot rest must meet the demand upon him by a glass or two of sherry and a chop at lunch. This meets the emergency, and betwixt the stimulant and the extra food the patient goads himself still further. But all this does not make him really stronger or more equal to the demand; he is only enabled thereby to borrow some more of his capital, and thus a system of borrowing is established. He is just like the trader who finds himself in difficulties, and after consulting his solicitor goes in for a bill. It gets him over his immediate difficulties, but it does not make him any richer. Quite the reverse, indeed, as he usually finds in time. The bill matures and has to be met, and sooner or later becomes almost a dead weight upon his capital; the repeated discounts have eaten up the loan, and converted it into a permanent debt. In either case, as a rule —for though the chop supplies so much food convertible into force, and the money raised by the bill is useful, the stimulant and discount have drawbacks—the impoverished individual

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must go on borrowing away from himself until he is ruined.

Again and again do we hear both of men having to reduce their establishments for a time till better days, and of others who are ordered away from all business for a time until they once more recruit their strength; and at the pace we live now-a-days such will become ever more common and frequent. The one is living beyond his true financial income, beyond what he can fairly draw out of the firm, and the other is living beyond his physiological income, beyond what he can fairly draw without detriment from his body capital. The means of repair in both cases is to reduce the expenditure, and in time all comes right. But when, instead of this, bill-drawing and stimulants are resorted to, bankruptcy is the inevitable result. It is quite true that in both instances the individual believes, and firmly too, that he can really afford to do as he does, and often quite rightly so; but a disturbance of the money market or the fluctuations of commerce, by lowering his profits in the one case and an extra demand upon the system in the other, either by an illness or by indigestion, etc., limiting the amount of physiological income, reveals the fact that he is less rich in money or strength than he had contemplated; and consequently a reduction of expenditure in either case is imperative.

The parallel would be much more practically efficient and useful if a man could only tell what his physiological capital actually is, as well as he can realize his exact financial position. The best approach to a calculation of it is that of estimating how far his consumption of stimulants is a necessity. The amount he takes is not the measure of his needs. But when they have become a necessity, and half a tumblerful of brandy has to be swallowed ere the last pile of letters, which completes the day's work, can be got through, then there is little doubt but that the consumption of stimulants is actual bill-drawing. When alcohol is requisite to start the day with, the affair is become serious. Alcohol may long be ruled as a servant, but when it gets the upper hand the case is very grave. For it is through stimulants chiefly that a man is enabled to accomplish his physiological ruin. It requires strenuous unaided efforts for a man to reach his reserve capital without the aid of stimulants, though it is possible to do so; and a perfect and genuine abstainer may and can die physiologically bankrupt. But alcohol will enable him to do it much more quickly and effectually; and tea will, if taken to excess, produce grievous evidences of systematic exhaustion. Neuralgia, sleeplessness, palpitation of the heart, and muscular tremors follow the excessive use of tea, as well as of alcohol; and all stimulants, by virtue of their nature as stimulants, have certain injurious effects. A stimulant, no matter what its character, enables a man to get at his physiological reserve fund, if it did not it would not be a stimulant; and so will enable him to expend himself. It does not matter whether he takes the stimulant to enable him to do more work, to take more out of himself, or whether he takes it to intensify his consciousness of existence, an ordinary motive for the consumption of stimulants; the effects are the same, and a man may drink "through himself" for the pleasure of doing so, for the satisfaction derived from drinking as well as from his exigencies. The motive matters nothing: as often said before, nature's laws know nothing of excuses or extenuating circumstances, and physiological bankruptcy follows as surely in the one case as in the other. The young squire drinks himself to death, and exhibits much perseverance in doing so; the merchant kills himself at a comparatively early age by overwork, which stimulants have made feasible; the handicraftsman drops off young from decay wrought by the hand of alcohol, and accelerated by excessive toil. In each there is a case of physiological bankruptcy.

Living fast is an expression in common use, and it is grimly true. A man can live through a life which would, with care, have served him half as long again, and die worn out at sixty, when

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he might have lived to ninety. But his physiological capital is spent long ere its time—has been anticipated, in fact—and he ceases to exist, his account is closed. The accelerated pace at which we now live is telling upon us all; and though the average duration of life is increasing, the difference lies chiefly in the increasing length of life afforded now to delicate children, who a generation ago would have perished in infancy, but who now can be reared to puberty, or even beyond it.

The reader will, perhaps, exclaim that all this is very well, but how is the condition of matters to be remedied? Certainly not by the prevalent fashion of tacking a second day of amusement to the first day of work; not by having an appetizer or two of gin and bitters after business hours, until the cravings of hunger are produced or simulated, and then a tasty dinner with more stimulants, and a final cup of coffee to maintain the action of the alcohol in its first stage and ward off the second, until the individual feels that he can go to the theater and enjoy himself; or, in simple truth, until he has borrowed enough from himself to give him the sensation of buoyancy and relief of the sense of weariness. That plan will not effect the desired end, neither is it to be accomplished by spending the evening at billiards and drinking whisky and seltzer water, and smoking unlimited cigars, until nobody knows when, or how far into the small hours. In either case there is a large consumption of stimulants, comparatively large, that is for each individual; for though one man may drink only half as much as another, he may be taking quite as much out of himself; what may be a small quantity for one may be excess for another. In each case there is a late retirement to rest, an insufficient sleep—for sleep, and plenty of it, is the grand restorative; and then next day the individual does not feel up to the mark, and a stimulant is necessary to commence the day's work with; then "the steam must be kept up" during the day, and after that there is the evening again.

The only plan by which the loan contracted by having recourse to a stimulant can be comfortably repaid is by a simple meal after business hours, a quiet evening, if necessary a light supper, and then an early adjournment to rest, with a long sleep. Then, and then only, can the loan be properly repaid, and the necessity for a stimulant next day be avoided. The quiet evening, which is so intolerable, is the only effectual measure. But, perhaps, after the perusal of the above the quiet evening may not appear such an unmitigated nuisance.

Stimulants, however, are not absolutely essential to the production of physiological bankruptcy, especially in persons of a nervous diathesis. They seem able to call upon themselves sufficiently, without having recourse to stimulants, and commonly stimulants afford them no satisfaction. In their case the activity of the nervous system seems to require no aid from stimulants, it is sufficient to exhaust the system efficiently without them. Persons of such a diathesis can permanently exhaust themselves without having recourse to stimulants, and such are those who, though abstainers, overwork themselves and become physiologically bankrupt ere their time. Persons of other diatheses may be able to perform a similar feat, but it is much more difficult of accomplishment with them. There is no doubt but that much of the disease of the nervous system, to which the persons of nervous diathesis are liable, is simply the result of continuous overwork until disease is engendered.

Overwork is indeed one of the most serious outcomes of the pace at which we live, and of the struggles which we make, first to secure a living, and then to accumulate a fortune. At no period of time was there such a high-pressure existence as now exists; though there is every fear that it is growing, and will continue to increase until man learns, better than he has hitherto done, the lesson that his powers are neither unbounded nor inexhaustible. Physiological bankruptcy is an expression which has something strange and unfamiliar about it as yet, but it will

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not long be so; increased acquaintance with it will lead to our being much more familiar with the expression itself. Bankruptcy is the term which conveys the most vivid impression to the mind, both of what has occurred and how it has been brought about; and the reader will ere now have fully recognized how man's reserve fund or capital of force can be dissipated in precisely the same manner as his financial capital may be expended. It is not only, too, that life may have to be continued in straightened circumstances, or as a confirmed invalid; there is an everlasting danger of some sudden demand, which will break up the individual. The inability to meet any demand is the danger to existence *par excellence;* in the one case it kills, in the other it produces financial extinction.

1. Overwork is very destructive to the body; and when it is mental, not uncommonly overbalances the intellect.

2. Overworked persons are apt to die from comparatively trivial disease, because their resistive power or vital force is low.

3. Toil in the young and growing arrests the growth, and often leads to deformity.

4. Agricultural labor does not entail the same injurious consequences upon children as are induced by labor in the factory or the mine.

5. The difference of the supply of oxygen is the probable cause of this.

6. The Factory Act has done much good.

7. The effects of overwork are demonstrated on a large scale by the high mortality and degeneracy of enslaved nations.

8. Man has a reserve of force, like the balance of a prudent firm at its bankers.

9. If this is too far drawn upon, a sudden demand becomes a very serious matter.

10. Unfortunately a man cannot estimate his physiological capital so exactly as he can his financial reserve.

11. Stimulants, though a great means, are not absolutely essential to attain physiological bankruptcy.

12. "Living fast" means living beyond the physiological income, and induces early exhaustion of the force capital.

13. Loans of force may be repaid by economy, by quietude and sleep.

ARSENICAL WALL PAPERS.

BY R. C. KEDZIE.

And behold if the plague 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.—*Leviticus* XIV.

THAT arsenic is a deadly poison is an admitted fact. When taken internally in any appreciable quantity, the gravest results are anticipated by all intelligent persons. If a person should thoughtlessly mix arsenic with the food of another person, he would be accused of criminal carelessness; if he were detected in purposely adding it to the food of another, he would be arrested for an attempt to commit murder. But whether a poison is administered in ignorance, by carelessness, or by design, the effect of poison is all the same.

Arsenic may enter the body by other avenues than by the mouth, for it may be absorbed by the skin or inhaled with the breath. The danger for equal doses of the poison is vastly greater when it is inhaled than when it is swallowed, for we take food only at distant intervals, while we breathe continuously. Persons engaged in smelting arsenical ores are compelled to use extraordinary precautions to avoid inhaling the fine arsenical dust, on account of the great danger of poisoning by this means.

Perhaps we could not devise a more

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effectual way to contaminate the air of our homes with a small amount of arsenical dust, than by the use of wall paper colored with arsenical preparations. The large amount of surface exposed, the feeble adhesive power of the size by which the pigments are fixed, the frequent alternations of heat and cold, moisture and dryness, by which the adhesiveness of the size is still more diminished, the currents of air always circulating in a warm room, mechanical displacement by sweeping, dusting, etc., all combine to dislodge the pigments from their position on the paper, and to scatter them in the form of a fine dust in the room; and this dust may be many hours or even days in settling. That the air of every inhabited room is filled with finely divided particles of matter is clearly seen when a ray of sunshine is admitted into a darkened room. That this dust contains arsenic when the walls are covered with arsenical paper, has been demonstrated by analysis of the dust which had settled on the furniture. This suspended dust is swept along with the air in inhalation, and is lodged upon the mucous surface lining the nasal cavities, the windpipe and its ramifications. The mucous surface of the air passages is as truly an absorbing surface as is the mucous surface of the alimentary canal. Arsenic applied to any absorbent surface, besides being taken into the general circulation and producing constitutional effects, may produce a local inflammation in the surface to which it is applied. This may explain the frequent occurrence of catarrh and bronchitis in those persons who occupy rooms papered with arsenical wall paper.

In connection with these local diseases, symptoms of a more profound and alarming nature may present themselves, showing that the constitution is becoming undermined. Dyspepsia, neuralgia, pains in the bones and joints simulating chronic rheumatism, headache, general debility, etc., are symptoms which often attend this form of chronic arsenical poisoning; for arsenic may show its deadly power, not alone by sudden and violent destruction of life in acute poisoning, but it may take on the forms of many chronic diseases. Thus the constant cough, loss of flesh, depression of spirits, and general failure of the vital powers, may lead the person to fear that pulmonary disorder of an alarming type is threatened. How many women have thus "gone into a decline," I will not venture to guess. Perhaps a consideration of the "delicate state of her lungs" leads her to confine herself to her room, and the fear of "taking cold," to avoid all ventilation; and thus she breathes constantly an air loaded with the breath of death. Possibly by advice of physicians or friends she "travels for her health," or visits some medicinal spring. By this prolonged absence from the cause of her illness she regains her health in some degree, and returns home confident that the "change of climate," etc., were the cause of her improved health. But a return to the old home brings back, after a time, all the old symptoms. Perhaps she may abandon all hope of complete recovery, shuts herself up to avoid all possibility of "taking a fresh cold," and finally succumbs to consumption—a consumption of arsenic in every breath she inhales!

I would not lead any one to suppose that every case of consumption or of chronic disease springs from arsenical poisoning, but I verily believe that the picture I have drawn has its corresponding reality in too many homes in our land. If so deadly a cause of disease, and one so easy of removal, lurks in our homes, it is well to call public attention to it; not only for the recovery of those now sick, but also for the prevention of future illness of those now well.

WHO IS RESPONSIBLE?

The question naturally arises, Who is responsible for this dangerous use of poisonous colors in wall paper? I think the retail dealers for the most part are innocent in this matter; for most of them are ignorant of the composition of the coloring matter, and are not aware of the danger of its use. When their attention has been called to the subject they have expressed surprise that such materials are used, and a de-

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termination to avoid buying any more of such dangerous material. But the manufacturers cannot enter a plea of ignorance, for they know the materials employed and the danger of their use. Dr. Draper, in the Report of the State Board of Health, of Massachusetts, states that a paper printer cannot work more than two or three weeks at a time with arsenical pigments; he must then change his work to enable him to sufficiently recover his health to again begin printing in arsenical colors.

THE DANGER IS INCREASING.

The danger arising from the use of arsenical wall paper is increasing. Good taste revolts at the use of wall paper with strongly marked colors and sprawling bouquets, but is gratified with toned papers in subdued colors. A delicate shade of pea-green satisfies the eye much better than a blank white wall. These toned papers with no figures, or only a delicate tracery of vines and flowers, are becoming very fashionable, because very beautiful. There is not in commerce a green paint so beautiful and unfading as the aceto-arsenite of copper. When mixed with other colors in toning it still gives a clear and fresh color. The temptation for the paper printer to use it is very strong. It is often used to give a delicacy to the shading, where the unpracticed eye would fail to detect any shade of green. This arsenical green is too costly to be used in the ground-work of cheap paper; in these the green ground-work is usually a vegetable color, and the arsenical green is usually employed to imitate leaves of plants, vines, etc., or in printing bright stripes of green; and is then readily detected by the eye. But in toned paper the arsenical green is often so disguised by combination with other colors as to escape notice; and the danger is increased by the fact that the whole surface of the paper is spread with the poison.

A short time since I examined the specimen book of one of the largest wall-paper houses in this country. Many of these papers were very beautiful and very dangerous, for the arsenical colors were freely used in their toning. The agent jocosely asked me to write a puff for his house. I told him that if he would give that book of specimens I would analyze each paper and write a puff of his house that would go into every paper in the country! The agent declined with thanks. Yet these deadly papers are offered for sale in every city and important village in our state; and their use will become more general unless an enlightened public sentiment shall banish them from our homes, or the legislature by law shall hold the shield of its protection over the heads of our people. But any legal enactment on this subject, not sustained by an enlightened public sentiment, will remain a dead letter upon the statute book. To awaken such a public sentiment, to call attention to this source of danger, and to assist persons in detecting these dangerous colors in wall-paper, the State Board of Health directed me to prepare specimen books of such dangerous wall papers, to be placed in every important library of our state.

REMEDY.

The question how to avoid such dangers becomes an important one. A sweeping rule may be given by saying, *use no wall paper of any kind.* If persons dislike the naked white wall, it may be frescoed or painted to suit the taste. The oil will fix any color upon the wall in such a manner as to obviate all danger of the color dusting into the room. If wall paper is used, be sure that it is free from arsenic in any form. Test the paper for arsenic before you use it, and if the poison is present in any quantity *reject it entirely.*

METHOD OF TESTING WALL PAPER.

The green arsenical colors are readily soluble in ammonia water. If a little ammonia water poured on the paper discharges the green color, or produces such a change in the color as indicates the removal of the green, the paper should be rejected, as it probably contains arsenic. To identify the presence of arsenic in any paper, wet the paper with ammonia water, pour off this water on a clean piece of glass and drop into this a crystal of nitrate of silver, or lunar caustic. If a yellow precipitate forms around the crystal it indicates the presence of arsenic.

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THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

FUNCTIONS OF THE LIVER.

LAST month we gave our readers a brief account of the structure of the liver, and spoke of it as a large conglomerate gland, made up of a multitude of small lobules through which poured the blood from the hepatic artery and also the blood from the portal vein. The size of one of these lobules may be imagined when we state that twenty-five of them lying side by side will extend only one inch. If you lay the heads of twenty-five common pins close together they will extend about two inches; so a liver lobule has not far from half the diameter of a pin head. With only the naked eye we should make very poor headway in finding out the minute structure of a liver lobule. It is only by means of our microscopes that we can look into its anatomy. We have had engraved one of these lobules magnified, so the reader can get an idea of how it looks, and see the vessels that carry blood to and from it. (See fig. 1.) Fig. 2 shows several lobules lying side by side, and somewhat magnified.

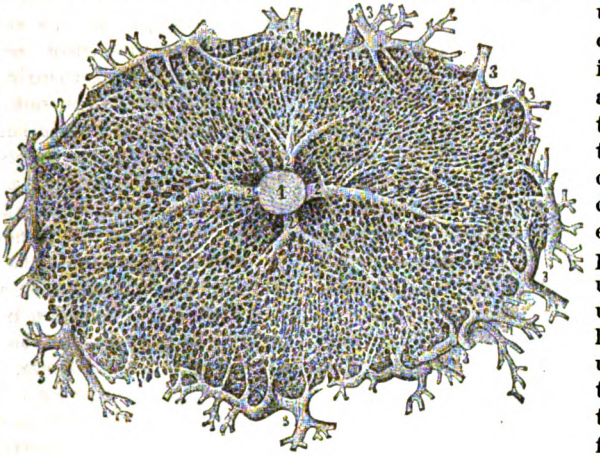


FIG. 1.

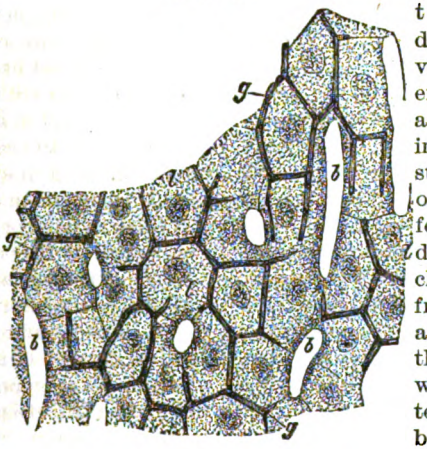


FIG. 2.

We now pass on to the function, or use of the liver. It has two offices: one to manufacture bile, and the other to form sugar. With the former most are familiar, and we shall discuss it first.

In our article last month we traced the distribution of the portal vein and the hepatic artery into the little lobules that lie closely packed together, and make the bulk of the liver. As the blood passes through them, these lobules take out of it certain ingredients and pass them into the bile ducts, which drain the liver from every part, and unite and reunite into larger ducts, until at last they make their exit from the organ in one tube, or sluiceway, draining the liver very much as a farmer would drain a large and uneven swamp, into which poured a stream of water. No organ has such a perfect system of under drains, and yet it gets clogged much more frequently than is agreeable. Inside these little sluiceways is found a watery fluid of a rich brownish-yellow color, and bitter taste. This is the bile. The bile is, as we said before, made from the blood of the hepatic artery and portal vein, as it passes through the liver lobules, and it then passes into the ducts which surround each lobule and is carried away. As it accumulates in the smaller ducts it passes on, filling the larger branches, which conduct it to the main channel

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on the under surface of this organ. At this point the bile duct communicates with a sack or bag, called the gall-bladder, about three inches long. A portion of the bile passes into this bag, especially during the intervals of digestion, where it remains stored up for future use. Any one can find the gall bladder of a chicken, or animal, and examine it at their leisure. The bile in the gall-bladder is of a darker color than that in the ducts, owing doubtless to the secretion of mucus. The amount of bile in the gall-bladder is greater after long intervals between the taking of food. Immediately after digestion it empties its contents into the duct and passes it on to the intestines, where it meets the food from the stomach and mingles with it. The appearance of the bile in the gall-bladder is a golden-brown color, and sometimes with shades of green. If any one will empty the bile from some animal into a glass vial, and then shake it so as to mix it with the air, it gives a soapy appearance.

The ingredients of the bile are in 1,000 parts,

Water	880.00
Biliary salts	90.00
Coloring and fatty matter	13.42
Mineral matter	15.24
Mucus	1.34
	1000.00

The quantity of bile secreted daily varies from two-and-a-half to four pounds. It is least when the diet is mainly flesh, and most in vegetable eaters. It is secreted from both venous and arterial blood, the minute ramifications of the portal vein and hepatic artery joining just as they pass through a lobule. The flow of bile is greatest soon after eating, and when the partly digested food passes from the stomach into the duodenum.

And now that we have traced the bile to its entrance into the duodenum, it will be asked, of what use is it here, and what is its function? Is it excrementitious or not? No physiologist has yet been able to decide this question. The fact that it is secreted all the time, and found at nearly all times in the alimentary canal, has led most physiologists to believe that it is at least partly excrementitious. The fact, however, that it is secreted in part from arterial blood, and that the venous blood which pours into the liver from the portal vein is so largely supplied with new material absorbed from the food, and the other fact, that the bile is poured in such large quantities into the duodenum, and there mixed with the partly digested food as it comes from the stomach, it seems to us a pretty good evidence that it is not excrementitious, any more than that the gastric or pancreatic juices are excrementitious.

Once in the intestines, the bile slowly and gradually disappears. Abundant in the upper part of the small intestine it is less so in the middle part, and altogether disappears in the lower part, so not a trace can be found. There is little doubt but it has some value as an aid to the intestinal digestion, and is again absorbed into the blood as a needful element of nutrition.

That the bile is very necessary to life, is known by the fact that if it be not secreted, or if it be secreted and not allowed to pass into the intestine, the animal or man becomes enfeebled, emaciated, and soon dies.

Up to the year 1848 even physiologists supposed the only important function of the liver was to secrete bile. At this date Bernard announced to the scientific world that he had discovered in the liver a new function, that of forming sugar, and proceeded to show it by experiments. The variety of sugar secreted is the same as that found in the urine in diabetes; but it is not, like that, passed out of the system, to its great injury. Indeed it is not even passed into the bile ducts as a part of the bile; but it is passed through the liver, and emerges with the venous blood in the hepatic vein. Bernard examined the blood in all the other parts of the body, and the tissues, and found no sugar in any of them except what could be traced to the liver; and he traced it from this organ to the heart, then to the lungs, where it seemed to disappear. It is true that the portal vein, which empties its contents into the liver, may contain sugar, if it is taken in

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the food, but if none is taken in the food then none is found there; whereas the hepatic vein does contain sugar, whether any is taken in the food or not. Indeed to be sure that the sugar was not derived from the food, most of the experiments have been made on carnivorous animals, in the food of which no sugar exists.

The kind of sugar formed in the liver resembles glucose, or the sugar resulting from the digestion of starch. The quantity is small. It ferments readily, and is destroyed in the animal economy with great facility.

The use of the sugar formed in the liver is not well known. It almost always disappears in the lungs, and probably serves the same use as the sugar taken as food—viz., the production of animal heat.

The liver is known also to produce some other changes in the blood not yet very well understood.

A WOMAN'S OPINION.

BY MRS. M. F. BUTTS.

MISS WILLIAMS was a young woman of rare good sense, and she showed her sense to good advantage in not expecting too much of her friends, or of life. "I am not perfect myself," she would say; "Why then should I demand perfection of my friends, or of my condition?" So she struck a balance of virtues and failings, and succeeded in keeping her temper when her intimates revealed their weaknesses, or when circumstances did not yield at once to her will. When Miss Williams married, her philosophy served her a good turn; and a year after that happy event, in answer to some questions of mine, she confided to me her views of conjugal getting along.

"I was able to perceive in the first place," said she, "that a man cannot feel exactly as a woman does; his outlook is taken from a different standpoint. Sex does not modify any of the great principles of true living, but it does modify methods of true living. A man must take his way, and a woman her way; and if allowed to follow freely manly and womanly ways, each will develop a manhood and womanhood impossible otherwise. I began by not expecting my husband to be perfectly intuitive in regard to all the recesses of a woman's nature. If he said some trifling thing that hurt me, I told him fairly and squarely that I didn't like him to speak so; I told him without sulkiness or delay that so-and-so hurt me; and he would say, as any decent man would: 'Forgive me, dear, I didn't think of such a thing as hurting you.' But I have known many a wife to carry around a hurt heart for days, saying to herself: 'He ought to know that would wound me; I wouldn't speak to him so.' And after making home miserable long enough, her pride would relent and she would explain, forgive and be forgiven. What if the husband ought to know? If he doesn't know, what is going to be done about it?

"My husband had many little ways that hurt me at first, and I had corresponding ways that hurt him. It is always and inevitably so in regard to little things, minor tastes and habits. We explained to each other, adapted ourselves to each other, making it a rule never to hide a wound that the other had made. Then I tried to put myself in my husband's place. I believe some women think that men can always be strong and brave, and buoyant, and that they are depressed and cross on purpose to bother their wives; or as a natural outcoming of special masculine depravity. On the contrary, men are more childish than women, when they are tired, or half sick, or troubled in business; they have not the elasticity of women, and they suffer greatly from fears about the future, and a general heaviness of the spiritual atmosphere. I found out very soon after I was mar-

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ried that Charles was a big baby on a great many occasions, and in his heart wanted me to play mother to him. Sometimes, on the same occasion, I felt babyish myself, but I never lost anything by putting my own feelings by and cheering and comforting my husband. I never expected to be perfectly happy all the time in marriage, because I do not believe that perfect happiness comes short of perfect goodness, or a perfect balance of our imperfect, unbalanced natures. I believe that marriage and separate homes furnish as good an opportunity for spiritual education as can be found at present, and therefore as good an opportunity for happiness; but, demanding too much at once, men and women are losing all, and missing the growth that would lead them to what they long for."

"You are right," said I as my friend paused: "to take what *is* good naturally, and set about cultivating upon true principles what we desire, is the only way to live in marriage or out."

ETHICS OF THE RAFFLE.

BY N. E. BOYD.

I HAD been spending Christmas evening at the home of a warm-hearted Boston couple. They had gathered in their parlors sons and daughters, grandchildren and other kindred, young and old. We had been entertained most hospitably, had admired the large and splendid Christmas tree, whose glittering branches bore tokens of kind remembrance for every guest; shared in the little folks' glee over the gifts of Santa Claus, partaken of a delicious and plenteous supper (*not*, it must be confessed, quite "hygienic,") and spoken our appreciation and our good-night.

It was bitter cold, and I was hurrying down Washington street toward my lodgings when a lighted placard at a doorway caught my eye: "Poultry Raffle To-night!"

Such signs had been common enough for weeks; I had noticed them even before Thanksgiving, hung out at the entrance of ale-houses and questionable "Refreshment Saloons." I would step in for once and see what was going on. So mounting a narrow stairway, and following the printed directions, I presently found myself in a billiard-room. There was a *bar* in the rear (of course), an odor of stale tobacco smoke and a general want of ventilation. And the raffle was in full blast.

Crowded around the nearer billiard-table were a dozen or fifteen men, most of them shabby and untidy. Leaning heavily upon the rim and sprawling across the green cloth, they reached their money to a seedy fellow with a cigar-box full of scrip and bills, received from him numbered counters, and in turn threw dice. Posted upon the wall was an announcement (rather remarkable, I thought, under all the circumstances): "No betting nor gambling of any sort allowed." And he of the coffer declared again and again that "he didn't want 'em to hand out no counterfeits—he calculated to do business right on the square himself, and expected *them* to do jest so, too." The fumes of the place, the greedy air of the jostling rafflers, and the words that fell upon the ear were in so glaring contrast to the wholesome, genial hilarity of the scene I had just left, that I did not care to wait even long enough to see who got the chicken, but quitted the unsavory den in disgust.

What made it attractive to those I left there? Partly companionship on their own level, tobacco and liquor, but particularly *the hope of getting more than their money's worth*, more than an equivalent, in the shape of fowl, for what they paid in the shape of currency.

EASY LESSONS IN GAMBLING.

How often, when traveling upon the rail, we have some sort of a "prize-package" thrust in our face, or tossed

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into our lap by the car-haunting vender. Now it is candy—about as much for a quarter as one could usually purchase for a dime, but put up in a flashy wrapper and baited for thoughtless passengers with the conspicuous notice that "Every package contains a prize worth from ten cents to $5." (*credat Judæus!*)

Another time it is pop-corn; then again it may be stationery, with "a gift warranted in every lot;" and I have seen even paper collars thus advertised. Whatever may be the article thus offered, there is probably little risk in saying that the people who put it up and they who peddle it would both realize a fair, nay, handsome profit, by selling it, without the added lure of the so-called) prize, at one-half the retail price demanded. The remaining fifty per cent., then, is a "blessing," a *bonus* given by the visionary buyer, who craves gift jewelry, and has hopes of finding the dollar greenback *said to be* "placed in one package out of every hundred."

Whoever spends his money in such a manner, expecting any fair return for what he pays, is somewhat credulous, as well as covetous. The dealer takes advantage of the victims' greenness, and by cool calculation gratifies his own cupidity at their expense. Each desires, at heart, to outwit some one else in the transaction; but the seller, upon the whole, overreaches the buyer—the sharper cuts the soft one.

Does it strike you I speak of the motives involved with uncalled-for severity? Does it seem to be making too much of trifles? Let us probe the thing deeper:

THE FACULTY OF ACQUISITIVENESS.

Here is this common disposition to get control of valuables, to acquire property, "make money;" an acknowledged propensity of mankind, a principle divinely implanted, needful and salutary within its limits, but requiring checks and balances in order that it may play its fitting part in the life of the individual and of society.

The uses of money—that denomination to which we reduce all kinds of material wealth—the *uses* of money in procuring food, clothing, shelter; and, after these, the satisfaction of the higher and finer wants of our being, scarcely need be mentioned. (We all know well enough about *them*). Few boys or girls attain the age of ten without beginning to understand how convenient and agreeable it is to have cash at their disposal. If their parents' means are moderate, and the little ones have never known what it is to go shivering and hungry, yet they soon learn that it takes pennies to buy their toys, and that enough of them will secure admission to the fairy land of *fantoccini* and the circus. As they grow up, and how many things, not only good and pleasant, but absolutely indispensable dollars—and dollars alone—will purchase, is it very surprising that they so often come to regard money-getting as the chief end of man?

Not so often do they come to see how much there is implied in this same money-getting; they do not attain to the conception of equity, the doctrine of Just Equivalents.

"The world owes me a living." Yes, and you owe the world a life, a life of earnest, cheerful usefulness; of faithful, loving labor, with hands, or brain, or both. I wish I knew how to bring this home to every young man who is eager to go into business for himself, and make his fortune in a hurry; who thinks it nothing discreditable to amass property by "buying cheap and selling dear"—not seeing how every exorbitant commission which *he* pockets must, in the end, be taken out of the unrequited sweat and pain of some over-tasked child of man.

Those things which contribute to our living are afforded partly by the natural products of the earth and through the lower animals; as, *e. g.*, coal in the mine, trees in the forest, wild fruit, fish in the sea, the hide upon the buffalo; and partly through the activities of men, as when anthracite is dug, lumber cut and sawn, grapes cultivated and gathered, mackerel seined and salted, bisons hunted and skinned, and all of these brought to market.

As to the former part, what is given us in nature—the raw material of the planet, so to speak—we are each entitled to the use of our fair proportion;

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there is enough, and room enough for every one.

What results from human industry and art, each is entitled to his fair proportion of *that* also; to a share not only of the necessaries of life, but of its comforts and amenities. This *privilege*, however, appears bound up with an inseparable *obligation;* and the obligation is this, viz.: that each contribute his share of the activity and skill which are employed in making the grand total of things indispensable, helpful and delightful to the race. In short, we are each of us to pay for what we have, and we must pay in labor; must in some sense work for our living, if we are honorable, no matter how many thousands we have inherited. (Many a one with title-deeds and bank account is but a pauper in the community, after all).

Whatever can rightfully be bought and sold involves the effort, mental or manual, of some one; and if he who appropriates the product of that effort does not himself render its equivalent sooner or later, in beneficial hand-work or brain-work of some sort, the producer and the community are defrauded.* Due allowance to be made for cases of charity toward the helpless.

ACQUISITIVENESS OVERGROWN BECOMES CUPIDITY.

From desiring eagerly it is not far to desiring beyond measure—desiring so intensely that one would rather wrong the owner than fail to get possession of what is coveted. The essence of covetousness is the desire to possess the product of another's toil without giving a full equivalent of our own in return. Herein, therefore, lies

THE WICKEDNESS OF ALL GAMBLING.

Covetous itself, it ever begets more covetousness. There is no exchange of values; but whatever one wins another loses. The successful gamester preys upon the unsuccessful. The good fortune of any implies the misfortune of some. No wholesome thirst is slaked, no new value is created by all the activity of the players; they only band together to cheat each other and whet their mutual cupidity. Even if there be no underhanded game, if the result be fairly left to chance, the losses of one party are unrecompensed, the gains of the other are unmerited, and covetous dispositions are fostered and increased. A tigerish greed instigates the blackleg, be he high-born or low-born, rude or polished, a better upon cards and dice, races and prize-fights, gold and stocks, or the price of bread-stuffs. And although a young man may enter a gaming hell from mere curiosity, try his luck, "just to see how it feels," or to be in the fashion, and escape being sucked into the whirling pool of infatuated frequenters, yet the tendency is always toward evil; he is like the foolhardy oarsman, who rows across above Niagara without being drawn into the current and carried helpless over the falls.

The degrees of sensitiveness in this direction vary greatly in different natures. Some are much quicker to feel the pull of unhallowed solicitation. But the pull is always in it, whether recognized or not. And thus becomes plain why games of chance, in which there is any stake whatever, are immoral in their leading, and should be refrained from and discouraged. They stimulate and nourish this propensity for getting valuables without rendering an equivalent.

RAFFLING AT FAIRS.

Fish-ponds and grab-bags are bad, because they base their success upon the morbid acquisitiveness of those who take the chance in them. They inflame cupidity in little children.

I know they are often started for worthy ends, and by good, kind people, who fail themselves to discern their vicious principle; and I have no doubt that numbers patronize them thoughtlessly, out of mere good nature, not hoping nor wishing to draw a prize,

* "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun."

The question should be, not "With how little work can I get my living?" but: "How much good can I do while I am living?" And those who live the best lives, do they not enjoy the best living?

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but because they are in sympathy with the object of the entertainment, and do not like to refuse to buy a ticket in Miss Jones's wall-pocket or Mrs. Smith's Afghan. But, for all that, it is an unholy agency, this lottery, call it by whatever name you will. What gives it such relish is its spice of lawlessness; the charm about it is its hint of license; and the real secret of its proving lucrative lies in its pitiful dishonesty. The specious advantages gained by such means for the church treasury, or the new hospital, are dearly purchased with the diminished loyalty of our youth to the principle: "Fair work, fair pay." You do, perhaps, raise the desired sum, but your measures for raising it have shaken the allegiance of some human beings to "those laws which confine a true success to the firm hand of patient achievement."

The end does not justify such means. Let us not do so great an evil that a minor good may come. Let us have fidelity to principle even in trifles.

Why can we not be sober and undisguised in the matter of raising funds for noble uses? We are all tired and sick of this laborious, wasteful foolery, this cumbersome and unwholesome device of "holding a fair," where ladies expend time and strength and skill; first, in manufacturing articles of little use, and, second, in displaying them for successive days and nights to the gentlemen; who do not want them at any price, but consent at last to gamble for things which cannot otherwise be marketed "for the sake of the cause," whatever that may be.

Why should we not be direct and honest in collecting and contributing for humane and charitable ends, giving what we can afford deliberately and conscientiously, as becomes true, rational men and women, without this tinsel and mockery of getting a respectable spree out of it? A quiet, business-like canvass with subscription list may be, nay, it is, less ornate and social, but it is unspeakably more sensible and decorous. It would, I suspect, produce more solid and satisfactory results with an equal amount of exertion; and, at least when it was over, there would not be that general sense of hollowness and odor of mutual humbug which hangs about both the managers and the patrons of our ordinary fair. If there be not interest enough in the good object to induce people to contribute in simplicity, we had better bide our time until the need becomes so pressing that it will be felt, acknowledged and responded to by those who are now indifferent and backward. Give, if you can afford to, and deem the object worthy; but do not make your gift a pretext for taking easy lessons in gambling. Give, but don't gamble, too!

FLORIDA CLIMATE—EXPERIENCE OF AN INVALID.

BY L. S.

[The writer has given in the following poem substantially his own experience while on a trip to Florida a few years ago for the benefit of his health. Considerable improvement has since been made in hotel accommodations, especially at St. Augustine, Palatka and Green Cove Spring. Jacksonville can now boast of two large, first class hotels, some not first class, and numerous good boarding-houses; and yet at the height of the season, say during February, March, and a part of April, the crowd of travelers is still greatly in excess of the accommodations which Florida can offer. But hotel improvements do not change the climate. That is still as fickle and unsatisfactory as ever. Some winters, of course, are less objectionable than others; but uniform temperature, or any thing approaching it, is the exception and not the rule. Still many invalids profit by going to Florida; not because the climate is perfect,

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but because it is, on the whole, much milder than that at the North; and the change produces good effects. Some, however, are injured rather than benefited, and especially those far advanced in consumption; who, leaving the pleasant surroundings of home, are subjected to so much exposure and so many discomforts that they fail more rapidly than if they had not attempted the journey, and either die among strangers or reach their homes only to pass away in a few days or weeks after their return. Except in such cases as these, the writer, notwithstanding his own rather unfortunate experience, would not discourage a trip to Florida. He would only warn intending visitors against going with false notions as to the unvarying excellence of its climate, to the end that they may not be disappointed, and may also provide themselves with such an outfit as shall enable them to resist the unfavorable weather they will be sure, sooner or later, to encounter.]

THE quickened pulse, the racking cough, the flush upon the cheek,
Give warning to the invalid a genial clime to seek;
And credulous of all he hears, in glowing colors told,
Of Florida's delightful air, where neither storm nor cold
Is felt or feared, and where the sick in cool and shady bowers,
Fanned by the softest zephyrs, breathe the fragrance of the flowers,
He braves the perils of a voyage, bidding his friends farewell,
With what results I purpose here in simple rhymes to tell.

Thick fog and darkness fill the air as, outward to the ocean,
The ship on which he has embarked is slowly put in motion;
And through the black and stormy night the steamer rocks and rolls,
While Neptune with his dish in hand comes round to take his tolls.
Nor does the daylight bring relief, as through the window stealing,
It falls upon the sick man's couch, his haggard face revealing.
Three dreary days and nights at sea make land a gladsome sight,
And though seen only through a glass, 'tis hailed with great delight.
Visions of verdant woods and fields, and babbling brooks and fountains,
And green-clad hills and glassy lakes, and lofty rugged mountains,
Disport themselves in fairest guise, but vanish when, at last,
The vessel glides along the shore, and fort and bar are passed.
No grassy lawns, no graceful trees, no sloping pebbly beach,
But tall brown reeds, in one vast plain, far as the eye can reach,
Present a landscape dull and tame, with scarce a variation,
Save where a rice-field, here and there, shows signs of irrigation.

Against the river's muddy tide the steamer makes her way,
Until at length, before the town, she anchors at the quay,
Where cart men with their drays stretched out in one continuous string,
Bring from the cotton fields the crop, erstwhile the rebels' king,
And staple still of Southern soil, in rich and ample store,
To ship away to foreign ports; but *king*, alas, no more!
High up the bank, upon a plain, Savannah proudly stands,
With monuments and squares and streets, white with the drifting sands,
And houses blackened less by age than by the humid air,
With trees that shut away the sun, or shield them from its glare.
Our hero strolls about the town—it is the hour of noon—
And though *December*, yet the air seems that of *May* or *June*.
He revels in the hope that now a cure for all his ills
May be obtained without the aid of doctors or their pills.
Alas! this hope is soon destroyed—with scarce a moment's warning,
The night turns cold, and frost adorns his window in the morning.

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He rises with his cough increased, to dress is scarcely able,
And with his limbs benumbed with cold, he totters to the table;
The morning meal is soon dispatched, and deeming it high time,
He packs his trunks and leaves the place to seek a milder clime.
To guard against the winter's blast, he wraps himself in flannels,
Then takes the boat, which bears him on through narrow straits and channels,
With reeds and swamps on either hand, and not a living creature
To animate the dreary scene, or change its dismal feature.
He sees at length the broad *St. John*, and though to fear a stranger,
He feels, while crossing o'er the bar, the steamer is in danger;
For here the great Atlantic's tide, obstructed, frets and storms,
And madly rushing on the land full many a breaker forms;
And vessels oft have felt their shock that to and fro are tossed,
Till driven hard upon the bar, both ship and crew are lost.
This danger past, our friend again pursues his onward way,
Against the river's current borne, rejoicing, as he may,
That of obstructions none remain his progress to oppose,
And that a few short hours will bring his journey to a close.
The green palmetto's line the shore, and mosses grim and gray,
Suspended from their topmost boughs, the gentle breezes sway.
And shortly there is heard the hum of *mills*, a goodly number,
Along the river's northern bank, that fill the wharves with lumber.
Much noise and bustle are observed, and men seem wide awake,
Employed about the busy docks, where ships their cargoes take.
Now *Jacksonville* comes into view, a young and thriving city;
Yet when a stranger walks the streets he can but deem it pity
Its citizens should be content to wallow through the sand,
With planks, the staple of the State, so easy to command.

The steamer anchors at the dock amidst a noisy crowd,
With ebon skin and curly hair and masive lips endowed,
That, rushing madly to the front and with a frightful yell,
Proclaim, in oft repeated words, the name of some hotel,
Where strangers may be entertained, and liberally supplied
With all the comforts Earth can yield, and *several more beside.*
Some good hotels the town can boast, and also landlords skilled
In taking travelers to lodge when all their rooms are filled.
And it so happens that our friend arrives at just the time
When everybody else has come to try a southern clime;
And so he's furnished with a room at top of the hotel,
Where waiters, careful of their limbs, come not at ring of bell;
And here he finds a little stove, an ill-contrived concern,
That fills his chamber thick with smoke from wood that will not burn.
To make his situation worse, the night becomes so cold
It sends the mercury ten degrees below what "*Prob.*" foretold.
And when he tries to quench his thirst he reaches out, alas!
To find the water that he craves is frozen in his glass.
Descending in the morn he sees a group around the fire,
And as he scans each shivering form he ventures to inquire
If this is just the sort of air they bargained for at home,
When tempted to the sunny South, through flowery fields to roam?
Some answer "Nay," and curse the hour they ever came away;
Some say it is "exceptional," and that within a day
Or two, at most, the weather will become so warm again,
That he will very soon forget he ever felt a pain.
Uncertain as to what is true, he deems it best to try

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The climate further to the south, and so he bids good-bye
To Jacksonville, its mills and stores, hotels and public square,
Its streets of sand, and roads of shell, and suburbs bleak and bare;
Is jostled by the same dark crowd that met him at the boat,
And feels relieved when once again he finds himself afloat.
Now dark magnolias, oaks and pines are seen on either hand,
The cypress and palmetto, too, all growing from the sand;
And how these tall, majestic trees can be by sand sustained,
Is what our hero cannot tell, nor does he get explained.

The steamer stops at *Mandarin*, the home of Mrs. Stowe,
Who has a fruitful orange grove and writes about it so,
And tells of Florida such tales that Paradise alone,
If only half she says be true, a fairer clime could own.
Hibernia and *Magnolia* next command the pilot's ring,
And then he touches at the wharf built out at *Green Cove Spring*.
This is a somewhat famed "retreat," where patients, every day,
Plunge in a tepid sulphur bath, to keep grim death at bay.
The spring is near a large hotel, and sanguine patients think
They're helped as much by what they breathe as by the draughts they drink;
But to our friend the place seems dull, and does not give employ
Sufficient for his head and hands, and, therefore, to Tocoi
He shortly makes another move, and thence upon a road,
A cheap and primitive affair, its rails of rough-hewn wood,
He jolts along to *Augustine* across a dreary plain,
Where sand and swamp and forest trees form one unbroken chain.

Arrived, he finds a quaint old town, the oldest in the States,
Built by the Spanish colonists, with massive walls and gates,
Remains of which may still be seen in portions of the town,
Though most of them have disappeared, while some have fallen down.
The streets are little more than lanes, and often not so wide;
And darkened by the balconies built out on either side,
Which gives the place a foreign look, and makes the stranger feel
As if he were across the sea and stood in *Old Castile*.
A gray old fortress yet remains, and being kept in order
By Uncle Sam, is occupied to guard our southern border.
And here a curious tale you hear, related by the guide
Who shows you round, the truth of which has never been denied,
Of how a human skeleton, sealed up within the wall,
Was brought to light through late repairs which caused the stones to fall.
But who the hapless victim was such dreadful fate befel,
Or for what crime the act was done, none now survive to tell.

Along the beach that fronts the town a costly wall is made,
A barrier to the encroaching waves, a pleasant promenade,
Where gents and ladies often walk, and seem to think it fun
When two go closely side by side with room for only one.
Beyond the town, upon a spot judiciously selected,
White towers or pyramids are seen, appropriately erected,
To designate the sacred place where, buried in the sand,
Lie the remains of those brave men who fell in "Dade's command."
The old cathedral with its bells, as in the days of yore,
Reminds the *faithful* of their prayers, and calls them to its door,
Though built so long yet of decay it shows but little sign,
And generations yet unborn will worship at its shrine.

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Minorcans, from their island home, make up, in great proportion,
The citizens of this old town, and from the stormy ocean
They draw their cheap and simple fare, their oysters and their fish;
Which, with their coarser forms of food, comprise their daily dish.
The women are the better-half, pre-eminently, here,
Good looking and industrious, and in their proper sphere;
With never-tiring busy hands contribute more towards
The comforts of their humble homes than do their lazy lords.

Discouraged by the climate found in places on the river,
Which wrought much greater harm than good to either lungs or liver,
The atmosphere one day too hot, the next too raw and keen,
Our hero yet condemns it less than that at Augustine.
Here, on arriving, he was told that breezes from the ocean,
Made milder by that heated stream set by the Gulf in motion,
And mingled with the inland air, so dry and warm and pure,
Give ruptured lungs and ulcered throats their surest chance of cure.
But brief experience showed the worth of all these idle tales,
When arctic cold and torrid heat and furious ocean gales,
And fogs and mists and drenching rains, that in succession come,
Made up a climate all too much like that he left at home.
And yet there were delightful days, like ours in mild September,
Enjoyable in every way and pleasant to remember,
Which, while they give the sick man hope, contribute in great measure
To make existence for itself, and that alone, a pleasure.
But such cannot be counted on for many days together,
While suddenly, when looked for least, may come a change of weather,
That drives the invalids indoors, to seek around the fire,
The warmth so lately they enjoyed, and still so much require.

A few weeks spent at Augustine our hero deems enough
To test the merits of the place, and now again he's off;
Returning by that same rough road that stirred him up before,
And truly thankful when the train has safely brought him o'er.
Then from a steamer, upward bound, is presently descried
Palatka, on a sandy bluff, washed by the river's tide.
But little can be said or sung of this small inland town,
There's neither temple, tower nor tomb, to give the place renown;
Two poor hotels, some wooden stores, and houses of the same,
A saw-mill, and a church or two, are all that it can claim;
And as to climate, that may be most fitly represented
By twelve successive drizzly days, which utterly prevented
The visitors from going out to ramble through the place,
In all which time the sulky sun refused to show his face.
The sick man is again constrained the story to repeat,
Of sudden change from heat to cold, and then from cold to heat;
Of cough and night-sweats much increased, and dread of worse to come;
The added items of his woes, a formidable sum.

Upon the river's further side an orange grove invites
The invalid to come and see one of the lovely sights
That Florida, which has not much to give it rank or fame,
May, as peculiarly her own, with ample justice claim.
Our hero, in an open boat, swift-wafted by the breeze,
Is landed on the sandy shore, and here, beneath the trees,
He plucks the oranges which hang in clusters from the boughs,

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And which the keeper, *for a price*, so generously allows.
And strolling through this charming grove, or seated in its bowers,
Breathing the fragrant atmosphere, he passes many hours;
Then in a pleasant state of mind he takes his homeward way,
Confessing that he has, at last, enjoyed *one happy day.*
But shortly he is off again, with face toward the south,
To "*Enterprise*," two hundred miles above the river's mouth.
Dense forests line the river's banks, and birds of varied hue
Diversify the sylvan scene, while oft there comes to view
Huge alligators, motionless, and basking in the sun,
A tempting mark, though hard to kill, for every sportsman's gun.
The river opens into lakes, and when the steamer lands,
'Tis on the shore of *Lake Monroe*, near where the "Brock House" stands.
Our hero finds it milder here, and yet there is cold weather—
So cold that he and pinewood fires are sure to keep together—
And storms that beat against the house and make its timbers shake,
And drizzly mists and dreary fogs that gather from the lake.
When these prevail, around the fire the boarders sit and shiver,
Condemn the place and lay their plans to start for *Indian River.*
But frost is heard of, even there, and comforts are unknown,
For lack of which, to invalids, no climate can atone.
And so the sick man wisely thinks he will not turn his face
Again towards the treacherous South, the phantom, *health*, to chase;
But here remains for several weeks and whiles his time away,
By rambles through the lonely woods on every pleasant day.
And sometimes with his dog and gun he goes in quest of game;
Though seldom finding beast or bird to come within his aim.
The *mocasin* and *rattle-snake* beset his path instead,
Companionship he often has no little cause to dread.
And now and then he takes a boat and floats upon the lake,
The finny tribes within its depths with hook and line to take;
But though he labors patiently, yet seldom is he able
To bring an offering to the cook to grace his meager table.
Although deciding not to go upon the river higher,
Yet learning that at *Melonville* the atmosphere is drier,
And anxious not to leave the State till he can ascertain
If *any* climate can be found to tempt him back again,
He crosses over Lake Monroe. and on the further side,
Upon an ancient, worn-out stage he gets a two-mile ride.
It is a a rickety affair, worse than a *low-back-car*;
And wagon, driver, team and all, about upon a par.
He puts up at a poor hotel and worries through the night,
Compelled to have with gnats and fleas full many a sanguine fight.
And when his breakfast is announced and he descends to eat it,
He takes his seat but does not have the courage to complete it.
Then quite disgusted with the place, he pays the landlord's bill,
And on the first decending boat returns to Jacksonville.
Here, in a day or two, he gets a turn of chills and fever;
Caught, doubtless, from the stagnant swamps that lie along the river:
And though he doses with quinine, which seems the chills to cure,
It only serves to *lock them in* and make his misery sure.

The town of *Gainsville*, on a road that runs through swamps and trees,
Diagonally across the State, and ends at *Cedar Keys*,
Possesses, so the story goes, a climate of its own,
A haven for the invalid, where dampness is unknown.

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And thither, that he may himself find out if this is so
Before returning to the North, our friend resolves to go.
So, packing up his trunks once more, and full of expectation,
He takes the rail at Jacksonville and reaching *Baldwin Station*,
A sort of half-way stopping place, where several railroads meet,
And hungry passengers get out a hasty lunch to eat,
He, weary with so rough a ride, determines to alight,
And, in a kind of *slab hotel* he tarries for the night.
The rude partitions that are placed its chambers to divide,
Are made of rough, unpainted boards, with cracks between so wide
That, whether wishing it or not, he hears as well in one
As in the other everything that may be said or done.
Hence he is often through the night disturbed by conversation,
Kept up in an adjoining room, with small consideration,
By two young people sitting there, more loving than discreet,
To judge from sounds they both appear delighted to repeat.
And when the *wee short hours* arrive, and he is dropping off
Into a sweet, refreshing sleep, he's awakened by a cough
From some poor invalid hard by, while underneath the floor
Begins a row among the pigs—some twenty, less or more—
So that his morning nap is lost, and rising in despair,
He thinks of troubles here below he has too large a share.
Nor are his spirits much revived, when, going to the door,
He casts a wistful glance abroad and "views the landscape o'er."
A waste of waters lies around, from which tall trees are growing,
The shadows from their stems and boughs upon its surface throwing;
And 'stead of gay-plumed joyous birds their morning anthems singing,
Loud bellowings from the hoarse bullfrogs are through the forest ringing.
Distracted by such dismal sounds, he hails with great delight,
The rumbling of the Gainsville cars, which land him there at night;
And where, on trying three hotels, he finds them all so bad,
Starvation stares him in the face, and all the strength he had
Seems to be leaving him so fast, that ere a week comes round,
He's on the railroad track again and fairly homeward bound.
As to the dry and balmy air, of which so much was said,
The moss that grew upon the trees, by swamps and hummocks fed,
Showed what reliance could be placed on all such idle tales,
And when a hope is born of these how utterly it fails.
Moreover, there were invalids quite ready to complain
Of great extremes of heat and cold, and storms of wind and rain.
Abandoning the river route he travels now by rail
Up to Savannah by the train that brings the Southern mail;
And though the road and cars are frail, 'tis comforting to know
But little danger need be feared, the motion is so slow.
He occupies a sleeping-car and lies upon a bed
That elevates his feet and legs much higher than his head;
The atmosphere so hot and close it nearly takes his breath,
And when he sleeps his dreams are those of suffering and death;
Or haply some one in the car, wrought up to desperation,
Lets in upon him, unawares, while wet with perspiration,
A draught of air from open door, that pierces like a dart
The flimsy curtains round his couch, and chills him to the heart.
Once at Savannah, he concludes to rest a day or two
Before preparing to embark and bid the South adieu;
But dysentery seizes him, and he is made so ill

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But who can tell how much better off the world would have been had any strong power—love, religion, science, education, law—averted her career at the very beginning, and bade her become a source of blessing, instead of blight, to that posterity of nine hundred? We cannot help Margaret, but every stray girl who crosses our path, a friendless child, may have just such an alternative before her; and so surely as society neglects her, it runs the risk of suffering from her, in return, a hundred and a thousand fold.

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

HEALTH OF SAILORS.

How is it that sailors are so healthy, when they live on sea-biscuit made of fine white flour, and hard, salted beef and pork?

ANS.—They live constantly in pure air and have so much physical exercise that they remain tolerably healthy in spite of their many bad habits; still sailors are by no means models of health of body, and as for their minds they are generally in a very abnormal state.

A HEALTHY COMPLEXION.

How can a clear complexion be secured for a young lady who is perfectly healthy, so far as she knows, lives on plain diet, never indulges in salads, etc., and having little relish for condiments, takes plenty of exercise in the open air and plenty of sleep, and is not a brunette?

ANS.—We do not see what more you can do, except to perform physical labor daily for a few hours. Generally young ladies do not like a ruddy, healthy complexion, but want a fashionable one. Air, light, good food, and physical labor are the best promoters of good complexions.

ERYSIPELAS.

What preventive or cure for erysipelas in the face?

ANS.—Use the Turkish bath once or twice a week, and keep the bowels open by fruit diet.

WEAK LUNGS.

How would you overcome a predisposition to lung trouble in a child?

ANS.—Give the child plenty of wholesome food to eat, and let it have a wise and judicious out-of-door life, devoted largely to growth and physical culture.

TAKING A LONG BREATH.

What is the best position for taking a long breath?

ANS.—Standing perfectly upright or lying flat on the back are the best positions for a long breath.

MARRYING AT FORTY.

Would it be prudent in a woman of forty to marry, and risk the perils attendant upon childbirth?

ANS.—Yes, if the person is reasonably healthy, and strong physically—using the best sanitary care during pregnancy.

BEST POSITION FOR SLEEPING.

Is it well when lying down to have the head even with the body?

ANS.—The body should not be confined to one position in sleep, more than when awake. Variety is essential; still, generally, it is best to sleep principally on the side, varying it to partially on the face and occasionally on the back. The head should be even with the body. If sleeping on the side, a thin pillow will be necessary to bring the head on a line with the body.

A CURIOUS LEAGUE.

What do you think of the following?

"Some young men in Vienna have formed a matrimonial league. Every member of the league must be the son of a man of property, and must pledge himself to marry a poor girl, one who has neither dowry nor expectations, and must forfeit 10,000 florins if he violates the pledge."

ANS.—We doubt the propriety of such a league. It may serve temporary needs, however, and set a good fashion

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to those who would not otherwise be independent enough to do what they ought.

LONDON BATH HOUSES.

What city has the largest and cheapest bathing facilities for the poor?

ANS.—London. The public baths and washhouses are a feature in the life of English cities that is worth attention. In many of them a bath, with clean towels, etc., can be obtained for two cents; and hot water, use of tubs and all necessaries for washing linen, can be had for two cents an hour. One of the largest of these establishments belongs to the parish of St. Marylebone, and is situated in Seymour Place. It possesses accommodation for some hundreds of bathers and washers, and is very largely patronized.

An important addition has recently been made to this establishment, in the form of a large and handsome swimming bath.

The length of the bath-room is eighty-five feet, and the width forty-one feet, the height being twenty-eight feet from the platform round the bath to the apex of the roof. The dressing boxes, averaging four feet three inches long and three feet six inches wide, are contained along the sides of the room in recessed arched openings. All the fittings of these boxes are of ebony, and the metal work is electro-plated. The arcading is continued along the end walls, but the recesses here are filled with ornamental tile work, the piers of the arches have each three panels filled in with blue hand-painted tiles, with variously designed representations of birds, fishes and water fowl. The roof is supported by cast iron semi-eliptic ribs, ornamented with gilded scroll-work panels.

The size of the bath itself is twenty-six feet by seventy-three feet, and the depth of water four feet six inches, shelving down to six feet. The spring diving board is four feet above the water, but there is another diving board five feet higher than this one.

The bottom and sides of the bath are covered with glazed tiling, in variously designed patterns; and the hand-painted tile border above the water line, twenty-one inches wide, represents the appearance of an aquarium with fishes and rockwork.

CLEANING THE EAR.

How should the ear be cleaned?

ANS.—The external ear may be washed just as the hands are; but there is no need in a healthy ear of diving down into the ear passage to bring out the wax.

Mr. James Hinton has written a physiology for practical use, in the course of which he affirms that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales, which peel off and fall away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up, and twisting it around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of the tympanum, producing pain and inflammation and deafness. Washing should only extend to the outer surface, as far as the finger can reach.

INFLUENCE OF WOMEN IN COLLEGES.

Do you not think that if women were admitted to all our colleges young gentlemen students would be less likely to use tobacco?

ANS.—We fear not. The ancient barbarity of men, and their love for vile habits clings to them with great tenacity. Ladies can now enter Michigan University on the same terms as men. A graduate of the University says: "I think their presence does not appear to exercise any powerful elevating tendency upon the average student, or to have wholly eradicated his ancient barbarity; which results its theoretical friends confidently asserted would infallibly follow. True, the ladies have been treated with marked deference,

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

"MADAM," said a quack to an old lady who insisted on knowing what ailed her, "the nerves of your tympanum have fallen on the cerebellum, causing a tizarizen, and it is what we call a scrutinutary complaint." "Lord bless me!" she exclaimed, "you're the first doctor that ever told me exactly what was the matter."

A FAMILY had in it a little girl about four years old and a little boy about six. They had been cautioned in there strife about hens' eggs not to take away the nest-egg; but one morning the little girl reached the nest first, seized an egg, and started for the house. Her disappointed brother followed, crying: "Mother! Mother! Suzy she's been and got the egg the old hen measures by."

"MAMMA," said a little boy, who, against his will, was made to rock the cradle of his baby brother, "if Doctor Jones has any more babies to give away, don't you take 'em."

A SUNDAY-SCHOOL teacher was giving a lesson in Ruth. She wanted to bring out the kindness of Boaz in commanding the reapers to drop large handfuls of wheat. "Now, children," she said, "Boaz did another kind thing for Ruth. Can you tell me what it was?" "Married her," said one of the girls.

A PARTING at a Chicago railroad depot: "Do not forget me or cease to love me," murmured the husband. "Never, never," sobbed the wife, and she took out her pocket-handkerchief and tied a knot in it, that she might remember.

IF you have a good sister, love and cherish her with all your heart. If you have none, why, then love and cherish the good sister of some other man with all your heart.

"Can you tell me where the wicked boys go who fish on Sunday?" asked a sober looking gentleman of a little chap who had worms and a rod. "Yes; some of 'em goes to the river, and them as is very wicked goes to the lake. I'll show you the best place by the lake."

"WHO made the world?" asked a teacher of a little boy who had not been long in school. The boy shook his head and said nothing. The teacher threatened to whip him if he didn't answer. The boy, feeling impelled to a confession of some sort, broke forth: "Well, sir, I made it, but I'll never do it again."

AN unwashed street boy being asked what made him so dirty, his reply was, "I was made, as they tell me, of the dust of the ground, and I reckon it works out."

WOMAN is said to be a mere delusion —but it is sometimes pleasant to hug a delusion, nevertheless.

AN absent-minded professor in going out of the gateway of his college ran against a cow. In the confusion of the moment he raised his hat and exclaimed: "I beg your pardon, madam." Soon after he stumbled against a lady on the street, and suddenly recollecting his former mishap he cried out, "Is that you again, you brute?"

A QUAKER, chasing his broad-brim, which the wind had taken, saw a boy laughing at his dilemma, and inquired: "Art thou a profane lad?" The youngster replied that he did a little that way. "Then," said he, handing him a quarter, "thee may damn that hat the money's worth."

A PRIEST said to a peasant, whom he considered rude: "You are better fed than taught." "Should think I was," replied the clodhopper, "as I feeds myself and you teaches me."

THE following curious item is taken from the Record of Winchester Cathedral, England, dated A. D. 1182. It is a paid workman's bill, and this is a literal copy:

FOR WORK DONE.	s.	d.
Soldering and repairing St. Joseph.....	0	6
Cleaning and ornamenting the Holy Ghost.	0	8
Repairing the Virgin Mary before and behind, and making a new Child.....	4	0
Screwing a nose on the Devil, putting in the hair in his head, and placing a new joint in his tail	5	6
Total..... 10	8	

A YOUNG fop, who had just begun to shave for a beard, stepped into a barber's shop and desired to be shaved. The barber went through with the movements, and then the coxcomb jumped up with a flourish, exclaiming: "My fine fellow, what is the charge?" "Oh, no charge," replied the barber. "No charge! How is that?" "Because I am always thankful when I got a soft calf's skin to sharpen my razor on."

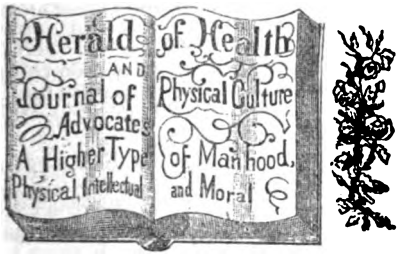
AT a recent public meeting an eloquent advocate of popular education thus delivered himself: "Mr. President, I rise to get up, and am not backward to come forward in the cause of education: for had it not been for education I should be as ignorant as you are, Mr. President."

A PAPER innocently asks if it is any harm to sit in the *lapse* of ages. Another replies that it all depends on the kind of *ages* selected. Those from eighteen to twenty-five it puts down as extra hazardous.

IF your sister, while engaged with a sweetheart, asks you to get a glass of water, start on the errand, but you need not return, you will not be missed. Don't forget this, little boys!

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EDITORIAL DEPARTMENT.



NEW YORK, FEBRUARY, 1875.

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 that 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.*

TOPICS OF THE MONTH.

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

LETTER FROM A LADY GRADUATE OF CORNELL UNIVERSITY.—*To the Editor.*—About a year ago you requested me to tell you something of the health of the young ladies at the Cornell University. At that time I was so driven with work that I did not feel equal to the undertaking. THE HERALD has constantly reminded me of my promise to write, when I could. I am glad to be able now to testify in this matter, for I am much interested in the question of the expediency of educating boys and girls in the same schools and colleges. My whole soul rises up in revolt against the idea that girls, and women in their normal condition, *must* lose so great a portion of the best part of their lives as Dr. Clarke says they must lose. When three or four successive generations of women have obeyed the laws of health in regard to dress, food, exercise, etc., then may study and work during the menses be considered the cause of the ill health of women. The fact that girls daily use up—some in study and some in fashionable folly—more strength than they manufacture, seems to me reason enough why they cannot endure any extra strain. If they always had a reserve power, as they always should have, when the monthly periods come, they would be able to do their usual work without suffering in consequence.

That too many hours study and too little recreation are the causes of some ills among girls, I think my observation has proved. There was at Vassar one lady of twenty-two or three, who had been in ill health since childhood. Being delicate her parents, though her father was a physician, had kept her in the house, and had never urged her to an active life. She was a good schol ar, and had spent her whole time in close application to study. When she came to Vassar she was a deadly white, even her lips being almost colorless. Soon the color began to come back to her face, and she was much improved in health. She, as indeed all the students at Vassar, was required to exercise an hour a day either in the gymnasium or out of doors; and to this thing her friends attributed her improved condition. Many girls could study at Vassar and lead quite comfortable lives, who at home were unable to do anything.

At Cornell was one young lady who

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had been in poor health for some years. She had lived an inactive life till then. She said she had never been so well as during that year at Cornell, and she thought the long walk to the University was the cause of her better health. She is now there for her third year, so I conclude her health continues good. Two other ladies told me they had never been as well. One of these ladies was a remarkable instance in contradiction of Dr. Clarke's theory. Before she was ten years old she had spinal disease so badly that she could not stand without support. She wore supporters night and day, so tight that they could be fastened only with difficulty. When she grew better she entered school, graduated from the High School and from Vassar College, and then spent one year at Cornell. I have known her intimately from childhood, been with her always at school; and during all those years her health has been uniformly excellent, better than that of any one else I ever knew; yet all the time she has been obliged to wear supporters. I should add that everywhere, even at Cornell, she stood among the first, and often first in her class. I never knew when her periods came, so she could have made little change in her usual way of doing; and there was no need, for she lived simply and reasonably at all times.

It may be said that the ladies at Cornell were of course a better class, with regard to health and intellect, than the average. As one-third of the whole number were natives of the little town of Ithaca, they can scarcely be called a "picked lot." This phrase was a favorite among the young men, when they found the young women taking the lead in many classes, and being above the average in every class.

If we are suffering for the sins of our grandmothers, as some one pertinently suggests, study can hardly be charged with the burden of our ill health. If women who are students suffer more from sickness than those who are not students, then perhaps study may justly bear part of the blame; though even in that case we must see if it is the study or the manner of living which is at fault. Over-study, as well as overwork of any other kind, will be destructive of health. It seems to me that sex is made conveniently to bear many evils which do not belong to it.

Sex in education *may* sometime be a profitable theme for study, but at present Dr. Clarke would do much more good to womankind by showing how sex need be no hindrance to study, than by treating of the unnatural ills which come to woman from her sex; as if they were legitimate results of her organization.

In connection with the subject of ill health among school-girls, I am glad to see the article in your December number on the injurious effect of stair-climbing, for in the present condition of most girls I think much climbing of stairs is very injurious. E. E. F.

A QUESTION ABOUT TEA.—The Hartford Times, which contains a long review of "Eating for Strength," combats the statement of this book concerning tea. The work takes the ground that tea is not nutritious, that it increases the waste of the system, that it should not be used by the young, that it is not a good drink for dyspeptics and those illy fed. It goes on to give rules for the use of tea, which if followed would save people from being injured by it. The Times tries to show the book wrong, and says:

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"The editor of this Cookery Book can find in 'Johnson's Chemistry of Common Life,' a chapter on tea, in which these assertions are made:

"'The waste of the body is *lessened* by the introduction of theine into the stomach—that is, by the use of tea. And if the waste be lessened, the necessity for food to repair it will be lessened in an equal proportion. In other words, by the consumption of a certain quantity of tea, the health and strength of the body will be maintained in an equal degree upon a smaller amount of ordinary food. Tea, therefore, saves food—stands to a certain extent in the place of food—while at the same time it soothes the body and enlivens the mind.'

"The same standard author explains why tea benefits elderly people more especially—by arresting the waste of the system, which, after a certain age, tends to exceed the repairs; and tea, by arresting this waste, keeps up the health and flesh, and at the same time gently refreshes. Its use, says this well known chemical authority, throughout the world is almost *universal*.'

"Now, Mr. Editor, I think you are right, but desire that you answer quotation from Johnson so as to make the matter more clear. Also state if tea in any way tans the walls of the stomach as oak bark tans leather. I have heard it said that this is so."

Remarks.—"Johnson's Chemistry of Common Life," is not now, if it ever was, a standard authority; but he did at one time express the thought which was believed by many that tea diminished waste, and consequently a person who used it needed less food. A cup of tea to the poor, ill fed, half starved London seamstress was equal to so much bread and butter. This doctrine is no longer tenable. Dr. Edward Smith, who is now the greatest authority on foods, has examined the question of the value of tea from a scientific standpoint. The result of his experiments proved to a certainty that tea causes an evolution of carbon greatly beyond what it supplies, and increases waste, since it promotes the transformation of food without supplying nutriment, and the loss of heat without supplying fuel. From this he argues that tea is not so well adapted to the ill fed, or during fasting.

THE great foe of life is indulgence, under one or another form. The letting down of the standard endangers the length of the course. To be safe one must be circumspect, prudent, rational, clear in judgment, firm in self-control. To the command over his appetite he will owe length of days; and not length of days only, not mere continuity, but that which gives to continuity its significance, namely, the power to enjoy, which makes prolonged existence something worthy of being called a "lease of life," and not a stretch of drowsy stupor. As vitality comes to the system, it beats off its foes, and conquers one after another the advancing years.—O. B. F.

CONSTIPATION. — That invaluable remedy for constipation, cold water, is so simple and cheap that I fear many suffering in this way will not give it a trial, so I will tell what I know of its wonderful powers as a curative for this trouble. My sister has suffered from constipation for many years, she had consulted many eminent physicians, taken quarts of pills, and was well nigh discouraged, when a friend suggested this simple remedy to her. The first glass was effectual, and it has not failed

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once these six months since she commenced taking it.

When reading about beds, sleeping-rooms, etc., I was hoping to see something about cold water as a deodorizer; especially is this fact important to people living in cities, where in most of the sleeping-rooms *the wash basin is in direct connection with the street sewer.* It is one of the sanitary laws of our household that each one on retiring should fill the wash-basin from the cold water faucet and place a cloth over the holes connecting with the sewer. And always in the sick-room basins of fresh water are constantly kept. S. D. W.

ITEM.—A lady who read something relating to the experience of some sensible parents in rearing a delicate child, thought she would try a similar plan with her little daughter, who was inclined to stoop. The article said that this child inherited a weak chest, that it was taught to suspend its weight and swing by its hands, from a very young age, that the result was astonishing—extraordinary breadth of chest, etc., etc. This lady immediately had a swing put up for her little daughter of eight years of age, who has exercised moderately upon it, with great pleasure and marked improvement in erectness of posture, as well as skill. The lady believes it to be quite as necessary for girls to be expert in this gymnastic exercise as for boys.

DEATH OF THE OLDEST WOMAN PHYSICIAN IN AMERICA.—The Woman's Journal contains the following notice of a distinguished lady physician, whose name has been before the public for over a quarter of a century.

"At the age of sixty-nine, Dr. Harriet K. Hunt died, January 2nd, at her residence in Green Street, Boston, after a long and painful illness. Dr. Hunt was probably the first woman physician in this country. She acquired a medical education by private instruction from Dr. Nott, and commenced a practice nearly forty years ago, which became so successful and remunerative that she acquired an independent fortune.

"She was early interested in Woman's Rights, and attended the first Convention in Worcester, in 1850, taking an active part in it. But her profession was her business, to which she devoted herself exclusively in late years.

"As soon as she had property to be taxed she felt so keenly the essential injustice of taxation without representation, that every year when she paid the tax she sent with it to the City Treasurer a protest, setting forth the principle that taxation and representation are inseparable, and protesting against the wrong done to all women who were compelled to pay taxes and were yet denied a vote.

"She continued this practice more than a quarter of a century, till the end of her life. Her practical example of a successful business life, always maintained with a cheerful spirit, is a good legacy and lesson to all young women. She will be missed by many, but especially by those who sought her advice as a physician, and who were helped to health, as well by her cheerful spirit as by her medical advice and treatment."

MUSIC FOR TROUBLE.—An old man telling me of his past life, said that at one time in his business life he was under a most harrowing anxiety concerning a defalcation which occurred in the bank with which he was connected. The case was in the courts, and, as often happens with "cases," "mad

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haste slowly," so that for months he was on the rack. Said he "I have sometimes thought that my mind could not have borne the strain of that period of anxiety but for my daughter's piano."

MRS. BOND.

THE TIMES has a very sensible editorial on Eating, from which we clip the following very important truth:

"Two results are sure to flow from a careful habit of eating: one that we will not eat too much, and the other that we will gradually acquire an instinctive aversion to unhealthy food. When a man "bolts" his food, giving it only a momentary opportunity to gratify the palate, and then sending it headlong to the stomach, he is liable to take a great deal more than he can readily digest. because the sense of taste, only rapidly and slightly exerting itself, is not sated until long after the amount has been exceeded of which the stomach can properly dispose. And, on the other hand, in ths rapid process the taste has no opportunity to asert its real power of choice. It is placed at the entrance of the digestive system, not only as one of the most important members of it, but as a guard and sentinel to protect the other members. But what can be expected of it when we crowd upon and past it a mass of matter which it has no time to examine. Treat it fairly, and the sense of taste will demonstrate its power to do ample justice to its duties; and to this end nothing is necessary but an adequate reduction of the food by the combined working of the teeth and the salivary secretions. And it may be added that adhesion to the very simple rule suggested would not only be of the greatest benefit to health, but would indefinitely increase the pleasure of the table. Those who follow it will steadily develop their capacity to tell good from bad, or indifferent food, and will, moreover, increase their natural and delicate enjoyment of the former."

THE WET PACK IN SCARLATINA.—Though all agree as to the importance of promoting and sustaining cutaneous elimination in the prevention of cerebral, spinal, and other congestions, and, at a later stage, the disintegration of mucous membranes, dropsy, and glandular enlargements, yet this simple, powerful, and ready-at-hand auxiliary is unappreciated. Forty years' experience has assured me that this plain or medicated vapor-giving envelope affords the best *external* means for eliminating scarlatinal poison and preventing destructive sequelæ. It promptly suppresses pyrexial heat and itching, produces sleep, with a soft secretive skin, more or less continuously and enables the digestive organs to accomplish that great desideratum in the treatment of scarlatina, viz., absorption of highly nutritious food. It may be repeated, on the re-recurrence of the febrile paroxysm, two, three or four times in twenty-four hours, the patient remaining enveloped from half an hour to an hour. Mothers and nurses who have witnessed its efficacy are most earnest in its repetition. My plan of procedure is to immerse a night-gown, slit up at the front, in hot water (half a pint to a pint,) pure, or medicated with a drachm or two drachms of tincture of capsicum, or in the infusion of three or four pods, or in mustard water—the clear supernatant fluid from a tablespoonful of mustard to a pint of water—extending the gown over the feet by means of a towel immersed in the same fluid; both to be well wrung out and suddenly applied, and the pa-

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tient quickly packed in two blankets previously placed on the adjoining sofa or bed; another blanket, or two pillows, or an eiderdown quilt, covering all.

The medicated packing is preferable in the incipiency, and at any other time, to evoke the rash, and in cases of cerebral oppression, with pale skin, low pulse, and delirium. Last month I had a case of this type, in which the mustard packing was applied. It did not elicit the rash, but it cured the delirium, raised an alarmingly depressed pulse, and restored the excretions. This effect was solely dependent on the medicated packing, as the patient, a girl of thirteen, could not swallow medicine or food, and enemata had not then been administered. With the aid of a tonic she made the best recovery of three in the same family, and had no sequelæ.—*Dr. John Taylor, in London Lancet.*

INTEMPERANCE AND INSANITY.—The Temperance Advocate says: "The insane asylums, like the prisons, in nearly all parts of our country, are crowded with inmates, and confessedly unequal to the demands made upon them. There is, of course, some cause—a leading, if not an exclusive one—of such a state of things. In a recent important work on 'Responsibility in Mental Disease,' Professor Maudsley, in discussing the causes of insanity, after referring to hereditary influence, says: 'There can be no doubt that intemperance stands next to it in the list of efficient causes.' He affirms that 'it acts not only as a frequent exciting cause where there is hereditary predisposition, but as an *original cause of cerebral and mental degeneracy, as a producer of the disease de novo.*' He adds: 'If all the hereditary causes of insanity were cut off, and if the disease were thus stamped out for a time, it would assuredly be created anew by intemperance and other excesses.' More weighty and effective testimony than this, coming as it does from eminent scientific authority, could not well be brought against the liquor traffic."

MATERNAL IMPRESSIONS.—There was an extended and very interesting discussion of this subject at the meeting of the British Medical Association. Mr. Clapperton, who read the paper, cited several curious cases, and thought that the phenomenon was not confined to human beings. Dr. Coyder, who had formerly been an unbeliever, stated that he changed his views after a remarkable case in his own practice. He amputated the finger of a man in the presence of his daughter, then one month pregnant. She was much impressed, and her child had the corresponding finger wanting. The general opinion of those taking part in the discussion appeared to be that these cases were more than coincidences, but some gentlemen dwelt on the fact that a great number of frights are received by pregnant women without any bad results, even when they dread them. Dr. Fothergill stated that his mother had feared that he would be born minus an arm, which, however, had not been the case.

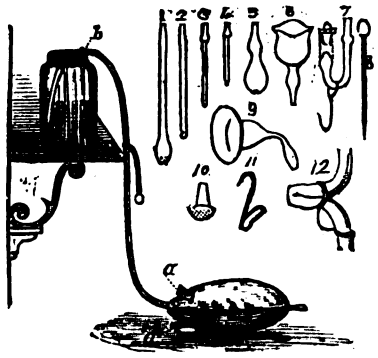
TURKISH BATH SHAMPOOERS.—While in the Turkish Bath the other day, we asked our shampooer if he was as healthy now as when he worked at his usual occupation. He replied that he believed he owed his life to the fact that he had worked in the bath instead of out of it. We asked him to write out a statement of his case, which is here appended:

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"At the infantile age of six weeks I was taken with the whooping cough. I was six months old before I was rid of the cough, the effects of which affected me very seriously until within the past three years. This whooping cough left me with an enlarged tonsil, which gathered and broke frequently, discharging from a tablespoonful to a teacupful. Three years ago it was very plain to be seen that the diseased state of my nature was growing alarmingly worse, so much so that at times my throat was swollen so that it was al most impossible for me to swallow; also small scrofulous ulcers began to make their appearance upon my limbs. A cut or a bruise was a long time healing, and frequently gathered and broke several times before doing so. About this time I came in contact with the proprietor of a Turkish Bath, and was induced by him to accept a situation as shampooer, in hopes that by so doing I might regain my health. The result was that in six months I began to feel entirely different, and in about one year I seemed to be entirely rid of the disease. It has now been three years since I engaged myself to work in the Turkish Baths. During that time I have gained fourteen pounds in flesh, and I now consider myself a sound and healthy man. I attribute this change entirely to the Turkish Bath, as I have not changed my mode of life in any respect, except employment, as before making this engagement I was employed as a store clerk. B. C. W.

COMBINATION.—The subscription list of the Atlanta Herald of Health has been turned over to us, and subscribers to that journal will hereafter receive ours. The former editor, Dr. J. Stainback Wilson has opened a fine health institution at Atlanta. Persons from the north will find it a pleasant resort and home. He has added to it a fine Turkish Bath, the finest in the South. We wish him every success. For particulars address Dr. J. Stainback Wilson, Atlanta, Ga.

POTTER'S HYDROTHERAPEUTIC APPARATUS.—The following cut illustrates Potter's Hydrotherapeutic Apparatus, an instrument which we have had pretty thoroughly tested, and found valuable. See advertisement of the same on another page.



WHEN TO LEARN READING.—A question often asked me, relates to time for learning to read. Prof. Monroe says in his "Second Reader," just published, "A child who cannot talk intelligently cannot read intelligently" —nor *intelligibly*, he might have added—and here is suggested a sufficient reason why reading should not be taught to children before there has been given something like a rounded development of their nature by talking with them. To be able to talk is necessary to the understanding of the written speech of others. But words cannot be used intelligently by children, or anybody else, unless they are seen in their relation to things as they stand in the order of nature. When children

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are merely impressed with particulars they ejaculate, they do not talk. It is only when things are regarded by them in relation with themselves that there is consecutive thinking and they begin to make sentences. Now the Kindergarten method of setting children to work to produce objective effects by movements and manipulations directed to some attainable end, produces real thinking, or the act of the understanding. Thinking (appreciating things) develops the mind. A. D. C.

WORK AND TALK. — Avoid talking about what you are doing, at least till it is in some state of forwardness. Talking prevents doing. Silence is the great fellow-workman.

"EATING FOR STRENGTH."—The following notice of our little work on "Eating for Strength" appears in the Christian Union, for January 13th :

"'Eating for Strength,' by Dr. Holbrook, is a book which we would be glad to see in every family—if we thought the head of the family would read it. Its matter is arranged under four heads—namely, The Science of Eating, Receipts for wholesome Cookery, Receipts for wholesome Drinks, and Answers to Ever-recurring Questions. In the first part aliments are classified, and their value discussed according to the accepted scientific estimates of their nature. The demands of each portion of the system are explained; the differing requirements of people of differing habits are noted, and there are some valuable tables of analyses and comparative values of different kinds of food. Part II. is full of receipts for cooking various dishes, scarcely any of which contain meat. The author does not pretend to be a vegetarian, in the exclusive sense, but believes that an immense amount of meat is consumed only because housekeepers do not find it easy to devise substitutes. Part III. is entitled Liquid Food, and describes about fifty drinks which do not need alcohol to make them palatable. In Part IV. are answered a number of questions which are frequentiy asked on dietetic subjects.

"We do not imagine that the book is by any means complete; but its author is so immeasurably in advance of American housekeepers in general, that we hope he may be widely and frequently consulted. It is a humiliating thought, but one that comes to us often and forcibly, that our food determines largely what we are to be and do. Such books, when read, will at least show housekeepers that the preparation of food is a science more exact and exacting than theology, and that an ounce of prevention in the kitchen may prevent the need of a pound of cure from the pulpit or the druggist's shop Such books, with those on kindred subjects, and the trains of thought and experiment they lay, will cause many a parent's heavy heart to be hopeful again; for there are children who seem almost past praying for that can be made amenable to reason by that physical care which is neglected in many well-meaning families."

Advertisements.

Healds' Hygeian Home,

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OPENED JAN. 1, 1871, for the Hygienic Treatment of Invalids, is beautifully located in the open suburbs of a pleasant, healthful city, overlooking the romantic and historic Brandywine, and the Delaware River. Each room is warmed by steam-heated air, and thoroughly ventilated, giving a pure atmosphere, free from gas and dust. Best appliances for Water and Sun Baths; Swedish Movements, "Health Lift," etc. A choice hygienic dietary, including the best grains and the finest fresh canned and dried fruits, etc. The Proprietors have had many years' experience as Hygienic Physicians. Mrs. H. will devote especial attention to lady patients, giving them the benefit of kindly sympathy as well as of experience and skill. For Circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

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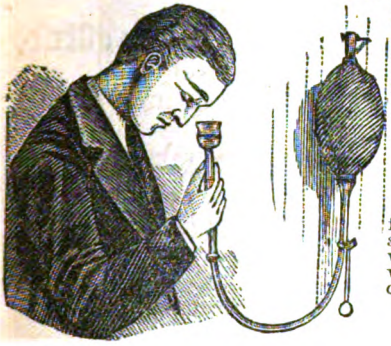


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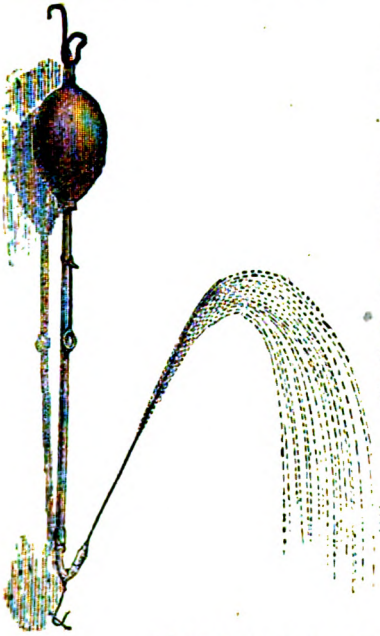
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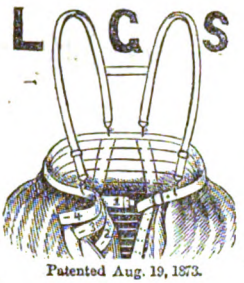
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THE

HERALD OF HEALTH.

APRIL, 1875.

HOW I MANAGED MY CHILDREN. (No. 2.)

BY MRS. WARREN.

OUR home was getting to be a very pleasant one, with one exception. I kept the babe up till late, instead of putting him to rest early, as my friend had strictly enjoined me. There was selfishness on my part in this; the child amused me on the evenings when my husband was necessarily absent, and the consequence was broken rest to us all till past midnight. Seeing evil consequences arising, I endeavored to remedy it. But, from a manageable infant, three months had converted him into an obstinate child, who knew his power and was fully determined to exercise it. My husband counseled firmness, and I dreaded to disobey, notwithstanding the passionate screams of the child. Evening after evening I sat beside his cot unwilling to leave him; and if for a moment I was deluded into the belief of his sleeping, a sudden flinging off the clothes and a sharp cry revealed my mistake.

"Mary you must break him in," said my husband one evening. "Just put him to bed at seven o'clock and leave him."

This was fatal advice, but I followed it. My heart bled while I heard the screams, but my husband's stern look kept me from going to him. After a time all was still. I went on tiptoe to the room. My child was asleep, but he had thrown his bedclothes off, although the night was cold and frosty. I hastened to replace them, and observed that his little face was flushed and the tears were yet undried on his cheeks. It were vain to tell how I reproached myself for my babe's sorrow. It was I who had caused it. Had his management been different he would not have suffered.

He awoke on our going to bed, and taking him up to feed him I observed that he had a little cough, which I had not noticed before. However nothing was thought of it, and he was laid down again. Toward morning we were startled by a most extraordinary noise, something between a cough and the crow of a chicken, proceeding from the cot. It was but a moment's work to spring out of bed; but the child did not awake, and was quiet, otherwise than that his little arms were tossed outside the clothes and the flush was deeper. He breathed, too, hard and slowly.

"I am afraid that Dot" (it was his pet name) "has taken cold, Willie," I said to my dozing husband. "Didn't you hear his cough?"

"Nonsense; I heard nothing so peculiar that it should frighten you."

I altered the position of baby's head, and he seemed to breathe more easily; but there was no more rest for me. As soon as I could I rose and took him. Alas! alas! it was the dreaded croup, which I had been warned was so fatal. Medical assistance was speedily summoned. Oh! the terrible cough which rang through my ears like a brazen

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trumpet, then again like a crow, hoarse and dissonant; and there I sat holding the little sufferer, but powerless to give relief. When the doctor arrived he looked very serious, and said:

"I dare say he will do very well by-and-by, if no symptom of a cough appeared before last night. Give me a sponge, or two will be best, about the size of my fist, and some hot water, as hot as I can bear my hand in it. Now, then, bare his throat, but keep some flannel well around him."

The doctor dipped the sponge into the water, then squeezed it half dry and applied it to the throat, and had a second sponge ready the moment one was taken off. He continued this for about twenty minutes, till the throat was quite red, and the child broke out into a profuse perspiration, which was encouraged by giving him hot milk and water. The next cough was not so ringing as before, and the breathing became less hard. That he suffered less was evinced by his falling into a deep sleep.

"Don't remove him from this room, Mrs. Norton, and keep it to the temperature of sixty-five degrees, or a little more. Keep flannel wrapped about him, and don't put calico or the like outside; but if he requires more warmth wrap a small blanket round him. I cannot be home for four or five hours, perhaps longer. Don't have visitors here to-day, and especially keep off all children; for perhaps you are not aware that croup is decidedly infectious, and there is danger of one child after another falling a victim to the malady. Lay the boy carefully in his cot; it will not do for you to be hanging over him and inhaling his breath. Good morning."

"But if he should be worse, doctor, while you are gone?"

"I do not think he will be; but if he should give him a warm bath, and be careful in taking him up to wipe him very quickly, and wrap him in flannel and put him between blankets in his cot. I think he will do very well as it is."

When the doctor returned some hours ater my darling was decidedly better.

"You see, my dear lady, that we took the disease in time and in its first stage. Had there been any delay you would have seen a very different appearance in his countenance, and instead of the hoarse crow—which, however, is not always to be depended on as a symptom of the croup, as a similar one generally accompanies the first stage of the measles—you would have scarcely heard the cough or the voice; while a wheezing respiration, pale and mottled skin, languid eyes—but with their pupils dilated—and extreme thirst would have marked a second advance of the disease, and a state from which few children recover. There is a third stage which, when exhibited, always terminates in death.

"In all attacks of croup, the moment it is even suspected medical advice must be obtained. Four days from the commencement of the attack till its fatal termination, is the brief space allotted for the infant's life. I do really wish mothers were educated to know the symptoms of children's diseases, and in the knowledge of applying simple alleviations. Many a child's life might thus be saved, for a medical man is not always on the spot, and sometimes cannot attend for hours. Meanwhile the mischief has become irreparable; and too often the doctor is blamed, or confidence is lost, because he cannot work impossibilities. Hundreds of children owe their deaths to the ignorance of their mothers."

Under Providence my child recovered from this serious attack. After this I began to think my troubles from mismanagement were nearly over. Dot was just twelve months old, and was beginning to walk, though not alone. It was so weary to be stopping and holding him up that I began to look about for some easier mode of teaching him. Some of my friends advised me to tie a silk handkerchief round his waist, and hold him up by the ends at the back. This plan I found hurt his chest very much, as he always leaned upon it and stuck his heels into the ground, instead of planting his feet firmly, as a baby can do. In fact he got lazy over it, and the holding him

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in this manner did not relieve me. Another friend suggested that I should put him on the floor as much as possible, and let him crawl. In reply I said I wanted him to learn to walk, and not to crawl; but as I had discovered how excessively ignorant I was in all that pertained to children, I was really anxious to get and act upon any advice, without judging of the quality.

This new mode was a relief to me, certainly; and the child became highly amused, and would stay quiet for hours. He became an accomplished adept in crawling rapidly to any part of the room. He did not get on his knees, but propelled himself by the inside of his legs and ankles in a way which will be scarcely intelligible in describing; and I soon found that one ankle became very weak. Ah! well, there is no royal road to walking. I must put my shoulder to the work, or else the dear fellow will be lame to a certainty. There was nothing for it but, with my hands under his arms, to give him two or three turns across the room. I then placed him in a high chair, with a soft seat, covered with flannel —not cold calico or prickly horse hair, to make the chair a torture. It had the usual flat bar which is attached to the front of all similar chairs. I found this of great benefit in giving firmness to the ankles, as when he wanted to reach a toy which might be a little out of his reach on the table, he invariably, after *he was taught to do so*, stood on the bar for the purpose.

It may be asked why I did not let a girl teach him to walk. Not alone because of the expense of having a second servant, but chiefly because girls cannot be trusted. Out of sight it was easier to carry the child hanging half over the arm, with the infant's knees pressed against the girl; and thus the legs would become crooked or bowed—at which girl or boy becomes justly exasperated when grown up.

I found that by giving the child a walk for about six or seven minutes every two hours, both he and myself were less fatigued. Only this trouble was entailed upon me, he was always wanting to be on his feet, and it was difficult to make him understand that this was not to be. Fear seemed inherent in him by nature. It was nearly fifteen months before he could fully walk alone, for he was of a trembling nervous temperament. I was very careful not to encourage this failing, by pitying or even mentioning it before him. At the same time I never left him in the dark, nor unheeded his calls.

I had myself been a weakly child, and to this hour can recollect the terror with which I frequently awoke in the night and found darkness around me, the bitter hours I passed with my head under the bedclothes, starting at all unrecognized sounds, which seem to haunt every room between midnight and dawn. Had I seen anything unpleasant, or witnessed an accident during the day, it was sure to repeat itself with additional horrors during my sleep; and so much had I suffered from this, and from the unheeding nature of the people around me, that my child nature, which should have been happy and joyous, was blighted into a grave stupidity, or what passed as such, by the terrors of the night, of which I became afraid to speak. Irrespective of these reproductions of the brain, my dreams were always of a black bear hugging me so that I could not breathe, or that I was being compelled to pass through a narrow passage in which I felt stifled. Strange to say, this went on for years. I became thin, sallow, almost cadaverous. Then I was sent to a farmhouse to get country air. Here I was no longer haunted, and I rapidly regained my health; but I was no sooner home, and occupying my usual little bed, than the same terrors returned. On my mother mentioning this circumstance to a very judicious friend, whom she had not seen for years, she said at once:

"Her bedroom is badly ventilated. Is there an unclosed fireplace in it?"

"There is none at all," returned my mother.

"Ah! I thought so. Just leave the door a little way open at night, and be careful that through the day the room is kept thoroughly ventilated, by having both door and window open.

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Moreover, do away with any carpet there may be in it, excepting a narrow strip by the bedside and before the toilet table and washstand. Take away the counterpane from the bed and give her an extra blanket, and let her lie between flannel instead of sheets. Let her be kept warm, but without pressure from calico or linen, which only confines the perspiration and makes the child irritable. Also the last thing at night go into her room with a light, tuck in the clothes, and quietly speak to her. So soothing will this be, that she will not wake till the morning. If she desires to have a light, give her one; but let it be placed out of the level of her eyes and away from any draught, so that it does not fling dancing shadows over the room—outside the open door would be the best place."

Truly this friend was my guardian angel, for on her plan being adopted I had no more terrors; my nights were passed in refreshing slumbers, and by day my benumbed intellect began to awaken. I have since, through the information of an obliging medical friend, learned the cause of my early misery, independent of the want of ventilation.

"You were a child," said he, "of a highly organized nervous temperament. Even a rough wind made you shudder, and the slightest noise startled you. If any one cut a finger in your presence you felt the wound by sympathy, which, like an electric shock, ran down your spine. Existence was doubly sweet to you in the open air, and depression arose if you were in a confined atmosphere. Your heart beat fast, very fast, and you turned pale when you were suddenly spoken to, or saw a stranger. Is not this true?"

I could not but acknowledge it.

"Well, then," he continued, "stronger natures, whose nerves are of iron, who can detect no atmospheric changes, no unpleasant smells, and whom the roughest breeze and the tempestuous ocean only exhilarate, who can stand and see a limb cut off, albeit not used to such sights, such can have no sympathy with more delicate organisms than their own. How, then, can they understand their management? Why it is moral death to a nervous child to be placed under such care. All are not born with the same temperament or the same feelings, and so each will act differently under various influences. I do not always listen to a child who says he is afraid to stir in the dark. This cowardice is natural to children, and is best combated by an appeal to their courage and by accompanying them in the dark, and showing them that there is no real cause for fear. But fear, in a more or less degree, will always be a part and parcel of the nature of a nervous child. And in after life, even when the terrors of childhood have been forgotten, and daily fighting with trouble and adverse circumstances has given courage, in the dead of night a shuddering terror suddenly wakes up the sleeper—at what? Nothing; and in the dark, although no thought of evil being near is indulged in, yet in a moment the terror is there, making the victim cry out for very company's sake"

All that my friend said I felt to be true, and I suspected, though he did not say so, that he who could so well describe a nervous temperament must himself have been a sufferer.

My husband frequently said, "Mary, the boy will be a coddle;" and another time, when shouting in an unaccustomed tone to the man who was working in the garden, Dot, who was sitting by his father's side, turned instantly pale as death, a blueness overspread his little face, and he would have fallen but for the chair. Arthur looked frightened, but said somewhat angrily as he went out:

"This comes of coddling the child."

I clasped my darling to my breast and cooed and murmured in gentle accents over his little face, but minutes passed before he gave a heavy sob, and the large tears rolled over his cheeks; he nestled his little head on my arm and soon sunk into an uneasy slumber, in which every slight noise startled him. His father returned about an hour afterward, and was about to make some remark, when I deprecatingly held up my finger:

"Not now, Arthur."

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I suppose I looked determined, for he turned away muttering something I was not disposed to hear. After some time the child woke up feverish and flushed, and a little weak and trembling; but I saw no other symptoms of evil. My husband did not return for tea, and not until late in the evening, when Dot was safe in his little bed. The moment he came in he said:

"Mary, you are ruining that child. You will make a milksop of him. He is frightened at everything."

"Yes, he is so; and I fear nothing will overcome it," I replied, as calmly as I could, for I felt that he not only inherited my temperament, but my injudicious conduct before he was born had helped to foster the weakness.

"But why humor him so?"

"It is not I that humor him, because he never cries for anything; but that which you call girl's temper is nervousness. Arthur, if Dot is used roughly, or even corrected harshly, his brain will soften."

My husband stared at me as if I was a stranger.

"You seem very suddenly enlightened about the ways of children, Mary."

"Only about his nervous ways, Arthur. These I understand, for the simple reason that I can recollect my suffering from the same cause, and I know no physical pain equal it."

"Oh! it is all nonsense talking about an infant having nerves."

"You have yourself often wondered at Dot's being so affected by a thunder-storm. There is no fear in his trembling, because he does not know it would hurt him; but if he suffers as I did, I can compare it to nothing that I ever felt from other causes. The expression, 'the nerves being laid bare,' perhaps will best convey my meaning."

"Well, I can understand women's nonsense about their nerves, but not about the nerves of such a Dot as that. However, Polly, I won't shout and frighten him again."

And so the affair ended.

PHYSIOLOGICAL EDUCATION.

BY ELEANOR KIRK.

A SOUND body may not always contain a sound mind, and yet so rare are the exceptions that we are justified in classing the affirmative of this proposition with other rules admitting of occasional deviations. After all, the soundest among us only approximate to perfect physical health—the more shame for us and our progenitors! Among women is this especially true, though men generally are sufficiently distant from the goal of pure vitality to be quite wicked enough to satisfy their cloven-footed relative.

If the spiritual body, as good Swedenborgians declare, is encased within the physical body, what agonies must it not endure at the treatment of its thoughtless and erratic landlord. In how many persons will you find a harmonious blending of the spiritual and physical? How many will deny their appetites at the bidding of the small inner voice? Appetite cries out for stimulants. Common sense from the spiritual interior rejects stimulants, in every instance telling the reason why, until, perhaps, tired out with the conflict succumbs at last to the power of the physique. Apparent and latent diseases in men lead the victims to the grogshop and gambling den, or to other milder and perhaps less repressible forms of vice. The same difficulties in women lead generally to sour temper, shirking of duty, morbidly of temperament, and that peculiar and pitiful sensitiveness which has been and is the destruction of so much domestic happiness. This difference in the effects of indigestion and other maladies upon the sexes is caused entirely by the difference in their educations, pursuits, and amount of oxygen breathed into the lungs. It is quite as respectable in my eyes for a man to take a drink to

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ease the gnawing at his stomach caused by badly cooked food, or inherited dyspepsia, as for a woman to scold her children or neglect her housekeeping. It is the same cause, with different but equally demoralizing results.

It would seem, upon looking over our current literature, that women must be waking up to a sense of the importance of health. Hygienic treatises and medical lectures all for her benefit, in which physiology is made lucid and practical, can all be had at the cheapest rates and with very little personal inconvenience; but what do they accomplish. Said a lady physician, whose whole heart is in her work, to me not long since. "It makes me actually sick when I look over my audiences. They are divided into two classes, one the cultivated and intelligent, eager for more knowledge, and for that reason in no immediate need, and the other those who come because it is fashionable, who have no more idea of the meaning of words than they have of Sanscrit, who yawn and gape, and whisper, and whose faces brighten only when I reach *lastly*." This is truly discouraging; but so it is, and always will be until the mothers of families awake to the importance of thorough physiological training for their daughters. This education should be compulsory. They should be forced into causes, and shown the legitimate consequence of every violation of fundamental laws. Now our fashionable young ladies "graduate," possessed of a smattering of French, enough of Italian and music to execute a *cavatina* brilliantly. They return to mamma finished, and after a year or two of bare necks, short sleeves and late hours, rush into some man's arms; perhaps to rush out again, after a brief season, with similar alacrity. What does wifehood and maternity mean to them? Nothing but hard places to get over, responsibilities to be shirked. What can be expected of the children of such mothers? children snubbed before birth, and only tolerated after? This subject of physiological education is the pivotal center of all health and happiness, from which will spring emancipation, spiritual and political, "woman's rights," and every other good and perfect gift. Let a girl once be made to understand the effect of alcoholic drinks on the constitution, let her be able to trace step by step its awful ravages, and my word on it she will neither offer intoxicating drink to a man, or marry one who uses it. Sentimentalists are never to be found among ordinarily healthy and intelligent women. "I know," said an aristocratic Miss, "that it is perfectly awful to like fast men; but I do, and can't help it. There is something, oh! so fascinating about a pale face, and circles under the eyes, and an indifferent manner, as if the pleasures of the world had all been tasted, and there remained only apathy to bear the remainder of life with." This girl was nineteen, an admirer of Ouida and French confectionery, and engaged to be married to a rich old *roue*, who had long since passed the "fascinating" age. She is only the type of a large and rapidly increasing class.

This morbidity of sentiment passes current among many, who ought to know better, for the genuine article.

"She is so delicate," whispers a foolish mother, "I can never induce her to do as other girls do. She reads and dreams, and is only drawn out by a very few. Her nerves are so sensitive that she cannot stay in the room with certain people."

This reminds me of something that once came under my own personal observation. A young lady boarding at a farmhouse during the summer season was wont to be unpleasantly affected by the presence of one of the farm hands, an honest, conscientious, healthy, intelligent fellow, whom everybody in the neighborhood admired and respected. On one occasion she was attacked by a nervous spasm because of being compelled to take a handkerchief from his hands, which she had previously dropped. She remained *apparently* unconscious for ten hours or more, and was only restored by the manipulations of a young man with whom she had flirted on the beach, and who turned out to be the veriest scamp who ever infested

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so-called respectable society. Psycologists will undoubtedly find a fruitful subject here; but to me it tells but one story, and that wrong development by reason of improper education at home and at school.

This may be an extremely narrow view of the subject, but it is all that appears to me. The action of soul upon soul is a very charming study; but when there comes to be so much that is foreign mixed up with it, it sinks at once into a realm disagreeable and disgusting. Why folks will go past the few plain truths which form the foundation of all right living, into the region of speculation and mystery, is a conundrum which cannot be solved. An ignorant caterer and a bad cook make dyspepsia. Dyspepsia makes misery of every conceivable kind. Tight lacing, late hours, improper dressing, bad air, cause constitutional derangements too numerous to mention; but, fashionably and popularly considered, they have come to be a "highly wrought condition of the nerves," a "psychological sensitiveness;" in short, anything and everything but the right thing. Nine physicians out of ten allow their patients to cherish these delusions, while they listen and prescribe, month after month, perfectly conscious that fresh air, vigorous exercise and good honest bathing are all the medicines needed. One woman is very nervous, though she hasn't the slightest idea of the cause. Her husband continually finds her in tears; husband asks questions, but receives no satisfaction; finally gets out of patience at the steady flow of the briny element. Mother-in-law threatens to take her daughter home, daughter threatens to go. Discord gets the upper hand. Pause! responsibility without previous education to meet it, and a thorough disinclination to learn by experience—which last is the inevitable result of the first—are the great evis.

There is no hope for the human race save in the higher education of woman; an education that takes hold of the vital principles of physiology, an education that makes the eye keen to observe and the spirit strong to accept or resist, an education which analyzes and classifies, seeing the bad bad and the good good. When this is accomplished, then, and not till then, will drunkenness hide its diminished head, and rum seller and rum drinker be banished from good society; and it is not too much to say that all depends upon the influence woman is enabled to exert in the world.

PREVENTABLE DISEASES.

THE range of what is called preventable diseases is now known to be very wide, and all such diseases it should be the first duty of man to prevent. Much of this—that to which I especially wish to ask attention—is not only preventable disease, but is disease that is called into existence only by the act or by the neglect of man; and it is not too much to say (after the thorough investigations of the subject that have been made by sanitary authorities), that there has never been a case of typhoid fever that was not almost directly caused by the ignorance or by the criminal neglect of some person whose duty it should have been to prevent it. Such disease never comes without cause, and its cause is never anything else than organic poisoning, arising from organic decaying matter or from the spread of the infection directly from a patient suffering from the disease.

Typhoid fever has many names, all of which are suggestive of its origin. It is called "drain fever," "sewer fever," "cesspool fever," "foul well fever," "nightsoil fever," etc.; and it is never caused except by the introduction into the system of the germ of the disease—which can originate only through the operation of neglected organic wastes, or by communication through the lungs or stomach by means of foul

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air or foul water, or of germs arising from the persons or from the excreta of typhoid patients. So far as its contagion is concerned, ample ventilation of the sick-room and the immediate removal or disinfection of the feces are ample preventives. It is not contagious, as smallpox is, but is spread by the action of germs which infect the locality of the patient, and extend more or less widely according to the precautions used to confine it. There is not necessarily the least danger that the disease will attack even the constant attendant of the patient, if proper care is taken. With the farmer himself must rest the entire responsibility of the *origin* of every *first* case breaking out in his household. This is a certain and thoroughly well established fact, and there attaches to him the full measure of guilt for every such case. This is a responsibility for which the community should hold him strictly accountable. It would really be as correct to ascribe a red-handed murder to Providence as to attempt in this way to console ourselves for a fatal attack of typhoid fever. We are taught that we shall not cleave our child's skull with an ax, and that if we do death will surely result; but we are no less absolutely taught that we shall not poison our child's blood with the foul emanations of our house drains and with the contamination of our drinking-water wells, lest the same fatal result follow. We may ignorantly load the water with which our families are supplied with lead poison, and so be without the guilt of intention; or we may ignorantly poison our wells by the infiltration of infected organic matter, and in this case, as in the other, be acquitted of the charge of criminal intent. But in these days, when so much has been published concerning the origin of diseases of this class, however free we may be of all criminal intent, the serious charge of criminal neglect must surely lie at our door.

It may be assumed, without hesitation, that whenever a pronounced case of typhoid breaks out in an isolated country house, or when any form of low fever occurs, though it may fail to assume a distinct typhoid character, there is in that house, or about it, or in connection with its supply of drinking water, some accumulation of neglected filth, some pile of rotten vegetables in the cellar, some overflow from a barnyard, some spot of earth saturated with the slops of the kitchen, or some other form of impurity, to which the origin of the disease may be distinctly traced. The spread of typhoid is very generally occasioned by germs contained in the bowel discharge of fever patients; but the disease is constantly originating itself where no such cause exists, and every first attack is a plain indication that either at home or in some house at which the patient has visited, one or two things has occurred: (1) there has been an exhalation of poisonous organic gases from a privy vault, from a kitchen yard, from a neglected cellar, or from some other source of bad air, which has entered the lungs and planted there the germs of the disease; or (2), either in the food or in the drink of the patient, these germs, originating in the same organic putrescence, have found their way to the stomach. In either case the blood is attacked; the subject may have been sufficiently robust and vigorous, or sufficiently unsusceptible to infection to have avoided a serious or fatal illness; but in every instance the danger has been incurred, and when incurred the risk must be the same as in taking any other form of slow poison. This is not theory, but simply a well established fact, demonstrated by long, careful and frequently repeated investigation. The precise character of typhoid infection and the exact manner of operation when introduced into the blood, are not known; but that it always originates in the way described, and that it may invariably be prevented by the use of proper sanitary precautions is absolutely known.

This being the case, it lies perfectly within the province of every farmer (and if the farmer will not attend to such matters of his own accord his wife has a way of urging him into it) to remove while it is yet time any source of infection to which his house may be liable. Vegetables in any considerable amount should not be kept in the house

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cellar, and at least once a week the floor of the cellar should be swept and every shred of waste vegetables removed. Even when this is done, the cellar should be ventilated by a window or other small opening toward the quarter least exposed to cold winds, (and in summer on every side); the privy, if a privy is used, should be well away from the house, and especially far from the well, unless its contents are received in a tight box and entirely absorbed by dry earth or ashes, and even then frequently removed; the chamber-slops of the house should never, under any circumstances, be thrown into the privy vault, nor into a porous cesspool, from which they can leach into the ground and through the ground for a long distance into the well, into and around the foundation of the house. The same disposal of the liquid wastes of the kitchen is desirable, but not so absolutely important. It is, however, important that this should be led by an imperviable drain to a point well away from the house and from the well; swill and all manner of nondescript refuse material, such as is sloughed off by every household in the ordinary course of its living, should be removed at least daily from the near vicinity of the dwelling, and the vessels in which it accumulates should be frequently cleansed and aired; manure heaps should not be left to ferment and send off their exhalations at a point whence frequent winds waft them toward and into the dwelling, nor should the barnyard be allowed to drain (either over the surface or through a porous soil) toward the house or well. If all these precautions are taken, the well will be tolerably safe, and in most cases absolutely safe; but if there is any doubt on the point, then let no well water be drank except after boiling; or the drinking water of the house may be taken entirely from a filtering cistern, of which the filtering bed is sufficient to hold back all organic matter. If all these points are well attended to, and if the ordinary rules of cleanliness be observed in the household, the members of the family may be considered as safe against attacks of typhoid fever.

FRUIT AS FOOD. (No. 2.)

BY PRACTICAL.

SINCE my former article was written I have been more fully confirmed in the belief, that the quality of foodworth in fruit depends upon the perfectibility of such fruit, both in its ripening and as being the product of a healthy parentage.

And right here, let me from myself declare it as my firm belief—though somewhat heretical in the estimation of some, if not most, professed hygienists—that no one can possibly appreciate the exquisite flavor and delicious aroma of Nature's choicest gifts in fruits and flowers, whose tastes have become perverted, depraved, or deadened by the use of stimulants or narcotics; and by these I mean not only the preparations of alcohol and tobacco, but the whole list of so-called harmless beverages, seasonings, condiments and appetizers. To fully appreciate Nature's best and choicest fruits one must possess his own gifts of sense intact—in full development and healthful exercise. With weakened or destroyed faculties of appreciation the ability to appreciate and enjoy is partially or wholly lost.

And another prefatory remark, please. I write, not from the medical, the scientific, or even the physiological standpoint, but from the *practical* one, as the personal experience of over twenty-five years has made it a practical one to me; and not only to me personally through many of those years, but to a family of several children and adults have my observations been extended; so that I write not mere theories, but

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ond quality when the superior first class is by far the cheapest, as well as most enjoyable.

We who have tested this fruit question have become satisfied from our own experiences that not only in the fruit season, so called, but even through all the winter and spring months we may have a fair supply of choice apples, pears and grapes, not only, but what may be pronounced almost if not quite as desirable, peaches plums, berries, tomatoes, cherries, pears, apples, currants, figs and grapes in the dried state; the superior drying processes of the last few years enabling us to secure an abundant supply of all varieties almost in their native freshness when cooked, and certainly with most of the natural flavor of the rich, ripe original fruit. The old and usual modes of drying do not secure to us either naturalness or cleanliness.

Yes, even the tomato may be more easily and quickly dried by the Alden and other improved processes, than can the apple by the old modes, and when thus prepared is far superior to the cull-dried peaches often found on the market. But of this more before fruit-drying time, as in this year of a failure, generally, of peaches and other choice fruits, the tomato will be in great demand all over the country. If those who love this fruit—for it is a fruit—in all its best estate, will early plant and properly care for some of the best of the smaller varieties of the tomato, the yellow especially, planting liberally for winter use, we will in due time give them ample directions for securing a full supply that will make them feel almost independent of the peach orchards South or West.

We do not see how robust health can be secured without an abundance of the best of our common fruits, at least; and better still if one is able to provide for his family of the choicest from the semi-tropical climes. But of the kinds that may be home raised, the poorest in wealth may be at least partially supplied. Hence we are in earnest and speak in strong terms.

A plot for strawberries *can* be secured and can be planted this spring, if we are not already fortunate enough to have them for fruiting this season; a *few* raspberries and blackberries, if more cannot be ours; a single grape-vine, if a more extended vineyard is denied us; currants and gooseberries, so easy to care for; certainly the tomato—each and all of these, possibly; at least a few can be prepared for at once. God meant we should enjoy the good things of this life, and, with obedience in culture and eating, we may continually.

GIVE AND TAKE.

BY MRS. M. F. BUTTS.

IN order to get the best service it is necessary to minister to the needs of our servants, and to know their needs we have only to study our own. We give the grain of corn a certain care, what it wants, and it repays us with a harvest; if we were as wise in spiritual directions we should give our servants what their nature requires; and their maturity, springing naturally from our care, would be what we require. We only get what we give, and to nothing is this truth more vitally applicable as to the present status of employer and employed. The mistress is supposed to have culture, refinement, breeding. If these terms mean anything they mean spiritual attainment, harmony, purity, strength, sweetness. The servant is supposed to have the ability for physical service, and a necessity that prompts her to seek such service. Both servant and mistress have the same organization in the large, but they are in different stages of development and occupy different spheres in social life. As social life is at present arranged, they need

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each other. The servant needs the developing, harmonizing sphere of the mistress, and the mistress needs the coarser care of the servant. In the degree that one of these needs is supplied the other will be; but the mistress, as the higher individuality, must take the first steps, and then, with faith in the law of compensation, must wait for the natural result of the causes she has set in motion. It is not likely, O troubled mistress of to-day! that you will live long enough to see your idealized servant, but you can begin mixing the paints for the picture of the future. If you succeed in teaching Bridget to wash the dishes properly, you will have done a great deal; the little seed may germinate and crop out in a poetical dinner table fifty years hence.

In the meantime you must remember that there is always much waste in process. We can't make anything without scattering chips. If you can see a gradual improvement in Bridget, let the china go, material is plenty. It is only spirit that we can't afford to waste. We can afford to break cups and saucers, but we can't afford to leave any class uneducated, uninfluenced by our culture. And while this education is going on the mistress must teach her ideality patience. If she has trained all her senses till anything short of daintiness offends her, she will suffer, and be the cause of suffering to others, unless she is patient with the crudity of those around her. It's the sunshine and not the thunder that brings out the flowers. If a woman wants her household like a fairy palace she must draw out and cultivate in her servant the qualities required; otherwise her love of neatness and order will be the fruitful source of disorder and decay.

In the past Providence trained men in classes. Men lived and died servants; they begot servants, who in their turn begot other servants. Servitude was in the blood, and men were born in livery. This is the era of the individual. Once class met class, now soul meets soul. This vital fact changes the whole relation of master and servant. John in the stable and Bridget in the kitchen are not servants first; they are individuals first, after that servants. It may be that Bridget's lover is already making a home for her in the West, and John perhaps owns the site of a future city. The man and woman in the parlor must lift the man and woman in the kitchen, or there will be an ugly gulf—so wide that steak will cool in being handed over.

We look with longing at the trained servants of an aristocracy, but we were born too late for them. In the plan of creation God provided for no serving class.

The spiritual law of gravitation draws, sooner or later, all spirit to its true place. The man that is coarse must do coarse work, but the moment he is refined a grade his work is adapted to him; and as by the law of the universe all spirit tends to development and refinement, there can be no stationary class of servants. All classes, as such, are being constantly thinned by the magnets above and below, that draw each its own. The time has gone by for long periods of spiritual classification. At present any two classes are likely at any moment to change places, through their individual representatives. It is not impossible, dear mistress, that your granddaughter may serve the granddaughter of your cook. In such a case it is plainly our duty to leave the things that are behind, to recognize that the times are new and not old, and to treat our servants on the plan of sowing and reaping. Everything that has the power of growth and expansion, from a grain of wheat to a man, must have culture and nourishment. We who need to multiply the grain of wheat as much as possible, and need to get as much power as possible out of a man, need to study the best means of culture and nourishment. And that brings us back to our starting point. To know our servants' needs we have only to know our own, for God hath made of one blood all the nations of the earth.

If we don't like this state of things we must make our complaint to God, who "made man in his own image." If he made a mistake in not creating a

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class with just capacity enough for service, and no ability of growth, we cannot remedy the mistake. The fact is our servants are men and women, full of powerful elements. It is our business as men and women to mold those elements. The time has come to apply Christian philosophy to this question. Our servants are not machines, whatever servants may have been in the past; they are like fertile ground ready for seed, they are like malleable metal, ready to take form. If the ground bear nettles, whose fault is it?

The spiritual seed that we ripen takes root in our servants, the spiritual molds that we make give form to them.

I know a few instances of good servants, but it is generally where the mistress is real, and knows how to harmonize the elements with which she has to deal. When we remember what mistresses are, how can we be surprised at the incompetency of servants. We complain that servants do everything by halves. But the atmosphere is full of haste; not the rapidity of strength, but the slipshod haste of impatience. When the classes that employ are willing to wait for natural growth, the classes that are employed will be willing to take time enough to do their work well. When the master and mistress believe from their hearts that unswerving fidelity and incorruptible integrity are the only foundations solid enough to build upon they will be better satisfied with what they build, for all around us and all below us is the accretion of our own spiritual quality.

We shall never have honest servants till we are honest ourselves; nor truthful servants till we are truthful ourselves; nor thorough servants till we are thorough ourselves. A girl steals her mistress's tea, and the mistress steals the happiness of another woman, if the temptation be subtle enough. If we are real, reality will aggregate around us. In our various grades we are all servants. When we who are well-born, educated, cultured—for thus we describe ourselves—are so dishonest in our service, what can we expect of our servants? Whatever we expect, we shall get nothing valuable till we raise the standard of service by ourselves becoming loyal and willing. In short, when the master and mistress serve God, the servant will serve the master and mistress.

AN OPEN LETTER TO A PUFFING PARSON.

BY K. N. OWLTON.

YOU are one of the puffing parsons, the saintly smokers. You do it publicly. The great fraternity of perambulating fumigators delight to claim you among their "cloud of witnesses." The lowest of the leering loafers, who puff poison into God's pure air as you pass the corner-grocery-dramshop, rejoices to see the narcotic halo encircle your saintly head as well as his. It assures him that he has something in common with yourself. *He* smokes and so do you, and he prides himself on the resemblance. He probably knows no better, nor cares to. You do. He professes no allegiance to the highest motives. You do. He has never pretended to "yield his body a living sacrifice." You have. He hears you preach that your body is the "Temple of the Holy Ghost," and that "if any man defiles the temple of the Holy Ghost him will God destroy," and straightway sees you subject that temple to daily defilement. He sees it repeatedly, and each repetition deepens his skepticism. He knows you would not thus defile the boudoir of a lady, and forthwith concludes that your courtesy or your chivalry far exceeds your Christianity. So he doubts your moral sincerity, and disbelieves the "self-sacrifice" of yourself and all your smoking brotherhood.

His example carries little weight. He knows it. *Yours* carries much. Your profession and your position make your

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lightest public whiff a more potent example than a solid month of his most persevering sidewalk puffing. He knows that, too; and he wonders at it, or *did* wonder, until his wonder changed to contempt or settled into scoffing at the insincerity of yourself and your profession.

Now, if you choose to hear, I should really like to talk a little frank and friendly Saxon to you about this very thing.

Many leading Christians notice it in you. And they regret it very deeply. One of them said to me within the month that he smoked from youth to early manhood, but that when his sons began to grow up around him he quit, lest his example should tempt, or at least excuse, themselves and their companions. And it really seemed to him, he said, that a devoted minister of Christ, charged with the moral oversight, the spiritual fatherhood, even, of hundreds of precious souls, ought certainly to show himself at least as self-denying and prove himself as exemplary, for *their* sakes, as the physical father of any earthly family could make himself for theirs. With all of which I knew no better than to heartily agree. Nor do I yet. And, further still, I honored that faithful father much more highly for his manly, self-sacrificing, Christian fatherhood. And I do still.

"For their sakes I sanctify myself," said the Great Master; and as long as "the disciple is not above his master," I must confess it puzzles me to understand how the loyal disciple can guiltlessly refuse to follow.

"Wherefore I bring my body *under*, and keep it in subjection," wrote the chief Apostle. Are we better than he, or have we wiser grown?

Now do not conclude, I pray, that your present and possibly unwelcome correspondent knows naught whereof he writes. He is neither wholly ignorant nor innocent of smoking himself. At the mature age of twelve, then resident near the Puritan metropolis, sometimes profanely called "The Hub," he ardently wedded the weed for nearly two years; until during a long and solitary walk through nature's most ennobling beauties, a good inspiration suddenly ripened into effectual resolve, and that in turn into the decisive deed which instantly weeded him of the wedding in a welcome and lasting divorce. And he liked it, too. He took an amount of "solid comfort" therein only limited by the cubic contents of his ambitious young "corporosity." Probably no one could have enjoyed it more, unless he were bigger. Possibly his enjoyment never equaled yours; at least if one may judge by the unspeakable expression of calm content which gradually pervades the placid features of your classical countenance as the nicotian inspirations slowly decrease their force and frequency, as through half-shut eyelids your drowsy optics dreamily delight themselves in listless watching of the upward-circling wreaths slowly dissolving into thin air, what time the smoke of your evening sacrifice ascendeth while you burn incense at your idol's oft-frequented shrine.

"It's so much *company*," its devotees declare, though quick to take offense if we remind them that "a man is known by the company he keeps." "It prevents the appetite for something worse," plead others, forgetting how their example confirms younger and weaker brethren in a habit which, on their lower plane of thought and life, leads to something worse.

My observation yearly deepens my belief that in a community like that of nearly every large American city, whose largely cosmopolitan population causes an inevitable accumulation and concentration of all "civilized" vices, domestic and imported, it is urgently incumbent upon all who claim to attempt or profess to seek a higher spiritual life, to make and keep themselves as free and pure as possible from all taint of even physical vice. And how much more imperatively must such an obligation bind one specially set as a moral and spiritual guide to others who rightly expect in him an exemplar of the unspotted life he preaches.

In regard to this vital matter city ministers above all need to take specially high ground, and to plant them-

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selves very firmly upon it. Besides all the indigenous vices of American society, they must encounter the most elegant and fascinating side of European capitals, brought over to reinforce the throng of native temptations which so sorely and too often successfully beset our peculiarly tempted youth.

Do I presume too much in thus addressing you? Should you think so, let me suggest that ministers generally stand at great disadvantage in respect of kindly hints, friendly criticism, or even necessary suggestion. They habitually preach to others, but who of all those others shall now and then preach back to them? Who shall plainly tell them, in a kind and loving way, of anything about themselves or their habits which deeply grieves the more judicious of their flock? In one word, who shall help them to "see themselves as others see 'em?"

This is one layman's initial contribution toward the practical answer of those most natural, pertinent and practical inquiries. With your indulgence, the second shall not long delay.

THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

DERANGEMENTS OF THIS ORGAN.

FROM what has been said in preceding chapters it will be inferred that the health of the body depends very largely on the health of the liver. If it secretes its bile normally and performs its other functions healthfully, then the whole body has the benefit of its good work. When, on the other hand, it is lazy, or excited, or perverse, or weak, or idle, then come troubles innumerable. There is hardly an ailment that is not or has not been ascribed to the liver. Diseases of the body and mind, diseases and morbid tendencies of the heart or conscience, diseases of the kidneys, lungs, stomach, bowels, nerves, all having their origin in the liver. So great is the number of diseases caused by torpid and fractious livers that it has become the habit of many physicians, and others, to ascribe doubtful bodily trouble to this organ. Such a course often indicates a physician's ignorance, and satisfies the patient that his diseases are, after all, not very serious.

When we come to classify the diseases of the liver their number is few, but their symptoms and complications many. The unprofessional reader gives a general name to diseases of the liver. It is to have always *torpid liver*, and for his purpose the name is perfectly satisfactory. It covers nearly all the functional diseases of this organ. The physician in former times, and even now, gives the functional derangements of the liver the names of acute inflammation, chronic inflammation and congestion. Dr. Copeland, once high authority, arranges the diseases of the liver under the following heads:

1. Increased secretion of bile.
2. Diminished secretion of bile.
3. Altered secretion of bile.

This list of diseases, however, only recognized the secretion of bile as the function of the liver, and did not include the other functions of this organ.

Murchison, the latest authority on functional diseases of this organ, makes the following classification:

1. Abnormal nutrition.
2. Abnormal elimination.
3. Abnormal disintegration.
4. Derangements of the organs of digestion.
5. Derangements of the nervous system.
6. Derangements of the organs of the circulation.
7. Derangements of the organs of respiration.
8. Derangement of the kidneys.
9. Derangement of the condition of the skin.

At first thought this classification seems very far-fetched, but if carefully studied we think it will be found to be

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more in accordance with the popular term, *torpid liver*, than any other, and for this reason we shall adopt it and draw somewhat from his work for material for this and future chapters. If at first this classification should seem abstruse, we beg the reader not to allow himself to be discouraged, but to try and master it. We shall try and make the subject simple. It must be borne in mind, however, that the functions of the liver are manifold and not confined to the mere secretion of bile.

ABNORMAL NUTRITION.

There are two forms of abnormal nutrition to be considered, first, excessive fat; second, emaciation.

What the liver has to do with the accumulation of fat in the system, or the reverse, may not seem clear. It may be that the liver has in some instances an abnormal power of converting the glycogen, or liver sugar, into fat; or it may be that the sugar and starch of the food is from some defect of the working of the liver converted directly into fat, instead of oxidized, and thus corpulence result. One thing is very certain, fat people are apt to suffer from constipation, drowsiness after meals, heaviness, weariness, flatulence, and all the symptoms of derangement of the liver; and it is well known that persons who tipple are generally sufferers from liver troubles, and as these increase so also does corpulence.

Excessive leanness, as almost everybody knows, is generally associated with derangement of the liver. It may be explained in various ways.

It will be remembered that one of the uses of bile is to aid in the assimilation of fat. As this fluid is poured into the intestines it meets the partly digested food and fits it for absorption. Now if the bile is deficient in quantity or vitiated in quality, the fatty matter will not be properly prepared for absorption; consequently the fats in our food will not be absorbed, but pass out of the body through the bowels. Not only would a deficient flow of bile cause the non-absorption of fats, but also of albumen and other products of digestion, and so the muscular and other tissues would be starved, and emaciation be the result.

2. Emaciation, as well as excessive fatness may be the result of some derangement of the glycogen-forming function of the liver. It may occur in the following ways:

1. One of the functions of the liver is to change the starch sugar and glucose of food into glycogen, a substance useful in building up cell growth and maintaining animal heat. Now if the liver fails to do this, the sugar of our food will pass directly into the circulation and cause a disease known as diabetes, in which the sugar of the food is run out of the system through the kidneys without its doing any good. Emaciation is one of the results of this disease. According to some authorities, half the cases of diabetes are caused by this arrest of the power of the liver to convert sugar into glycogen.

2. Dr. Murchison thinks it not improbable that other wasting diseases are in their origin connected with some functional derangement of the liver. When there is derangement of the disintegrative function of the liver, the blood and fluid effused from it become loaded with effete matter, as the result of which the nutrition of the tissues is often impaired and the body wastes. In phthisis, again, long before tubercle is deposited in the lungs, there is evidence of deficient assimilation of nutriment and imperfect sanguification—functions in which we know that the liver is deeply concerned. Again, the protracted purulent discharge which usually precedes waxy disease, may entail a hasty and imperfect sanguification, resulting in anæmia and the formation of an albuminous material little capable of organization. We shall learn more on this subject as we proceed.

HE WHO aims high must dread an easy home and popular manners. Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit. If there is any great thing in store for you, it will not come in the shape of fashion, ease, and city drawing-rooms.

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THE HEALTH OF THE SWISS.

FROM THE NEW YORK MEDICAL JOURNAL.

EVERY one passing through Switzerland must be struck with surprise at the wonderful want of harmony existing between the people and the country which they inhabit. As you pass through altitudes in which the air is deliciously pure, the land well drained and fertile, and the water which rushes down from every mountain side as clear as if distilled, one meets everywhere a badly developed, pale and feeble peasantry. Dwarfs and idiots are commonly seen, and goiter is especially, it appears to me, in women over thirty years of age, exceedingly frequent. Up to four or five years of age the children are quite pretty, and present an appearance of health; but after that time they appear to be chlorotic, weak, and badly developed. The young women look prematurely old, and the old women unduly haggard and exhausted. The old men present none of the features of a hale and normal senectitude, but seem unnaturally feeble long before the lapse of the allotted threescore and ten; and all whom I have seen are decidedly emaciated. In the cities, such as Luzerne, Bern, Zurich and Geneva, the condition of the people is much better than I here represent it; but even this is contrary to what should be the prevailing rule. The inhabitants of the beautiful and healthy mountains should far surpass the denizens of cities in health and vigor.

Recognizing the truth of the declaration of the English poet, that,

> 'A bold peasantry, their country's pride,
> When once destroyed can never be supplied,"

it is probable that the causes inducing this state of things have been fully examined into, and that the matter has been treated to the wonderfully muddling influence of "statistics." I do not propose dealing with these, but I will give instead the suggestions made by common sense from a mere *coup d'œil* in passing through the country.

Although I am unable to substantiate the fact, it seems to me highly probable that overwork and underfeeding have a great deal to do with these national evils. The children are certainly encouraged to carry upon their backs burdens which are much too heavy for them, and even in summer they are too much and too long exposed to inclement weather, as they tend the cattle upon the mountain sides.

Another very patent evil is the breathing of foul—very foul—air, while shut up in their houses during the long and severe months of winter. Fuel is scarce, the weather intensely cold, the Swiss, as a people, exceedingly economical and saving; and the result of a desire to economize heat and make the most of that produced, leads to a too lengthy imprisonment of and vitiation of the air. In many houses no chimney exists, the smoke escaping through a hole in the roof, and over almost all the chimneys a covering of boards is at times applied so as to keep out falling snow. But this is not all which vitiates the atmosphere in the *chalets* or cottages. In every house the privy is either in the cellar, in the piazza, or so near the house as to be connected with it by a few feet of shed. The accumulating fecal matters are not exposed to the disinfecting influence of currents of air (as is the rule in our country places), nor washed away by water. The economic farmer keeps them to fester and putrefy for two or three weeks, when they are added to the dung-heap. In passing, and still more markedly in entering a *chalet*, the odor of these places can usually be distinctly detected. That the effluvia thus engendered help to lower the vital forces and depreciate the blood-state of those whose lungs inhale it during the long periods of confinement during the winter, few will doubt. One cannot imagine a very active, joyous and energetic nervous system developing in lads and lasses who, sleeping and waking, have *le bouquet du cabinet sous le nez.*

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Some years ago I was much amused by reading in the advertisement of a manufacturer of "disinfecting earth-closets," the statement that since the creation of man there has ever been an irrepressible conflict between him and fecal matter. In traveling outside of large cities this statement has over and over recurred to my mind, and I have been led to believe the assertion strictly correct. Nay, more, I have thought that so far the advantage was by no means on the side of man. But in Switzerland "ills ont change tout cela." The lion and the lamb have lain down together, and the lamb nestles very close to the lion. Even if expediency, or convenience, or necessity, were urged as a palliation for the crime of keeping putrefying human feces where it must poison the air of a habitation, there can be none for building the everlasting, singularly odoriferous, omnipresent dung-heap against the wall of the house, a few feet from the front door; or, as I have often seen, in the basement, one face of which is left open to receive it! The dung-heap seems to be one of the chief of the Swiss penates! That it should be regarded as "the farmer's sheet-anchor," I have often heard, and well can I believe it. But I cannot believe that it should be made the pivot of farm-life, the hub of the bucolic universe! English, Dutch and German farmers, I am sure, venerate their "sheet-anchor," but in none of the countries which they inhabit is it brought so immediately to one's olfactory notice as it is here. Are you clambering up the side of some mountain, inhaling the pure air with pleasure—suddenly you stumble over a *chalet* sitting like a hare upon the steep hillside, and as suddenly you become conscious that a sheet-anchor has been insinuated "betwixt the wind and your nobility." Are you wandering up some lovely valley—without notice you snuff a tainted gale, and you know, without looking for the smoke that so gracefully curls from it, that a *chalet* is near, with its constant attendant.

Unfortunately this contempt for the influence which decaying fecal matters exert in the production of septic disease, an influence which is now everywhere admitted, shows itself not only among farmers, but in the hotels; which are every summer inhabited by thousands of our countrymen. In some water-closets exist, in others fecal deposits are collected in stone cisterns, which are occasionally emptied; but in many of the former water runs so irregularly and fitfully that they do not deserve the name of water-closets. As these are all within the hotels, poisonous effluvia are constantly escaping and mingling with the air of the building. The results of this criminal neglect or short-sighted economy on the part of the landlords can readily be traced by the footprints of septic diseases, which should be little known in this beautiful land. When in Lucerne I met with a lady from Dresden who was so strongly urged by her physician against visiting a neighboring city in Switzerland, because the typhoid fever was rife there, that she gave up her proposed trip.

Another pernicious and disgusting practice in Switzerland, which exposes hundreds to disease, is that of watering growing vegetables with liquid manure. The fluid dripping from the dung-heap, which consists of human feces as well as those of the lower animals, is thrown over lettuce and other growing plants. You see men and women thus occupied every day along your route. In most cases this does no harm, but in that of lettuce, which is eaten green, and after washing only in cold water, it is a habit which should be severely punished by law. Apart from its being disgusting in itself and injurious in a general way, what means could more certainly effect the spread of tape-worm than this wanton connivance at the immediate migration of the eggs from the intestines of one individual to those of another? Surely the laws of Draco would not be unsuited to this crime, however antiquated our juries have come to regard them in cases of mere murder.

It is wonderful to see upon how trivial matters the government of this country legislates. For example, the trees to be cut for winter fuel from the

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mountains are numbered, and lots are drawn for them by all the neighboring families. Is it conceivable that so painstaking and minutely careful a corporation can go on year after year overlooking the abuses which I have mentioned—abuses which not only exert a depreciatory influence upon the nature of the country, but must surely jeopardize the lives of those foreigners whose yearly contributions to the finances of the country are like oil to a lamp? Does not such strict regard for trivialities and such supreme contempt for matters of great hygienic importance, convict this body of being "penny wise and pound foolish?" No government is justified in allowing its people ignorantly to indulge in practices prejudicial to their own health—still less so to that of the stranger whose advent constitutes in great degree their prosperity and national well-being. Few will doubt, with the views now held upon sanitary affairs, that a wise legislation upon these points would cause a visible improvement in the physical condition of the wretched peasantry of Switzerland, and render much less frequent than they now are cases of adynamic and septic diseases among foreigners. It is certainly time that the notice of the government should be called to the subject, and it should be urged to do what is a plain duty upon its part. T. G. T.

THE RELATION OF HYGIENE TO RELIGION.

BY EDWIN F. BACON.

WHAT is the true relation of our modern hygienic teachings to religion?

Instead of attempting to answer this question dogmatically, we shall simply present a few facts and incidents bearing upon the subject as gathered from a variety of sources, acknowledging at the outset our indebtedness to that treasury of hygienic information, the back volumes of THE HERALD OF HEALTH, and to the editor's private library.

Considering the strength and permanence of the religious element in human nature, it is only a matter of prudence for the advocates of any new theory bearing upon the conduct of life, to observe the manner of its reception by the churches, and by all who claim in any way to direct religious opinion.

At first thought it would seem impossible that so harmless a being as a vegetarian, or a pure hygienist of any other sect, could be obnoxious to professed teachers of morality. With all the discussion concerning the historical parts of the Scriptures, there can be no doubt that they teach physical as well as moral purity. The stronghold of temperance is in the orthodox churches, the Methodist clergy of America have in a body renounced the use of tobacco, and there are churches—one at least—in which the use of that fragrant weed in any form disqualifies for membership.

Such fanaticism, however, as would appear from a recent incident across the water, is peculiar to America. In that church in which the largest audiences of Christendom are accustomed to assemble, an ill-timed objection to the use of tobacco was promptly rebuked by the world's most eloquent preacher. It is not with the thought of uttering the least criticism, but only because the design of this article is to present the actual views of our religious teachers of all classes, that we narrate the occurrence.

It was at Mr. Spurgeon's great tabernacle in London, a few months since, before an audience of about six thousand people. After the usual services an American clergyman who was present was invited to make some remarks; which he did, speaking in a practical manner of conversion, and alluding to his own mental struggles before he found religious peace. The

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cause of his trouble he believed to be the use of tobacco. Something told him that this was all that prevented his reconcilation with God; joyfully he made the sacrifice, threw away his choice Havanas and was happy. It was a simple but touching story of what he regarded as a victory over a debasing appetite, and of the direct approval thereupon of the Holy Spirit. But scarcely had he taken his seat before Mr. Spurgeon arose in defence of his favorite indulgence. There were, he said, ten commandments in the decalogue, and that was quite as many as he could keep. He would not consent to the addition of an eleventh against tobacco. A cigar did him good; calmed his nerves and gave him sleep. He felt that he could smoke, as he did all things, "to the glory of God."

This outburst was a surprise to the audience. Some thought it was not courteous to the guest who had so unluckily provoked it. Mr. Spurgeon, however, is a sincere, outspoken man, and we cannot but admire his frankness. It is quite evident, judging from his testimony, that it is right for some men to smoke, but it is quite as evident that it is wrong for others; for the number of those who have failed to find religious peace so long as they continued that indulgence is somewhat remarkable.

We should much like to hear Mr. Spurgeon's comment upon another and very similar case of conversion, which occurred at a Methodist camp meeting at Ocean Grove, N. J., last summer. We give it as related to us by a lady who was present. The convert in question was Mr. George S——, of Louisville, Ky. He had been under religious conviction and in great mental distress for some time before leaving home. He could find no peace there, but an inward voice continually said to him, "Go to Ocean Grove." He had probably heard of the camp meeting there, and he went; but although he was made a subject of special prayer for several days, his distress of mind only increased. All was darkness and despair. One evening he was wandering alone upon the sea shore, feeling utterly wretched and hopeless, when it occurred to him that his failure to find peace must be due to his unwillingness to give up all for Christ, to sacrifice every lust of the flesh, every debasing appetite. He had tried to do this; but he knew that there yet remained one darling sin which he had long "rolled as a sweet morsel under his tongue," and that sin was tobacco. Quickly resolving, he drew a package of the weed from his pocket and exclaiming: "Well, Lord, if this is it, here goes," he threw it far out into the sea. Instantly the burden was lifted from his soul, and he hastened back joyfully to relate his experience to the congregation. Such cases, even if in some respects amusing, must have weight as evidence with all who believe in conversion. An earnest soul seeking religious peace is refused until a certain practice is renounced, and then the blessing so long sought is bestowed. Is the conversion bogus, or is the habit bad? With all deference we submit the case to Mr. Spurgeon.

In glancing over the history of medical science, we have found the most evidence of hygienic knowledge at the two extremities of our line of inquiry; that is, among the most ancient and the most modern of civilized nations. All learning was originally in the hands of the priests, and was made by them subservient to their own purposes. All diseases were regarded as evidence of the displeasure of the gods, whose anger was to be appeased, not by obedience to natural law, but by gifts, sacrifices and incantations; which being done remedies were applied, and these, especially among the Greeks, were mostly of a hygienic character. The healthiest localities were chosen as resorts for the sick, usually adjoining springs. Bathing, diet, air and exercise were as much relied upon as in our own hygienic institutes; yet the choice of means and exact methods of treatment were subject to the magic arts of divination. The dreams of the patient and the supernatural impressions of the priest were carefully noted. Faith was essential, and to its absence were conveniently attributed all causes of failure.

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Pure medical science—that is the science of drug medication—transferred the object of faith from divinity to man, and from hygienic agencies to mineral poisons. It was scarce an improvement upon the combined superstition and hygiene of the former time; for faith, from whatever source, is unquestionably beneficial. The return to nature with the spiritual element in an exceedingly modified form, that of a general faith in a divine providence, belongs to a later age.

The sacred writings of antiquity contain surprisingly little relating to physical health. Occasional allusions to it as a blessing, not as an attainment, is all we find in the translations. Even the Greek philosophers have little more than this to say. Socrates names health, beauty and wealth—in this order—as the best things. Epicurus, the much abused philosopher of contentment, who taught that earthly happiness is the chief good, says "some regard health as essential to happiness and some do not." This, with a plea for extreme simplicity of diet, is all he has to say upon the subject; but he and all the Greek moralists taught and practiced one principle, that may be regarded as the foundation of hygienic knowledge, and that is moderation in all things. The question is not so much what we use as how we use it. "Know thyself" is often quoted from them, but if the sermon of their lives were regarded the text would be "Rule thyself."

The sensualists who have commented upon the teachings of Epicurus have apparently reasoned thus: "If we sought only earthly enjoyment we should be gluttons and libertines; Epicurus sought only this, therefore he was a glutton and a libertine." So men go to Delmonico's to find an "epicure," a devotee of the pleasures of the table, while Epicurus taught and practiced the utmost simplicity and moderation in diet as an essential means of happiness. His ordinary food was simply bread and water, and he was strictly a vegetarian, as were indeed many of the most famous Greek philosophers. We have thought it proper to mention hem here because their philosophy was to them a religion, and its relation to hygiene was closer than that of any other system of antiquity.

THE MOSAIC LAW.

The hygienic code of the Jews is deserving of special attention. From the most utilitarian standpoint Moses was one of the world's greatest lawgivers. His system, as relates to health, is best appreciated after conversing with the Jews of the present day. They regard him as an exceedingly capable legislator, and as not less shrewd than capable. If you encourage them to speak of his especial excellencies they allude at once to the sanitary regulations of the ceremonial law, the main purposes of which they regard as the preservation of health, the avoidance of contagion, and, especially, bodily cleanliness. We are apt to read this portion of scripture as something that does not concern us at the present day, but in the light of this Jewish commentary it has a new meaning. Mark the purifications by bathing and washing of garments, that attended every important ceremony or event of life. "And the Lord said unto Moses: 'Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes.'" This was preparatory to the giving of the law.

With regard to food, the requirements are of a strictly hygienic character. Not only are "unclean" meats forbidden, but the method of killing and preserving such as were allowed is superior to that usual among other people. Upon this latter point many of the requirements are traditional, yet exactly observed. The Jews at the present day have their own butchers; men carefully instructed in their occupation. It is forbidden to kill an animal with a blow, or in any way to bruise the flesh. An exceedingly sharp knife must be used upon the throat, and but a single stroke made. This has reference both to inflicting as little pain as possible, and to the complete and rapid removal of the blood. After death the lungs and other vital organs are carefully examined to ascertain whether the animal was in perfect health; if not the flesh is forbidden. Then, if sound, it

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must be laid in water and rubbed with salt to remove the blood as thoroughly as possible; for it is held that all blood is injurious, and that any disease that may have existed in the animal is especially conveyed by it. No conscientious Jew will purchase meat that has not been killed and examined according to these directions. The causes of Jewish unity may be sought, we think, in the exceedingly practical character of their law, and in the not generally known fact of the sincerity and earnestness of their affectional nature.

CHRISTIAN HYGIENE.

The relation of Christianity to hygiene is essentially different from that of Judaism. Christianity is not a religion of law, but of great general principles. The doctrine of universal love, which Christ taught, carries with it everything that love prompts, or that science can demonstrate. Hygiene, as the science of physical right living, is thus included in Christianity without being expressed. Hence it is that churches in whose creed there is no allusion to the laws of health, are the leading advocates of temperance and of every physical virtue. He who has the loving spirit of Christ feels impelled to labor for the good of mankind in every way, physically as well as morally. Hygienic agencies are all included and all used; not as things prescribed by a creed, but as means subservient to an end.

The degree of attention paid to hygiene by different churches varies, of course, with their general character. It is, however, noteworthy that those of modern origin have most to say about it. John Wesley, by a little health manual which he wrote, and which had a wide circulation, did much good among the common people. He gave many simple remedies for disease, while warning against the use of powerful medicines, and teaching how to preserve health by wise and moderate living. He was not a pure hygienist in the modern sense, but he gave to the church which he founded, and to the common mind generally, a decided turn in that direction; and his influence in this respect is still very apparent in the Methodist Church.

We have in America several small sects which to a high standard of morality and great religious zeal have added, as binding upon their members, a careful observance of hygienic law. We do not understand that any of them regard hygiene as a part of religion, but rather as necessary to that mental purity which is essential to high spiritual attainment. From careful inquiries upon this point we learn that none of them commenced by preaching hygiene. Its observance grew up almost unconsciously among them as they developed into a higher spiritual life.

THE SHAKERS.

Among these sects the Shakers are conspicuous. The sanitary regulations of their several communities are of the most admirable character. The influence of their present leader, Elder Evans, has been very great in this respect. He is a true hygienist, and a man of practical ability in carrying theories into practice. Whether their life of celibacy is hygienic we do not presume to say—do not, indeed, know—but if it is so in their case the fact is undoubtedly due in a great measure to their excellent mode of life in all other respects. They are not vegetarians, but discontinued some ten years since the use of pork, and use now only the simplest and most healthful articles of diet; while with regard to the chief of all hygienic agencies, calmness and equanimity of temper, they are of all saints the model. To this cause, also, do their spiritual relatives the Quakers owe their remarkable health and longevity. The average longevity of the Quakers of Philadelphia is about fifty-two years, being some fifteen years above that of the general population. It is their own opinion that mental calmness and religious faith have more to do in promoting health than any other hygienic agencies.

THE BIBLE CHRISTIANS OF PHILADELPHIA.

The cause of temperance and of practical hygiene is greatly indebted to one

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whose name is now little known outside the limits of a single church. This person was the Rev. William Metcalfe, of Philadelphia, who in the year 1817 came from Manchester, England, with a little company of Christian believers, who in England had adopted the principles of strict vegetarianism and total abstinence from intoxicating drinks. They were Swedenborgians, though by their peculiarities separated from the general body of the New Church. Mr. Metcalfe continued his labors as a preacher and teacher in Philadelphia until his death, in 1862. In the cause of hygienic reform he was associated with Drs. Graham, Alcott and Trall. As to vegetarianism, Mr. Metcalfe and his little flock were unquestionably the pioneers in this country, and it is believed to have been greatly through their influence that Dr. Graham was led to adopt the views of which, through his lectures, he became the ablest champion in America. The "Bible Christian Church" still exists in Philadelphia. Upon the death of Mr. Metcalfe, his son, the Rev. Joseph Metcalfe, became his successor. Among this people may be found whole families who never tasted meat. Of their healthfulness and longevity we shall have something to say hereafter.

THE SEVENTH-DAY ADVENTISTS.

The great advent movement inaugurated by old Father Miller was not a failure, though its prophecies were at fault. It led to the foundation of several new sects, which, because they were new and vigorous and inquiring, have all adopted, with more or less earnestness, the principles of hygienic reform. This is the fashion with new churches, and it shows which way the wind blows, if nothing more. Philosophical thought is constantly intruding itself upon religious dogma, and wherever that thought is directed to the wants of the body we see the development of hygienic principles; not as essential truths of religion, but as a means of religious growth.

Among the most remarkable of these sects is that of the Seventh-Day Adventists. As the name indicates, it teaches the observance of the ancient Sabbath; but its steady growth in numbers and influence is a new proof of the fact that the unpopularity or inconvenience of a religious doctrine are not fatal to its success. To many these very features are an attraction, while they constitute a test of sincerity on the part of converts, imparting thus stability and permanence to the organization.

The Seventh Day Adventist Church has in Elder James White a very capable and energetic leader, but there is reason to believe that it is equally indebted in a very important respect to the Elder's wife. In the year 1862 Mrs. White commenced writing upon the subject of "Christian Temperance," and with such success that by degrees the principles of hygienic right living, in all respects, were adopted by the entire people. This gave to the church a practical work which greatly enlarged its sphere of usefulness. A hygienic institute and a health journal were established at Battle Creek, Michigan, and two years ago a school was added, in which physical health receives its proper share of attention. A new school building is just now being completed, designed for the accommodation of from four to five hundred pupils. The number of adherents of this church, including the families of its members, is about twelve thousand, scattered throughout the United States, and including a little company—some seventy-five—in Switzerland, whither missionaries have been sent.

Of all religious denominations this is the most zealous and devoted, with which we are acquainted. The members are nearly all in moderate circumstances, none rich; yet their contributions are sufficient to support a publishing house from which were issued last year over three millions of pages of reading matter, most of which was gratuitously distributed. In addition to this there are published seven regular periodicals—two weekly, the others monthly—having a united circulation of over forty thousand copies. The printing house at Battle Creek employs sixty-six hands. Since its establishment in 1861 it has issued over one hundred million pages of strictly relig-

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lous matter. Its publications are in six languages, and are distributed throughout a great part of the Christian world. In this country successful missions have been established among the French, Swedes, Danes and Norwegians.

Such is the work of a sect so small, so poor and scattered, that it is not able to support a single local minister. All are itinerant missionaries, and the only large assemblages of the people are at their camp meetings, which they attend from great distances. The success which, under very disadvantageous circumstances, has been attained seems to be due in a great measure to the fact that in addition to a theoretical creed there has been in hand a practical utilitarian work, "Health reform the basis of all reform," is the motto of this people. The result of their hygienic studies has been the adoption of an almost strictly vegetarian diet, and the rejection of all artificial stimulants, drug medicines and tobacco. The treatment for disease is largely hydropathic, with the employment of all other purely hygienic agencies. The women of the church have adopted a modest and sensible reform dress, and are united in rejecting all the injurious and unhealthful fashions of the day. We know of no other religious denomination that, as a whole, has taken so decided a stand in favor of hygienic reform. That this has proved to them an element of strength and a means of growth is, we think, a noteworthy fact, and one that justifies as full an account of them as we have given. Were we to venture a criticism, it would be that they are somewhat inclined to extremes in the matter of diet, a tendency against which we observe their prophetess has been warning them. For their peculiar religious doctrines, with which we have no especial acquaintance, we must refer to their own publications.

COMMUNISTIC SOCIETIES.

The communistic societies of the United States are nearly all both religious and hygienic. Both these conditions are peculiarly essential to this mode of life, and upon the other hand the mode of life seems to be favorable to the development of practical religious and hygienic views. The Oneida Communists are peculiar in having no hygienic theories to which they hold themselves bound, but follow the teachings of experience, frequently changing in some particulars.

In this respect they occupy the true position, for there is nothing more dangerous in reform than a hygienic hobby from which no considerations of reason or experience can induce one to dismount. Science is continually making new revelations, to which all true reformers would do well to attend in the spirit of humble, unprejudiced learners, seeking not to confirm a preconceived theory, but simply to know and obey the truth. As thus understood the relation of science to religion is clearly one of helpfulness and support, constituting as it does the physical basis upon which religion rests, and justifying the maxim of our Advent friends: "Health Reform, the basis of all reform."

CRYING BABIES.

BY FAITH ROCHESTER.

A YOUNG mother and a neighbor just called in a moment to ask me, "Did you ever give Soothing Sirup to any of your children?" "Never!" "I didn't know but I had better get some for my baby; I can't bear to hear him cry so."

It is certainly very hard for the mother to bear, and it must be hard for the baby; but soothing sirup wouldn't help either of them in the end. The baby is only three weeks old, and during the last week, since the mother dismissed her hired girl, and began to

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take the care of her little family, the baby has cried a great deal; generally resting pretty well at night, however. The parents have rocked it and walked with it, and the little thing wants to be tended in some way almost constantly. I asked if there seemed to be any danger of a rupture from its crying. Since no danger appears, I could only advise the mother to keep as still and quiet as she can herself, eating plain nourishing food and resting as much as possible, and try time and patience instead of soothing sirup. A few years ago the California Medical Gazette stated that this popular sirup contains nearly a grain of morphine to an ounce of the sirup, so that the dose for a child three months old is equal to ten drops of laudanum. In San Francisco, where about 100,000 bottles of soothing sirup were sold annually, it was also the case that one-third of all the babies there died under the age of two years. Soothing sirup, indeed!

A neighbor recommends to this young mother some kind of patent pills, which had a wonderfully quieting influence upon his babies years ago; but none of us know what these sugar pills contain. Others would recommend, some one thing and some another, all with a view of quieting the baby.

The child needs a healthy mother more than anything else, and its mother wrongs it by her well meant efforts to do more work than her present state of health will warrant. Calves and colts are not so treated, and they have no need of drops and sirups. If baby cries it is probably uncomfortable in some way, though I suspect it has already learned to want "tending." I can hear my neighbor's little one, and it seldom sounds to me like a cry of positive pain. If my own babies cried like that, it seems to me that I could bear it more easily when they get into a crying spell. I wonder if it can possibly be because this one is not *my* child, and so does not pull upon *my* heart strings? No, I hardly think that explains the difference, for I was glad to find that my care of my neighbor's new baby, while its mother was unable to dress it, called out the same tender, motherly, and worshipful feeling toward the innocent new-comer, that I had felt for each of my own babes.

I have noticed a great difference in the crying of children. Some babies, and some older children, when they cannot have what they want, or when they feel unwell, keep up such a moderate kind of "boo-hoo-hoo" that no one is much affected thereby. Other babes cry with all their might, going so nearly frantic if their pain of body or mind is not allayed, that all in the vicinity are nearly driven frantic also. This difference depends much upon temperament, but sometimes it seems to be the result of different methods of baby culture. But, oh dear! how can we know just the right way each time? A baby is such a complex thing! It has in it the blood of so many ancestors, all of which may modify its mental and physical constitution in ways we little dream of—for I have little faith in the rather common latter-day doctrine, that parents are wholly responsible for the peculiar organizations of their children.

"What is the matter with that child, that it cries so?" "Firstly, is it a sticking pin?" "No." "Has it been hurt in any way?" "No." "Is it colic!" If so, it draws up its legs and inclines to double itself together while crying, and perhaps its feet are cold at the same time. Warmth, by external application of warm cloths over the bowels, or simply a warm hand underneath, as the little one lies face downward, is the simplest and best cure for colic, and a gentle patting on the back at the same time may help on the cure. *Don't* try the various teas so generally recommended. If you begin on one you will probably have to follow it up with another. Not a drop of any kind of herb tea have any of my babies taken.

But what is the matter with the screaming baby? Earache, perhaps, as several times with mine after hot *windy* weather lately. Get a piece of cotton-wool—pull it out of a bed-quilt or comfortable if you have no other—and wet it with sweet oil, or glycerine, and stuff it into each ear of the sufferer

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to soften the wax, the hardening of which, from undue exposure to cold or wind, causes the ache. If the baby is teething, and its gums are troublesome, it may be best to call the doctor; but look carefully to its diet, and keep its nerves as quiet as possible. If you cannot find the source of its trouble, and it still cries, wet a clean napkin or soft towel in cool (not cold) water, and lay that gently over its head and forehead, and possibly it will stop crying at once and drop asleep in a few minutes. I have tried this more than once, with success. After all, perhaps the baby was only hungry, and having asked in vain, by all the pretty ways of asking that it knows, it has cried out in despair or rage, or earnest entreaty, while it has been tossed, trotted and chirruped to, and sung to, and dosed, perhaps, all for nothing. You thought it was not time for it to be hungry, but its last meal may have been spoiled in some way, so that it got little, or was obliged to throw it up almost as soon as swallowed. But do not offer it the breast until you are sure that something else is not its trouble. It may be suffering from too much food already.

It is *not* a very simple and easy thing to bring up a modern baby in the midst of modern civilization. Nevertheless, it is the most interesting work and study that I know of at present.—*Agriculturist.*

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

COLDS.

Is there no way that people can conduct their lives so they can avoid colds. It seems as half of the life of many people was lost with colds and sore throats and catarrh. *Is* there no remedy for it. People seem to look on colds as necessary evils, and they rarely guard against them as they should.

ANS.—Colds can generally be avoided by the right precautions—and among all the preventives of cold, none equals the thorough morning ablution over the entire body, with much friction. This seems to harden and educate the skin up to the point of resisting changes of temperature.

MIASMA.

Will the editor of THE HERALD OF HEALTH give its readers some idea of what is the real nature of miasma, which seems to be spread over the entire world.

ANS.—Malaria has always been considered an exhalation from marshes and swamps, and undrained land, causing agues and other formidable diseases. The real nature of malaria is supposed to be a minute vegetable organism that propagates in the blood. The following investigation of that character will help us to understand the matter:

"Mr. Balestra, in a series of investigations upon the nature and origin of the miasma of the Pontine marshes, found the stagnant waters filled with organisms of various species, and among them one in particular, which was abundant in proportion to the degree of putrefaction in the water. This is a small alga, which floats on the surface of the water, and presents the appearance of drops of oil. At a low temperature, these germinate very slowly; but during the warm weather, and when exposed to the air, they reproduce very rapidly. The author, finding that the addition of a small quantity of arsenious acid, or sulphate of soda, or, still better, of the neutral sulphate of quinine, destroyed the vitality of this plant, infers that the miasma of the marshes is due to its existence and propagation; and that the well-known agency of these medicaments in curing fever depends upon their chemical action upon the plant which causes it, especially as its spores are found to be disseminated everywhere through the atmosphere. The

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plant is not developed in a dry season, although it makes its appearance in great quantity during moderately rainy weather occuring in a warm season. The non-occurrence of the fever in the winter, according to the author, is due less to the cold, which prevents the vegetation of the plant, or retards the decomposition of organic substances, than to the abundance of the rain which covers the places where these spores exist, their dissemination into the atmosphere being thereby prevented, and only facilitated by the drying up of the soil, which allows the spores to float readily."

LORD BACON AND THE SCARLET FEVER.

If Lord Bacon had given his mind to hygiene instead of philosophy would he not have done more for the world?

If Lord Bacon had not given his attention to philosophy it is doubtful if we should have any such thorough system of hygiene as we have to-day. President White, of Cornell, says:

"In 1868, and 1869 there were 60,000 deaths from scarlet fever in England and elsewhere in Europe; two-thirds of those lives would have been saved but for the persecution of Bacon centuries ago."

RULES OF DIET.

What are the rules of diet?

ANS.—The following answer to this question was once made by a professor to a student, and is more witty than wise. "Professor, what kind of food should a person eat to enjoy the best of health?" Prof: "Why, the best rule is to eat the requisite proportions of nitrogenous and non-nitrogenous material." Said student has enjoyed the best of health ever since. Is this not perfectly clear?

GYMNASTICS IN SCHOOLS.

Would it not be well to compel teachers to introduce gymnastics into schools in all large cities, where there are no large playgrounds for their use?

ANS.—In the prize essay of the National Olympian Association, Mr. E. G. Ravenstein says—"What we demand, then, is that gymnastics should be introduced as a compulsory and cor-ordinate branch of instruction into all our schools, from which exemption should be granted only on the production of a medical certificate. Looking at the few subjects taught at our elementary schools, there can be no difficulty in setting apart two or more hours a week for the practice of gymnastics, without encroaching upon the usual play hours and half-holidays, cherished alike by masters and pupils. This demand ought to be granted all the more readily by our school authorities, as experience has shown that the invigorating influence of physical exercise is so great that the time hitherto devoted to mental instruction may be curtailed without interfering with the progress made by the pupils. Even in superior schools, where the subjects of instruction are numerous, time for gymnastics has been found without detriment to the progress of the pupil in other branches of instruction. And in order to encourage gymnastics a portion of the Government grants, now made to elementary schools, should be set apart for the establishment of school gymnasia, and for rewarding proficiency in gymnastics in the same manner as proficiency in any other branch is now rewarded."

ARNICA.

Arnica is said to be very healing for bruises, and much used by people for hurts. I think I have seen evil effects from it, and write for your opinion on the subject. Is it or is it not injurious to the skin?

ANS.—Arnica is a plant from the south of Europe. Its common name is leopard's bane. Its active principle is a volatile oil and alkaloid. Its use dates back to the day when magicians cured diseases by hocus-pocus, and quacks' pretentious methods. At a later day educated physicians used it for nearly every symptom of disease throughout Europe. It is an irritant poison taken internally in any considerable quantity, producing vomiting, diarrhea, inflammation of the stomach, dizziness, headache, etc. Thousands of pounds are sold by nearly every druggist yearly. It is much used for horse liniments, and is one of the most common remedies in use in the form of a

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tincture or plaster. Applied to the skin of some persons it acts as an irritant and produces congestion, ending, perhaps, in swelling and true skin disease.

CUTTING THE GUMS.

Is it ever proper to cut the gums of children during teething? I have a maiden aunt who says it is not; she says if the gum heals up before the tooth comes through they become firmer than ever.

ANS.—Generally it is not necessary to cut the gums, but sometimes it is necessary in children that are sickly, feeble, scrofulous, and badly fed. In a perfectly healthy child, however, it is rarely necessary. When it is necessary it should be performed at once, and will give great relief.

VASO-MOTOR NERVES.

What is a vaso-motor nerve? I see the term frequently in the scientific department of some magazine, and want to know the meaning of it?

ANS.—A vaso-motor nerve is a nerve fiber distributed to the muscular walls of the blood vessels, and to the walls of other vessels with muscular fibers. Though it cannot be demonstrated, it is believed that there are two kinds of vaso-motor nerves, one to dilate or enlarge the vessels and the other to contract or make them smaller.

LEMON JUICE AND DIPHTHERIA.

Is lemon juice valuable in diphtheria?

ANS.—M. Revillout recommends in the strongest terms the employment of large quantities of pure lemon juice as a gargle. He says that he and his father have used it during eighteen years, and always with success, it being the most certain application yet known. It is certainly very simple, and could not do harm.

CHILDREN.

In bringing up children do you think it well to supply their wants to the utmost, or to curtail them as much as possible?

ANS.—As soon as children are old enough to do it, teach them to supply their own wants. If they want a plaything let them earn or make it; the latter is preferable. It is a great mistake to supply all the wants of a young boy or girl. So, too, teach them to save as well as spend. The first thousand dollars a young man earns and saves will generally settle the question of business life with him. It is the fruit of personal industry. He gives his time and his labor for it. While he is thus earning and saving it he must earn two or three, or perhaps four times as much to pay his current expenses. He is consequently held sternly to the task of industry for a very considerable period. The direct consequence to him is a steady, continuous and solid discipline in the habits of industry, in patient, persistent, forecasting and self-denying effort, breaking up all the tendencies to indolence and frivolity, and making him an earnest and watchful economist of time. He not only learns how to work, but he also acquires the love of work; and, moreover, he learns the value of the sum which he has saved out of his earnings. He has toiled for it, he has observed its slow increase from time to time, and in his estimation it represents so many months, or years, of practical labor.

WALKING.

How far should a college student walk every day for exercise?

ANS.—There is no absolute rule, but the Rev. Dr. Hall says that "Charles Simeon, of Cambridge, used to tell his students to take good care of the third milestone out of Cambridge—to go around it every day to see that no one carried it off. Walking is usually less irksome in inclement weather in England than here, but the thought involved was a true one; while no man could expect materially to alter his physical constitution, it might be conserved and strengthened; and chiefly by exercise, healthful food, enough and not too much, and breathing good air."

There ought also to be some exercise for the chest and arms, back and abdomen. This may be found in gymnastic exercises and manual labor.

BOILED WHEAT.

How is boiled wheat made, and is it good?

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ANS.—Take the cleanest and finest white wheat you can get, remove every particle of dust and dirt by washing it in tepid water. Put it to boil with five or six parts water to one of wheat, by measure. Cover close, and after it begins to boil set it where it will barely simmer. Cook it four or five hours, or until the kernels mash readily between the thumb and finger. Hard wheat of any kind will require still more time, and some kinds may be cooked all day without softening. When done it should be even full of water or juice, which thickens and becomes gelatinous on cooking. It can also be eaten by itself, trimmed with cream, or sirup, or milk. It molds nicely, and may be served cold at breakfast or supper, or it may be steamed up and served hot at breakfast. The long cooking it requires of course precludes its being served fresh at that meal. After it has been once cooled, however, it cannot be made so soft and liquid as at first, by any subsequent cooking.

RESERVE LIFE FORCE.

How much reserve life force is there in any human being?

ANS.—This is an important question. A political economist tells us that if human production of the necessities of life should cease at any time, the surplus accumulations would all be consumed in four years; in other words, if no more wealth was produced, all the existing wealth would be used up in four years, and the existing stock of food would hardly last so long as that. So, too, if there should be no accumulation of force in the body of a healthy person, and the existing stock husbanded carefully, it would not last over ten days. A few might hold out longer than this, and multitudes would succumb in much less time. In other words, the reserve fund of life equals about nine or ten days' supply. When this is gone death results. Generally men are bankrupt, physically, when half of this reserve force is gone.

MEAT AND RHEUMATISM.

Does the eating of much flesh have anything to do in the production of rheumatism?

ANS.—Yes. Such cases are reported in the London medical journals, and cures have been reported by the adoption of a non-flesh diet for a few weeks; using indeed all nitrogenous food in moderation, and substituting fruits and vegetable oils and fats.

PREVAILING HOURS OF DEATH.

What time of day do most people die?

ANS.—Dr. Lawson has recently published some curious observations regarding the time of the day when the greatest and least number of deaths occur. He finds from the study of the statistics of several hospitals, asylums, and other institutions, that deaths from chronic diseases are most numerous between the hours of eight and ten in the morning, and fewest between like hours in the evening. Acute deaths from continued fevers and pneumonia take place in the greatest ratio in the early morning, when the powers of life are at their lowest, or in the afternoon, when acute disease is most active. The occurrence of these definite daily variations in the hourly death-rate is shown, in the case of chronic diseases, to be dependent on recurring variations in the energies of organic life; and in the case of acute diseases, the cause is ascribed either to the existence of a well-marked daily extreme of bodily depression, or a daily maximum of intensity of acute disease.

SPREAD OF TYPHOID FEVER.

Is typhoid fever ever spread through the clothing of those who live in filthy houses and are uncleanly?

ANS. — Dr. James B. Russell, the medical officer of health for Glasgow, in a paper recently contributed to the Glasgow Medical Journal, points out one very prevailing method by which the germs of disease are conveyed by the clothing of even healthy persons. Such an event must be rare in the intercourse of cleanly people, but the poor in our large cities so generally sleep in their clothes—or the principal articles of clothing—they are so crowded together, and are so uncleanly in their habits, that they are magazines of infectious disease, if such

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exists at home. Their foul odor is perceptible in the street even on a breezy day. An instance is given in which a cab proprietor caught typhus from a clerk who slept chiefly in his working clothes, and in the family bed during his wife's illness. Dr. Russell gives this as one of many instances in which the information of a central department in a large community solves the mystery attaching to the pedigree of individual cases of infectious disease. Many cases which appear to the private practitioner to be instances of partheno-genesis of contagious disease, are thus proved to be branches of a genealogical upas tree. We are thus compelled to respect the sickness of the poorest member of a community on the ground of self-interest.

TURKISH BATHS FOR THE INSANE.

Are Turkish Baths admissible for the insane?

ANS.—They are not only admissible, but extremely valuable. Dr. Kellogg, in a recent number of the Journal of Insanity, gives the results of his observation of the effects of the Turkish Bath in treating the insane. In New York City Asylum for Insane, 2,280 baths were given in 1873. The effects were carefully noted in all cases, and were so favorable as to show that this bath is a remedial agent of great efficacy and wide applicability in mental diseases.

Its direct result is to stimulate the functions of the skin, to strengthen and equalize the circulation, and to hasten secondary assimilation, as well as the retrograde metamorphosis of tissues. At first there is often a slight loss of flesh, followed by an increased appetite, and a subsequent gain in weight.

EXERCISE FOR THE HEART.

Does the heart, which works constantly, ever suffer for want of exercise?

ANS.—Yes, especally among fat and sedentary people. Dr. McCormac, of Dublin, directs special attention to the dangers of giving so little exercise to the heart as to permit it to become flabby and fatty. Respecting the treatment of a heart thus weakened he says: "Every species of guarded, prolonged muscular effort, as digging, hoeing, rowing, reaping, felling, chopping, plowing is useful. But to those who labor under functional heart affection, walking, though not in excess, and not too fast and not unduly far, over hilly, unequal surfaces, swinging the arms, unembarrassed by bond or stay, in the open air, is the best of any. Exercise develops and strengthens the cardiac muscular fibers, aerates the blood; at the same time fat is sparingly developed, and coupled otherwise with cautious and abstinent habits the heart's action becomes reliable, even, and equal to all life's proper exigencies."

NURSING BOTTLES.

Are nursing bottles with the name of the maker stamped on the side of the bottle as good as those without the name so stamped?

ANS.—Mothers should be warned to distrust the glass nursing bottles which bear the name of the maker stamped in relief. These letters are hollow from the inside of the bottle, the milk is apt to collect there and coagulate, and it becomes almost impossible after a certain time, even with great care, to remove the residue, which acts as a ferment in spoiling the baby's food.

CHEMISTRY FOR WOMEN.

Would not analytical chemistry be a pursuit in which women could engage with less injury to health than the practice of medicine?

ANS.—It would be an excellent pursuit for young women. The fifth annual report of the State Board of Health for Massachusetts contains an elaborate paper on the "Present Condition of Certain Rivers of Massachusetts," by Professor Nichols. The author states that most of the many hundred analyses required in this research were made by Miss E. H. Swallow. The Professor's expression of confidence in the accuracy of this lady's work arouses a question whether analytical chemistry may not afford an available field for female talent and industry. Margaret Fuller said: "Let women be sea-captains, if they will." We say, let them be chemists, if they will.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

A GIRL OF THE PERIOD.

I am perplexed and anxious,
And don't know what to do,
The young men are so offish
It makes me dreadful blue.
They talk and fawn and flatter
Enough, as goodness knows!
But what can be the matter
That none of them propose?

Mamma, so over anxious,
Has courted well for me,
And papa has been huffy
As a father well could be—
Because it takes the money
For furbelows and dress,
And thinks it strange and funny
I cannot do with less.
He thinks it time that some one
Proposed to pay my way,
And do it grand and handsome
At an early wedding day.
I am sure that I have waited
As patiently as he,
For the good ship golden freighted
Coming in from sea.

I surely must get married;
'Tis all that I can do
To get the cash I'm needing
For wants that are not few.
I'm fond of ease and pleasure,
Like girls of now-a-days,
Brought up in idle leisure
And many selfish ways.

If girls are not so worthy
As once they used to be,
The work of reformation
Don't all begin with me;
The fathers and the mothers
Need earnest common sense,
To bring up girls and brothers
With little less expense.
Plain living may be wholesome,
Industry may be good,
But I was never taught it
In practice, as I should;
So I must wed for money,
Though sinful it may be;
And it may not be funny
For him who marries me.

A. K. W.

COURAGE.

Courage! Nothing can withstand
Long a wronged, undaunted land.
If the hearts within her be
True unto themselves and thee,
Thou freed giant, Liberty!
Oh! no mountain nymph art thou,
When the helm is on thy brow,
And the sword is in thy hand,
Fighting for thy own good land!

MAN BEWARE!

Only a girl's heart,
White as the snow,
Guileless and innocent,
Brimful of merriment,
Health's overflow!

Only a sweet rose,
Opening to light;
Fair as the blushing dawn,
Fragrant as dewy morn,
Fragile and slight!

"Only a girl's heart!"
Thus sayeth man;
"Then let us toy with it,
Mingle our joy with its
Pain, if we can?"

Only a girl's heart,
Sent to its doom;
Never to be the same,
Scorched by a lurid flame,
Robbed of its bloom!

Beautiful yesterday,
Broken to-day!
Trampled to-morrow,
Prostrate in sorrow,
Heart once so gay!

Only a girl's heart,
Free from all care;
Guileless and innocent,
Brimful of merriment;
Man, man, beware!

Mrs. M. A. Kidder.

A WORD TO TALE-BEARERS.

They say—ah! well, suppose they do,
But can they prove their story true?
Suspicions may arise from nought
But malice, envy, want of thought;
Why count yourself among the "they,"
Who whisper what they dare not say?

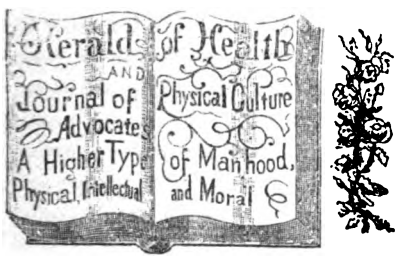
They say—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say—well, if it should be so,
Why need you tell the tale of woe?
Will it the better wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore
Henceforth to "go and sin no more?"

They say—Oh! pause and look within;
See how the heart inclines to sin;
Watch, lest in dark temptation's hour,
Thou, too, should sink beneath its power:
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

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EDITORIAL DEPARTMENT.



NEW YORK, APRIL, 1875.

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 that 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.*

TOPICS OF THE MONTH.

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

STUPIDITY AND HEALTH.—The London Sanitary Record has the following leading editorial on work and worry as causes of nervous disorders, which will, we think, help to correct the general impression that a majority of our race is working itself to death:

"It is a common fear that in the present age busy men are exhausting their brain power too rapidly, and consuming their nerve force by over exertion of the brain. We read much of the increase of insanity, and of the prevalence of heart disease as indications that we are living too fast intellectually, and are wasting our physical resources in the desire to do the world's work and our own too rapidly, and with too little consideration for the material wants of human capacity. These assertions, as far as they are founded on figures, are pregnant with fallacies which have been authoritatively exposed. So far as they represent the individual experience, the germs of truth which they contain require to be separated from the husk of error with which they are incrusted. We shall presently deal with the subject at length; meantime we may say that a good deal of misapprehension exists as to the kinds of work which may safely be cultivated to the utmost, and those which are fraught with danger. Dr. Crichton Brown, in some very forcible and able lectures which he recently published, has very well outlined the proportions and indicated the source of this fallacy. He pointed out that his observations, as the head of a vast establishment for mental diseases, confirmed the conclusion that although senile dementia has been spoken of as 'the last infirmity of noble minds,'

'From Marlborough's eyes the tears of dotage flow,
And Swift expires a driveler and a show;'

experience will convince that it is also the infirmity of minds which have no pretensions to nobility. He is inclined to assert that the stupidist people are the most prone to it."

"The statistics of Franchini, and Hawkins, and Madden show that the lives of *litterati* are unusually prolonged; and that, of course, means that senile decay was deferred in them beyond its usual period of incursion No doubt there are certain forms of brain activity that tend to curtail existence; but the cultivation of science

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and literature appears to be favorable to longevity. Some of the ablest and hardest working people that he had met have been those who have longest preserved their mental faculties intact; and some of the feeblest and idlest have been those who have dropped most prematurely and suddenly into senile dementia. The brain that is 'quick to learn and wise to know' is that which will longest retain its vigor, unless it allow thoughtless follies to lay it low in the flower of its youth. Again, it is not pure brain work, but brain excitement, or brain distress, that eventuates in brain degeneration and disease. Calm, rigorous, severe mental labor may be far pursued without risk of detriment; but wherever an element of feverish anxiety, wearing responsibility, or vexing chagrin is introduced, then come danger and damage. Entire abstinence from mental labor is much more likely to bring on senile dementia than an excess of it; and so is an abrupt cessation from any moderate and partial mental exercise which has been habitual, The tradesman who retires with a view to *otium cum dignitate* generally gets *tædium vitæ* instead. No more pitiable picture can be conceived than the retired man of business wandering about in listless ineptitude, and dreary opulence, without resources, reminiscences, aspirations, and with the great burden of fatuity settling down upon his mind. A lively bankruptcy must be delightful when compared with the state of that man. Struggling poverty would be a positive blessing to him. Sustained activity is essential to the maintenance of an habitually active organ in health; and atrophy—swift atrophy—must follow when it is deprived of its wonted exercise. With the views of Dr. Crichton Brown we are disposed to concur.

"The limits of healthy activity are not very difficult to define; and busy people may find some comfort in the reflection that good work is an excellent tonic; that more minds even in this age rust away than are honestly worn out; and that mere fatigue is less debilitating than remorse, anxiety, or frivolous worry. Excitement, anxiety, and carking care are sadly wearing to mind and body; but idle people are as much subject as busy ones to one or other of these."

HEALTH OF TEACHERS.—Mary L. Carpenter has a few good words in favor of healthy instead of sickly teachers, and here they are:

"An average degree of health is a necessary qualification for success in teaching. There is probably no occupation that is so much sought by invalids as the one we are considering, and at the same time no labor that is a greater tax upon the physical powers and nervous energies. I have been requested to send certificates to invalids who were unable to come to the office for examination. One who has not the strength to endure a ride of ten or twelve miles, certainly is not able to endure the fatigue of the school-room. A teacher, to be successful, must be able to impart life and energy to his pupils. This can only be done by a strong, energetic, healthy person. There is a great tendency among school directors to be governed by sympathy in employing teachers. Many deficiencies are frequently overlooked, and teachers employed on account of poor health, or poverty, who otherwise would not have had their application considered. I have even known of health being made an objection to a teacher. I recently knew of a gentle

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man who was a fine teacher in every respect, who applied for a school, and was told by the directors: 'You are strong and healthy. You should go to work, and leave the schools for those who are unable to work.' Under this head I would class young ladies who are in the habit of chewing gum. There can be no question as to our right to exclude persons who are addicted to the use of intoxicating drinks, or who are immoderate users of tobacco. In granting a certificate we are required to certify to the moral character of the applicant. Let us not be careless in this responsible duty. All applicants who who are not known personally to us should be required to present testimonials of character before being admitted as candidates for certificates. We will find no community that will uphold lying or deceit. This vice is a common one among applicants for certificates. They claim to have forgotten and to be rusty in a great many things that they never knew anything about."

SOOTHING MIXTURES.—The Sanitary Record gives the following:

"Another death in consequence of the culpable manner in which narcotics are administered to children occurred recently at Holloway. The child having been restless, the mother bought some syrup of poppies and gave it a spoonful. On the following morning the child was found to be unconscious, and died shortly after. Dr. Shehy. who made the *post mortem*, pronounced the cause of death to be opium poisoning; and in answer to a question stated that laudanum was sometimes mixed with treacle as a substitute for syrup of poppies. A verdict of death from narcotic poisoning was returned.

"The coroner, in his summing up, remarked that he believed the fault mainly laid with the public, who were utterly ignorant or not very particular as to what they bought for their children."

This is from England. We have had two cases brought to our notice of persons in New Jersey recently taking morphine for pain in the stomach and bowels and dying, as a consequence, shortly after. In one case the morphine was administered by the physician. In the other by the patient himself.

LONG LIFE AND GOOD LIFE.—The persuasion that good life must be long life, and that long life must be good life, was certainly very strong with ancient people. Among the Hebrews it was very strong indeed, as the whole literature of their nation shows. The conviction comes out in every Old Testament book. It was part of the cardinal faith of the Hebrews that the chief reward of piety was length of days. "Sinners shall be cut off"—that is, shall die prematurely—is of perpetual recurrence in the religious writings of every epoch, down at least to the captivity, if not further. The immortal poem of Job is permeated by this belief; its most impressive chapters are made impressive by it. Of Wisdom, in the Book of Proverbs, it is said: "Length of days is in her right hand, and in her left hand are riches and honor." It seems to have been one of the axioms of Providence, with the Hebrew, a first principle with Jehovah, that spiritual holiness and temporal wholeness went hand in hand through the world. By this rule character was judged, by this rule destiny was foreshadowed. O. B. F.

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THE METHODISTS AND TOBACCO.—As a rule the leaders of the Methodist Church are sound on the tobacco question. They have probably had a larger experience with sinners who use it than other churches. At a recent conference in Illinois they passed the following:

"*Resolved.* That in view of the fact of the great expensiveness and filthiness of tobacco, and of the fact that tobacco belongs to the same class of poisons and conduces to strong drink, we urge upon all our laymen to abstain from its use; we recommend that all young men admitted to the conference at this important point in life to forego its use; and we suggest that the example of presiding elders using it is extremely hurtful."

SERVED HIM RIGHT.—An English butcher sent to London Market a carcass of a diseased sheep, totally unfit for food. The man excused himself, saying his son did it without his knowledge; but the mayor sent him to jail for a month without the liberty to pay a fine in its place.

TYPHOID FEVER CONTAGION.—Dr. Alfred Carpenter, an eminent English practitioner, in an admirable letter to The London Times shows that typhoid disease is contagious only in a limited degree. The bedside attendant of the typhoid patient, by scrupulous care, is seldom attacked. The rules to be followed are "not to eat and drink in the patient's room, not to eat with unwashed hands after attending the sick, and to drink only water that cannot have been contaminated by the result of excretal decompositions, by which the germs bearing the granules of mischief may have been brought into contact with it by the sewer gases." Where such precautions are observed, Dr. Carpenter states the contagious power of the typhoid poison is rendered comparatively harmless.

SUCCESSFUL TREATMENT OF DIPHTHERIA.—Mrs. O. F. Lines, of Brooklyn, New York, has during the past year treated over one hundred cases of diphtheria, losing only one of them, and this was a case given up by another physician before she was called. It is, perhaps, the most wonderful record yet known, as the mortality in the same city at the same time from this disease was over forty per cent. We hope to get Mrs Lines to give her experience for our pages.

INTERMARRIAGE IN FRENCH CANADA.—An example of the evils of intermarriage, in combination with insanitary modes of living, is seen among the French settlers in the north-east frontier of the province. Descended from the early Norman colonists, they speak their mother tongue and maintain their old religious faith; indeed, so exclusive are they that it is rare to hear of any one marrying out of his own sect. Moreover, so closely are they bound by family ties, that in one district it is a usual occurrence to give marriage dispensations. Thus hereditary diseases are common, and of all others that terrible scourge elephantiasis, or Greek leprosy, has maintained a prominent position among the maladies of those poor creatures for many years. Indeed, so frightful have been its ravages that the Government has been obliged to build a hospital in the district for the special treatment of such cases. This very wise measure has had the good effect of isolating the

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disease: but sometimes the wretched victim, rather than undergo forced detention in the dismal lazaretto, betakes himself to the woods, and is there surreptitiously maintained by friends. No doubt the dietary contributes toward developing the inherent predisposition; indeed, many of the afflicted attribute their condition to feeding on salted fish for lengthened periods, and in consequence of the prevalence of the disease in families there grew a belief that it was communicable by touch.

HYGIENIC RULES FOR NERVOUS PEOPLE.—It is said that Americans are especially liable to nervous complaints, though it is an assertion to which we attach little weight. The hygienic rules laid down by Dr. Luther for such complaints, may have a wide interest. They are as follows:

"Avoid work beyond your strength, or responsibilities beyond your capacity; avoid all avoidable worries, or dismiss them from consideration when fairly attended to; avoid all unwholesome excitement, or dissipation: but seek the society of healthy, kindly, sensible people. Let your occupation be healthful, useful, and fairly remunerative in every sense of the word. Eliminate waste by taking occasional Turkish baths. Live as much in the fresh air as you can, without exhausting your strength. The Turkish bath will enable you to be much more in the fresh air than you otherwise could. Wear light clothing, to allow free access of air to the skin. This, too, the bath makes easy. Use a fair share of farinaceous and vegetable food with your diet; but whatever kind your food, eat it surrounded by cheerful influences, and it will agree with you; whereas both the stalled ox and the dinner of herbs will disagree if eaten in the midst of turmoil. Let those who have inherited a tendency to nervous maladies observe these rules, and they will have cause to congratulate themselves. As curative measures they will have more or less success, but are difficult, and can't be used simultaneously."

SCANDALOUS BOOKS. — Suppressed books are in demand. We are told that a hundred thousand copies of "Huish's Memoirs of George the Fourth"* were ordered before a single volume was printed in America, and that this remarkable demand was based on the suppression of the book many years ago in England. This reminds us of a book said to have been suppressed by Louis XIV, the title page of which may be literally rendered into English thus:

"Vice Exposed and Made Easy; being a Manual of Murder, Lust, Dishonesty and Profanity; designed for beginners, but of interest to all; containing the latest methods of evading the law, together with the newest and most awful oaths. Illustrated with sixteen indecent pictures, elegantly engraved on tinted card. Paris, 1667."

The author of this astonishing book withheld his name, and the publisher followed his example; but it is generally believed that La Chape was the author and Molière the publisher. The book never appeared in America; nor is it likely to, for but two copies are said to have escaped the fire of the executioner. If, however, either of the

*Memoirs of George the Fourth; descriptive of the most Interesting Scenes of his Private and Public Life; who were his Friends, Ministers and Counsellors. By Robert Huish, London, printed by William Clowes, Stamford Street for T. Kelly, Paternoster Row; Fisher, Son and Jackson, Newgate street; Jones & Co., Ivy Lane. 1830. 2 vols., 8 vo., with Portraits of his Court and Courtesans.

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two copies have found their way to this country a reward of £1,000 will not be needed to call them into English translation.

The taste for scandal is said to be characteristic of the American people, but it is doubtful whether such charge can be substantiated. Americans, it is true, are fond of excitement and given to the pleasures of curiosity. But curiosity and a love of scandal are not identical. Curiosity is characteristic of the child, while the love of scandal dwells in minds somewhat *blase*, minds which have grown old in scenes of intrigue and debauchery. Curiosity and innocence often go hand in hand; but for the love of scandal innocence has no friendliness. The rustic is given to curiosity, the courtier to scandal-making. America is an infant nation; eager, curious, active and inventive. It has young blood in its veins and the fire of energy in its nerves. When it is grown old it may, like other nations, sip poisoned honey from stained and faded flowers; but at present it is, like its great rivers and rolling prairies, fresh and pure.

The real lovers of scandal are Frenchmen. They "roll it as a sweet morsel under their tongues." French literature is full of scandal. There are certain periods of French history in which it is very difficult to find a prominent name that has not upon it some "plague spot of contagion." The works of Rabelais are vast treasures of aspersion. Rosseau is a master of insinuation. The "Hexameron" of Margaret Queen of Navarre, is prevented from being terribly mischievous only by being too indecent for exposure in a respectable library.

Louis XIV is said to have suppressed a book called "Memoirs of Madame de Sévigné," though it is not known for what reason. It is hard to believe that dissolute monarch capable of being moved by modesty or chivalry. He was probably the most shameless man that ever occupied the French throne. Macaulay tells us that "five hundred people assembled to see him shave and put on his breeches in the morning," and that as great a crowd gathered in the night to see him go to bed. That such a monarch should suppress a book from motives of decency is not likely. Probably the "Memoirs of Madame de Sévigné" contained political doctrines which Louis did not approve.

A book appeared in France which purported to be an account of the private life of Madame Deluce. It was a cruel work—doubly cruel because aimed at a pure woman. It was not suppressed, its publishers were not rebuked, and the innocent victim of the scandal was not defended. On the contrary, every one read the book, and said "we knew it." No such iniquity could be perpetrated in America; public opinion would soon make both writer and publisher odious, and open every journal in the land to the defence of outraged character.

Napoleon I and the unfortunate Josephine were the heroes of innumerable scandals. A volume of poems appeared in France before the decease of Josephine, in which a stanza ends thus:

"Puis, suivant du hasard l'impulsion propice,
Passa de lit en lit au rang d'Imperatrice."

Another poem in the book ends with these lines:

"Son epouse d'ailleurs, qui fut d'abord la mienne.
Pourra quoi qu'il arrive et quoi qu'il entreprenne,
L'aider de sa sagesse et lui servir d'appui,
Car si je la farmais si bien, ce fut pour lui."

The book was not suppressed.

The author of "*Le Dernier des Na-*

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poleon" made a scandal out of the will of Queen Hortense, because in that paper she requested Louis Napoleon to treat the adopted son of Count Arese as his brother.

During the early reign of Napoleon III no play could be popular unless its plot turned on intrigue, seduction, or adultery; and the Emperor not only tolerated the immorality of the age, but by his conduct stimulated and encouraged it. His relation to Mad'lle Marguerite Bellanger is exposed in the "*Papiers et Correspondance de la Famille Imperiale*," a scandalous publication which was not suppressed, but over which the Commune "smacked its lips" and smiled at Eugenie. The manuscript of this book was found in the Tuileries after the fall of the empire.

Scandal, like a rank weed, grows round the tottering columns of an old and weak government. It needs the soil of aristocracy, which is mostly muck. It cannot take root in the fresh and rocky ground of a new and living government. It needs courtiers, priests, lords, and the genial atmosphere of a corrupt throne.

FREDERIC R. MARVIN.

GERMAN SCHOOLS FOR GIRLS. — In the German system of public instruction there is a direct acknowledgment of the mental inequality of the sexes. Boys and girls are never found in the same school, except in some country school where the population is sparse, or in a few of the lowest class of schools in the cities, and then only for the first two or three years; and in all girls' schools the course of study is very limited.

The town schools for girls is the most common. The study plan is nearly identical with that in the same class of school for boys, except that girls are not taught the elementary principles of geometry, needle-work and knitting being substituted. In gymnastics the drill is the same as in the boys' schools.

A BRAVE MAN.—In the transactions of the Minnesota State Medical Society, for the present year, Alex. J. Stone, M. D., of St. Paul, makes a report on ovariotomy, describing five cases operated on by himself, *all fatal*. The bravery and honesty of a medical man who can thus afford to publish his failures for the benefit of others, are beyond cavil.

CHARLOTTE CUSHMAN says: "I found life sadly real and intensely earnest, and in my ignorance of other ways of study I resolved to take therefrom my text and my watchword. To be thoroughly in earnest, intensely in earnest, in all my thoughts and in all my actions—whether in my profession or out of it—became my one single idea; and I honestly believe herein lies the secret of my success in life. I do not believe that great success in any art can be achieved without it."

THE COTTAGE HOMES OF ENGLAND.—London Punch has the following, no doubt written in sober earnest:

"The cottage homes of England—
Alas, how strong they smell!
There's fever in the cesspool,
And sewage in the well.
With ruddy cheeks and flaxen curls,
The health of those gay boys and girls
Too soon will pass away.

"The cottage homes of England!
Where each crammed sleeping-place.
Foul air distils, whose poison kills
Health, modesty and grace.
Who stables horse, or houseth kine,
As these poor peasants lie,
More thickly in the straw than swine
Are herded in a stye?"

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CURRENT LITERATURE.

—:o:—

TEN YEARS WITH SPIRITUAL MEDIUMS. By Francis Gerry Fairfield. New York: D. Appleton & Co.

This is a strange book. Whether future generations shall accept its doctrines or not no one can tell; but the author evidently is an original thinker, and though there is a certain vagueness about his style rendering his work rather dry reading, yet it is not entirely devoid of merit. He attributes spirit-seeing to imperfect physical development—to "brain lesion" accompanied by morbid sensorial impressions, etc., etc. No doubt this is sometimes the case; but is it safe, from present knowledge of the subject, to explain all spiritual phenomena in this way—especially where there is trickery?

MEDICAL PROBLEMS OF THE DAY. By Nathan Allen, M. D., L. L. D.

This is a discourse delivered before the Massachusetts Medical Society, and printed by A. Williams & Co., Boston. Like all this author says, this pamphlet is characterized by a broad and deep philosophic spirit, and cannot fail to have a good effect on minds of physicians.

HISTOLOGY AND HISTO-CHEMISTRY OF MAN. By Henry Ferey. Translated from the German by A. E. J. Barker. New York: D. Appleton & Co. Price $5.

Here is a work of 700 pages, as well illustrated as a child's picture book. The cuts number 607. It might very properly be called the picture book of the tissues of the body. Nothing like it before published in this country.

COMPENDIUM OF CHILDREN'S DISEASES, FOR PRACTITIONERS AND STUDENTS. By Dr. Johann Steiner. Translated from the German by Lawson Tait. New York: D. Appleton & Co. Price $3.50.

This is a valuable treatise for students and medical men, who desire the latest studies on this subject. As a general rule medical books relating to the diseases of childhood are very unsatisfactory, and to a certain extent this is; still it is an improvement on previous books, and as such we welcome it.

THE BHAGAVAD-GITA. By J. Cockburn Thomson. Chicago: Religio-Philosophical Publishing House. Price $2.

This translation of a Hindoo poem, dedicated by Mr. Thompson to his sometime instructor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men to have been supernaturally inspired, and trusted by by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence.

No such book can, in the nature of things, have been thus esteemed by rational beings without having in itself much that is intrinsically valuable for comfort and instruction in righteousness; or at least, considered at its lowest, much that is curious and suggestive.

Advertisements.

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Hygeian Home,

WILMINGTON, DELAWARE.

In Successful Operation Since January 1st, 1871, With 500 Patients from Thirty-five States, Territories, and the Canadas.

TERMS REDUCED FOR 1875.

A Splendid Summer Home for Invalids! On High Ground: A Cool Breeze all the Time!

Overlooks the Delaware and Brandywine Rivers: The Natural Park of the Latter Adjacent.

This entire Peninsula a Fruit Garden: Wilmington its Market! Fresh Vegetables and Small Fruits from Our Own Garden.

Our "Cure" is beautifully located in the open country-like suburbs of a pleasant and notably healthful city: thus we enjoy the pure air of the country, while we have gas, street cars, pavements and other city advantages.

THE BUILDING—a new three-story brick edifice, with double walls—to insure warmth and dryness—was planned and erected by the Proprietors for a Health Institute. It is surrounded by ample grounds, and is supplied with all the necessary apparatus and appliances for *PURE, SOFT WATER BATHS, SUN BATHS, SWEDISH MOVEMENTS, HEALTH LIFT, ETC.*

It is newly furnished with special reference to the comfort of patients and guests. Beds supplied with the best Hair Mattresses on springs.

The most comfortable "Cure" in Winter in America, being warmed throughout by outside, steam-heated air; each room is *thoroughly ventilated* from its base into a warm flue—insuring outward draft and *warm floors*—giving a *pure atmosphere*, free from smoke, gas, or dust. Winters short and comparatively mild.

We conscientiously endeavor to set the

BEST HYGIENIC TABLE IN AMERICA.

It is supplied with the best preparations of grains, and the finest, fresh canned and dried, foreign and domestic fruits and vegetables.

☞ *We canned*, IN GLASS, 750 *half gallons of fruit, etc., for this season's use, for a family of fifteen patients.*

THE MEDICAL DEPARTMENT and the general management of the "Home" are under the direct personal charge of the Proprietors—DRS. PUSEY HEALD, AND MARY H. HEALD, both of whom have had a large experience in the Hygienic System of healing the sick, during many years' connection with the largest "Cures" in the country.

Dr. M. H. HEALD gives special attention to

WOMEN INVALIDS,

giving them the benefit of kindly sympathy as well as of experience and skill.

Gentlemen may rely upon equal skill and care at the hands of DR. P. HEALD.

☞ Correspondence from all classes of invalids, and those desiring Hygienic Board, solicited.

We give *our personal attention to all the departments* of the Home. For circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

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13 & 15 Laight Street, New York.

WOOD & HOLBROOK, Proprietors.

THIS well-known house is convenient of access from all parts of the city, six lines of horse-cars passing near the door.

It has recently been improved in a variety of ways, thoroughly renovated, and is in a better condition than ever before for the accommodation of guests.

The table is supplied with the best kinds of food, *healthfully prepared;* special attention being paid to the preparation of breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors, and the cheerful, home-like feeling which prevails.

In connection with the Hotel are Turkish Baths, the Swedish Movement Cure, Electro-Magnetic Baths, Health Lift, etc.

Circulars Sent Free. Terms Reasonable.

Important to Dyspeptics.

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The undersigned, who has had an experience of over thirty years in the Baking business in New York, would take this method of informing his friends and the public generally that he has commenced the manufacture of

DR. TRALL'S

Celebrated Graham Crackers,

From the Doctor's own Recipe.

They will be found the most wholesome and nutritious article of food now in use, especially for those who want to perfect the muscle, nerve and brain, and persons of sedentary habits,

DYSPEPTICS AND INVALIDS,

whose digestive organs are weak, and who cannot eat the ordinary preparations of wheat without adding to their suffering. These Crackers are exceedingly palatable, and will be approved by everybody. Put up in

BARRELS AND HALF BARRELS.

Also in Packages of

10 lbs.	**15 lbs.**	**20 lbs.**
$1.40,	$2.10,	$2.75.

INCLUDING PACKAGES.

OATMEAL CRACKERS,

and all other kinds of Crackers and Biscuits that are baked in the country,

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Experiment Mills, Monroe Co., Pa.

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NINTH ANNUAL STATEMENT

—OF—

NEW JERSEY

Mutual Life Insurance Company.

HOME OFFICE, 189 Market Street,

NEWARK, N. J.

JANUARY 1st, 1875.

Net Assets, January 1st, 1874		$1,451,741 53
Received for Premiums	$748,251 39	
Received for Interest	59,702 21	
		807,953 60
		$2,259,695 13

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$192,432 10	
Paid Return Premiums and Surrendered Policies	205,473 71	
Paid Contingent Expenses	79,976 83	
Paid Commissions to Agents	46,200 99	
Paid Taxes and Interest on Guarantee Capital	12,154 77	
Paid Advertising, Printing and Postage	21,676 24	
Paid Physicians' Fees	12,062 74	
Paid Re-Insurance and Annuities	5,673 43	
		$575,650 81
		$1,684,044 32

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ASSETS.

Cash in bank and on Hand	$88,709 38	
Bonds and Mortgages owned by Company	609,239 64	
U. S. and State Bonds	129,325 35	
Loans on Call (secured U. S. Bonds and other Collaterals)	144,612 41	
Real Estate	55,132 79	
Loans on Policies	363,091 50	
Premiums in course of transmis'n and def'd Premiums	242,157 05	
Accrued Interest	43,541 61	
Furniture and Fixtures	4,818 71	
Due for Re-Insurance	3,415 88	
		$1,684,044 32

LIABILITIES.

Reserve on Policies in force Dec. 31, 1874, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,121,753 00	
Death Claims not due and in process of adjustment	64,700 00	
All other Liabilities	20,200 00	
		$1.206,653 00
Surplus to Policy-Holders		$477,391 82

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THE

HERALD OF HEALTH.

MAY, 1875.

HOW I MANAGED MY CHILDREN. (No. 3.)

BY MRS. WARREN.

DOT was three years old before his sister came to divide, and yet increase, our love. My little daughter was born the healthiest of infants, and one of the quietest that ever blessed a mother's pains. Perhaps this happy result arose from my own management of myself before her birth. For I suffered, as with Dot, greatly from sickness, and this threatened to prostrate me physically, while my moral resolutions were nearly given to the winds; till seeing one sickly infant by my side and with the prospect of bearing another, made me resolve to allay, and if possible conquer this mother's malady. If I was up and dressed when the sickness came on, or still in bed, I did not move about, but remained quiet for two hours. My sickness did not come on usually till after breakfast, and then it was very dreadful. I found an excellent remedy in eating only thin dry toast, and sipping my tea by spoonfuls. Sometimes all appetite was gone, and nothing would remain on the stomach. I then had nice gruel made, with a very little salt in it (though this diet I abhorred when in health), and I took a teaspoonful at a time—not more—at intervals of ten minutes. At another time, as all that I took habitually disagreed with me in the end, I tried milk in the same way; and, thus alternating, succeeded in greatly subduing the sickness. Strange to say, the acidity of the stomach, which would frequently arise, was corrected by the milk. I studiously avoided all spirits, wine and beer, for I had a dread that the desire of one day would the next lead to a craving, and that my child in its future might be influenced by my want of self-control before its birth, and so become a drunkard.

After the first conquered wish for stimulants I ceased to desire them, and got to loathe even the smell. I drank pure, good milk, which Dr. Vaughan had told me to give Dot, instead of tea, coffee or beer. He said that the composition of milk was such that it was capable of supporting animal life without any other food, telling me also at the same time how it formed blood and bone, earth, and the salts necessary to keep up the natural waste of flesh. I do not recollect all he said upon the subject, but remembered sufficient to induce me to adopt it as an article of diet for myself and children; though I will not deny that it was very difficult at first to abstain from tea, of which I was unduly fond, and the use of which I would not acknowledge had anything to do with my too frequent restless, sleepless nights. But it certainly had a power upon me, as it has upon inanimate objects; for I have since discovered tea to be a most powerful detergent for cleaning polished furniture, varnished prints, oil paintings, and smoke-grimed windows. Now here the effect is palpable, even with tea of the

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weakest kind, and if it does not act upon the stomach in a similar way, it certainly renders some of the nerves exceedingly irritable. I have often looked at Dot, seen him quiver from the slightest noise, and wondered if in the days before he was born my inordinate love of tea had evilly influenced him.

I overcame the irritability of the stomach by very moderate eating. I avoided taking any meal after seven o'clock in the evening. I took constant but moderate exercise in the open air, and avoided much running about in the house, as this gave fatigue, without my being able to recover rapidly from it. I ate meat and vegetables, but gave up pastry, even farinaceous puddings made with eggs; these gave me an excess of bile. I cannot say this was no deprivation, for pastry was more tempting to me than anything else excepting tea; but I soon got accustomed to it, and, what is more, became quite an expert in making milk puddings without eggs. Besides, the latter induced constipation, to which the cooked milk sometimes added.

I had a great dread of sore nipples, for I had seen two sad instances; but recently I had met with a charming Norwegian lady friend, who got two large nutmegs and scooped them out like a thimble, then put them in brandy for a week, and then dried them. The breasts were rubbed every morning with glycerine and the nipples washed over with brandy, and, when dry, the nutmegs were placed one on each nipple. This drew them out and sufficiently hardened them till the baby was born. Only I should remark that all this was done by the fire, and where the patient could not possibly take cold.

When the period for my confinement arrived, to my surprise, my sufferings were much less than at the birth of Dot, and on asking nurse the reason she said—almost sharply, I thought:

"Because exercise in the fresh air, good food and self-control have made you strong and happy."

"But, nurse," I said, "women do suffer in childbirth, and can't help it."

"Yes they do, vast numbers; but my grandfather, who was a doctor, used to say in one half the instances it was owing to an artificial life before marriage—late hours, late rising, taking no exercise, and pinching their waists; and the other half suffered through their own mothers' conduct before they were born."

I winced at this, for Dot was playing near me, and I never could satisfy myself that I had not in some measure been the cause of his delicacy of constitution.

When my precious little daughter, who was the picture of all loveliness and health, was about eight months old she and Dot caught the measles. How, I could not tell. Dr. Vaughan said, when called in: "The sooner children's diseases are over the better. I don't like them coming on late in life. Fancy a big fellow with the 'thrush,' or this little angel here falling ill with the measles on her wedding day." And the good doctor laughed long and heartily. I hated him for the moment; for there had my children been shivering with the cold, and were now crying out with heat, thirst and languor, and their eyes running with water, then sneezing. I thought I was about to lose them, and so I said.

"Nonsense!" replied the doctor. "They will do very well. To-morrow, perhaps, you will observe, first on the forehead and face and then over the whole body, a dusky red eruption, which will gradually group itself into crescent-shaped spots, the skin appearing white between. After three days these spots will disappear, but leave a disagreeable itching, which you may allay by powdering with violet powder; or you may sponge with a little tepid vinegar and water, but I don't like it so well."

"But you will give them some medicine, doctor?" I asked.

"No, I do not think I shall. As long as you keep the bowels open and not give them their usual food, but plenty of warm milk and water and as many roasted apples as you like, they will be all right. Only keep the room moderately warm. Whatever you do, don't

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let them be chilled either by a draught in this room or by going into another of a colder temperature, or by contact with cold bedclothes. Be sure that they have an equable warmth—not one hour hot and the next cold. Remember that children sick in the measles should be kept tolerably warm, while in the small-pox the air which surrounds them should be cold rather than warm."

I was not quite satisfied with the off-hand way Dr. Vaughan treated my children's malady, and as he was going away I said:

"Would you tell me, doctor, if the measles are dangerous?"

"Yes, certainly, in some cases; but then the simple eruption, you may expect to see to-morrow, if dangerous quickly assumes a livid hue, alternately reviving and disappearing, and this is what mothers call the measles 'going in,' and which really is much to be dreaded, as the disease frequently merges into putrid fever when this is the case. However, be under no alarm. Your children's blood is sweet and pure—it has not been poisoned by wine or beer. But one thing I would say, do not let them attach any importance to this illness. You must laugh it off, and they will soon be well. Otherwise their spirits will get depressed, and mischief will arise, notwithstanding every favorable symptom. Be under no alarm; I will come in each day as I pass, till they are well. It is probable that Master Dot may have a cough—I think he will —but then it will be more troublesome to him than of any consequence."

So saying, the good doctor took his leave. At the end of the week the worst symptoms were over. The measles came out and did not "go in," and by this time the children's skins were moist, and they had evidently rallied.

"Now," said Dr. Vaughan, "you must give them stronger food—some beef tea and bread is excellent."

"But," I remarked, "the baby has never had anything but milk and biscuit."

"Well, then, let her continue milk—no water with it, mind; but give both all the nourishing diet you can."

This was attended to, and the children grew apace. My little daughter!—a mother likes to call her child "daughter;" she seems thereby to acquire a fresh dignity in this appellation; she sees in a far-off vista her daughter's children; a daughter seems more a part of herself than her son does; a mother lives over her life again in her daughter; a daughter's triumphs are hers; her daughter's lover seems to be hers also. And how she watches her daughter's steps to show her the pitfalls and snares which she herself so well remembers; and, indeed, which never fade from her memory! And in later years, in the motherhood of her daughter, she is young again, forgets the lapse of years, and can less than ever realize to herself that she has grown old. A son is the pride of a mother's heart, a daughter is part of her soul.

PHYSIOLOGICAL ARGUMENTS IN FAVOR OF VEGETARIANISM.

BY PROF. FRANCIS W. NEWMAN.

FIRST, what are the diseases by which our richer classes are chiefly attacked? Those which stand in close relation to gout. Dr. Prout recounts them as "strumous, lithic acid, and gouty diseases," and attributes them to an imperfect assimilation of the albuminous principles of food, that is to say, to an excess in flesh diet. Next, what classes of men recover best from wounds and severe accidents? Much important testimony affirms that it is those who eat least of flesh meat. Eminent surgeons testify that in this respect the Indians and the Chinese far surpass the English soldiers, and attribute it to "their vegetable regimen." As gout is not heard of among Irish peasants, so too, it is alleged, their blood is less inflammable than that of

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well fed Englishmen, and they recover better from severe hurts. Thirdly, it is claimed that vegetarians have more exemption from the attacks of epidemic disease than flesh eaters; in particular it is denied that any case of cholera has been found among them. Fourthly, it is admitted by physiologists in general that the cases of extreme longevity are almost solely found among vegetarians. Of course many things must conspire that an individual may attain the greatest age possible to man. He must have had no hereditary weakness, no violent shock from accident or acute disease, no permanent excess of toil or distressing care, no long exposure to bad atmosphere in cities; and if vegetarian food is of critical importance he must have been a vegetarian from childhood; then possibly he will live to the age of a hundred. It is ridiculous to expect that by adopting this practice late in life an individual can become signal in longevity; yet it is maintained he may somewhat lengthen his years, especially because the diet itself suffices to cure many maladies, probably by the greater purity which it gives to the blood. The case of Professor Adam Ferguson is signal and notorious. When past fifty he was seized with very alarming paralysis. His friend Dr. Black—the celebrated discoverer of latent heat, who was no vegetarian—was called in to treat him, and prescribed a strict vegetarian and milk diet. Under this he entirely recovered; ate no meat and drank only water or weak tea for the rest of his life; had no second attack, and after the age of seventy was remarkably hearty, continuing in much vigor until almost ninety. He lived to ninety-three. The effect of a mere vegetarian diet to renew shattered life appears here undeniable. Fifthly, fruit, which is presumed to have been the food of original man—of man who is born "a tropical product," with hairless body—fruit is to him peculiarly medicine as well as food. The Germans have their "grape cure," and among fruits let grapes by all means have a most honorable mention; yet happily they do not stand alone. When a child was covered with ulcers from head to foot, and blinded by them—when physicians despaired and confessed drugs to be useless—Mr. S. Rowbotham, a surgeon of Stockport, guiltless of vegetarian theory, cured the patient perfectly in a few months by a diet of stewed English fruit and honey. Sixthly, to pass from these details of experience to the higher region of comparative anatomy and physiology, it is contended that the interior organs and teeth of man show him to have been made for a frugivorous animal. To this day even surgeons and physicians of eminence may be heard to say (what betrays an ignorance in them disgraceful) that our canine teeth show us to be made for tearing flesh. That this is a gross error is no new discovery. Linnæus, Gassendi, Ray, Cuvier, Thomas Bell, Lawrence, equally with Professor Richard Owen, avow our teeth not to be canine, but to be the nearest to apes' teeth. Their fangs are indeed larger than ours, and well adapted to crack strong nutshells, but none of them in a state of nature eat flesh. Indeed any one who examines a dog's teeth sees at once the entire contrast; yet our scientific men (so called) allow the epithet *canine* to run away with them. A close comparison of the digestive organs in man with those of the domestic animals on the one side, and of the carnivora on the other, shows distinctly that his organs are *intermediate*, as are those of the apes. The entire argument is very extensive. Mr John Smith develops it in his "Fruits and Farinacea;" here it can only be pointed at. He admits that art and the use of fire make flesh tolerable to us as food, but denies that that which art enables us to do can ever thereby become normally necessary, or tend to so great robustness as the use of that food to which our physiology and anatomy direct us. The mediate place between herbivorous and carnivorous animals is denoted by the epithet *frugivorous*. This is the place of man, also of the apes and monkeys; apparently, too, of the bear and the pig. The horse also has some approximation to the human organs, perhaps becaus-

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grain is a food so well suited to him. Seventhly, in detail certain peculiarities are alleged, to which a reader (if he concedes the facts to be all correct) will give what weight he thinks they deserve. It is said that no carnivorous animals sweat, but all herbivorous animals sweat; and since man sweats, this allies him more closely to the herbivora. It is further said, that in the carnivora the salivary glands are comparatively small, in the herbivora very large; and the reason, too, is plain, the herbivora masticate their food with their broad grinders, and need saliva for the operation; but the carnivora never grind food, they have no grinders, and they cannot masticate. Now in all these points man resembles the herbivora.

COLDS.

IF any considerate medical man wants to bring his name before the public, let him publish a series of sound rules for preventing those who will follow them from taking cold. No danger is more serious; there is none that physicians can do so very little to cure, except of course by regimen, of which the sufferers are impatient, and there is none against which the population of all classes is more reluctant to take precautions. They look upon colds as misfortunes which must come, and which do not signify; and if urged to take precautions regard the adviser, even if a professional man, as slightly effeminate, or, as they express it, very much given "to coddling himself." It does not strike them that a cold wave kills as many people as a burst of cholera. Because strong children survive a daily bath in cold water they think cold water "hardens" children in winter as well as summer; and because air and exercise are excellent things, they assume that fog is air and a long walk in a drizzle beneficial. The very use of a thermometer to regulate the temperature of a room seems to be unknown in most houses, and you will see sedentary men sitting in a room for hours with a fire which brings the temperature up to seventy degrees, and then for hours more with the fire nearly out and the temperature at fifty-two degrees, or lower. They know, we suppose, that a sudden fall of eighteen degrees will kill off men of low vitality in hundreds; will give, perhaps, a third of mankind a "touch of the liver," and will inflict on half the remainder an "influenza" nearly as annoying and almost as dangerous as fever; but, once in-doors, they fail to realize their knowledge. This contempt for the thermometer—the only trustworthy guide in fire-making—is positively perverse, and so is much of the popular notion about "hardening." For the average man or woman in this country exposure to the weather during eight months of the year may have a bracing or otherwise beneficial effect—indeed it must have on all but a limited class—but during the remaining four months the loss is as great as the gain; and for the old, for children and for persons of low vitality, is probably greater. People will sit, not in the air, but in draughts of the bad kind—draughts, for example, such as come under badly-fitting doors in railroad carriages—with the utmost indifference, and put themselves straight in front of a fire which would not draw if it were not constantly replenished by a stream of colder air. The same ignorance governs much of the usual practice as to clothing. The anxious mother will protect her child's chest with a care which, if he is not consumptive and wears flannel, he probably does not want, and then let him run to school in shoes which, if they keep out the wet, do not when he is seated keep out the deadly chill arising from the thoroughly wetted sole. It is not water on the sole of the foot or anywhere which harms people, but the chill which the water induces, and which is as injurious through

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the sole of the foot as through the chest or loins. We are not, of course, arguing that a man of ordinary health should be always watching the thermometer, or should attempt to live by rule, or should sacrifice to mere living the things without which life is worthless. But he might make his life more worthy as well as more comfortable by attending to a few broad rules for avoiding colds, which at present he habitually neglects, and which may be reduced to two easily remembered principles: the secret of temperature is even warmth, to be secured by clothing and regulated fires; and it is chill, not cold, general chill or local chill, which encourages disease.

THE FLOWER GARDEN AND HEALTH.

BY ELIZABETH MATTIERS.

I DO not know of any more delightful or seasonable reading than the floral catalogues.

We might all study these charming little manuals with profit to ourselves and others. It is astonishing how densely ignorant very many intelligent people are in regard to the nature and habits of our most common garden flowers. A person once asked me if I took up my crocuses in the fall, another wanted to know of whom I bought my tulip seed; and I am intimately acquainted with a third who threw a packet of verbena seed into the fire, and then wrote to Mr. Vick to reproach him for sending out "little sticks," instead of flower seeds. And I have heard this spring of a sapient individual who invested a considerable sum of money in hardy bulbs last fall, and housed them through the winter with much solicitude, and is now waiting patiently for the weather to get warm enough to plant them. I myself once saw some sunflowers growing in a hot-bed, and when I asked the name of the robust seedlings was informed that the name was helianthus; but that was all she knew about them, as she had never had any before, nor ever saw them in bloom. I shall loathe and despise myself to my dying day for my heedless exclamation: "Why, a helianthus is nothing but a sunflower!" Why couldn't I hold my tongue, and leave time to perform his wonders? How edifying to watch him day by day at his wizard work, transforming a highflown, hot-bed bred helianthus into a common, despised sunflower, only fit for chicken feed.

I once, in a note to a friend describing the glories of my garden, alluded to the sunflower as "that dainty little border flower, the helianthus." The next time she came to see me she inquired after the "dainty little border flower," adding, "it has a pretty name." I shall never forget the face of blank amazement, not unmixed with reproach, that she turned upon me when I led her up to a gigantic sunflower and introduced that as the helianthus. I felt as guilty as if I had perpetrated a practical joke, although quite innocent of any such intention.

Our friends the florists are oftentimes twitted with drawing rather freely upon the imagination in getting up their really beautiful and artistic magazines; but I must say that I have never been able to see the justice of such aspersions. Who of them all has ever yet even approached a live pansy in splendor of coloring? And where is the artist that can paint the lilium auratum? I well remember with what surprise and delight I watched the blooming of my first bed of mixed nemophilas. The descriptions in the catalogues all seem tame and colorless compared with the reality. I wrote to one florist at least, and begged him to do justice in future catalogues to this beautiful little flower.

But the floral catalogues do not confine themselves to pictures of flowers, exaggerated or otherwise; they tell how to grow them as well, giving directions for the making and managing

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of hot-beds, cold-frames and seed-beds. "Vick's Floral Guide" is especially plain and practical in all these particulars. I know people who plant all sorts of flower seeds at the same time. The rule with them is to wait until the cherry and peach trees are in bloom; as soon as the white and pink blows burst forth, out they rush, seed-box in hand, and into the ground go all varieties of seeds; and the planting that ought to stretch through three months is all done up in an afternoon. And yet these same folks will plant a vegetable garden with intelligence. They do not wait for blossom time to sow their peas and lettuce—nor do they plant corn and cucumbers in March.

The amount of health and happiness to be derived from a flower-garden is very great. Always have an appropriate costume for working in it; one with short, light skirts, and that will not soil easily. But let the costume be neat and tastefully made, something as neat and gay as the flowers themselves, if you like. Ladies who work in the garden should never put on shabby clothes for this purpose, nor clothing that is only appropriate for parlor and drawing-room.

OUT OF THE NETTLE THE FLOWER.

BY AMANDA T. JONES.

ABOUT thirty nine years ago my father's sister, leaning over the cradle of a newly-arrived niece, a placid eleven-pounder, cried out in surprise:

"Why here is a long gray hair growing out of baby's head and lying across her forehead!"

Thereafter falling, as aunties will, into a superstitious mood, she added, in an awe-stricken voice: "This little girl will grow to be a very wise woman."

"Ah!" said the smiling mother, "if she will only be a useful one I'll ask no more."

And now that many gray hairs are blown across my forehead with every passing wind (while yet wisdom is not attained), I can only sigh responsive to my mother's prayer, also asking that I may be of use; and since I have lived in weariness and sorrow of heart for many years among the caverns of sickness, and have found my way into brighter places, what better can I do than to point others to the path by which I came; if possibly they too can climb thereby into a larger, sweeter and happier life?

Only three years after the family scales had recorded the weight of that fourth child of the household, my mother said merrily one day: "Amanda, I wish to make some pies. Will you bring in a pumpkin?"

In a few minutes a great ruddy globe came tumbling through the open doorway; while the happy girl who had brought it stretched out her chubby hand and, rolling up her sleeve, cried out boastfully: "*Th*ee there! what an arm I've got!"

Now what could have befallen that child, who (to use her own words) could even then "do a thouthand thingth," that she should, not many years after, have fallen into a condition of great and apparently irremediable invalidism? Was insidious scrofula present in the system, undermining the foundations of health? Was there some fatal defect of the organization, so that it could not endure the test of a stress of disadvantageous circumstances?

My answer is, that in all my years of ill health I have never had an ulcer, a scrofulous swelling, or an eruption; and so excellent was my parentage that I can imagine no source from which any marked weakness could have been inherited. If united races produce good clear brains and active bodies, my father and mother were no exception to the rule; and were, moreover, mutually happy in that likeness of unlikeness which promises most for offspring. Each was thoroughly Americanized—one being Puritan, of English, Welsh,

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Scotch and Irish descent, the other of French Huguenot, German and English ancestry—subsiding into sterling Jersey Quakers, who never shed blood in battle till they had "a right smart chance."

It is no small advantage when sickness overtakes one, to have been descended from soldiers, and to have been imbued with a warlike spirit. My ears ring yet with the Revolutionary odes my mother used to thrill us by, caught as they were from the very lips of that valiant lieutenant of Washington's army, our Quaker grandsire.

"Do you see that young lady on the piazza?" said a celebrated physician to me seventeen years ago, at Clifton Springs Water Cure: "You are in ten times the actual danger that she is in, if she had but your spirit; and she'll die ten times before you will once." And he was not mistaken; for with all circumstances of wealth and ease in her favor, and every one against me, she discouraged herself to death fifteen years ago!

I pray you be somewhat patient with me, if I give you the causes of my physical decadence. I cannot otherwise show how from the very borders of death I am practically restored, if not to extraordinary vigor and health, certainly to warm life and ability to labor, with a happy prospect of long years to come.

Foremost among those causes I place insufficiency of nutrition. With a healthy, exacting appetite, I yet had, in childhood, an aversion to so many kinds of food reckoned suitable for daily consumption, that my dietary was very limited. When I had put aside as utterly distasteful almost every vegetable—even to potatoes—and fat meat, eggs, pumpkin pies, doughnuts, and so on, my share of the family feast was what "Josiah Allen's wife" would call "skinching." There was white bread left, over which I used to mutter, for I could not eat it with butter, and so my palate revolted at the poor, foggy stuff. Fortunately I had an extravagant fondness for milk, which was usually gratified until my tenth year; but when the bowl of milk was not obtainable I subsisted on toast, hot biscuits, griddle cakes and the like, till my digestive powers became impaired—probably earlier than was suspected. I wanted fruits constantly; but they were not often served at table in those days; and from my delight when we were regaled with "samp," or any coarse grain, I believe that the hygienic table of to-day would have met all my requirements. Without doubt I had a healthy organization, which asked for the best food, and failing to get it starved almost literally.

Possibly I was sent to school too early, being exactly three years old at that date; but as I did not graduate from the New Testament into the English Reader until I was seven, I could not have been driven very hard; and notwithstanding the fact that I brooded with infinite admiration about that time over "Paradise Lost," I do not believe that my brain was abnormally or unduly active. I remained in superb health until nearly eleven. Up to that time, with the exception of insufficient food, there had been absolutely nothing against me. Constant running in the open air, climbing hills, leaping from rock to rock, delighting in waterfalls, green meadows and dark woods, kept all Milton's devils at a respectful distance, and not one of them was for "Open war, O King!" After that my parents removed to the suburbs of Buffalo, and the long, sweet, health-giving, mind-vivifying reveries and rambles ceased. I was kept in the house, when not in school, and a business reverse had lessened the family cheer, so that the house was not a very enlivening place. Moreover, I was set to washing the dishes, sweeping, and so on; and if truth must be told, I hated housework! If it could have been made interesting (as I was not lazy) I should have learned to love it. All persons, physically able, love such labor as they have chosen for themselves. Had I been consulted at that time as to my actual choice of employment, and had I searched into my own nature and its needs before replying, I fancy I should have said: "Do let me tend a saw-mill!" But if the housework must needs have fallen to

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my share, there should have been efforts to make the labor pleasant.

It is my experience that work so hard as to be really burdensome is not hurtful, if done buoyantly, *con amore*, and amid social bursts of laughter and snatches of song; while the same work performed as a mere matter of duty, with gravity of demeanor and sadness of mood, perhaps with grieved or angry feeling, becomes a sure method of breaking down the best constitution. If any child were under my care now, and I perceived a reluctance to labor, I would faithfully endeavor, first, to suit the work given to the best capacity and liking of the child. That being not possible, I would try to arouse interest in the most distasteful work, catching and helping him to catch every suggestion of fun or philosophical thought that could originate in it. Best of all, I would show, so far as I could, what the purpose of the work might be—its very highest purpose, that it might appear to be worthy of the time, thought and labor spent upon it.

Work is not degrading, but a waste of human energy in doing work that does not have the assent and assistance of the higher nature *is*. There is sublimity in hod-carrying when the *man* approves of what brute force accomplishes; and only then.

But, you ask: "Did this housework actually injure your health?" As work, no; as a deprivation of enjoyment, as an exercise against the will and wish, and under constant protest of feeling, the effect was damaging. I lost vitality steadily from its very commencement, as many another sensitive girl has done before me, and will do after me.

This gradual weakening of the foundations of health owing to innutritious diet, in-door life and displeasing labor, was emphasized at twelve by an attack of measles, from which recovery was slow. I became oppressed with lassitude, headache, sideache, and sadness of mood.

At the age of thirteen I lost, by sudden death, a brother two years my senior, and this loss plunged me into deep depression, long continued; such depression as drained the very springs of life when they should have been fed most surely, so that rapid devitalization followed. In despite of this melancholy—perhaps because of it in part—I began excessive study. To this day, in avoidance of intense feeling, I take refuge in intense thought. It is my best preventive to that "slopping over" of the nature, of which Artemas Ward says "G. Washington was never guilty." One less governed by brain energies would find safer refuge in bodily activity; and, indeed, my health might even then have been conserved and restored if I had been set to "dancing on the green" to the sound of merry music; with my "problems" sunk fathoms deep in old Lake Erie, instead of flapping their bats' wings before my eyes all day long and half the night.

Easy to guess how all this would end. At fourteen I fell into a long, slow, nervous lung fever, which was accentuated throughout its various stages by rhubarb, calomel, antimony, and so on. Nevertheless, moved by an overwhelming sense of my responsibility as a young American girl, I had scarcely gained strength to walk half a mile before I took a winter school among some barbarians of the "wildwood," whose tender juveniles were better fitted to hurl the javelin than to wield the pen. With what infinite anxiety I held my own as a woman of consequence (fifteen years of age) against the eighteen year old savage boys, who were brimming with wild mischief! With what gravity I strove to balance them upon the narrow plank of the "Rule of Three," flung across the dark abysses of their ignorance!

Truly, falling sick again was inevitable; but with spring I was up, still carrying out the *role* of school ma'am, only to fall again at my post a victim of bilious fever, supplemented by dyspepsia, liver complaint and dumb ague.

I am profoundly grateful to remember that when I had taken fourteen doses of calomel, and was thought ready to begin on quinine, my dear father took fire and dispersed the doctor, giving me himself certain bitter

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concoctions of boneset, which seemed to really answer good purpose.

From an autumn of severe academic study, which followed this weary summer, I plunged again into the labor of teaching, continuing it, with intermediate terms of attendance at school, for three years.

What is the use of doing things by halves? I had set out to ruin a fine constitution, and my efforts seemed crowned with entire success. My beloved and loving parents did not interfere with the process, partly because they mistook pluck for vigor, partly because they recognized in their children American citizens with certain inalienable rights. Since it was my *will* to wade through snow drifts and "board around" the country, to teach with painful earnestness, and study with wearing intensity, they thought it my privilege and right; and I honor them for so thinking.

But when I was not yet nineteen my father went to his reward, and in the distress of mind that ensued I sank at once into desperate invalidism. I had the gratification of being informed by my physician that I had incurable spinal disease, and would undoubtedly be bedridden for life. There was a situation for a high-spirited girl, whose ambitions were almost without limit! To be sure it was but a small bird that was smitten by such a shaft; but the fall was into a frightful gulf! I can scarcely dwell now on the exceeding nervous anguish of that summer without a shudder. And, as a wholesome warning to people not overstocked with sympathies, let me add that I was tormented by neighborly hints (and kicks) referring to my supposed laziness in lying a-bed all day, when I should have been at work.

Fortunately an acute general inflammation of the nerves had been mistaken for a more localized disease. But there was constantly a deeper sinking into the slough, until one day in sheer desperation—or inspiration, perhaps—I mustered strength to hurl the last bottle of physic "to the dogs," and getting my brothers to bring me up a tub of water each morning, I took to plunging in at any hour I felt like it—from three to twelve times daily, I think.

That was following Priessnitz with a vengeance! and certainly it got me out of bed and at my studies again. Every nerve had been on fire, and "water, water quenches fire" all the world over. It constituted my sole physical aid to better health; but a great change in my views of life, present and to come, did perhaps far more for me, by arousing in me sweeter, kindlier, more joyous feelings. Only keep the moods bright, and you are always supplying life's lamp with oil.

Still I had this against me; I was in a great family the only real invalid; and in truth there was about as much steam manufactured among us as the household enginery could make use of. Unconsciously I was continually striving to hold my own with the rest; to talk as steadily, argue as stoutly and sing as loudly as any. This, with musical studies and efforts at composition, drove me from my vantage-ground, and at twenty-one I was attacked with spasms of the heart and lungs, nearly resulting in death; after which the dangerous symptom of bleeding at the lungs appeared, with indications of tubercular deposit, and at twenty-three I was pronounced in the first stage of a rapid consumption.

To save me, I was sent to Clifton Water Cure, and put under the care of Drs. Hubbard Foster and Cordelia A Green, who were for some months very doubtful of the case; but who saved me, notwithstanding.

First of all, they *held me still*—so far as that was possible—both physically and mentally. Well, the hardest battle a descendant of warriors *can* fight, is to make himself stop fighting. I cannot say much for my quietude under the restraining process; but I certainly kept still when I *couldn't* stir, which was pretty frequently.

My condition at that time was desperate. Said my physician, ten years later: "You had the weakest lungs I ever knew a mortal to live with." And so congested were the bloodvessels of the head and chest, that it seemed as if

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nothing could ever set the currents of life in motion, and warm my icy limbs.

I was given something to eat—Graham bread, oatmeal, fruit and all that; and I "took" to it like a duck to water. How I used to wonder at the silly grumblings around me because of the stringency of the diet rules. My appetite was not so depraved as to reject God's own grains, untampered with, and his delicious fruits that grow for the "healing of the nations." Yet I restricted myself in quantity with a good deal of courage, and therefore digested the better what I did eat.

For the rest, I was "saved as by" water; and am a living monument to the verity of *physical* regeneration by baptism. Since the discovery of the extraordinary effects of compressed air baths, such cases as mine then was could be saved without that heavy draft upon the *reserve* forces of the system which a vigorous course of derivative water treatment implies; but there was then nothing better to do than to bring the blood to the limbs and skin, and keep it there by long hot baths and vigorous rubbings. It came at last; slowly creeping its way through the shrunken veins—unfilled for years—it began to sink out of the face and bring flushes to the limbs, to ebb from the gorged lungs and trickle along the outward channels toward the skin. But the danger of reaction was constant for months. Repeatedly the reluctant current shrank back and flooded the life centers, and there was weary work.

To aid my recovery there came in a great spirit of fun and took possession of me. Without it I must surely have gone under. I made every hour of suffering matter for mirth. Coming out of a terrible attack of congestion one night, when I had lain for some time unable to move an eyelid, though perfectly conscious, my first whispered words were ludicrous. "Oh, hush, child!" cried my shocked nurse. "You have been down in the deep waters of Jordan! Don't come back with a jest!" And she found fault with the very hand that had pulled me out; for I had been sustained through the stress of the attack by intense amusement at the Abernethy-like comments of one of the council of physicians present.

With the coming of warm May weather I was ordered to betake myself out into the grounds daily, and lie down in the sunshine. I protested against such an order, for it appeared to me a certain way of increasing the violence of my continuous headaches. Finding my physicians inexorably cruel, I crept out one morning, brimming with righteous wrath, and ordering my bed made by the brook, in broad sunshine, determined to die, a "votive offering" on the altar of tyranny. I went in, as the dew began to fall, somewhat bewildered in mind, but quite convinced that before morning I should sleep the sleep of the just.

Somehow there was not as much abject terror exhibited by the guardians of my health as I thought the occasion called for; but I was so mistaken as to give way to sleep before uttering my last farewells; so they were spared the direst remorse, and, unsoftened by recollection of my mental intoxication, repeated their order on the following morning. I made every effort to overdo the matter and fall desperately sick; but it proved to be the sort of thing that could *not* be overdone. The sun bath, following the former derivative water treatment, completed the work of saving me. I went home in six months from the date of my reception at the cure, on the highway to recovery: but under command never to write another line of verse, and to do no mental labor that could be avoided.

I plunged, soon after, into the heart of a great Michigan forest, and for a year won healing balm from its resinous airs. At the end of that time I came back with a volume ready for the press, to which I had given four months excessive study, and I was nowhere near dying in despite of it.

The next seven years were spent in invalidism, however, because of great mental labor; and probably I should add exceeding anxiety. I kept up regular habits of bathing—a daily sponge bath, a foot bath at evening, and invariably a wet compress, covering the

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whole trunk, during the night. These precautions, with care in diet, prevented me from going down again; yet I led a very miserable life. When at my labors of composition, a wet towel was around my head—indeed I was scarcely ever without it—and my feet were in hot water. Verily if the unknown writers of certain sentimental letters I often received, *could* have known under what circumstances the work that had pleased them had been done, the romance of the rhymer's life would have been at an end in their estimation.

At last I was stranded again and broken up, failing rapidly, with an afflictive heart difficulty, so great there seemed no help. I appealed to Dr. Hubbard Foster, who expressed the opinion that only compressed air baths could save my life. Accordingly I spent seven months at an Air Cure, then in Buffalo; at the end of which time, saved but still very weak and nervous, I betook myself to the prairies. The remedy that had saved me possesses such advantages over every other single remedy that it merits great attention. I can only say here that it produces these excellent effects (among others): while the density of the air is increasing in the tank where the patient is, the pressure inward causes a positive exercise of every nerve, muscle, fiber and tendon; and the same thing is repeated when the pressure is going down. It is also the strongest derivative; and instead of making a draft upon the reserve forces of the body, its value as a tonic is incalculable.

For a year or two I lived a still, retired life, doing but little mental labor; but wandering in the groves and over the prairies, tending my flower-beds and basking in the sunlight. Then I took up my cross again and, going to Chicago, plunged into hard editorial labor. I was amazed and delighted at my endurance; finding that I had been unawares gathering nervous strength as well as physical. There came upon me, however, before the first year was out, an anxiety of the most wearing kind; and being spurred by it to increased and unintermittent exertion, I sank at last into a sickness that was well-nigh fatal. As soon as sufficiently convalescent I returned to the east for compressed air baths; with not one symptom that did not indicate probable dissolution. For a year or two I battled with death—earning money mainly for my expenses by writing children's stories; which did not require intense thought—and persisting in carrying out my idea that the air bath *would* save me. Perhaps it will not raise the dead; but it raised me, who had not much to boast of over Lazarus himself. Symptoms began to improve; something could be eaten and digested; but it was long before food was not rejected by the system that was unaccompanied by beef tea, horrible as that extract is.

I was measurably on safe ground in two years. By that time Providence had indicated to me a work which was not literary. After long, deep thought and prayerful consideration I minded me that Providence was wiser than I, and obeyed what I believed to be a divine call, thinking it reasonable that I should have divine assistance.

I have said that work should be done when the moods are happy; have shown that lightness, cheerfulness, mirth and courage are essential to any recovery from sickness; have indicated that diet, bathing, sunshine, out-door air (compressed if necessary, but not changed in quality), are of vital importance as sustainers of life; but I have found during the last three years, what indeed I have partly known far longer, that there is something above and beyond all these, marvelous in healthful effect, able to set all the currents of life flowing smoothly and broadly onward, in ever increasing human power. It is pure, simple, loving, trusting faith in the Unseen—as an "ever present help in time of need."

Inspired with a religious conviction, kindled through all my thoughts by belief in the reality of heavenly guardianship and tender aid, I came to New York two-and-a-half years ago, still exceedingly frail, and began my new work.

In that time I have flitted from workshop to workshop, superintended me-

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chanics, haunted glass-works, iron foundries, hardware stores; have alternated between New York, Washington, Boston, Pittsburgh, etc.—sometimes traveling two or three days and nights in succession—have borne a pressure of care, thought and labor, with scarcely any intermission until this winter, and have gained in vigor almost steadily. Out-door life has a good deal to do with it; interest in my work still more; faith in the final accomplishment of the great object which inspires me, most of all. I believe that I bore for six months of late an amount of physical labor greater than could easily be endured by a majority of women; being under the most distressingly discouraging cloud, and laboring with heart, soul, might, mind and strength to overcome mechanical difficulties that seemed fairly insurmountable. When they *were* surmounted I needed rest, but was not broken down. I weigh more to-day than I ever did before, (that may be due to the excellent cookery at the Hygienic Hotel), and I have in my own life a broader foundation for happiness.

What more can I say? Only this: Sickness is an affliction; but I have found jewels in those dark caverns whence I have emerged, which I would not lose for my soul's sake. Health is a blessing; but I hold it to be such because it gives power to do the world's work—which is heaven's. Let those who sink under the former, fear to repine thereat, bowing the head "as a bulrush"; but set themselves, joyously as possible, at the one duty before them—the effort to recover; and when some fairer vantage-ground is reached, let it be held with reverence, as attained through the help of a Power greater than all powers. So, pressed with suffering or blithe with health, let us journey on;

And when our souls, ascending, seek the sun,
Each from new heights of deathless joy shall turn,
And, looking earthward, find the broken urn
Of his past life, with myrtle overrun;
And hear some loiterer in the graveyard say,
"This soul was worthy of Heaven's perfect day,
Who did the work God gave, and hindered none."

HINTS ABOUT THE PREVENTION OF SCARLET FEVER.

SCARLET FEVER is a very infectious and very dangerous disease. A mild case is as infectious as a severe one; and scarlet fever is never so mild that it may not in the long run prove dangerous to life, or even fatal.

One case of scarlet fever is always derived from some other. It is, therefore, the duty of every parent, or person who has charge of a case, to remember that they are responsible for a disease that tends to spread, and to adopt such precautions as will prevent it from doing so. These are all embraced in the words isolation and disinfection.

ISOLATION.

Isolation means the separation of the sick from the neighborhood of every person not necessary for proper nursing and treatment. This may be done in two ways. First, by sending the patient to a hospital, which, as a rule, is the only perfect way. Second, by keeping the patient at home, and cutting off all communication with the healthy. This is more difficult, and in the case of the majority of families impossible to do. It involves, if done perfectly, a great many points, the chief of which are:

1. Send the children who are well out of the house. At least, keep them out of the sick-room.

2. When a choice is possible the room selected should be large, well ventilated, and have a fire burning.

3. Remove carpets, curtains, hair-cloth chairs or sofas, and every unnecessary piece of furniture. Iron bedsteads, hair, or, still better, straw mattresses, and kitchen chairs, in short, all articles which will not take in infection, and which can easily be disinfected, are to be preferred.

4. The room must be occupied only by the patient and the person nursing, and

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never entered by any one unnecessarily. No child belonging to the family should go to school. No person nursing a child in scarlet fever should go shopping or visiting. The gown or outer garment should be a washing print, and winceys or other stuff dresses should not be worn. Women, especially, should avoid neighbors' houses where scarlet fever is, particularly during convalescence. Much mischief is done by parents gossiping in each others' houses, or even making sympathetic visits, in such circumstances.

5. No teacher of a school should receive a pupil who is known to have had scarlet fever recently, or to belong to a family any member of which has scarlet fever, until a certificate of freedom from infection has been presented, signed by a *qualified* medical practitioner, or by the medical officer of health.

DISINFECTION.

The body, and everything about and discharged from the body of a person infected with scarlet fever, is infected, and therefore capable of imparting the disease to other persons. Disinfection includes all methods by which the infected matter or material can be deprived of infecting power.

Cleanliness, not of a surface sort, but thorough, in all the holes and corners of the house—below the furniture as well as in the middle of the floor, in all the folds of the bedding, as well as in the coverlet—is the first and essential step toward disinfection. All the dust swept up or rubbed down should be placed in the heart of the fire and so burned, not thrown among the ashes and sent to the ash-pit.

Ventilation is a part of cleanliness, and is best maintained by leaving a chink of the window open at the top, and keeping a nice bright fire burning. There is no danger of cold draughts if this is done constantly; but there is danger, if now and then, or only when the doctor or inspector calls, the window is drawn down, and a rush of cold air admitted to the over-heated room.

DISINFECTION DURING SICKNESS.

Scarlet fever patients always cast their skin, and so long as a particle of old skin is visible the patient is infectious.

The dead skin comes off partly in flakes, but partly also as dust, which flies everywhere and clings to everything. To prevent this, so soon as the redness begins to disappear, rub the whole surface of the body over with camphorated oil, mutton fat, or any other agreeable and convenient oil or fat. Do so every night, and whenever the patient is able to stand it, give a warm bath, washing the whole body with carbolic acid soap. A succession of such baths, followed by oiling until the whole skin is removed, will prevent the infectious dust from flying about, and in the end will disinfect the patient's body.

This oiling and bathing is the most important disinfecting process which can be adopted in scarlet fever, but a few more directions are these:

Use separate bits of rag for wiping the poisonous discharge from the mouth and nose, and burn each bit as it is used.

Put chloride of lime into the vessels used for the discharges, remembering that the spit or discharge from the throat is particularly poisonous.

Prepare a steep in a tub containing a wineglassful of clear carbolic acid, or a wineglassful and a half of Burnett's Fluid to each gallon of water, and put all bed and body clothes removed from the patient therein until washed. They should afterward be well boiled.

DISIFECTION AFTER RECOVERY OR DEATH.

After the last bath, when every particle of old skin is away and recovery perfect, a fresh suit of clothes from the skin out should be put on by the patient, and also by the nurse; and disinfection of the apartment, bedding and other infected articles, should forthwith be carried out. It is impossible to give instructions which unskilled persons can follow, as to fumigating rooms, etc.

In case of death the body should be interred with the least possible delay, and in houses where the living must remain in the same apartment the body ought to be interred immediately.

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A SECOND LETTER TO A PUFFING PARSON.

BY K. N. OWLTON.

IF nearly forty years have taught me any truthful knowledge of myself, I would not consciously indulge irreverence, nor verge, or even seem to verge, toward blasphemy. But if you still defend and justify your habit, pray let me ask you, if you can, to fancy the Blessed Master smoking along the paths of Palestine, compelled to lay aside his pipe before entering the temple, asking Lazarus for a cigar, or giving a light" to the beloved disciple whose head reclined lovingly upon the Master's breast, while their spiritual aspirations, blending with their animal fumigations, ascended together. I claim a tolerably robust and lively fancy, but must confess that such an effort quite baffles its boldest flight.

The noble Paul, the chief apostle, has always seemed to me much more noble, and I love him far better because I think he really meant what he wrote to the Corinthians: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Such a man could consistently write to the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ." He was not one of those who could, as Portia confessed of herself, "more easily teach twenty what were good to be done than be one of the twenty to follow her own teaching;" or, like the modern finger-post or guide-board, point the proper way to thousands, but never stir an inch to walk therein itself.

If memory rightly serves me, I have heard many excellent preachers proclaim that self-denial for the good of others, ranks high among the Christian duties, and that it is particularly well-pleasing in the sight of God. But how He can possibly find pleasure in the sight of some of Paul's presumable successors, especially when that sight, to any but the Divine eye, is well-nigh obscured or completely obstructed by swelling clouds of tobacco smoke, I frankly admit that I cannot conceive. Nor can one of ordinary fancy easily imagine how curling wreaths from "fragrant weeds" can twine around the sacred apostolic heads which those devout old painters delighted to encircle with halos of spiritual effulgence. To me there's something sadly incongruous in hearing or seeing an otherwise faithful minister socially expounding the gospel of self-denial behind the burning tip of a fragrant "Havana," luxuriously puffed in most inconsistent alternation with precepts which would mortify all fleshly indulgences.

Besides all this, so great is my obtuseness, in my attempted conceptions of the future state I find far greater difficulty in associating smoke with the idea of heaven than with that of the other place, the antipodal locality, whence high authority assures us that a certain smoke, other than that of incense, "ascendeth forever and ever."

And I more than half suspect that no small part of those growing clouds of earthly sin, which have finally shut out the heavenly light from so many yearning human souls, may have found or formed their original nucleus around something not a whit denser or more substantial than the first thoughtless whiff of tobacco smoke.

While the internal revenue, and other official statistics, annually remind us that the millions upon millions spent for tobacco every year in this nation alone would crown every hill-top with a Christian chapel and send a missionary to every tribe of heathen, both foreign and domestic, I find increasing difficulty in understanding how a professed follower of the self-denying Savior can justify himself for lending his personal and, especially, his professional example and influence to sanction, perpetuate and extend such a lamentable perversion, and even criminal waste, of the physical and pecuniary capital temporarily entrusted to our stewardship.

Still, I would judge no man. To his own master he standeth or falleth, and

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it is exceedingly fortunate for you, my dear brother, and possibly even more so for myself, that I am not that master. Should mercy attempt to sit with judgment, I fear she would find the bench full, the verdict rendered and the sentence already in process of execution. Except upon the very decided prescription, and requisition even, of a thoroughly competent medical authority, and *one who did not smoke himself*, I should insist upon your giving up either the puffing or the preaching. Our expositions of theology are already sufficiently beclouded, and too many sermons sufficiently soporific, without summoning additional narcotic aids. As I said, I do not judge you; but for myself smoking would be very wrong. In the daily presence of so many young immortals, influenced in part by my example as a man, a teacher, a parent and a Christian, I could never justify myself before heaven for habitually doing in their presence or within their knowledge the smallest thing which might even tend to lead them astray, or to place them in easier communication with that which must almost inevitably betray them into sin.

Can the pulpit guiltlessly practice that which would condemn the few?

HOW TO SECURE SANITARY HOUSES.

TO INSURE FREEDOM FROM DAMP.

CHOOSE an elevated situation and a dry soil.

If the site be low and damp it should be underdrained by ordinary land-drainage pipes, in addition to the socketed pipes for the conveyance of sewage.

In the erection of a new house a damp-proof course should always be inserted just above the ground, both in external and party walls; this course may be made either of sheet lead, of a double course of slates, or blue bricks cross-jointed and bedded in cement, or of asphalt.

An excellent asphalt is made of two parts of coal tar and one part of pitch, with three handfuls of quick lime to each bucketful.

If dampness is caused by the permeation of the wall by driving rain, which is especially liable to occur to exposed walls facing west, it should be remedied by painting the wall with a mixture of pitch and tar, laid on hot.

Sea sand, or river sand containing salt, should never be used for mortar, or filling up ground under floors.

The level of the ground floor should be raised somewhat above that of the ground.

There should be no dwelling-rooms on the cellar floor.

The eaves of the roof should be spouted, so as to carry the water away. Connect these with drains.

FOR SECURING PROPER VENTILATION.

Rows of houses should be arranged in parallel lines, the spaces between the ranks being left open at the ends. Confined squares and courts are very unhealthy.

The height of a house from the eaves to the ground ought never to exceed the distance to the nearest building in front. Behind or at the side of every dwelling-house there should be an open space exclusively belonging to it, at least fifteen feet across, measured in a direction at right angles to the house wall.

Back to back houses are unhealthy and inconvenient, and ought never to be built.

There should be windows to open on both sides of a house; where all the windows are on the same side perfect ventilation is impossible.

Every room should have one or more windows opening into the outer air; the window area should not be less than one-tenth of the area of the floor.

At least half the window should open, and the opening should always reach to the top of the window, which ought not to be more than a foot below the highest part of the ceiling.

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The form of window frame which opens by swinging on a horizontal pivot is recommended in preference to the ordinary sliding frame, especially for cottages and other places where the window is of small size.

Rooms in newly built houses should not be less than ten feet high; attics should be of this height over at least half their area.

Air bricks should be inserted in the wall just below the level of each floor, to ventilate the space under the joists.

Bed-rooms that have no fireplace should have an air brick near the ceiling; it is a good plan to make this to open by a hollow architrave above the window, so that the draught may strike upward and not downward.

Where gas is used a ventilator and flue should be placed above the burner to carry off the burnt air.

In building a house it is recommended to leave air flues in the wall near the chimney, which may easily be done by building around quarter pieces, which are drawn up as the work proceeds.

FOR THE LINING OF THE WALLS AND ROOF.

The roof should always be ceiled or underdrawn, as a protection against heat and cold.

For covering the walls of cottages paint and lime-wash are better than paper, as paint can readily be cleansed and lime-wash renewed, when soiled or infected by disease.

Green wall-papers are especially to be avoided, as they almost always contain arsenic, and are very injurious to health.

The bare appearance of white-wash may be avoided by adding to each bucketful a little umber, ocher, copperas, or lampblack, with two or three ounces of alum.

To prevent the lodgment of soot in the chimney it should be plastered inside.

DRAINAGE.

Drains to receive sewage or house slops must be of socketed pipes, with the joints well puddled all around with clay.

A drain should never be taken under a house, if any other course for it can possibly be obtained.

No drain ought to open inside a house, unless completely disconnected from the main drains by a ventilated trap; only by following this rule can safety be insured from the deadly effects of the entrance of sewer gas.

Traps alone cannot be relied on.

The pipe from the kitchen sink ought to be carried through the wall and to the end in the open air, over a trapped grating.

The back yard should be flagged or asphalted, and made to slope to the drain, so as to run dry.

To receive the house and yard drainage, instead of the large, old-fashioned brick cesspools trapped gullies should be used.

WATER-CLOSETS AND PRIVIES.

Water-closets are safest kept outside the house; if brought in-doors the soil pipe must be continued up above the roof, and made to communicate freely with the open air, but not near any window.

Water-closets should not be used unless there be a plentiful supply of water at hand to flush them.

Both water-closets and privies should have at least one square foot of ventilating space communicating directly with the outer air; the easiest way to procure this when the privy is out of doors is to leave the door a little short at the top.

To avoid disputes and neglect, each house should, if possible, have a privy to itself; if not, the numbers of the several houses to which each privy is allotted should be painted on the privy door.

The privy must not be built to abut on the house.

Box closets are strongly recommended in preference to the old-fashioned midden privies.

Should, however, the latter be retained, the ash-pits should be made watertight with cement, roofed over to keep out the rain, and ventilated.

No liquids should ever be thrown into the ash-pits, and then they will not require draining; this will prevent the stoppages which so frequently occur in

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the drains from the ashes being washed into them.

In the construction of box closets the following points sould be attended to: The box must be perfectly watertight; it should be of over an inch red deal board, two feet six inches long, eighteen inches broad at the top, tapering to fifteen inches at the bottom, and eighteen inches deep. The sides, ends and bottom should each be of a single piece; the ends should be taper-jointed into the sides, and the bottom screwed on brown paper joints. The box should be strongly bound with hoop iron and two-inch corner plates, and well coated within and without with equal parts of pitch and gas tar melted together, or with black varnish.

The box is generally most conveniently removed for emptying through a small door at the end of the privy; in some cases, however, it will be necessary to have the door for emptying at back, or to make the seat movable.

For convenience of removal the box should have two small truckles underneath at one end, and a strong, fast iron handle, with dip-down ends at the other, and should run on a flag or wooden runners.

The box must come well under the seat in front, and the whole seat should lift up on strong hinges, in order that the ashes may be poured daily into the box without soiling the seat.

WATER SUPPLY.

The well should be sunk as far as possible away from privies, pig styes, fold yards, and other collections of filth: this is especially necessary where the water from a surface spring has to be used.

The top and sides of the well should be carefully puddled with well tempered clay, eighteen inches thick, as far down, if practicable, as the first bed of clay.

If the top of the well be left open it should be walled round, to keep the surface water out and prevent accidents.

The soft water cistern, if under ground, should be built in cement and puddled eighteen inches thick; it should be ventilated, and the overflow should not go into any sewer or drain.

The lid should be surrounded by a raised rim, to prevent any surface water getting into the cistern.

Leaden pipes and cisterns should not be used for soft water.

The same cistern should not be used for drinking and for supplying a water-closet.

PIG STYES.

Pig styes should not be built near a dwelling house; they are the source of filth, and are so unsightly that they destroy all notion of neatness and beauty about our homes.

NOT FIT TO BE KISSED.

BY ANNA LINDEN.

"WHAT ails papa's mouf?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl;
"I love him, and kiss him, and sit on his knee,
But the kisses don't smell good, as kisses should be.

"But mamma"—her eyes open wide as she spoke—
"Do you like nasty kisses of 'bacco and smoke?
They might do for boys, but for ladies and girls
I don't think them nice," said she, shaking her curls.

"Don't nobody's papa have moufs nice and clean?
With kisses like yours, mamma, that's what I mean;
I want to kiss papa, I love him so well,
But kisses don't taste good that have such a smell.

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"It's nasty to smoke, and eat 'bacco, and spit,
And the kisses aint good, and aint sweet, not a bit!"
And her blossom-like face wore a look of disgust,
And she gave out her verdict so earnest and just.

Yes, yes, little darling! your wisdom has seen,
That kisses for daughters and wife should be clean;
For kisses lose something of nectar and bliss,
From mouths that are stained and unfit for a kiss.

HEROES OF CULTURE.

BY EDWIN F. BACON.

IN the improvement of society there are two distinct methods, or spheres of action; one relating to law and external organization, the other to individual character. At present we hear much of the former. Our modern reformers know how to legislate social evils out of existence, and how to legislate the millenium in. A careful reading of history would impair their faith. No one will question the importance of just laws; but these are only the outward defence of society against violence. They do not, or should not, touch the life within; and this inward life is wholly dependent upon individual character. No society can legislate itself into a happier condition than is indicated by the average morality of the individuals who compose it. If this be true, then the world's greatest heroes are not its conquerors and political lawgivers, but those who have contributed most to the development and purification of the individual life. We have here to speak of some of these heroes of personal culture, and shall commence with the ancients, among whom, in the absence of physical science, attention was more concentrated upon the individual character than is usual among us.

Nearly six hundred years before the Christian era the Chinese philosopher, Confucius, undertook, not the establishment of a new religion, but simply the collection and re-statement of what to him was "the wisdom of the ancients." This was a great task; for even at that remote period China boasted a vast literature, and had a recorded history extending over thousands of years. The work was accomplished by the aid of numerous assistants, and embodied in five volumes of history, poetry and philosophy, comprising a most elaborate system of culture. Commencing with the almost universal tradition that man was created pure and has fallen from his first estate, it declares that he is to be restored through his own exertions; hence culture in every department of life is the central idea of the whole system.

Moral culture was regarded in the same light as physical or intellectual culture. Its aim was the regaining of that absolute moral perfection from which man is regarded as having fallen. Confucius divides mankind into five classes: First, "The Vulgar," those who, like the brutes, live only for the gratification of sensual appetites. Second, "The Educated," those whose intellects are cultivated, but who use their abilities only to gain wealth and popularity. Third, "The Philosophers," those who do right from principle, and who always act wisely and discreetly, regarding justice and respecting their fellow men according to real worth. Fourth, "The Virtuous," those who in addition to the qualities of the philosopher preserve a perfect equanimity of temper, and who devote their lives wholly to the service of mankind; asking nothing in return, not even the gratitude of those whom they have benefited. Fifth, "The Perfect," those who combine great virtues with great

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talents, and who have reached that final state of moral culture in which right thoughts and impulses have become the natural and unreflecting state of the mind. This latter condition Confucius believed to be actually attainable as the result of voluntary culture. Of God he speaks as "The Supreme Reason," into harmony with which man should constantly strive to enter.

We here quote a few choice passages from the writings of this remarkable philosopher, whose exalted moral conceptions, when we consider the period at which he wrote, must fill us with surprise and admiration. We copy them from the sketch of Confucius in Mr. Parton's excellent "People's Book of Biography:"

"The foundation of all good is the virtue of individual men. With this everything begins, and for this every good institution works.

"Every man who aspires to direct the actions of others should begin by perfecting *himself;* thus only can a man co-operate with the Supreme Reason and put himself in harmony with the universe.

"The only men in the world who know themselves and their duties to their fellow men, are those in whom virtue is sovereign, and who are constantly seeking it as the sovereign good.

"There are cases in which a man must go directly contrary to public opinion; and no one should comply with the customs of his country, except so far as they are right.

"Man is a being apart, in whom are united the qualities of all other beings. He is the universe in miniature. He can perfect himself or deprave himself, according to the good or bad use he makes of his liberty. He knows what is wrong and what is right. He knows that he has duties to perform toward heaven, himself and his fellow men. If he acquits himself of these different duties he is virtuous, and worthy of reward; if he neglects them he is guilty, and deserves punishment.

"The law of rectitude is so binding on us that we ought not to depart from it in a single point for a single moment, by so much as a hair's breadth.

"Marriage is the proper condition of man, and the means by which he fulfills his destiny upon earth. Man is the head, he should command; woman is the subject, she ought to obey. Husband and wife should be like heaven and earth, which concur equally in the production and support of all things. Mutual tenderness, mutual confidence, mutual respect, purity and propriety should be the base of their conduct."

How modern this sounds. When we consider that it was written in China 2,400 years ago, we feel obliged to concede the doctrine of the unity of man, at least in moral ideas.

The teachings of Confucius were accepted upon their first promulgation, and have continued to the present day as the basis of moral culture throughout China; but they seem no longer to influence the life of the masses. The present moral corruption of that decaying empire is but a new evidence of the truth that the character of a people is determined, not by their creed, but by their mental organization and surroundings. Culture to be permanent must be complete. It must be physical as well as intellectual and moral, otherwise the brute will drag down the man. Chinese culture has been peculiarly lacking in the physical, the hygienic element. This, with the degradation of woman, have been the apparent causes of the interruption of progress and final retrogression which the history of China presents.

We turn now to the land of culture *par excellence*, ancient Greece, and to that grandest of human characters, Socrates. The name of Confucius suggests a system, that of Socrates a man. In Greece human culture reached its ancient climax. The system of Lycurgus made of the ruling class in Sparta one family, in which the leading idea was that of personal culture, or rather discipline, not the voluntary culture of freedom. What was there accomplished under a despotic law was in Athens a natural growth, the culmination of which, in the golden age of Pericles, gave to mankind Socrates, the philosopher of common life, and his great disciple, Plato, "the divine," the philoso-

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pher of ideas. Socrates wrote nothing, and comparatively little of what he said has been transmitted to us. To culture he occupies much the same position that Jesus does to religion. He is simply a majestic presence, and his greatness is that of one who inspires rather than commands. The maxims of life which he taught were few: "Before acting or speaking know your purpose. If you speak know what you speak; if you believe know what you believe; no ignorance is so shameful as an assumed knowing or believing what you know not. Ascertain what your own mind in verity is, and *be that.*"

Socrates founded no sect or school; but having been declared by the Delphic oracle "the wisest of men," he, with this guarantee of popular favor, went about the streets and market-places, and into the homes and work-shops of the people, holding everywhere familiar conversations; which he always commenced by asking questions, learning first what others knew, and, above all, leading candid people by the processes of their own minds to know themselves. He then led them to think of improvement. His influence over young men was very great. His genial manners and ready wit attracted them. He was a jovial companion, fond of all popular sports; yet ever watchful of opportunities to direct thought to some useful end. To almost the entire educational system of the present day he would have been opposed. He would deem us utterly mercenary, seeking knowledge, as we do, for its practical use in money getting. His chief thought was of the development of character, the making of *true men;* doubting not that practical success in life would follow as a consequence. The perfection of his own character was the chief recomendation of his teachings. Naturally a person of strong passions, he had gained the complete mastery of himself. In passing through the market he would say: "How many things there are here that I do not need."

Of his prudence in regard to health there is evidence in the fact that although living in the time of the great plague which swept through all ranks of society, numbering Pericles and his sons among its victims, he went about as usual among the people at all times, with perfect security and unconcern. His martyrdom upon charge of heresy and corrupting the youth of the city by false teachings occurred, B. C. 399, he being then seventy years of age. Before his judges he defended himself with such boldness that some who wished to acquit him were provoked to pronounce against him because he would not make the customary appeal for mercy. The story of his death is—save one only—the most affecting recorded in history. Condemned to drink the poison hemlock he refused to avail himself of the means of escape which his friends had provided for him, and spent his last hours in calm discourse with his disciples upon the duties of life and upon immortality. His teachings, crystalizing in no set form, leavened the whole body of ancient thought, and have been transmitted to our own day, appearing in all our theories of education upon the basis of self-culture.

To Socrates we might add, as examples of culture, nearly all the familiar names of Athenian philosophers and statesmen. The story of Demosthenes is too familiar to need repetition. Hume says: "Of all human productions the orations of Demosthenes present to us the models which approach the nearest to perfection." These were pre-eminently the fruits of culture. Athens was indeed but a school of culture, alike physically, intellectually and morally.

Christianity presented culture under an entirely new aspect. It commenced by pronouncing the efforts of man utterly valueless, except as secondary to religious faith; yet the greatest heroes of faith have often been in a most exalted sense heroes of culture. The struggle of the soul for mastery over the animal instincts has never been more forcibly represented than by St. Paul in describing his own experience: "For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I know not.

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The good that I would I do not, but the evil which I would not, that I do. I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh! wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

The corruption of the church in the middle ages seems to have almost excluded the idea of culture from religion. To believe and to defend the faith against the encroachments of science seemed the whole care of the priesthood; yet the noblest individual examples of moral purity and of physical culture were often found, one of which we select as a remarkable instance of the beneficial results of hygienic right living:

In THE HERALD OF HEALTH for October 1872, may be found one of the essays of Louis Cornaro, an Italian nobleman of the fifteenth century, who though not a great historical character, is pre-eminently entitled to rank among the heroes of culture. He was born at Padua in the year 1467, and lived to the age of ninety-eight years, preserving to the last a wonderful degree of health and mental activity. His essays "Upon a Sober and Temperate Life" are throughout the most charming reading of the kind which we have ever seen. He may almost be said to have presented a new theory of life, claiming that it is within the power of almost every person to live in the enjoyment of every faculty quite to the age which he himself attained, or even much longer; and not only to live, but to preserve a condition of mind bordering upon the happiness of heaven. Only think of this joyous old patriarch writing at the age of ninety-five: "As I was born with a very feeble constitution I do not expect to live more than to the age of one hundred years!" The causes of his longevity and his whole method of life are given by him in his essays with the minutest detail. At the age of about forty his physicians gave him up to die. He had lived fast and had consumed apparently nearly all his vitality, and in the natural course of medicine he would doubtless soon have been consigned to the grave; but the prospect sobered him and he at once reformed his entire mode of life. Recovering thus his health, he not only continued in the same course but applied the principles of hygiene to his entire life with a completeness seldom ever attempted. While some observe one law of health and some another, he observed them all. He learned by careful observation the effect of every article of food upon his own system, and regulated his diet accordingly. The quantity of his food and drink were determined upon scientific principles of his own. All his food was weighed, and his daily allowance exactly prescribed. Being a man of wealth, he was able to dispose of his time in the most favorable manner, spending much of it in vigorous out-door exercise; yet with all his observance of physical conditions his chief reliance was upon the hygiene of the mind. He was a devout Christian, and was constantly engaged in benevolent works. He was also a patron of literature and the arts, and contributed much to the improvement and beautifying of his native city. The happiness which he found in his old age will best appear from a few extracts from his own writings. We take them from the American edition, published by Mr. Wells. At the age of eighty-three, in his "Treatise on a Sober Life," he writes:

"Some sensual, inconsiderate persons affirm that a long life is no blessing, and that the state of man who has passed his seventy-fifth year cannot really be called life, but death; but this is a great mistake, as I shall fully prove; and it is my sincere wish that all men would endeavor to attain my age, in order that they, too, may enjoy that period of life which of all others is most desirable. I will, therefore, give an account of my recreations and the relish which I find at this stage of life, in order to convince the public that the state I have now attained is by no means death, but real life, since it abounds with all the felicity that can

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be enjoyed in this world. My friends see with amazement the good state of health and spirits I now enjoy; how I mount my horse without assistance or advantage of situation, how I not only ascend a single flight of stairs, but climb up a hill from bottom to top, afoot, with the greatest ease and unconcern; then how gay, pleasant and good humored I am; how free from every perturbation of mind and every disagreeable thought; in lieu of which joy and peace have so firmly fixed their residence in my bosom as never to depart from it.

"O most innocent and holy sobriety, the nursing mother of human life, the true physic of the soul as well as of the body."

At the age of eighty-six he writes: "My treatise on 'A Sober Life' has begun to answer my desire, in being of service to many persons born with a weak constitution; in like manner I should be glad to be of service to those who are born with a good constitution, and who, presuming upon it, lead a disorderly life; whence it comes to pass that on their attaining the age of sixty, or thereabouts, they are attacked with various pains and diseases to which they would not be subject were they to embrace a sober life; and as most of them die before they attain their eightieth year they would live to a hundred, the time allowed to man by God and nature."

Again, at the age of ninety-one, he writes: "As I advance in years the sounder and heartier I grow, to the amazement of all the world. I, who can account for it, am bound to show that a man may enjoy a terrestrial paradise after eighty, which I enjoy; but it is not to be obtained except by temperance and sobriety, virtues so acceptable to the Almighty, because they are enemies to sensuality and friends to reason."

In his last "Earnest Exhortation" he says: "Having arrived at my ninety-fifth year, and still finding myself sound and hearty, content and cheerful, I never cease thanking the Divine Majesty for so great a blessing; considering the usual fate of other old men.

"All my faculties are as good as ever, and in the highest perfection; my understanding clearer and brighter than ever, my judgment sound, my memory tenacious, my spirits good, and my voice grown so strong and sonorous that I cannot help chanting out aloud my prayers morning and night, instead of whispering and muttering them to myself, as was formerly my custom." He then enumerates with enthusiasm the means of enjoyment which he still finds, concluding with the declaration that he lives constantly two lives, the life of earth and the life of heaven. His end was, as he had himself predicted, a quiet passing away without disease or pain. His last words were: "Full with faith and hope I resign myself to thee, most merciful God." The genuineness of his writings and of the events of his life, as recorded, seems beyond question, as he was very extensively known and his writings were, during his lifetime, translated into several other languages. In his old age he was visited by great numbers of people, and no one has ever called in question the truth of his statements concerning himself, though they are of such a character as to seem incredible without due evidence, and this appears not to be wanting. Some authorities have stated that he lived to the age of one hundred and four, but his biographer, Maroncelli, states that he died in his native city on the 12th of March, 1565, at the age of ninety-eight.

If the examples which we have here given of the fruits of personal culture shall tend to arouse in any one a spirit of noble emulation, the purpose of this article will have been accomplished.

CONCENTRATION is the secret of strength, the mainspring of success in every department of human activity, in politics, in war, in trade, in short in all management of human affairs. One of the best anecdotes of the world is the reply which Newton made when asked how he had been able to achieve his discoveries: "By always intending my mind."

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THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

TORPID LIVERS.

IN popular phraseology the sentence "a torpid liver" is well understood. It means a liver that has lost its power of healthy action. All parts of the body have their times of being torpid; so this characteristic is not confined to snakes and toads and frogs, that burrow all winter in caves and holes away from the cold, nor to bears and such animals as sleep all winter in a torpid state. A limb may become torpid and numb, and its owner not be able to move it. The whole body may be torpid and inactive. Even the spiritual part of our nature, the mind, may become torpid and inactive through indolence and laziness. Although the expression a "torpid liver" is more significant than almost any other, yet it is hardly recognized in medical books. The scientific physician, who writes learnedly on this subject, rarely mentions any disease called "torpid liver." Copeland says one of the functional diseases of the liver is a deficient secretion of bile. Any one can see that only a torpid liver is meant. Dr. Murchison speaks of abnormal elimination; but this, too, is only another name for torpid liver, as he himself declares at the end of the essay.

Now this abnormal or deficient elimination of bile from the liver is a serious thing; for while the results are rarely fatal at once, the distressing symptoms are exceedingly uncomfortable to bear, and the accompanying lowering of vitality, which is no doubt often the cause rather than the effect of torpid liver, may end in consumption, bronchitis, or years of chronic invalidism.

Some of the prominent symptoms of torpid liver are:

1. Irregular costive state of the bowels, with pale, whitish stools.
2. Loss of appetite.
3. A white or yellowish furred tongue.
4. A disagreeable, often bitter, taste in the mouth in the morning.
5. Flatulence.
6. A sallow, muddy tint of the skin.
7. A dingy white of the eye.
8. Frontal headache.
9. Dullness, heaviness and drowsiness after meals.
10. Very great depression of spirits—hypochondriasis.
11. Unnatural urine, leaving a deposit of urate of soda.

To these might be added occasionally, though not always, symptoms of blood poisoning, as delirium, stupor, muscular tremors, palpitation of the heart, convulsions, etc. etc. These symptoms often give rise to mental aberration, to abnormal views of life, to dark and gloomy anticipations of the future, to hopelessness, to lack of energy, to peevish temper, to excitement and anger, the breaking of friendships and the destruction of love between those who have pledged themselves to love each other faithfully till death.

Now comes up a very important question: Is the liver, after all, entirely at fault for all these symptoms? Sometimes it may be, but more frequently much of the torpidity of the liver is only an indication that the whole system is torpid too, that the vitality has been lowered, that digestion is impaired, that muscular tone has been deteriorated and the nervous system changed; so that the fault is a general one of the whole body, and not a special one of the liver. Perhaps the blood is deficient in quantity, or the quality is bad, and the liver cannot manufacture sufficient bile from it. Perhaps the food is bad, or insufficient exercise is taken. The general belief and teaching of medical men is that if the bile is not secreted it remains behind in the blood, poisoning it. Now it may be very true that the materials out of which bile is made may be retained in the blood, rendering it impure; but it cannot be true that bile itself is retained in the blood, because it is not bile until it has been secreted by the liver. Besides bile is not a poison. It is true that efforts have been made by physiologists to prove that bile injected into the blood of an animal poisons it so that it dies. Well water, or milk.

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or blood, or even air injected into the veins may cause death; and yet none of them are poisons. Besides bile has repeatedly been injected into the veins of animals without harming them more than the wound and operation itself caused. Besides if the bile is such a poison, why should nearly all of it be again absorbed into the blood from the intestines with the newly digested food? If it were such a poison it would endanger life constantly. From this point of view, then, the principal harm coming to the system through a torpid liver is from the retention in the blood of the elements of the bile, so that they shall exist in excess. But even this injury must be insignificant compared with the harm that comes from a want of the bile in the intestines to perform its functions there. The bile is very important to intestinal digestion, and unless supplied the system suffers from defective nutrition, a harm than which there are few greater.

VEGETABLE OILS AND FATS.

FROM THE DIETETIC REFORMER.

THE use of fat in some form or other is universal. In cold climates it appears necessary that large quantities should be taken, and in hot countries, such as India, fat is largely used, with beneficial results. There appears to be something instinctive about the use of fat; it being generally combined with foods deficient in carbonaceous, heat-giving, or force-producing material. The Hindoo cooks his favorite pea with oil, and thus adds to the value of his food by supplying respiratory material, which is in a great measure absent from the pea itself. Guided by similar feelings the inhabitants of Central America eat the fat of pork with their beans; beans being in chemical composition almost identical with peas. We use butter with our bread, thus adding to its food value, and at the same time increasing its digestibility. Nearly all vegetable products contain fat; nuts containing it in large proportions. Although from the experiments of Liebig, Boussingault, Lawes and others, it has been demonstrated that sugars and starches may become transformed into fat in the animal economy, fat itself is possessed of properties that render its use highly desirable.

Fat is at least twice as energetic, as a heat producer, as sugar or starch, and plays an important part in digestion and nutrition. Food stuffs, according to Lehmann, are digested in much less time when fat is present in the stomach than when absent, and in the transformation of food into tissue fat undoubtedly plays a very important part.

At the present time large quantities of animal fats are consumed; these, in all probability, will be entirely superseded in the future by fats derived from the vegetable kingdom. In the seeds, nuts, and oily fruits of plants, we have an unlimited supply of every kind of fat, from oils, such as olive and almond, liquid at ordinary temperatures, to the hard, fragrant, wax-like fat known as cocoa butter.

The olive tree is likely to become in the future even more important to Europeans than at present. It has been highly esteemed from the earliest times. It does not appear to be a native of Europe. According to Pliny, there were no olive trees in Spain, Italy, or Africa 580 years before Christ. The Phœnicians are, however, said to have introduced it into France 680 years before Christ. It is a native of Syria and other parts of Asia, but is now extensively cultivated in the south of France, north of Africa, and the Mediterranean islands. A variety with smaller fruit grows apparently wild, in rocky places, throughout the olive districts. The fruit of the olive is eaten with bread by the peasantry of the countries where it

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is produced, and the oil was extensively used in England in the fourteenth century instead of butter.

Pure olive oil has a yellowish green color, with a bland flavor and slightly fragrant odor. It is especially adapted for cooking purposes. When spread on toasted bread and seasoned with a little salt, it is hardly distinguishable from the best butter. It is also useful for frying purposes, and is thoroughly fitted for pastry. Every one knows its use in a salad. Unfortunately a quantity of inferior oil finds its way into the market, either having been adulterated with some other oil, such as lard oil, poppy oil, or cheap nut oils, or being of itself of an inferior quality. It is well known that pure olive oil will keep for a long time without becoming rancid, whilst oil of a second quality readily becomes too strong to admit of being used as food. The finest virgin oil is obtained by cold pressure, the *marc* remaining after the process yielding a further amount of oil—but of an inferior quality—when treated with boiling water and renewed pressure. Florence oil, in covered bottles, from Leghorn, ie the well known salad oil. Flask oil, bowever, differs greatly in quality. Lucca oil, imported in stone jars, is another fine quality. The oil from Sicily is of an inferior quality, and Spanish oil is the worst in the market, owing to the careless manner in which it is produced.

Almonds, the produce of the almond tree, a native of Barbary and Syria, cultivated in Southern Europe, yield an oil of fine quality, which from its absence of flavor is very suitable for making pastry. Its present price, however, is too high to admit of ordinary use. In our own country we have many trees furnishing nuts rich in oil. The beech, walnut, and hazel are each well known, and may become important trees to us in the future. In India, the oil obtained from the seeds of the sunflower and oil of sesamé is commonly eaten.

The oil of the cocoa nut, valuable as a food, and used as such in the West Indies, is never obtained in this country sufficiently free from rancidity to admit of its use as a food. According to Mungo Park, at Kebba, in the interior of Africa, the natives prepare a kind of butter, which they term *shea toulou*, or tree butter, from the kernels of nuts growing there. He describes it as being whiter, firmer, and of a richer flavor than any butter he had ever tasted made from cow's milk; and says further, that it will keep for a year without salt. From the description given of shea butter it appears to be closely allied to the solid fat contained in the cocoa seed, which as obtained by the cocoa manufacturer receives the name of cocoa butter. Cocoa butter, solid at ordinary temperatures, is of a cream color, with a very fragrant cocoa odor and taste. It melts at a slightly elevated temperature, and will keep any length of time without becoming rancid. It may be used for making pastry, and a very small quantity suffices. Its use in medicine keeps up its price, and this would prevent its use, at the present time, for dietetic purposes. The cocoa seeds contain fifty per cent. of this solid fat.

With persons of disordered digestive functions and those of a bilious temperament fats appear to disagree, and most people would do well to remember that with fat, as with everything else, "enough is as good as a feast;" in all probability better. But the best way to take fat is to take it as it occurs naturally in the nuts and oily fruits of plants. If, however, we must have made up articles of food, then all the fat we need can be readily obtained from the vast store of it distributed throughout the vegetable kingdom.

THE son of a Scotch clergyman having married without his father's consent, the old man took occasion at the first family prayer meeting, when the bride and groom were present, to express his opinion of the affair in this wise: "Thou hast added, O Lord, to our family. So has been Thy will; it was ne'er hae been mine. But if it is of Thee, do Thou bless the connection. But if the fule hath done it out o' carnal desire, against a' reason, may the cauld rain o' adversity fall on his habitation."

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EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

TO CATCH THE TRAIN.

In going to meet a railway train one has often to walk or run very fast. Now is it better to do so and run the risk of injuring yourself, or to miss the train and not be injured?

ANS.—When one wishes to take a certain train he should allow of ample time to reach it. If he has little time, and cannot do so without making great haste, then ride to it. Better miss the train than injure the heart and lungs. A little hurrying sometimes does one good by giving a healthy impetus to the circulation; but there is danger of straining the valves of the heart by an unusually violent effort. We know an invalid with serious heart disease, made so by trying to catch a train to which he was likely to be late. He overtook the train, and has been an invalid ever since.

WOMEN AND WORK.

Why cannot women do hard muscular work, as men do?

ANS.—Their bones and muscles are not so large. They have, however, one advantage; they do light work better than men with their coarse hands and strong frames can do it.

GREAT EXERTION.

Why can the middle aged make greater exertion than the young or old?

ANS.—The young cannot make great exertion, because their strength is less and their bones and muscles not mature and solid at their ends. The old, on the other hand, cannot make great exertion because their muscles are somewhat stiffened and their bones brittle and liable to be broken. Old people should be careful about how they slip and fall, as they are likely to break the thigh at the hip joint—a most serious thing at any age, and doubly so in old age.

TIME FOR GREATEST EXERTION.

At what hour of the day can a man make the greatest exertion?

ANS.—From one to three hours after breakfast. Man is weakest before his morning meal—strongest soon after it. Avoid violent exercise just before and after a hearty meal.

FARMERS AND RHEUMATISM.

Why are farmers so liable to rheumatism?

ANS.—Because they wear wet clothing, heat and suddenly chill the body, over eat after very hard work, and because they do not keep the skin in a vigorous, clean, and healthy condition. If farmers would avoid suddenly cooling the body after great exertion, if they would be careful not to go with wet clothing and wet feet, and if they would not over eat when in an exhausted condition, and bathe daily, using much friction, they would have less rheumatism. The same rule applies to other than farmers. The Turkish bath is the best remedy for rheumatism.

APPLES.

I had a dispute with a friend about eating apples. I hold apples should be pared before eating, as they will be cleaner and easier digested than when eaten with skin, cores and all. My friend contends that the skin promotes digestion, and fruit should always be eaten with the skin. As we could not settle our dispute satisfactorily we concluded to submit to the judgment of the author of "Eating for Strength." We of course consider the doctor who wrote that very excellent and useful book, and edits the best hygienic monthly of the age, as perfectly capable of giving an opinion which will not only be valuable, but very interesting to many of your subscribers. S. B.

ANS.—As a rule, apples should be pared before eating them, and the cores should be cut out. It is true that a very thin skinned apple, like the Belmont, may be eaten entire without much harm; but apple parings are indigestible and contain but little nutriment so far as is known. The same rule applies to other fruits. Very few people know how to get the most good out of fruit. One of these days we may have something to say on this subject.

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STOOPING AT WORK.

What antidote is there to the injury that comes from a profession that requires much stooping?

ANS.—Spend a half hour each day in practicing those exercises that require an upright position and a full expansion of the lungs. There are a few exercises in gymnastics which are eminently calculated to counteract the effects of sedentary labor and cramped positions. The use of the pangymnastikon is one way. The use of the spirometer another. Dumb bell and club exercises are admirable, and the wand exercise, devised by Dr. Lewis, another, while still another is the lifting cure.

LINEN, COTTON AND WOOLEN NEXT THE SKIN.

Which is preferable next the skin, linen, cotton, or woolen clothing?

ANS.—The great objection to linen is that it absorbs so much moisture from the body, which, evaporating, cools it and thus may produce injury by causing colds. Cotton for summer and woolen for winter is better than linen on this account. The advantages of woolen are that it will not absorb much moisture, and thus keeps the body at an equable temperature. The woolen, however, should be soft and fine and even. But there are some skins so sensitive as not to tolerate woolen. In such cases knit cotton underclothing is the best substitute.

BEDS.

Should a bed be luxurious, or the reverse—hard and uninviting?

ANS.—Neither. It is said that Sylvester Graham, the vegetarian, used when keeping school to sleep on the benches, in order to harden himself. On the other hand, the downy bed with luxurious curtains, is not a true place of rest. The feather bed, too, is objectionable; because for the young it is too soft, and can never be perfectly cleaned; but gives back to the body the poisons it has absorbed. The same is partly true of all beds that last a long time, and cannot be cleaned and purified. For the aged the feather bed has its advantages, but when used it should be sunned often and purified frequently. For others a tolerably hard bed, however, is best; and it should allow the air to circulate freely through it, and permit of thorough cleansing when desired. Old beds are objectionable.

A SHAWL FOR TRAVELERS.

Should persons who travel much carry a shawl for emergencies and changes of temperature?

ANS.—Yes. Persons exposed to varying temperatures, as they are in traveling, and where little or no exercise is taken, should carry a light but warm woolen shawl, to use when needed to protect from cold.

TYPHOID FEVER AND MILK.

Is there any further proof since last year that typhoid fever is propagated by milk?

ANS.—Very recently there was an outbreak of typhoid fever in Cresswell, England, traced directly to the milk used. So certain is it that this disease may be propagated through milk that no person should use milk from farms where typhoid fever prevails, or milk that may be watered with water from well or springs in barnyards which may be polluted with the germs of this disease.

PUERPERAL FEVERS.

Is puerperal fever ever spread by a nurse from one woman to another?

ANS.—Yes, and in England they have a law by which a nurse or physician who knowingly attends a woman in childbirth while he is at the same time attending another sick with puerperal or childbirth fever, and thus spreads the disease, and death ensues, may be tried and punished for manslaughter.

COLORED ARSENIC.

I am obliged to use arsenic for poisoning ticks on sheep, rats, stuffing birds, etc. Is there any precaution necessary in its use to prevent harm coming by accidents?

ANS.—Arsenic when used thus should be colored so it may not be mistaken for flour, or taken for a condiment, or medicine, and eaten. Generally it is better to trust the destruction of rats to a good rat terrier than to arsenic.

LIME JUICE.

For the benefit of your country read-

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ers please state what lime juice is, and what it is used for?

ANS.—The lime tree, very similar to the lemon in its nature, is a native of Asia; but now cultivated extensively in the West Indies. The tree grows seven or eight feet high, has prickly branches, and planted in rows makes a good hedge. The fruit is small, resembles the lemon, and is cultivated for its acid juice. The lime being abundant and cheap is used instead of the lemon for producing this acid. The juice is used as an antiseptic and anti-scorbutic. From one to two tablespoonfuls may be taken with sugar, three times a day. It can scarcely be distinguished from lemonade, unless by a slight bitterness. Its properties are, like those of the lemon, due to the abundance of citric acid. It may be purchased in quart bottles, and used as convenience or necessity dictates.

CHOOSING A TRADE.

How should a young man with a tendency to consumption choose a trade or calling?

ANS.—Avoid any calling that compels you to constantly overtax yourself. A tendency to this disease, however, need not prevent one to a great extent from following the bent of his genius, provided he educates the chest and voice by correct breathing and gymnastics.

TOOTH BRUSHES.

How can a good tooth brush be selected, and how should it be used?

ANS.—The brush should be selected for its moderate softness, and by no means for its stiffness; it should have rounded edges, both of bristles and handle, that neither may wound the gums; the length of time for each brushing of the teeth should never exceed from ten to twenty seconds; the water used should never be so cold as to cause the least uneasiness to the teeth, and the articulating face of the teeth should be even more carefully brushed than the labial or buccal. Twice, or at most thrice, brushing daily is as often as any denture will permit; and great caution in regard to brushing the gums from off the necks and even roots of the teeth will have to be exercised if more than one brushing daily is indulged in.

CLEANING THE TEETH.

What rule have you in regard to the use of tooth powders, soap, etc.?

ANS.—Dr. Flagg says: "Tooth powders containing insoluble ingredients, such as ground barks, and especially pulverized charcoal, do nothing toward preventing decay of the teeth, and are eminently injurious by their insinuation under the margin of the gums.

For very many years it has been noticed that the use of soap as an adjunct in cleansing the teeth has proved very efficacious in the prevention of decay; this is believed to have been particularly due to the alkaline reaction of certain kinds of soap formerly used, such as mottled Castile, for example; but of late years to this has been added the equally great, and possibly greater, efficacy of some of the most noted antiseptics, such as creosote, carbolic acid, etc., which, conjoined to saponaceous compounds, have wrought wonders in the retardation, and even arrestation of caries.

"Together with these, or any soaps, it is advisable to use some frictional powder, gentle or harsher, according to requirements; with some the addition of precipitated chalk is all-sufficient to prevent the tendency to yellowish discoloration which is apt to accompany the frequent use of soap alone; but again, in other instances, it is found necessary to employ powdered cuttle-fish bone, or even finely pulverized (levigated) pumice stone."

ACID FRUITS.

If on using litmus paper to test the reactions of the fluids of the mouth it is found they are acid and likely to harm the teeth, is there any remedy?

ANS.—When from testing the contents of cavities of decay and the fluids of the mouth with litmus paper, an acid condition is pronounced, great benefit will be derived from the addition of a grain or two of bicarbonate of soda to the water used for brushing the teeth; or lime water may be easily made by pulverizing a piece of quick lime about the size of a walnut and putting it into a pint bottle; add to it water,

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shake, allow it to settle, fill the bottle again with water, and with the same treatment as before it is again ready. Thus lime water for a lifetime may be easily had.

DECAY OF THE TEETH.

What time of day do the teeth decay most rapidly?

ANS.—From midnight till the breakfast hour. The meals of the day help to preserve the teeth by friction and the flow of saliva, which to a great extent cleanses them of decaying matter; and thus it is that the teeth pass through the day and early part of the night without much progress of caries; but after retiring the remaining particles of acidifying food, the inspissating mucus, the developing fungi, all combine to make the hours toward morning pre-eminently the period of decay. Then it is that the chalk placed between the teeth late at night and allowed to remain there comes to the rescue, and by its antacid reaction prevents in great degree that disintegration dependent upon acidity and parasitic growth.

A MOLECULE.

What is meant by the phrase, "a molecule of matter?"

ANS.—If you take a piece of sandstone and grind it to powder you have a multitude of particles of sand. Now take one of these particles and divide it till you can divide it no longer without separating it into its chemical constituents, silicon and oxygen, and you have a molecule of matter.

GERMS.

What are the germs that produce disease?

ANS.—It is the theory of scientists that some diseases are propagated by germs, and this theory explains more perfectly than any other the spread of diseases like small pox and measles. But in truth we know about as little of these germs as we do of the inhabitants of the planet Mars. Only in one or two cases have our microscopes magnified them into visibility. Their properties and habits are so far only conjectural. If it be true that the air is teeming with them and we are at their mercy, it is exceedingly important that we conduct our lives so as to give the body power over them. So far as we know, they like filth and dislike cleanliness. They find a good place to grow where people are dirty, but shun cleanly people. So our great weapons against them are the scrubbing-brush, soap, water, fresh air, light, the bath, and disinfectants. It would seem that Providence had created the world so that it is a great object for us to live cleanly and orderly lives, indeed we are almost compelled to live so or not at all.

SIZE OF A MOLECULE.

How large is a molecule of matter?

ANS.—No person ever saw one, but Sir William Thompson thinks that if a drop of water could be magnified to the size of this earth the molecules would be as large as a shot, or possibly as large as a cricket ball.

STRENGTH OF A MAN.

How does the ordinary strength of a man compare with that of horse?

ANS.—It is estimated that five men possess the strength of one horse, and can do as much work. If, however, the work was of the same sort in both cases the comparison would not be true. Each should have their work arranged so it would be to their best advantage.

GREATEST STRENGTH OF MAN.

In what way can a man exert the greatest strength?

ANS.—A man can exert the greatest strength by pulling upward from about the height of his knees, and his least strength by pushing at about his own height; as, for instance, pushing behind a wagon with his hands as high as his head.

EXAMPLE TO FOLLOW.

Can you give me, a person of wealth, who can do anything for my children, a method of feeding them that shall not pamper them, and still give good physical development?

ANS.—Rich people are very apt to do so much for their children that there is nothing left for them to do for themselves; but here is an example you can safely follow. It is by Rev. Robert Collier. He says: "Our mother gave

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us plenty to eat—oatmeal porridge and blue milk in the morning, oatmeal porridge and blue milk at night, a very little piece of meat at noon, with plenty of soup and potatoes, and on rare days dumplings, oat-cake—to fill up all the crevices—and wheaten bread about twice a week. Butter we were supposed to have on Sundays; but we were all agreed that she scraped more off than she put on. We knew what tea and coffee was, but it never hurt our nerves or kept us awake nights. Good shoes, and stockings of her own knitting, two suits of clothes, warm and stout—with a prophecy in them of the growth we were to attain before they were worn out—one suit for Sunday, the other for week days, with no distinction between summer and winter, and Hobson's choice of the wholesome fare— that was the way our wise, strong mother gathered her brood under her wings and bred them into sturdy chiels and buirdly hizzies."

GREATEST POWER OF A HORSE.

In what way can a horse exert his greatest strength?

ANS.—A horse can exert his greatest strength in drawing in a straight line, being equal to twenty-seven men in this direction. This is seen in the way they draw loads on the road. In a circle a horse exerts his greatest strength, with a diameter of forty feet. Reduce the diameter of the circle one half, and you reduce the power of the horse two-fifths.

BOXING.

Is boxing a good exercise for the young, and for ladies?

ANS.—Boxing as a gymnastic exercise, moderately practiced, is favorable to physical development and to health. As a pugilistic accomplishment it is to be avoided. The good that comes from boxing is in this: first, it cultivates the eye, then it gives facility in the use of the arms. It strengthens the muscles of the chest and the lungs. It teaches how to poise the body; but more than all, it cultivates courage and bravery, very desirable qualities in human beings. Timid boys and girls will find the exercise useful to help them get over their timidity. It would also be a good exercise for persons with weak chests, if used with great caution—never overdoing.

POWER IN TURNING A WINDLASS.

In turning a windlass can a man execute the same force from every point of the crank?

ANS.—No. There are two points in each revolution of the crank where he works to the greatest advantage, and two where he works to the least. If the man has an assistant, the greatest force of the one will come where there is the least force of the other, and thus their combined power will be increased about one-sixth—that is, both together will do one-sixth more than both can do apart.

MAN SUPERIOR TO A HORSE.

Is there any condition in which a man's strength excels a horse's strength?

ANS.—It is said that in carrying weights on the shoulder a man excels a horse. A dock laborer will carry 200 pounds three miles an hour, and a coal heaver will carry a sack of 224 pounds of coal from his cart to the coal bin; and two strong men will sling 300 pounds over two poles on their shoulders and walk with it four miles an hour.

LEAST POWER OF A HORSE.

In what position has a horse least power?

ANS.—In ascending a steep hill. Three men can do as much as a horse in this position.

AMOUNT OF CREAM IN MILK.

Is there any ready method of determining the amount of cream present in a sample of milk?

ANS.—John Horsley, F. C. S., in the Chemical News, describes a method of determining the amount as follows: The milk is agitated in a graduated glass tube, with its bulk of ether, for four or five minutes. Alcohol is then added equal in volume to the milk employed, and the whole well shaken together for five minutes. The tube is then placed in a vertical position and allowed to remain at rest, when the oily matter will rise to the surface and its amount read off on the scale, and the percentage thence easily computed.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

SICKNESS OF THE MIND.

The greatest sin of modern times
Is not the making of bad rhymes,
Is not the waste of printer's ink,
What women write and children think,
Not gambling debts or mortgaged land—
'Tis the everlasting book in hand.
Continual reading, day and night,
Makes sodden brains and bad eyesight.
Full many a soul, born to aspire,
Has sunk as low as it aimed higher;
The fuel has put out the fire.
Books are the ministers of thought,
But, void of thinking, they are not;
They waste your time on prose or verse,
The ministers of something worse.
In the most cultured spots you find
The worst "green-sickness" of the mind—
An affectation, if you please,
An intellectual disease.
Pure nature has died out of schools,
And reading fills the world with fools.
The youthful minds are filled with bran
Upon the right Blimberian plan.
This getting rid of mother wit,
And putting "chaff" instead of it;
Not "education" you will find,
But sausage-making of the mind.
The boy is stuffed, but, once a man,
He leaves the stuffing and the bran
To teachers and trustees of schools,
To breed another race of fools.
The weight of this gigantic curse
Comes on the children worse and worse,
Who, nothing taught except to read,
Grow light and vain, not worth their feed;
The boys half-baked, with brains of dough,
And girls who neither bake nor sew.
But then they know so much, they will
Know all things yet, and know them ill.
To add the total sum: result,
All children now are born adult.

Oh for some greater solitude
For mind itself to be emmewed!
Where, leaving books upon the shelves,
We grow acquainted with ourselves:
Some barren rock or isle o' the sea,
Where modern learning may not be;
Safe from the vile Sirocco curse
Of newspapers, which children nurse
On scandal, politics and verse.
The strongest fertilizer kills;
So fatal knowledge quick instils
A poison in the veins of youth,
Which withers virtue, goodness, truth.
What opium does to the Chinese,
Rum to the Indian, whom we fleece,
Excessive reading does for us.
Won't some reformer make a russ?
Too much top-dressing to the mind
Is worse than nothing, you will find:
It's gin and opium combined.

John Savary, in The Index.

THE TRUE LIFE.

While on this earth ye stay,
Oh, nobly live!
Strive ye from day to day
Some joy to give.
Some hopeful word to speak,
Fresh strength to give the weak
By constant effort seek
Nobly to live.

Turn ye with generous heart
Toward those who need,
Eager to sow some part
Of life's good seed.
Forego mere selfish gains,
Think ye of others' claims,
Make e'en your simplest aims
Noble indeed.

Listen to conscience' voice,
Thy surest guide;
Its teachings make thy choice,
By them abide;
Walk ye with earnest feet,
Holding all duty meet;
So shall contentment sweet
Walk by thy side.

And when the end draws near,
The dreamless rest,
All labor finished here,
Ended all quest,
Calmly turn ye to sleep,
Though loving hearts shall weep,
Immortal they shall keep
Thy noblest—best.

Carroll Godfrey, in The Index.

GOOD HEART.

It's no in titles or in rank;
It's no in wealth like Lon'on bank,
To purchase peace and rest;
It's no in makin' muckle mair;
It's no in books, it's no in lore,
To make us truly blest.
If happiness has not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.
Nae treasures, nor pleasures,
Could make us happy long;
The heart's ay the part ay
That makes us right or wrong.

Robert Burns.

By naught is man from beast distinguished,
More than by knowledge in his learned head.
Then youth improve thy time, but cautious see
That what thou learnest somehow useful be.
Each day improving, Solon waxed old;
For time he knew was better far than gold;
Fortune might give gold, which would decay,
But fortune cannot give him yesterday.

Poor Richard.

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EDITORIAL DEPARTMENT.



NEW YORK, MAY, 1875.

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 that 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.*

TOPICS OF THE MONTH.

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

THE MINISTER'S HEALTH.—When the pastor is unwell, or quite sick, the news spreads from lip to lip, and the whole parish are soon feeling grieved and begin to express sympathy for the one who teaches them the great truths of life and duty. They begin to make excuses for him. They say he is a hard worker; he studies too hard, he confines himself to his room too much, or that in his exertions, called forth by pressing parish duties, he has gone beyond the endurance of his system. These excuses are all natural. A people who are attached to the pastor will, one after another, try and seek a reason for his illness. But what shall we say of our excuse for the minister's sickness?

First. A minister, if he does have duties peculiarly pressing upon him, should strive to care of himself. No one can care for him as he can care for himself. He has his sermons to prepare, his visits to make, his books to study, and multitudinous duties of which only a pastor can know. He bears peculiar burdens. This will necessitate a system of labor by which he can do all things decently and in order. Doing his duties in order, and at proper times, there is not so much wearing upon the system as irregular, haphazard work. Let a minister's study and preparing of his sermons be done in the morning—certainly before noon—and give the remainder to outside work, and there will be no immediate danger of breaking down in health. Let his literary labor be done in the morning of each day, and before Friday he will have his sermon prepared. There is one eminent man in mind who had his pulpit work completed Friday. He did not wait until Saturday or Sunday morning, and then rush through with an apology for a sermon. Appointed seasons for a minister's work is compatible with thorough work and good health.

Second. Spending all the forenoon reading some trivial book, and through force going out afternoons, returning to have a good time in the evening; then after all have retired to rest, going into the study to write into the small hours of the night, is decidedly wrong and positively wicked. A minister is no exception; he must have sleep, and in those hours prepared by God himself for it. The night was for rest, and no

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excuse can be offered for the minister who makes himself sick with a full knowledge of it before him. He is a keen discerner of great truths, and this cannot escape him. He must have sleep at the proper time.

Third. Work and sleep at proper times are not all which are conducive to good health. A minister must have cleanly habits. How often do we hear of some who have broken down in health; and even though they may work and sleep at good seasons, yet through the nasty habit of smoking or chewing tobacco they ruin their health. The minister who has an active brain, if he uses the weed at all, is apt to use it overmuch. The more rapid the current of thought the faster he chews and spits away, or sends forth in the blue fumes, a vast vitality which is in his system. The presentation of their bodies as a living sacrifice to God is a reasonable service for ministers of the Gospel; and does not this include a clean mouth and an untainted breath?

But no more now. There is no doubt but that much ministerial sickness comes from overwork; yet much more of it comes from ill-timed work and hurtful habits. Often do we hear of a voyage across the ocean, or a long vacation after a service for a people. If we only knew the real excuses for such we would hear some queer reasons for them. Let ministers have a care for themselves in their arduous duties, and they will be better able to fulfill the great work the Master has given them to do. A. T., Jr.

SHALL WOMEN STAND OR SIT?—The practice of compelling girls and women to stand all day, as clerks and teachers, without the privilege of sitting, under the penalty of at least a reprimand, is being discussed by the Women's Physiological Society, of Brooklyn, and also by a large number of noble women of New York.

It is very fatiguing to men and boys. There are physiological reasons why women should not do it. Added to this is their unnatural way of supporting their clothes, fastening them about the waist, instead of making the shoulders carry their weight. The whole muscular structure is dragged down in this way. After a time the muscles lose their power to contract, and all the organs drop a little out of place, and the lower organs are crowded as far down as the bones of the pelvis will permit. It is this that gives women that tired, dragged, all-gone sensation they are all trying to remedy. Under such circumstances standing all day is an inhuman practice.

Why could not each clerk have a seat made to turn under the counter, so they could sit when they are idle? Their employers would lose nothing, and the girls and coming generations would be great gainers.

Let all humane people help agitate this subject, until the employers are wakened up to the inhumanity of the practice. Yours, etc.,

MRS. O. F. M'CUNE, M. D.

DRESS REFORM.—I am deeply interested in the dress reform now attracting so much attention in Boston and elsewhere. The present dress of woman is a slavery to which no man would submit. In nothing is it compatible with the conditions of civilized womanhood in the nineteenth century. It is a reflection upon our boasted intelligence, if it is not a disgrace to womankind to allow themselves to be dictated to by foreign fancy and fash-

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ion as to what she shall wear and how she shall wear it.

The inconveniences and disadvantages of the present dress cannot well be exaggerated, the sacrifices of health, comfort, dignity, propriety, and even self-respect, are something fearful to contemplate. That our fair sisters should allow themselves to be deprived of the greatest blessing of life—health—is not only degrading to them, but a solemn mockery to God in this age of civilization, when every woman in our free land does, or should, understand the laws of nature and the consequences of disobeying them. I most sincerely hope that woman in every state and country may see the great necessity of this reform in dress, as it will be a means by which many obstacles will be removed from her path of progress.

In company with a Boston physician the other day I had the pleasure of visiting the Dress Reform Rooms, and we were both surprised and delighted with the advanced progress which had been made, and with the improved underclothing which were shown; the arrangement, so simple and graceful, consisted of only three garments for underwear. The necessity for corsets was entirely obviated, and a dress at once loyal to beauty and comfort was provided. We think that the new style introduced by the Dress Reform Committee will meet nature's full requirements, whether physiologically, hygienically or esthetically.

DR. CORKEN.

SUFFERING IN KANSAS. — Although warm weather has come, the people of Kansas still need aid. The following letter is from Mrs. M. M. Hyde, author of the "Hygienic Cook Book," who has spent several years there. She says: "More than one hundred thousand of the citizens of Kansas will have to be fed and clothed mainly, until another crop is raised, I think, from charitable sources, or starve. The destitution is fearful to contemplate!

"A refugee myself from Kansas drought and chintz bugs and grasshoppers, I have tasted of the bitterness of the cup which nearly all in that land of desolation are now draining to the dregs, and I tell you the suffering there from absolute want no pen can paint, no words portray. The people are destitute of food, fuel, clothing—everything! In a country so new there is nothing to fall back upon in times of disaster. Two successive seasons of drought had reduced nearly the entire population to the verge of destitution before the chintz bugs and grasshoppers added the finishing touch. Think of facing winds which in an ordinary winter cut almost like a knife blade, through such a season as this, with no overcoat of any sort, nothing but a worn flannel shirt and coat, which had done service for two previous winters, between you and the cold. Think of tender women living in shanties, unplastered, unceiled, through the gaping cracks of which the wind whistles continually, with nothing but cotton under clothing and calico dresses to protect them from the severity of the weather. Think of little children barefooted in midwinter! Think of being caught with a scanty supply of fuel, and no money to buy more, with the thermometer twenty degrees below zero! Think of living week after week and month after month without fruit or vegetables of any sort—not even potatoes, nothing but bread and butter and meat, frequently bread and butter alone, and sometimes only bread,

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and not enough of that. Yet I have personal knowledge of many such cases. Powerless myself to aid, I am trying to see if I cannot enlist the sympathies of some of my friends in the good work. 'He that giveth to the poor lendeth to the Lord.' There is no such sure paymaster as He. 'Whatsoever ye would that men should do unto you, do you even so unto them.' 'Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me.'"

Our friends who have not yet added these people can send money or other material through any trusty channel. We will gladly forward any that may be entrusted to us.

CHOOSING A MATE.—Many of our correspondents solicit information as to the best way to choose husbands; and, on the other hand, many of those whose destiny it probably is to be chosen as husbands, anxiously inquire how they shall choose wives. Of one thing the girls may be sure, and that is, that the young men who make the best sons and brothers will also make the best husbands. And the young men may be equally sure that those girls who are the best daughters and sisters will also, as a rule, be the best wives. If a young man, before he is married, is destitute of those affections and principles which come out of filial obedience and fraternal courtesy, and a controlling sense of duty, he will be equally destitute of them after he is married. The mere fact of wedlock will not change the fundamental principles of his nature. He will be essentially the same human being after marriage—or, at least, after the honeymoon—that he was before it. The same principles hold true in regard to women. She who is selfish, and vain, and idle, and deceitful, as a girl, will be pretty apt to be the curse of the man who marries her. While the girl who is dutiful to her parents, and industrious, and unselfish, and truthful, will be almost certain to be a blessing to him who gets her for a wife. In addition to all this, it is of the first importance that a proper physiological and mental adaptation be secured.

A DELIGHTFUL MEMORY.—I retain, as a delightful memory, an evening spent at the house of a German professor, in Berlin. There were rare minds gathered together from many lands, men and women whom one had known and prized from afar. The charming manner in which the *frau professorin* welcomed her guests left nothing to be desired. I do not know that any other than my American eyes took note, even, of her dress; certainly no one seemed to scrutinize it. But she was arrayed in a pearl-colored silk, which, as I afterward learned, had been her wedding gown, made fourteen years before. It had a long bodice, with small plaits at the waist and broad ones upon the shoulders; an open front, with lace under-kerchief; mutton-leg sleeves, closed at the wrist, with a frill of lace about them; and the skirt was short and full, and gathered upon the waist. Her hair, all her own, was gathered into a meager knot behind.

I could but make an estimate, then, of the probable time she had saved from those fourteen years, by wearing her gown as it was first made. I felt sure, taking into consideration the matching of material, the selection of trimmings, the confabs with dressmakers, that would have been necessary to keep the dress modernized in accordance with the changing demands of the

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mode, that months of precious time had thus been spared to the wearer, and peace of mind beyond computation. Who could tell but that those days, weeks, and possibly months, were what gave her the time, in part, to learn to converse fluently with her guests, as she did, in as many different languages as they represented.—*Mary Safford Blake.*

PURITY IN BOYS AS WELL AS GIRLS.—The way some parents have of talking and thinking that boys do not need to be treated as gently and considerately as girls, is productive of widespread mischief. If we treat children as if they were honest, truthful, pure-minded, if in all our intercourse we appeal to their highest feelings, if we expect nothing which is not respectful and noble of them, we shall keep a high standard before them. We should, in look and word, carry ourselves so they will feel sure we have no thought or suspicion of anything low or mean. We do this in our treatment of girls; and is that not one reason why they are purer and nobler, because they are shielded from wrong, so hedged in from things that are vile.

Boys are spoken of, and to, as if they were expected to be rude and unmannerly. I notice even Sunday-school superintendents speak harshly and severely to the boys, when the girls are whispering and making quite as much noise and no notice is taken of it. Would it be so, think you, if the mothers were superintendents, instead of the fathers? I think not. Mothers have as keen a sense of justice toward their boys as toward their girls. The sense of justice in small boys is hurt by such treatment; but soon they learn to shield themselves behind the feeling: there is no use trying to behave well, nobody expects it of boys. Thus little by little the standard of excellence and delicacy, which they have until they have got beyond childhood, is marred and destroyed. Even mothers comfort themselves by saying; "boys must come in contact with the world," meaning with other boys and men, who have had their best impulses blunted and seared by just this same process, until to be manly does not imply all that is grand, noble and true in a human being.

The standard of manliness in heroes and poets is not the one we find as we mix and mingle in this busy world—exceptions there are enough to prove the class not extinct.

How many thousand hearts have ached, and are aching, because their idols are all broken. This ought not so to be. Men should be as pure, as clean, as noble and high toned as women. There is no way to make them so except to begin with the boys. As long as our boys must go to an unclean closet in the yards of our academies, and are shut out of all the best places, and treated as if they were culprits, so long they will be just what they are; which is largely the result of their training. Until a different course is pursued we shall have bad boys and bad men. If society was anxious to have them bad, it could not devise a surer way of doing it. Make the standard for the boys as high as for the girls. If this could be done for fifty years the millenium would be dawning.

The standard for men and women should be just where God put sit—just the same. MRS. O. F. M'CUNE, M. D.

SUNLIGHT AND HEALTH.—Many of our people seem to have the idea that sunlight is their greatest enemy. They

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carefully exclude its beams from their rooms, close the blinds and curtain the windows. It fades their carpets and stuffed furniture, and is a general destroyer of delicate and fashionable things. Then, too, sunlight tans the face and hands, and it is a great misfortune to suffer that, for it is fashionable to be pale and delicate. The young damsels of the household must preserve the delicacy and whiteness of their complexions, let it cost what it will, for they are in the market to secure a future husband, and it would be a pity to spoil their chances of getting a foppish, senseless and worthless vagabond; which, by-the-way, are rather good matches—that is, in regard to the real worth of the parties, generally one is about as worthless as the other. Sensible young men, however, are getting their eyes open, and are seeing that those pale, delicate girls, who are so plenteous in the market, make capital invalids for life, but very poor helpmates. They are perceiving that the brown-cheeked, healthy girls are really the true metal after all; and these are reared in the sunlight, and work for a living.

But weak-minded mothers will go on for some time yet excluding the sunshine from their homes and rearing pale and sickly children. This exclusion of light is also a protection against the flies, and this is much esteemed. To be sure flies will not live in a darkened room, and they seize the first opportunity to escape; thus showing the superiority of their instinct over the deluded reason of human beings.

There are, however, very good reasons why the sunlight should be freely admitted to our houses at all times of the day. The light of the sun is very essential to the growth of vegetation. Seeds moistened and kept warm will sprout and grow in the dark so long as the store of nutriment contained in the seeds suffices for their sustenance; but these sprouts are pale and colorless. A familiar example of this kind of growth is the potato sprouts found in dark cellars after warm weather comes on. These sprouts taken into the sunlight wither and die. If chemically examined they are found to contain a deadly poison, *solanine*. Sunlight is indispensable to the healthy growth of all plants. It is the great promoter of those chemical changes which enable the plant to draw food from the atmosphere, and elaborate and prepare the food which is taken up by the roots. During the prevalence of sunlight plants of all kinds are taking carbonic acid from the air, decomposing it and assimilating the carbon to increase their growth, and giving out the oxygen to make the air better fitted for the support of animal life of all kinds.

Much of the nutrition of the human body takes place through the medium of chemical changes under the direction of the vital force, and sunlight is a great promoter of these changes. It increases the vital power of the system, and promotes all healthy processes. During the darkness of the night the vital force is depressed more or less for the want of this vivifying power of the sun, and it is during the night that disease, more frequently than at other times, attacks the system. It is peculiarly the time for exacerbation of neuralgias, of the delirium of fevers, and aggravations of the cough of consumptives; all showing a lowering of the vital force dependent upon the absence of sunlight.

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The consideration of the importance of sunlight to the growth of the vegetable kingdom, and its powerful influence also in the animal kingdom, will enable us better to appreciate the injuriousness of its exclusion from our homes. It also affords an explanation of why children, and young girls who are excluded from the sunlight in order to preserve their complexion of a delicate whiteness, are so feeble in health and unable to cope with the diseases and hardships of life. Persons thus excluded from the light suffer a marked lowering of their vital forces, and the proper and healthy nutrition of their bodies is interfered with.

Sir James Wylie, while physician to the Emperor of Russia, attentively studied the curative effects of light in the hospitals of St. Petersburg. He found that the number of patients who were cured in the rooms which were properly lighted was four times greater than that of those who were confined in dark rooms.

In all cities visited by the cholera it was found that the greatest number of deaths took place in narrow streets, and in those houses having a northern exposure, where the direct rays of the sun were excluded. Persons who dwell in houses much shaded by trees are much more subject to asthma, dropsy, scrofulous diseases, and other affections, than those whose dwellings are fully exposed to the sun. A New York merchant noticed that for years every bookkeeper that came to him got sick, however healthy he appeared when he came. It occurred to him that the cause might be in the room, which was on the first floor, and from which the sun was excluded. He changed the room to the story above, where the sun freely shone in, and had no further trouble about his bookkeepers getting sick. H. REYNOLDS, M. D.

"EATING FOR STRENGTH."—The American Medical Journal, of St. Louis, Mo., says of "Eating for Strength:"

"It is not only the book for doctors and doctors' wives, but every family throughout the country would do well to procure a copy of the work, for it is entertaining and instructive. Many facts are presented in few words, and the cooking department alone is worth many times the price of the book. The instructions in regard to food, cooking and eating are not the emanations of any imaginary hygienist, but are based on sound physiological principles. It tells what and how to eat to keep well, and how to manage the diet of the sick that they may get well."

MUSICAL INSTITUTE.—The Fifteenth Annual Term of the Western Normal Musical Institute, will be held in Galion, Crawford county, Ohio. This institute is a school for the development and culture of the musical art in all its branches. The first and most important branch being the voice. In this department healthy voices are not only developed and trained according to the latest scientific laws regarding musical sounds, but broken down voices are rejuvenated. Harmony, musical composition, and instrumental music in its various branches, receive the same careful attention. This school has contributed a large number of the first class teachers and authors in the West. Among which may be mentioned the late J. M. Kieffer, author of "The Pearl," and "The Welcome;" T. W. Hubbard, co-author with the Principal, Mr. Suffern, of the "Song Garland;" T. W. Giffe, author of the "Brilliant," and a new work for singing schools; J. H. Rosecrans, of Iowa; C. H. Carroll and D. S. Wymer. Many of the public school teachers say they are indebted to this institute, more than to any other source for their progressive method of teaching. The term begins July 7th, and continues six weeks, closing August 19th. Circulars giving full information can be had by addressing the Principal, Mr. J. William Suffern, 180 Fifth avenue, N. Y., or Mr. J. W. Holmes, Galion, Crawford county, Ohio.

CURRENT LITERATURE.

—:o:—

ZELL'S ENCYCLOPEDIA. Philadelphia: T. Ellwood Zell; New York, R. W. Bond.

One of the most convenient, useful and cheap encyclopedias of the day is Zell's. Its typographic appearance is excellent, and it is more convenient in shape than any other we know of except the Encyclopedia Britannica, and is quite as good as that; besides it is condensed, and consists of only two volumes. It is not only an encyclopedia of knowledge, but a dictionary as well, and its geographical department is very full and valuable.

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LAND OF THE WHITE ELEPHANT. By Frank Vincent.

Bayard Taylor says this book is a real contribution to the literature of travel, and the field it embraces is one of rare and genuine interest, which the author has described in the right manner and the simplest and frankest style. It seems to have met with unusual favor, both from press and people at home and abroad. It is now in its fifth edition, and has received the honor of translation into German and French. It has also been republished in England, where it was commended by the leading English Reviews—merciless critics where they do not approve. Thus the Examiner assigned it "a place of foremost interest among the travel books of the year," the Saturday Review thought it "a welcome addition to our knowledge of the Indo-Chinese peninsulas," and the Pall Mall Gazette styled it "a model book of travel."

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NINTH ANNUAL STATEMENT

—OF—

NEW JERSEY

Mutual Life Insurance Company.

HOME OFFICE, 189 Market Street,

NEWARK, N. J.

JANUARY 1st, 1875.

Net Assets, January 1st, 1874		$1,451,741 53
Received for Premiums	$748,251 39	
Received for Interest	59,702 21	
		807,953 60
		$2,259,695 13

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$192,432 10	
Paid Return Premiums and Surrendered Policies	205,473 71	
Paid Contingent Expenses	79,976 83	
Paid Commissions to Agents	46,200 99	
Paid Taxes and Interest on Guarantee Capital	12,154 77	
Paid Advertising, Printing and Postage	21,676 24	
Paid Physicians' Fees	12,062 74	
Paid Re-Insurance and Annuities	5,673 43	
		$575,650 81
		$1,684,044 32

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ASSETS.

Cash in bank and on Hand	$88,709 38	
Bonds and Mortgages owned by Company	609,239 64	
U. S. and State Bonds	129,325 35	
Loans on Call (secured U. S. Bonds and other Collaterals)	144,612 41	
Real Estate	55,132 79	
Loans on Policies	363,091 50	
Premiums in course of transmis'n and def'd Premiums	242,157 05	
Accrued Interest	43,541 61	
Furniture and Fixtures	4,818 71	
Due for Re-Insurance	3,415 88	
		$1,684,044 32

LIABILITIES.

Reserve on Policies in force Dec. 31, 1874, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,121,753 00	
Death Claims not due and in process of adjustment	64,700 00	
All other Liabilities	20,200 00	
		$1.206,653 00
Surplus to Policy-Holders		$477,391 32

J. H. STEDWELL, President.

R. C. FROST, Vice-President.

C. H. BRINKERHOFF, Secretary.

J. H. CANIFF, Cashier.

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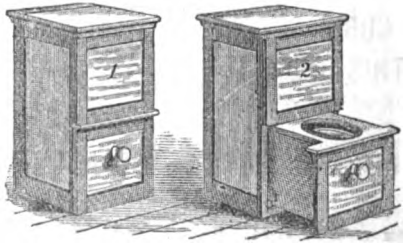
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THE

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JUNE, 1875.

HOW I MANAGED MY CHILDREN. (No. 4.)

BY MRS. WARREN.

YEARS rolled on. More children—boys and girls—were born to me, till I numbered eight. My husband's prospects brightened with each addition to our family; but not sufficiently so that I could afford to intrust their education to expensive schools, and I have lived to be thankful that such was the case. Gifted with a useful education, I was well fitted to lay the foundation for a more elaborate superstructure. Above all things, I first taught my children obedience. However much I lacked judgment and experience in managing the ailments of my children, here I was at home. I had been taught to obey, and I became convinced fr m what I saw in other families that children could—as they were trained to good, or left to run wild—make or mar the happiness of every home. Dot was docile from sheer inability to be otherwise, my little Edith from natural sweetness of temper; but there were six others with every shade of temperament to control and to guide—three girls and three boys—beside Dot and Edith.

Soon after the birth of the latter I could afford two servants, one in the nursery and one in the kitchen; but do not for one moment imagine that my active exertions were at all lessened by this apparent help—far from it. If I requested anything to be done, I had always to see that it was so. My little ones learned early to obey; even a babe of three months, when I held up my finger and put on a grave look knew that such was the language of reproof, though I spoke not. I early accustomed my infants to go to strangers, and thus relieved myself of a great deal of trouble; not that signs of rebellion did not sometimes appear, but I never allowed a child to become master. This obedience was not of spontaneous growth, but the result of constant though gentle drilling, if it may be so called. If a child wanted anything not within its reach, and cried if it was not given immediately, it certainly never got it then, and was made to understand this. Consequently it soon became wise enough to know crying was useless. This was great trouble at first; but I had seen the good effects on a large family of brothers and sisters, and therefore I was firm—too much so, my husband often told me.

At first our means were so limited that our house was necessarily small; yet there we remained till my sixth child was two years old. But, however, small as it was one room I spared to make a nursery. Consequently we had but one sitting-room, and that open to all visitors who chose to call on us. Occasionally we found this had its inconveniences, though nothing to what it would have been if the children had been rambling over the house from attic to kitchen. The room was only a back parlor, but it opened on to

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the strip of garden at the back. From its situation there were no "poundings" overhead, and no sliding down balusters at the risk of broken heads or necks. The garden was their own, and divided into little patches, one patch being appropriated to each of the children excepting the baby; to whom was conceded the right to meddle with each, as became the reigning power in the house.

Two things I was specially firm in—order and neatness. "A place for everything and everything in its place," was conspicuously written up in the nursery. There was a low cupboard with shelves for books and another for toys, of which there were plenty of all kinds. I never thought money badly spent in inexpensive toys. I remembered my own delight in them, and also in story books—not sensible ones, I must confess, but "Bluebeard," "Jack and the Bean Stalk," "The House that Jack Built," and others of the same kind; not resplendent with pictures, but some rough woodcuts that seemed sufficient to convey the meaning of the story, which in more than one instance led to attempts at copying, thus early developing the imitative faculty.

Outside in the passage were pegs for hanging up cloaks and hats—each peg with its owner's name—and in the garden was a shed where all the gardening tools were deposited. I do not mean to say anything like continuous order or neatness was kept, or that constant reproof went on in consequence of shortcomings; but good habits were given, if they were not always followed. I frequently put away the litters myself, saying kindly:

"Mamma likes to see the room tidy; let us all help to make it so." Then the little feet pattered about, and the little hands were ready to be useful; then a kiss was given to each, and such a joyful clapping and shout at the end of our labor.

Then mamma must sing a song, or tell a tale, or play at company, or do anything else that the little elves asked by way of amusing them. And here was the great and powerful charm I held over my children. In the play hours I became one of themselves, so that their play did not often become a romp; though this I seldom objected to, provided it was not too rough. And from the youngest to the oldest I endeavored to make each independent of help. What they asked the servants to do for them beyond the necessary routine of bathing and dressing them was asked as a favor, not as a service demanded. Also each child was made to assist the other as much as possible, and with loving words and kindness.

It was a somewhat difficult matter, with a large and increasing family, to give them economical, yet relishing food. I can at this moment recollect my horror, when a child, of boiled rice, boiled mutton, and mutton broth, a dislike originating in the manner of cooking; for instance, rice, which was invariably boiled to a paste when it came to the table, and there sparingly mixed with sugar, nutmeg and butter. As a child I observed that my nurse never ate any of the mixture which, with potatoes and boiled mutton—so hard that one's teeth could not get through it—was invariably the nursery dinner three times a week. Then there was always a diet day, when no meat was allowed—only mutton broth. I can well recollect the greasy mass from which I used to turn to bread and butter, and ate it with a relish with the stewed fruit which always made part of the dinner. The very name of diet bread now conjures up the whole scene of our diet day dinner.

Notwithstanding my own dislike to mutton and rice I gave them to my children, but cooked in a very different manner; and we had a diet day, too, and a very good thing it is in a family to put aside animal food for one day out of seven, merely as a matter concerning health. I should mention that I very easily got my servants into the habit, though it was not compulsory upon them to do so. My husband dined out one day in each week, and this gave us opportunity.

Once a week invariably—and it was generally when we had cold meat minced—I gave the children a dinner

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which was always hailed with delight, and always looked forward to—this was a dish of boiled onions. The little things knew not they were taking the best of all medicines for expelling what most children are great sufferers from—worms. I believe mine were kept wholly free by this remedy alone. Not only boiled onions for dinner, but chives also they were encouraged to eat with their bread and butter; and for this purpose they had a tuft of chives in their little gardens. It was a medical man who taught me to boil onions as a specific for a cold in the chest. He did not know at the time, till I told him, that they were good for anything else. His way of boiling onions I give for universal benefit, and to those who like them they certainly form in this way a pleasant food, and one of the most nutritious and digestive of vegetables.

Peel as many large onions as may be needed, or reckon three for each person, have ready a very large saucepan of boiling water, and into it throw a lump of salt the size of a large onion, throw the onions into the boiling water, taking care there is plenty of it and that it does not stop boiling; cover the onions close and let them boil for one hour, no longer. Then the instant they are wanted drain them carefully from the water, place them on a hot inverted saucer or drainer in a vegetable dish, cover closely and send them to be eaten with cold, uncooked butter, salt and pepper. They must be served the instant they are drained, or they will turn black. If the onions are properly boiled according to the recipe they will be perfectly white and soft as marrow; there will be no waste of outer or inner skins, for all parts of the onion will be alike. I would recommend a mother to cook them herself for the first time—she can then instruct her servant—but bearing in mind that there must be plenty of boiling water, and it must not stop boiling or the onions will be tough and discolored. I ever found that these eaten once or twice a week kept my little ones in health.

I varied the rice with tapioca, sago and arrowroot puddings, but they were always made without eggs; and a boiled suet pudding made with a pound of flour, a little salt, a half a pound of finely chopped suet mixed with sufficient water only to make it into not too soft a mass, then put into a pudding-basin and tied down, put into boiling water and boiled four hours, made a delightful and wholesome change when cut into slices, upon each of which was put a spoonful of jam. It is the not boiling puddings long enough, as well as eating of them to excess, that renders them unwholesome. Baked pastry of any kind I never permitted. Roast meats they partook of, as well as fish, for a change; but never fish and meat both at one meal; and vegetables were not forbidden, for I consider them wholesome and easy of digestion if properly cooked, neither too much nor too little.

For drink they generally had water; but in the summer the juice of three lemons, without pip or rind, a quarter of a pound of white sugar and a quart of boiling water poured on these ingredients and left till cold made not only a refreshing drink, but a very healthful one, when drank on two days of the week only.

Brown bread and butter one week formed their breakfast, with milk and water, and the following they had bread and milk. I gave them no voice in the matter. For tea milk and water only, and bread and butter, with watercresses, chives and fruit, but not stone fruit—apples raw or roasted; but only one of these relishes of an evening; thus each came in its turn, and was eaten with appetite. There was no supper; nothing had after five o'clock. At seven the children went to bed; but first, before they were undressed and bathed, I prayed a short prayer with them and heard them individually ask a blessing from God, who, they were told, would then keep and guard them from all danger through the night.

The morning always seemed to me to be ushered in by their merriment; at least their laughter generally announced the fact to us—who slept at no great distance from them—that another day had dawned. The previous

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night I always had a slice of tolerably thick bread and butter cut for each child, which was covered over and placed outside the bedroom door—the latter I never had closed—also a cup of milk and water, so that the little creatures' hunger was satisfied before they could get their breakfast, two hours later. Those who liked to play in the garden did so; but then there were two of my children, Dot and Edith, to whom the morning air seemed too fresh, and who could never bear cold water.

I would caution every mother against well meant but injudicious attempts to harden the constitution. Many children die in the process. Little tender flowers—each requires a different treatment. The first time I tried a cold bath with Dot the poor darling turned so blue—his shivering "Oh! mamma!" went to my heart I rapidly dried him, rolled him in flannel and laid him down, when after awhile he slept off his nervous exhaustion. The same thing occurred with my little Edith, while with the others the cold water and after-rubbing seemed but to exhilarate their spirits, till they became almost boisterous. I never tried the experiment again with my two tender plants, who were altogether differently organized from the rest, both physically and mentally. They after this always had a warm bath before going to rest.

One day I was startled by a shrill scream from the garden, and looking round missed little Mary. In a moment I had gone to the rescue.

"Oh! mamma, de naughty bee did sting me."

"Never mind, darling, mamma will soon cure it."

I ran in for the oil bottle, which always hung in a convenient place ready for use. The moment I dropped the oil on the wound the child ceased crying, the puncture instantly rose in a white spot, but no pain was left. It was a wasp which had stung her, not a bee, for the latter nearly always leaves its sting behind. However, no more pain was experienced, and I would observe that I have never known the remedy to fail—simple sweet oil and nothing more. This rapid cure made me appear very wonderful in the eyes of my children, for I afterwards overheard a conversation between them relating to my wisdom.

"Mamma knows everything," said Alice. "She knows when I am going to tell a story, and I shall never tell her another."

"How can mamma know everything?" asked sturdy Dick. "She can't tell what I am doing now."

"Mamma does know everything that we do," said Dot; "for she asks God, and He tells her."

Unseen I took a view of Master Richard's employment; he was deliberately notching the garden seat with a knife taken from the kitchen. Soon after I came down stairs into the children's room, where they were all assembled. I had some fruit to divide between them. All were served but Richard, who seemed instinctively to feel that something unpleasant was about to happen to him.

"Come here, my child," said I, as I placed the empty plate on the table. "Do you think you deserve any fruit?" I asked, as he came to me very pale, and every muscle of his face ready to relax with the tears which were filling his eyes. "I do not think you have obeyed papa, who told you never to cut the garden seat. Do you not remember that he took away the knife nurse gave you because you used it mischievously? Yet you have taken one out of the kitchen and you have injured the arm of the seat: Now I cannot reward you for this conduct, and I am very sorry to have to punish you."

"But mamma, how did you know it?" he sobbingly asked, his spirit getting the better of his vexation and disgrace.

"That, my boy, I shall not tell you. Neither of your brothers or sisters, as you well know, could have told me, but yet I know it; and be sure that God also sees, hears and knows of every act, whether good or bad. Now tell me, do you think that He looks down on such an act of disobedience with pleasure? And do you suppose that you are walking in His steps, so as to receive His

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blessing when you are dishonoring your parents?"

"But it was only cutting the chair, mamma."

"Only committing an act of disobedience, Richard."

"I will never do so any more, mamma. Do forgive me," he sobbed.

"I do forgive you, my boy; but you have sinned againt God, broken one of His commandments."

Here the little culprit suddenly looked up inquiringly as I went on: "Are you not enjoined in the fifth commandment to honor your father and mother?"

"Yes mamma."

"Well this means that you best honor them when you obey their lawful commands, and when you disobey them you break one of the commandments; and, my child, a very little sin unrepented of frequently leads to those crimes for which men are punished, even in this world, by being put into prison, and sometimes even they are put to death. I forgive you, my boy;" and here I kissed him.

I early taught my children to reverence the Holy Name, as well as assiduously endeavored to represent him as especially a God of love—one never to be feared, excepting when sin had been committed. Children understand love very readily, hence their faith. They are quick "discerners of spirits," and even an infant's eye will assume a grave questioning look at a stranger till assured of the spirit within—by what mental process is not to be known—and then the quick respiration and joyful crow announce that it is satisfied.

PUBLIC PARKS.*

BY EDWARD H. CLARKE, M. D.

IN undertaking to present the question of public parks in Boston to you, I am embarrassed by the magnitude and importance of the subject. It is difficult to present it to you appropriately without occupying too much of your time, and it is equally difficult to be concise without omitting many important considerations. Perhaps the few hints I shall be able to offer may at least arouse your attention to the subject, and I am sure that if you can be induced to investigate it you will soon be convinced of the necessity of prompt action with regard to it.

Permit me first to call your attention to the fact that the tendency of modern civilization everywhere is to the aggregation of population in large cities. This tendency is shown by the fact that during the past half century the large cities of Europe have increased in population out of proportion to the agricultural districts. The same is true here. The country is drawn upon to fill the villages, the villages to fill the cities. While with this aggregation of population in large centers there are to be found in them larger opportunities for education and greater material prosperity than in small towns, there is also to be found in them an enormous increase of disease and crime.

If an increase of disease and crime is a necessary attendant upon the growth of cities and the increase of population in them, our civilization has a sad future before it. I do not believe this result is necessary, and, as we shall see presently, the question of public parks has much to do with this matter; their establishment is connected with the sanitary and moral and educational development of our cities.

When I came to Boston, thirty years ago, no one anticipated such an increase of population here as has taken place, nor did any one anticipate the increase of crime and disease that we have witnessed. Should the latter increase in the future as they have in the past the commonwealth will soon have

*Read before a committee of the Massachusetts Legislature, on Parks, Drainage and Sewerage.

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to deal with a problem that it does not now dream of.

De Tocqueville says that the greatest danger to republics lies, not in their form of government, but in the development of their large cities. If this be so, and if it can be shown that the laying out of parks in Boston will not only add to the beauty of the city, but improve its sanitary and moral, and consequently its political condition, then is their construction vital to the life of the city and of the commonwealth.

Let us look for a moment at the sanitary aspects of the question. There is no city better able from its natural advantages to provide its citizens with good hygienic conditions than Boston; and yet to-day Boston stands among the unhealthy cities of the United States, as the reports of the State and City boards of health and of the city registrar testify.

In this connection let me lay before you a petition signed by a large number of the prominent physicians of Boston, members of the Massachusetts Medical Society, in which the alarming death rate of Boston is referred to. The petition reads thus:

"We, the undersigned members of the Massachusetts Medical Society, residents of Boston, in view of the alarming death rate of the city and the danger of its increase as the unoccupied territory becomes inhabited, respectfully represent to your honorable body that in our opinion a liberal and comprehensive plan of public parks would largely conduce to the diminution of the death rate, and consequent increase of the health of the city; and we therefore respectfully and urgently pray your honorable body to make provision for such plan of public parks as will prove a means of hygienic and sanitary relief."

This petition is signed by Dr. Jacob Bigelow and more than eighty other physicians of Boston—men whose lives are spent in the observation of disease, and who are familiar with the sanitary conditions, good or bad, of Boston. I do not say that Boston is the most unhealthy city in the country, but I do say that it presents a large and needless amount of preventable disease.

Some years ago I undertook to compare the death rates in certain sections of the city with each other. For this purpose three sections were selected, each containing about three or four thousand inhabitants. One included Fort Hill and its neighborhood, the second a district between Pleasant street and Dover street, and the third Beacon Hill, from the State House to Charles River. I found that in the Fort Hill district the average mortality for a period of ten years was one in seventeen of the inhabitants, the highest rate that I could find any record of either in old England or in New England; in the second district the rate was one in forty-four, or about the average rate in most large cities; in the Beacon Hill district the rate was one in eighty-four of the inhabitants, so that different sections of Boston presented, at the time these observations were made, rates of mortality varying from one in seventeen to one in eighty-four of its population. From that time to this the general death rate of Boston has been increasing. I do not know that any one locality is worse than the worst of those just mentioned, but there are many as bad. Some of the reasons for this increase have been laid before you by the Committee on Sewerage. Boston is admirably situated for good drainage, and yet is one of the worst drained cities of this country; witness the effluvia which arise from the foot of Beacon Hill, from the district of Miller's River, from the banks of Charles River, from various regions in and near the Back Bay, and from other parts of the city, spreading far and wide the germs of disease. The problems of sewerage and drainage need not and should not be confounded with the question of public parks; yet it is not to be forgotten that financially one can be made to materially aid the other. There will be economy in harmonizing them.

If you will look at the territory referred to in the report of the Commissioners on Public Parks, namely, one that is bounded by a line drawn

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through Arlington street to Albany street, and thence through Albany street and around Parker's Hill to the station in Longwood of the Boston and Albany Railroad, and from the latter point to Arlington street again, you will take in a territory of about seventeen hundred acres, and will observe that it forms a great natural cesspool, of which the only outlet is toward Charles River, and that this outlet is imperfect. The present grade adopted for filling this large area does not admit of appropriate surface drainage, so that the city is to come in possession of an immense water-shed, whose lowest point is in the neighborhood of Chickering's factory.

Imagine this district to be built upon, not as the closest built parts of Boston are, but in a manner suited to ordinary dwelling and business purposes, and to contain, as such parts do, about ninety-three and a half persons to the acre. This district will then contain a population of one hundred and fifty-four thousand persons. If we suppose that the sewers of this region are properly made, there will still be imperfect surface drainage, which means refuse of every kind penetrating the soil and making its way to the lowest part. There will be a region like the Fort Hill district, where the refuse floated about the sidewalks and alleyways, instead of being drained away. One result of this condition will be that this section of Boston will be occupied only by the poorest class of dwellings, and, indeed, will not be fit even for them. Whether you build your houses upon land that has existed for a thousand years or upon that which has just been made, if the surface drainage is not sufficient, there will be in either case unhealthy sanitary conditions. It is in this connection that the questions of public parks and of sewerage deserve to be considered together. Look over the territory of seventeen hundred acres just mentioned. Suppose the city permits the present process of filling to go on till the whole area is filled, we shall have in time the condition of the Church street district over again, and the people will compel the government to raise the land at an enormous cost. It has been estimated that to raise it now before it is built upon will cost in the neighborhood of three millions of dollars. For a less sum of money a sufficient portion of this area could be reserved and laid out as a park, in such a way as to promote and benefit the drainage of the rest. This would begin a series of public parks, and begin it in such a manner as to increase the health and wealth of the city. A great sanitary danger lies before the city, and the city or the commonwealth should avert it. Let the commonwealth see to it that the matter is put into the hands of a competent board of commissioners, with full power to act in the premises.

An illustration is often better than an elaborate argument. Let me give you an illustration of the effects of the effluvia that perfume Boston in the summer. I was called one summer night to a patient living in the neighborhood of the Public Garden, and found nearly every member of the family sick and vomiting. Poisoning was suspected, but none could be proved. The night was hot, and the windows of the houses were open, through which an exceedingly offensive odor penetrated the dwelling. It was evident that the sickness was due to the foul air. I ordered the windows of the house to be closed, with the result of seeing my patients soon relieved. At another time a family on Beacon Hill were similarly affected, probably by the emanations from the Charles River drains. Similar phenomena have been observed in our hotels, produced by similar causes, especially in the case of persons coming in from the country, who are not acclimated to our summer atmosphere. Young children are especially sensitive to these conditions. There are some districts in Boston where children die in large numbers from diseases which, under other circumstances, would not be fatal. That a city, and especially the city of Boston, might be made as healthy as the country there can be no doubt, and that it should be made so is a matter of great importance, not only to the

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present inhabitants of Boston, but to those of the whole commonwealth, and of New England, who for various reasons are constantly moving into the city.

Now how do these considerations bear upon the question of public parks? Nothing is so economical as health, nothing so costly as sickness; we acknowledge this in regard to ourselves and our families, but we do not acknowledge it in regard to our cities. Whatever leads to sickness is extravagance. Whatever prevents it is economy. I recall a laborer, healthy and active, who hired a house in the outskirts of the city and in a poorly drained locality, for fifty dollars a year less than he could have hired one a quarter of a mile farther out, but much better placed. One of his sons, who was a help to him in his work, fell sick in consequence of the bad hygienic conditions of his house, and died, after a lingering illness, of consumption. The laborer saved fifty dollars a year on his house, but made himself bankrupt by his vain efforts to save the life of his child.

The ventilation of a city is as important to the health of its inhabitants as that of a house is to the health of its inmates. Large breathing spaces are as essential to a city as are good sized halls and open fireplaces to a dwelling. In London this is recognized, and as the city grows, year by year, lands are reserved for new public parks. Here we fill up our land just high enough above the water to keep wet out, and reserve no large air spaces. We pay little attention to the sanitary condition of the city, and so invite bad health, disease and crime to live with us.

Parks, which are so necessary to all, should be accessible to all. They should be placed so as to prevent too close crowding of buildings and streets. The larger portion of the population of Boston is obliged to stay in town during the hot summer months. Numbers are compelled not only to remain in the city the whole year, but are forced by circumstances to occupy the undrained parts of the city and the poorest tenements. The city can afford a partial relief to all who thus spend the whole year in town by providing for them parks, which shall give to all a chance for fresh air. It is indispensable that this should be done.

In the hot months of summer you will find, if you look for them, numbers, not of tramps and outcasts only, but of decent and orderly people, who spend the whole or part of the night on Boston Common, preferring it to their foul streets and close houses. If the city were properly laid out so that good air could reach, as it should, every house of the poor as well as of the rich, and so that all of its inhabitants could easily get a ramble in some open space, Boston Common would not be made a common bed-chamber.

I have said enough to show you that the sanitary condition of Boston is far from satisfactory, and that one remedy is to be found in the laying out of public parks and in the proper sanitary engineering of the city. Let us now look at the moral aspect of the question.

A friend of mine told me not long ago that a circus which had previously exhibited its performances in the city of his residence petitioned the city fathers for leave to exhibit again. A remonstrance against it was sent to the authorities signed by various clergymen and church members, and by sundry bar keepers and liquor sellers. Amazed at the curious juxtaposition of clergymen and rum dealers on the same paper, my friend investigated the matter. He found by inquiry of the rum sellers and saloon keepers that they objected to the coming of the circus because at its previous visit their sale of liquor had been materially less than usual. The more rational amusement had replaced the more harmful one. Herein is indicated another and most important reason for public parks. If our people could get, after their day's work is over, fresh air and relaxation in parks such as are seen in Europe, we should have less drunkenness and less crime, as well as less disease. There is an undoubted connection between the health and the morals of the community. Holy Writ joins clean hands to a pure

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heart. Foul air, filthy and unventilated streets, and uncleanness in every form breed vice and crime as well as disease and deformity. When the brain is poisoned by impure air, and all the nerves ache, and the head is oppressed, and blue devils and low spirits fill and control the system, the sufferers, if denied access to free air and healthy relaxation in it, will seek relief in saloons and dance halls, and drown their sufferings and *ennui* in alcohol, or stupefy them by opium and tobacco. We spend enormous sums of money every year on hospitals, almshouses and prisons, forgetting the economy of prevention. A city well provided with opportunities for innocent recreation, especially recreation in the open air of large parks accessible to all its denizens, will find its prisons and hospitals less crowded than if its streets are filthy and its territory is undrained and unprovided with large and frequent open spaces. If you believe that health and virtue are cheap at any cost, and that disease and vice are the most expensive as well as the worst burdens that can be laid upon Boston, you will see to it, as one means of obtaining the good and averting the evil referred to, that public parks shall be established in and around our city.

Let me ask your attention, in conclusion, for a single moment to the question of education, which is of great importance in this connection. There can be no doubt that the development of the mind is intimately connected with the development of the body. Disease of the body impairs the health of the mind, and if our children are to grow up with well developed minds they must have well developed bodies; and to obtain the latter they must have a sufficient chance for free exercise and fresh air. Schools and parks are complemental institutions.

Gentlemen, this whole question should be put into the hands of an intelligent commission, with power to decide and act, and then Boston will be in the future, as it was formerly, one of the healthiest and most intellectual cities of the continent.

FRUIT AS FOOD. (No 3).

BY PRACTICAL.

FOR the present, and until late in the season, I shall not take up the list of fruits deemed more concentrated and better adapted to autumn and winter use; for the practical question now is: What can be secured for use early this season?

The berries and the tomato have been presented in a few words—too few, perhaps, when many would have done better justice to these desirable and healthful fruits. They cannot be cultivated too largely, or partaken of too abundantly; and yet the proof of their intrinsic worth is best known only after a few years trial. The nearer we get to Nature the better able are we to appreciate her bounties.

Before we come to the luscious pear, peach and plum, and the still later varieties of our best and most valued for long keeping qualities, and also the very latest, such as the filbert, almond, chestnut and the like, let us sit down to the neglected melon.

"What! food in a watermelon?"

Slowly, my friend! for, to be enjoyed, melons should be eaten in a cool condition. Let us take time to enjoy good things, and not be too hasty in our conclusions in hot weather.

Yes, but a melon is most all water!"

Exactly! just so!" for God makes such food as the orange and the like; and because so made, so good as food when properly used. Practical atheism has very much to do in causing our sufferings in a world full of His wisdom and bounties, a world designed for the happiness of all his obedient children.

Very few people know the value of a perfect melon plucked from the thrifty

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vines in the early morning, when it has been cooled by the night and freshened by the dew. Then only is this fruit in its perfection. The unripe wilted things upon the market-place are at best but poor apologies for the rich specimens which may be had from our own vines in all their best estate. And then the manner in which our best tables serve up this luxury—so called—is anything but orderly according to Nature's order. It is fashionable to eat the melon as a part of the dessert at the close of the meal; and it is cut and sliced and left exposed to air and heat for half an hour, more or less, and then on an already overfull stomach people expect to know all about the goodness and value of this fruit. Such knowledge, under the circumstances, is impossible. Or, with similar folly, others eat of it haphazard at any hour, and at all hours between meals. All such have much to learn before they can fully realize the true worth of any choice food.

There is a better way, if we would know of God's goodness as demonstrated in the bounties which He has so freely furnished to our hands. The melon, like other cool, juicy fruits of the hot season, is for *use*. Nature knows nothing about luxuries, as such; she has not the word "dessert" in her vocabulary. Food is to be partaken of *as food* in its proper time, and for specific purpose. As with the more solid articles of diet, so with the lighter in the range of the semitropical productions, each has its place; and when properly used not only tastes but relishes best, because, under the circumstances, actually the best for the bodily system. Those who have tested this question through a series of years tell us that to fully appreciate the merits of the mush and the watermelon, they should come to the table fresh and cool, be eaten, if desired, at the very commencement of the meal, and partaken of to perfect satiety, or as plentifully as desired; and at no other time will they be relished and enjoyed more than at the breakfast table. If the system is more or less feverish—and such is the case with most people—nothing is more palatable and refreshing than the juicy coolness of the perfectly ripe watermelon; and the numbers eaten by such persons would astonish the outside world.

A scrap of personal history right here. Facts are sometimes better than arguments. Had we the privilege of using names we might make this part of our subject still more practical and satisfactory. Not many years since a returned soldier sought a health institution for treatment. He was tall, bony, muscular, and very strong when in health. Drugged, and otherwise unskillfully treated in the army, he became afflicted with what was pronounced "kidney complaint." After putting himself under proper treatment he found that his best diet was one composed largely of fruit. When the melon season was at its height his food consisted almost wholly of melons. In fact he said he could work better, longer, and with less fatigue when he eat the most of mush and watermelons, and the least of anything else. The philosophy of this is very plain and simple. As all inflammation is more or less weakening, and as his was an inflammatory complaint, it followed as a matter of course that when his kidneys were kept cool by the abundant juices of this diet he would feel less weakness and apparently more strength, while the pure water of the fruit thus obtained being entirely free from all mineral adulterations, would naturally tend to dissolve and wash out the accretions formed from some of the elements of lime or chalk, which, in their lodgments, had formed no small part of his malady. A prominent state officer, once a clergyman, is another instance which might be named of a similar course of diet, with like results. Because so good for such results they tasted best of all food to these sufferers, and of course were the best for them.

And so we claim for the watery fruits of the heated season virtues not possessed by those more rich in the common elements of nutrition, even though better adapted to the later months of the season, and each succeeding one is

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more and more welcomed because each brings more varied and better qualities in greater quantities.

Therefore let us plant and use more largely of the early, medium and late varieties of the melon world; they are easily propagated, and the yield is enormous when given the requisite culture to secure first class results. And no one need be at a loss how to cultivate, for every horticultural journal is full of instructions from the pens of our best market and amateur growers.

A word here will not be out of order in reference to another class of vine products, which, later in the season, and in fact all through the winter months, will prove one of the most desirable of the garden and field productions for rich and enjoyable food—we allude to what is sometimes classed as a vegetable, but is in reality one of the fruits, and also one of the best of its kind. Those who have eaten of well ripened Hubbard or Marblehead squash baked "on the shell," eaten without butter or salt, will give each the preference over the popular sweet potato when at its best; while for autumn and early winter use, and especially for drying, there is nothing of the kind superior to the Boston Marrow. And here again proper cultivation and preparation for the table are the two prerequisites to secure the desirable results as to flavor and goodness. Now is the time to make early plans for a good crop of this valuable production. Several tons can be secured from each acre properly attended to, and but few crops pay better in results.

The cherry, especially the sour varieties, may be easily made a paying crop, on a small or large scale. The sweet varieties require more care, and are desirable if one can give them sufficient time and attention. The fruit is among the best of our acid sorts, and either ripe or dried is of great value as a market product. The tree is hardy, will stand most any amount of abuse or neglect and do passably well; but if well taken care of will quickly pay for all extra attention. For a desirable summer fruit it ranks the best as being healthy in the popular sense. Some claim that if plentifully eaten it will prevent and even cure most of the ordinary pulmonary complaints. Of course the practical hygienist will admit its healthfulness only so far as all proper food of any kind, in its season, is a promoter of the general health of the body. We shall have more to say of this in future.

The humble and abused currant is looked upon as inferior compared to some of the more highly favored varieties of fruit; but really we have few which are more profitable when largely cultivated. One of our best fruit counties reports the average net profits per acre of currants at $470, while cherries were $419, and peaches $349. There is no class of fruit that shows the difference between good and indifferent culture more than the currant. The quality, richness and flavor is vastly improved, as well as size and productiveness, by thorough culture.

Another fact: At a table on which was an abundance of well ripened black raspberries, we have seen children who under ordinary circumstances were passionately fond of these berries, leave them untouched, while they turned from choice to the red and the white currants with which the table was well supplied, eating wholly of these in preference to any other fruit. So much for leaving children free to make their own selection as to kinds and quantity; each partaking of such as was best for them, and of course being best, tasted best to them. These currants were carefully picked when fully ripe, and tastefully arranged in suitable dishes, and eaten from the stem without sugar or any thought of the same. Try them thus, my friend.

It is useless for those who are in the habitual use of a stimulating diet; who use their seasoned dishes and can appreciate no others, for those whose native tastes have become perverted, if not depraved, by violations of the physical laws, to ever enjoy the best of our choice fruits, however perfect such may come to their tables. But to those who "eat to live," who partake of God's rich gifts of food that they may better serve Him in their day and generation,

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and who seek to know and obey the law of appetite, there is a world of enjoyment growing more and more perfect as they perfect the best of earth's productions for highest use. We have touched upon some of the earliest and more seasonable first, in the hope that some may commence this spring the "better life." More as we advance.

CANDY AND ITS EFFECTS.

BY DR. J. Q. CAPMAN.

IS CANDY injurious to the teeth? Most certainly it is. For outward proof of it I will refer you to any candy making village in our country, as the village of Neponset, Mass., where the shocking condition of the teeth of the youth brought up in proximity to large candy manufactories shows plainly the cause. But this is perhaps negative proof, and we should seek for proof positive, because other causes than those of the use of candy may be the reason, in this instance, of the disease.

But by far the most injurious consequence in the use of candy is in its indirect action through the system; first by its constituents, second by its disturbing action.

By long research I have dicovered that the effect of the use of cane sugar in small or large quantity is to produce a more or less constipated state of the alimentary canal, more particularly the refined sugar of the present day.

If, then, the balance of intestinal action is normally correct, the presence of sugar always disturbs it.

There is a point that may be stated here, and that is the action of sugar on an exposed nerve. We eat bread, meat, vegetables, and our "exposed nerve" makes no complaint; but the moment a little sugar is dissolved in the tooth the tissue sets up a cry. What does it mean? Does it mean that it dislikes it, that it is discordant to the system? Does it mean that it is injurious to the fleshy or to the bony substances, or both? I have as yet not solved the problem. Who will do it? By an analogy we must conclude that cane sugar is injurious, and yet there may be other reasons and other causes for the pain produced in the tooth.

Besides the sugar contained in the candies of the present day and the coloring matters (mostly made of tincture of cochineal, which is harmless) are occasionally other materials, such as pigments of green and yellow, which are poisonous.

We have a large number of essential oils, or medicaments, every one of which has a peculiar medical effect on the system, toning it up or down, binding up its parieties or loosening them, and to these medical effects much of the injury of the present time is due.

A small catalogue of these essential oils and flavors may be interesting:

Group No. 1.—Peppermint, checkerberry, sassafras, lemon, clove, anise, cassia or cinnamon, vanilla, rose, caraway, coriander, cayenne.

Group No. 2.—Jargonelle pear, strawberry, pineapple, banana, peach, almond.

Group No. 3.—Boneset, liquorice, horehound, ginger, cardamom, chocolate, butter, cocoanut, cordial, brandy, gum arabic, acids.

In purchasing a pound of mixed candies you may perchance get all of these flavors in one lot.

Now I do not pretend to say that one is likely to be poisoned by such a compound, but I do say that when a mother gives a three year old child an ounce of peppermint drops to eat she should know the effect of them when eaten, that she ought to think and be taught that the effect of the oil of peppermint is definite, and that an ounce of peppermint drops will, if they are strong—and of course they are supposed to be

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good only as they are strong—contract the walls of the stomach and the small intestines, producing in a young child sometimes a spasm and inflammation, shown by a thirst for water and a general disturbance of healthy action.

Such is, I believe, the general action of the essential oils of confectionery in group No. 1. The oil of cassia or cinnamon is very irritating. The oil of cloves is considered by many as destructive or poisonous. As a rule, the essential oils retard digestive action in the same manner that they preserve from decay meats and fruits, by retarding fermentation, or making compounds with digestible or decaying substances.

The pear and similar flavors in group No. 2 are imitations; they are chemical flavors and are decidedly unhealthy. The composition of them I have found to be as follows:

The jargonelle pear flavor is made of acetate of amylic ether, which is prepared by distilling a mixture of fusel oil, acetate of potash and concentrated sulphuric acid.

The pineapple is made from butyric ether dissolved in another portion of alcohol. Butyric acid is made from decaying cheese, grape sugar and chalk fermented together.

Various mixtures of the ethers, with addition of various agents, such as acetic acid, camphor, orris, vanilla, the volatile oils, etc., result in imitations of strawberry, raspberry, apricot, currant, etc.

The tonka bean is used very much in place of the vanilla pod, to imitate the manilla flavor.

The common oil of almond (bitter) always contains a considerable amount of prussic acid; this oil is said to be substituted sometimes by the oil of mirbane, or nitro-benzole, eight or nine drops of which is said to have produced death.

The peach and almond flavors are also imitations, made from prussic acid in some form, and are very poisonous.

The third group contains medicinal flavors: liquorice, boneset, or horehound, ginger, cardamom, all of which have a different action from the first group, being relaxants and diuretics, and will have that effect in greater or less degree.

There are varieties of which we will not here speak; but we must condemn the spirituous drops sold at the street corners as decidedly impolitic and demoralizing to the little ones who may be tempted to buy them.

But the injurious effects of candies do not stop here. The pure essential oils are costly and are increasing in price yearly; substitutes must be found, adulterations are practiced, and among the most common is the adulteration of the oil of peppermint with spirits of turpentine, a thing to be utterly condemned, especially as its action is, with exceptional persons or in exceptional cases, that of a violent and dangerous poison, and in all cases it is an irritating oil, producing congestion of the veins and coagulation of the blood (a useful styptic in cases of excessive bleeding, by-the-way); and yet I am informed it is used by the confectioner himself, and only with a rule to put in as much as he can disguise or cover up.

The use of laudanum in liquorice cough drops should be condemned. Many a child has been injured by them without the knowledge of what was going wrong.

The lemon drops are supposed to be made of citric acid and flavored with oil of lemon; but why citric acid when oil of vitriol is so much cheaper? I have reason to believe that tartaric acid is most generally used.

If we wish to eradicate from our youth the very strong tendency toward high seasoning or high sweetening, we must begin at home, and tone down instead of toning up, and teach ourselves and children to love the inherent flavors of the grains, the fruits and vegetables; and as we and our children cultivate a love for them so will their tastes grow, until this excessive sweetness will bear disgust and their appetites will turn away from what cloys and sickens and disturbs the normal condition of the human body.

I should refer to an article used to adulterate sugar, called *terra alba*—a

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white earthy substance—quite harmless, being sulphate of gypsum—profitable to increase the weight without being suspected by the buyer. It is said to be used in large quantities. It can be easily found by dissolving the candy in water; if any sediment remains it is likely to be *terra alba*, or perhaps chalk, which is also used.

THE LIVER, ITS USE, AND HOW TO TAKE CARE OF IT.

BY THE EDITOR.

ONE of the chief functions of the kidneys is the separating from the blood of *urea*. This substance constitutes the most important part of the solid portion of urine. In 1,000 parts of urine there is often as high as twenty-five parts of urea—an amount many times greater than any other substance in it except water, which is only a solvent and not a product of the waste of the body. And what is urea? It is one of the products of the disintegration of the albumen and fibrin of the tissues and blood. Now it is pretty well established that urea is largely formed by the passage of the blood through the liver. In this organ the albumen and fibrin of the blood are oxidized, and urea is the result. Now urea is exceedingly soluble, and is very easily separated from the blood by the kidneys as it passes through these organs. It is also exceedingly poisonous, and if it accumulates dangerous symptoms supervene. When the kidneys are in good health so rapidly do they separate the urea from the blood that analysis reveals only a small amount of it there. Now, according to modern authorities, one of the chief diseases of the liver is its failure to convert a portion of the albumen and fibrin of the blood, as it goes through this organ, into urea. From lack of power, or some other reason, the liver only partly disintegrates the albumen, and instead of perfectly oxidizing it leaves it in the form of uric acid. Now uric acid and its compounds, the urates, while not so poisonous as urea, are much more injurious to the system, because they are not so soluble or so easily separated by the kidneys from the blood; consequently they do, to some extent, accumulate, and circulating in the blood produce serious and troublesome diseases.

There are but few persons who at times do not suffer from an accumulation of uric acid in the blood, and its deposit in the urine. This may be the result of taking an excessive amount of food at a single meal, and be remedied by a return to regular habits of diet. But in those whose livers are weak this may become the habitual condition. So, too, when a person is past the prime of life the liver becomes debilitated—and still the eating habits of earlier and more vigorous years are maintained—its inability to convert the albumen into urea is increased, uric acid forms faster than it can be got rid of, and so they accumulate in the system and are deposited in various ways as urinary deposits. Those who eat much and exercise little are sure to suffer.

The symptoms of this fault of the liver are best given by Dr. Murchison, the highest authority on this subject, as follows:

"Of the symptoms referred to, the most common are the following:

"A feeling of weight and fullness at the epigastrium and in the region of the liver.

"Flatulent distension of the stomach and bowels.

"Heartburn and acid eructations.

"A feeling of oppression, and often of weariness and aching pains in the limbs, or of insurmountable sleepiness after meals.

"A furred tongue, which is often large and indented at the edges, and a clammy, bitter or metallic taste in the mouth, especially in the morning.

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"Appetite often good, at other times anorexia and nausea.

"An excessive secretion of viscid mucus in the fauces and at the back of the nose.

"Constipation, the motions being scybalous, sometimes too dark, at others too light, or even clay colored. Occasionally attacks of diarrhea alternating with constipation, especially if the patient be intemperate in the use of alcohol.

"In some patients attacks of palpitation of the heart or irregularity or intermission of the pulse.

"In many patient attacks of frontal headache.

"In many patients restlessness at night and bad dreams.

"In some patients attacks of vertigo, or dimness of sight, often induced by particular articles of diet.

"All these symptoms are liable to occasional aggravation from errors in diet. Gradually the patient is taught by experience to become more careful as to what he eats or drinks. One thing after another he is compelled to give up. First he renounces malt liquors; then he discovers that port wine, Madeira, Champagne and Burgundy disagree, and he betakes himself for a time to 'dry Sherry;' but at length this does not suit, and after an interval, during which a trial is made of Claret or Hock, the patient, probably under medical advice, finds temporary relief from the substitution for wines of brandy or whisky largely diluted with water. At last, unless he be misled by the fashionable, but to my mind erroneous, doctrine of the present day, that alcohol in one form or another is necessary for digestion, or to enable a man to get through his mental or bodily work, he finds that he enjoys best health when he abstains altogether from wine and spirits and drinks plain water. The patient goes through a like experience with regard to solid food; one dish after another, very often what he likes best, has to be given up, until at length, if he be well advised and have the sense to follow the advice, he restricts himself to the plainest food, in moderate quantity. As a rule, those articles of diet are apt to disagree which contain much saccharine or oleaginous matter, and not, as might perhaps have been expected, nitrogenous food, if plainly cooked. In most of these cases the digestion appears to be strongest in the morning, and the patient suffers from late dinners or suppers.

THE QUESTION OF POPULATION.

BY EDWIN F. BACON.

PARENTS are often censured for begetting more children than they can well provide for, but in this they only carry out the general plan of nature, which in every department of organized life produces individuals with an amazing disregard of the means of subsistence. Not only would the entire surface of the earth be densely populated, but the vast spaces between the heavenly bodies would soon be filled with living beings were it possible for the law of natural increase to operate unchecked. Suppose, for example, that the original progenitors of the human race, Adam and Eve, had begotten four children, and that each successive pair in like manner had also begotten four, thus regularly doubling the population of the earth every generation (assuming that all who are born live thus to reproduce) and let the length of a generation be taken at thirty-three and one-third years, making three generations in each century; take also the length of time since the creation as six thousand years. Under these conditions the number who would have lived up to the present time would be represented by the figures 3065 followed by fifty-one ciphers, a number so great that no human mind is capable of realizing it. The term infinity may as well be used to indicate its magnitude.

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If the individuals thus brought into existence were accumulated in solid mass, allowing three cubic feet to each, they would fill a sphere having a diameter of 235,000,000 of miles. The number at present living would be one half the total number born, for where a community doubles every generation, as in the case supposed, the number living at any given time is equal to the entire number who have died from the beginning of this ratio of increase.

It is the purpose of this article to inquire briefly into the causes that in all human history have operated to check the natural rate of increase, and further to consider what, if any, arbitrary control should be exercised by governments or otherwise over the propagation of the human species. These questions have been much discussed both in ancient and modern times. Malthus, whose essays upon the subject, published in 1789, have attracted so much attention, classed the checks to population as positive and preventive. Positive checks consist in the physical circumstances which in the nature of things forbid increase beyond certain limits. Preventive checks are those which man himself applies. To the first class, and most important of all, belongs the question of food. Population increases in a geometrical ratio. If unrestrained it doubles regularly within certain periods; but the supply of food cannot be thus increased otherwise than by the constant opening up of new lands. Within a given area its increase can only be in an arithmetical ratio. No amount of scientific tillage is capable of doubling the production of the soil with each human generation, and where the population thus advances the relation of supply and demand in regard to food may be shown by the ratios

1	2	3	4	5	6	7	8
1	2	4	8	16	32	64	128

representing respectively the increase of food and of population.

Savage life in all its features is unfavorable to the increase of numbers. The question of a supply of food is here especially prominent. A dense population can only be supported by the cultivation of the soil. Savages live chiefly by hunting and fishing, and the hunter requires a vastly greater area than the agriculturist. Many barbarous tribes consume the greater part of the time in the search for food, and so uncertain is the supply in many cases, that famine and its consequent diseases not only forbid all increase, but sometimes exterminates whole tribes. Another and most important check upon such populations is the cruelty with which women and children are treated. The wife is the abject slave of the husband, who obtains her by purchase or violence. A wandering life forbids the proper care of children. If a nursing mother dies her child is almost always buried with her, being among many tribes placed alive in her grave, the father himself throwing the first earth or stones upon it. Among other tribes motherless and feeble children are left alone in the forest to die of hunger.

Much is said about the healthfulness and enjoyment of a wild life in the forest, and the fact that there are few invalids or cripples among savage tribes is quoted as proof; but this immunity is due to the neglect of the sick and infirm. None but the hardiest can endure the cruelties and perils of savage life. The "fittest" survive here as in the lower orders of creation. The condition of this continent while in possession of savages as compared with what it is now, furnishes a striking illustration of the effect of civilization and agriculture upon population. The number of the inhabitants was greater in proportion to the supply of food when our present territory was inhabited by a million of savages than it now is with its civilized forty millions. Not only is agriculture essential to the support of a dense population, but in most regions it is necessary to the comfortable existence of even a limited number. The food of man in his lowest condition is less suited to his wants than is that of any other animal. Every substance that can possibly furnish nutrition is devoured. Every loathsome form of animal life is resorted to by tribes whose bodies are dwarfed and

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their development prevented by the almost constant pangs of hunger.

Next to famine, with its consequent diseases, war has been the greatest check to population. This world is a battlefield. The protection of self and family and the destruction of all rival interests has been throughout all time as much a human as a brute instinct. The enlargement of the family to the tribe, of the tribe to the nation, and of the nation to the universal brotherhood of man, is a process whose consummation begins to appear in visions of the distant future.

The possible extent of population and its relation to food have been best illustrated in China, where the fertility of the soil and the agricultural character of the people have been peculiarly favorable to the increase of numbers. The farmer ranks socially above the tradesman. The Emperor, to testify his respect for this class of his subjects, goes annually into the field upon the occasion of the spring festival and plows a few furrows, and his example is followed by the ruling class throughout the empire. The soil is cultivated everywhere with a thoroughness and patient industry scarcely to be found in any other part of the world. Gardens float upon the water and are supported upon the precipitous sides of hills, yet the supply of food is never equal to the demand.

Every social and religious custom tends to the increase of population. Filial affection is counted the chief of virtues. The rearing of children is, therefore the surest guarantee against suffering in old age. Under these combined influences population is kept up to the limit, not of comfortable, but of possible existence. This is the case in times of prosperity and of abundant harvests; but the country is subject to severe droughts during which extensive districts are suddenly reduced to famine. The government always attempts relief, issues at least wordy proclamations expressive of sympathy and full of promises; but the lack of rapid transit facilities and the frequent suddenness and extent of the calamity render efficient assistance impossible. The starving multitudes flee on foot toward other provinces where they may hope for relief; but the highways are strewn with their dead bodies. At such times, even in great cities, the poor lie starving in the streets. The wages of the lowest class of laborers are barely sufficient to preserve life. A man will work all day, standing perhaps to his knees in water, for the handful of rice that keeps him from immediate starvation.

A people whose energies are thus exhausted by the struggle for mere existence cannot improve. Chinese civilization, so long maintained, is declining. The present eagerness to imitate the forms of western civilization has no tendency to improve the character of the people. China must be ranked among the few nations of the earth that are suffering political and moral decay, and when we go back to the primary causes of this deplorable condition we shall find them in the numerous evils of over population, which have prevented that moral development which alone can give permanence to political or social institutions.

We have thus glanced at Nature's means of repression, all of which imply not merely death, but a vast amount of previous suffering. We have now to consider the means employed by man himself as the result of deliberate forethought—preventive checks, as Malthus calls them. The lowest and most objectionable of these is infanticide. Against it every feeling of humanity revolts. It is murder. Yet it had been legally recognized as a necessary evil by nearly all ancient and modern governments except those of Christendom. In China and other Asiatic countries it is almost the only preventive check. In ancient Greece and Rome it was very common. The laws of Solon permitted it. Plato in his "Republic," a work designed to present the model of a perfect social organization, distinctly recognized it as a necessity. Marriage being also a necessity he would have people of a low mental organization intermarry with those of like character and destroy their entire offspring, letting the state be re-

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plenished in numbers only from the marriage of the best and healthiest, who should be selected by authority as the progenitors of the race. Aristotle, who was a disciple of Plato, advocates in his "Politics" similar means of controlling population and of securing the reproduction of the best.

In Sparta each child soon after birth was taken by its father before certain magistrates, by whom it was examined and its fate decided. If vigorous and well formed it was returned to its parents to be reared; but if not it was thrown into a deep cavern at the foot of the Mount Taygetus. In this decision no reference was had to moral qualities. The sole aim seems to have been the production of a race of hardy warriors, and the result was all that could have been expected. For five hundred years no enemy was able to approach within sight of their unwalled capital. When they went forth to war it was only necessary to leave the women for the defence of the city. In considering the causes of Greek supremacy scarce enough importance is usually attached to this treatment of the question of population, so common in all the Greek states and colonies. The method was precisely that of a modern stock breeder, who not only selects the choicest individuals as progenitors, but destroys or disposes of the feeble ones who may be born. The Greeks did not *chance* to be what they were. They were the product of scientific culture; a product attained, indeed, by cruel and unnecessary means, and in the case of Sparta designed for ignoble ends, but the lesson which it teaches is nevertheless of prime importance, and peculiarly worthy of attention at the present stage of human progress.

Is there any occasion or any possibility for arbitrary control in this matter on the part of government? The possibility of entire control may well be questioned, and the problem in all its features is one of the utmost difficulty. How shall a government forbid marriage or prescribe the number of offspring? and how else can interference be effective? Yet it is here, and only here, at the very fountain of life, that the reformation or further improvement of society must be effected. The question of poverty is a question of over population. It is a question of supply and demand. The earth produces a certain quantity of food. This is capable of adequately nourishing a certain population. When this is exceeded some must go hungry. Aside from this there is a specifically criminal class. Here, then, is the double problem that is set before modern legislators and modern science: First, to keep population within the limits of a comfortable subsistence, and, second, to prevent the reproduction of crime apart from poverty. To pronounce the task impossible, to say that neither science nor philanthropy nor legislation can solve it, is to surrender all hope of further human progress, and to consent that poverty and crime shall keep on at their present steady rate of increase throughout Christendom. The consequences of such a social condition must be disastrous. Neither science nor philanthropy nor religion will be able to save our over-crowded and ill-fed populations from moral degeneracy and physical suffering.

We may read our own destiny in the present condition of England. There the soil is fertile, trade and commerce flourish beyond all precedent, peace and order reign, the government is free and enlightened, religion is honored, philanthropy abounds, the granaries of the world and the wealth of the world are poured upon that favored isle, the queen of the sea; but with all this the evil of over population with that still more terrible evil the unrestrained reproduction of vice and crime, have blighted the fair prospect as far as the toiling masses are concerned, and have made of England the poorest, as it is also the richest, of the great nations of the earth. Population steadily increases, while the rich grow richer and the poor grow poorer. London, the metropolis of the world, the wealthiest city upon which the sun ever shone, has 160,000 paupers—recognized as such—while as many more whose pride of character keeps them from seeking relief, suffer the miseries of extreme want.

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The ablest English writers upon this subject, among them John Stuart Mill, attribute these evils in a great measure to over population, and declare that legislation which has to deal with a mass of humanity out of proportion to the means of comfortable subsistence can never solve the social problems or remove the social evils that owe their existence to this very excess of numbers.

When the magnitude of the question of population is fully appreciated by any country or community the means of repression and control will be found, the justice of which will be proportioned to the moral elevation and personal culture of the individual. As a legal restraint society has a right to separate confirmed vagrants and criminals from the mass of the population, and to subject them to such surveillance as shall insure the separation of the sexes during the reproductive portion of their lives. Repressing thus by moral and legal means the reproduction of a large per centage of vice and disease, the average of society would by degrees attain a higher level and be in a position to deal with the whole subject in a manner that should both limit population to the desired number and insure that those born should possess sound minds in sound bodies.

BEAUTY IN THE HOME.

BY JOEL BENTON.

A FEW persons have begun to perceive within a quite recent period that beauty, if it is good for anything and for any place, is nowhere better disposed than in the home. Nor is this to be done best and solely by condensing it in a few gilt frames, or embodying it in rare pieces of sculpture (though this, too, is well); for there is no reason why, in the simplest house, it should not be as graciously diffused and orchestral as it is in Nature. Each carpet and rug, the footstool and chair, the wall and wainscoting may be made, in tasteful and skillful hands, to blend in a symphony of which some selected tone or note shall be the prompting key. Thus every room can touch a different theme, and yet the rooms themselves may conspire to a harmony that will arrest and soothe all who live under or come beneath the hospitable roof.

But these things will not come of themselves. They can only be had by seeing and appreciative eyes. A great hindrance to the accomplishment we commend and seek, is found in the fact that our manufacturers and fashion-makers for the most part are as dull of sense as we are ourselves, and feed us with an endless repetition of commonness and inanity. Go into the ordinary furniture and upholstery shop, and you can see at one glance the parrot-like garishness and bedizenment of every pretentious parlor and drawing-room in the land; and, it must be admitted, the spectacle is about as enchanting and diversified as that afforded by a winnowed pile of white beans.

I am loath to believe, however, that we are really as poverty-stricken in inventive art as this exhibition would indicate. We have certainly shown our discontent in part by the lately awakened passion for antiques, and for pieces with a history; though this, it must be said, is the privilege of the few. In England, too, there is a rebellion in the right direction in household art, which promises to be contagious in more lands than one. Something of this may be learned from the first papers in a current series which Mr. M. D. Conway contributes to one of our leading magazines on "Decorative Art and Architecture in England." With his ready pen he opens the doors for us to some of the artistic abodes newly arisen in London, and gives glimpses which show an endless possibility of adornment where the perception and need are equal to the task. To

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be sure, he speaks of some things that are a little beyond the ordinary purse; but they give a hint which meager means can follow on a lower level, and, with personal skill added, make effective in either a cottage or a cabin. "Nature," says Mr. Conway, "is not now-a-days in such discredit as formerly for having blended beauties with utilities, making even her peas and potatoes bear graceful blossoms. And there would appear to be some reason in the tendency of her yet higher product, a home, to wear a fitting bloom as the sign of its reality." He mentions the interesting circumstance that when Carlyle was engaged in writing his "Life of Frederick" he had prepared a special study apart from his library, whose walls were covered with books and pictures, of which each one, without exception, was in some way connected with the man of whom he was writing." For us this simply teaches the lesson to avoid distraction; and, though we cannot all write the histories of great men, we may be helped perhaps—each of us—to live the history of a small one.

What is most needed just now in household adornment is an escape from the conventional, from crude, meaningless and unpicturesque forms. Here they are and everywhere, because fashion or the shop has found them convenient to produce. We see in the frail chair, on which it is almost perilous to sit, no better or other archetype than that which the necessity of trade invents This blind force covers our walls with patterns of awkward stiffness or of uncouth meaning, and on which sometimes there are given hideous foliate monstrosities and nondescripts combined from the vegetable garden or from Nature as nowhere known to man. It looks up to us in patterns of angularity from oilcloth and carpet, leers from the lighted drapery of our windows, and trails itself in and about the various utensils which go to contribute to the service rather than to the beauty of the home. The casual observer who has seen occasionally—oftenest in some rural or rustic retreat—a grim row of regulation chairs, here and there disturbed by some contribution of home manufacture, or an older one draped or dressed into some comely and inidvidual shape, will readily detect how a little larger inundation of original effort or taste might make a room the unique expression of character and personal life. It is experiments like these that nourish the hope we indulge, and that

> "Give to barrows, trays and pans
> Grace and glimmer of romance."

"When we ascend to the region of finer utilities," says Mr. Conway, "those, namely, which are intellectual, moral, spiritual, social, we discover that household art is another name for household culture. What germ in the child's mind may that picture on the wall be the appointed sunbeam to quicken? What graceful touch to unfolding character may be added by the modest tint of a room? Who can say how much falsehood and unreality have been shed through the life and influence of individuals by tinsels in the drawing-room and rags up stairs?

"In a normal society each man would be able to build his house around him as he builds his body, and to take the past, the east, the west, for his materials, as much as brick or stone."

It was in Mr. Conway's "Dial," published a dozen or more years ago in Cincinnati, I believe, that Mr. Emerson's charming but as yet too little published essay on "Domestic Life" first appeared. In that we are admonished "that a house should bear witness in all its economy that human culture is the end to which it is built and garnished. It stands there under the sun and moon to ends analogous and not less noble than theirs. It is not for festivity, it is not for sleep; but the pine and the oak shall gladly descend from the mountains to uphold the roof of men as faithful and necessary as themselves, to be the shelter always open to good and true persons—a hall which shines with sincerity, brows ever tranquil, and a demeanor impossible to disconcert; whose inmates know what they want, *who do not ask your house how theirs shall be kept.*

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A HEALTH LESSON FROM JEWISH HISTORY.

FROM THE JEWISH CHRONICLE.

THE only mode in which a race can be maintained intact and individualized, is, of course, by avoiding intermarriage with other races. Such has been the main material cause which has preserved the Jewish race in its individuality amidst so many changes and so many tendencies to absorption. No wonder, then, that strenuous opposition has always been made to our intermarriage with other races, especially since we ceased to be a nation, or to occupy an independent state. Of course it is undeniable that in Biblical ages, especially before the destruction of our monarchy, intermarriages did occur. But the perils were not so great as would now follow were intermarriages permitted. In the days when the Jewish people were masters of their own land; when a Jewish chief magistrate or a Jewish king governed the state, the wife became, so to speak, absorbed in the husband. But no sooner did we lose our independence than the dangers likely to result from intermarriages became evident. When our people returned in the days of Cyrus to resume possession of our land and to rebuild the Temple, Ezra apprehended the immensity of the peril, and denounced the practice with a vigor almost as great as that with which Moses, speaking in the name of the Lord, denounced it centuries before. From the days of Ezra—days in which was founded a new system of Judaism, days which saw the birth of modern Judaism—intermarriage was regarded by our people with vehement disgust and dislike, and treated with uncompromising reprobation. In fact if it were otherwise—now that we dwell broadcast over the face of the earth in the midst of other races and nations—we should cease to be a people at all. The fence that binds us together would crumble and fall, like the walls of the city fell before the trumpet sound of our leader in the days of old.

It is not our province here to speak of the domestic unhappiness likely to result from intermarriages, and the impediment which they offer to the maintenance of that sacred confidence between man and wife, which alone can render the home what it should be, a porch of the Temple, the abode of perfect trust and love. Let us regard the matter in a physical aspect.

It is evident that the Jewish race possesses undoubted physical advantages. Its longevity is remarkable. The health and vitality of our people are noticeable. The large proportion of male births is a surprising proof of racial strength. And all these things are true, not only of the Jews in one particular climate or under any special climatic influences, but wherever they may reside. Doubtless much of this advantage is due to the original vigor and vitality of the race—vigor and vitality maintained under adverse influences and rendered hereditary through almost countless generations by the general avoidance of intermarriage or intermixture with less vigorous and less healthy races. Ours is a great heirloom, and it should not be lightly squandered.

Again, much of this advantage is due to the maintenance among the mass of Jews of the hygienic and sanitary laws of Moses and his interpreters. Abstinence from forbidden food and from meat not purged from the taint of disease and the presence of blood, is among the causes to which we allude. We once said in these columns that faith at once attained a result at which science only arrived after a lapse of weary ages; and it may seem remarkable to the unbeliever or the sceptic, that as science progresses it confirms the propriety of condemning as unfit for food things forbidden by the Mosaic Law. "You may go," said the Rev. A. L. Green, in a recent sermon, "to Professor Owen, to Professor Huxley, to Professor Anybody, but they cannot tell you more on such points than Moses told you in the Bible." There are other hygienic and sanitary

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provisions to which we need not particularly refer, but which help to maintain the healthy condition of the Jewish race. Of course we are aware that the dietary and other hygienic laws are not maintained by all Jews in these days; "but one sad lozel does not soil a race for aye." The main influences remain in the mass.

How far the healthy physical condition of the Jewsh race acts upon its moral condition we need scarcely investigate; but we presume we may trace our immunity from violent and sanguinary crimes to our abstinence from the eating of blood-charged food and diseased food. There is a serenity in the Jewish mind which leads to the security of family affection even in the humblest and poorest classes. A Jew may not have a loaf of bread to give his child, nor a bedstead to give his wife, he may dwell in a squalid Judengasse, in a pestilent Ghetto, his roof may not be weatherproof, his stove may be empty of coals, but though poverty comes in at the door *love* never flies out of the window. No bruised and beaten wife trembles beneath his hand; no pallid child dreads to hear the step of his father, though he be soured by disappointment and pinched by starvation. The aged grandparent may be sure of a shelter in his homestead, wretched though it be; and the Sabbath day will find him calm, if not happy; sober if not content.

The laws of health were regarded by our inspired Master as of so much importance that the form an integral portion of Scripture, as do the laws of morality. They are bound up together: they form links of the same chain. In destroying them that chain must fall to pieces. The God who taught us by His revelation how to save the soul from the taint of guilt, taught us how to save the body from the taint of disease. His laws serve to strengthen and purify the soul and frame alike. *Mens sana in corpore sano.* To Him the hidden essence which we call the spirit seems no more important than the fair temple, the body, the "wonderful mansion" in which he enshrined it.

The law of health which He has given to us Jews, the world at large would do well to investigate and follow. Science is only sanctified when it becomes practical, and the science of health is a remarkable instance of this axiom. Let us not ungratefully neglect the boon that has been given to us. It may be, indeed, that we have been blest with such vigor and vitality that in this instance, as in others, our existence as a people may bear tangible and visible witness to the wisdom, the beauty and the success of His laws.

A FULL-GROWN MAN.*

BY O. B. FROTHINGHAM.

THE human form is, to an extent we seldom think of, held in cerements as of the grave; it struggles as if in the very embrace of death. How small a portion of their organization are men free to use! How partial is our development! How few are completely organized and fully alive! Are any? Have any ever been seen? Has the rolling planet ever witnessed a full-grown man? We are fragments, the best of us. This one is an eye, that one is an ear; the other is a limb, a back-bone, a trunk; now and then a mighty brain appears; again, a glowing soul, an impassioned heart. This man has the stomach of an ostrich and the brain of a sparrow; his neighbor has the brain of a seraph and no stomach at all. The athlete has no intellect, the sage has no vertebral column. The philosopher is all head, the reformer all conscience, the philanthropist all heart, the saint all aspiration. The vital force, instead of being diffused and feeding the whole system

* Part of a sermon preached April 5th, 1874.

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alike, tends to special parts, and they are exorbitantly developed, while all the rest are dwarfed.

Perfect beauty is rare—either of feature, form, or expression. How few finely organized faces! how many distorted and shapeless ones! How few nobly developed figures! how many stunted and twisted ones! The beautiful face, how often it is cold, speechless, soulless! The beautiful expression, how often it struggles with coarse linaments! Great physical beauty, in man or woman, is so rare that it is remarked on. When fine features and expression are combined, the world admires, and genius celebrates the occurence.

Gross habits of living hold the physical man in a bondage that cannot by ordinary strength be thrown off. No class of men or women are wholly emancipated from their thraldom so that they can walk freely through existence. Many are so tied and swathed about that they cannot move at all in the direction of reason and goodness. The vast majority go limping and stumbling along, taking a step backward for every two they take forward, and leaving it doubtful at times whether they advance at all. The sensual passions make fearful havoc of the frame, rendering useless one portion of it after another, and often leaving but the smallest opening for the humanity to show through. Hard, rough, incessant labor, on rude materials, with rude tools, amid unwholesome surroundings, under deadly conditions, labor unrelieved by rest, or recreation, or joy; the routine, the slavery of labor, accompanied by bad food, wretched lodging, offensive sights and sounds, is another fetter under which the Son of Man groans. The fingers become clumsy, the brain dull, the eyes dim, the ears thick; hardly is the upright position secured, thoughts fly low, desire creeps, hope cowers.

So many and so tough are the ligaments that hold the organization down, that good people think of themselves as strangers and pilgrims in a world whose atmosphere is thick and damp with death. Yet we all know that this is an unnatural, an inhuman condition. We have only to think for a moment of the body as it is, and of the body as it should be, and is capable of being, to be profoundly convinced of the fact that it needs resurrection. There would seem to be no limit to the noble capacities of the human frame, at least no limit has ever been discovered. What prodigies the muscles and nerves perform on occasion! The sailor's eye, the hunter's scent, the musician's ear, the blind man's touch, the expert's taste for wine or tea, gives us hints of the capacity that is latent in us, to some suggesting finer senses behind the external organs, and seeming to disclose finer frames within the cases we call our bodies.

And how easily—that is, by what natural methods—the resurrection is effected! A touch of reason would summon these corpses from the grave. A change in our habits of living, a reformation in our kitchens, a cultivation of the resources of the vegetable world, a more rational regard to dress, due consideration for air and exercise, practice of innocent amusements, thoughtfulness in the arrangement of the conditions of life at home, moderation of labor, attention to cleanliness and the preservation of vitality, with a view of diminishing the wastes and burdens of existence, would effect a complete physical renovation in the condition of mankind; would not only lengthen life, but would sweeten, enrich and exalt life; would push death and the causes of death further off; would smooth the passage to death; would make death easier when it came; and give ground for a better hope after death. This mortal, when transfigured by reason, made, instead of a grave, an engine; instead of a clog, an assistance; instead of a cave a temple; instead of a dungeon, a palace, will become so fine that the most beautiful things may be predicted of it; the vision of risen spirits will be no infrequent thing; for matter as we know it now, through the help of our modern chemistry, puts on something like etherial forms, more translucent than pure spirit was thought to be once. This resurrection

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of the Son of Man is in process of unfolding. A sense of the importance of proper condition of life is gaining ground in society; the rational laws are getting to be observed, comprehended and obeyed; steps are taken to apply them, and to enforce them, even, if necessary. Teachers are busy, and the result of the teaching is seen in improved modes of living among intelligent people. We are concerned in regard to the healthful conditions of marriage and birth, the proper rearing of children, the use and abuse of stimulants. Let this teaching be continued so as to take effect on coming generations, and man will seem to be a nobler creature than he appears, more worthy to live; a creature to be loved for his qualities, to be valued while living, to be followed with happy anticipations when dead; an intelligent, useful, beneficent creature, full of performance as well as of promise, with such tendency toward good, with such hold on the moral roots of being that it will be easy instead of difficult, as it is now, to believe the best of him, and expect the best of him, and predict for him new spheres of being where he can employ his unused powers.

ÖNSKNINGEN.

FROM THE SWEDISH, BY LYDIA M. MILLARD.

ONCE upon a southern mountain,
Hid among the cedars tall,
Stood a chapel in whose portal
Was a saint's form blessed by all;
For this saint's form, white and noble,
Bowed to pilgrim's kneeling there,
And one saint's bow in the portal
Made fulfilled one pilgrim's prayer.

So they say the stories olden,
So the olden stories say,
Envy and Avarice, each one,
Each one sent a son one day;
Sent him to the sacred chapel,
To the saint's form bowing there;
Each to shape his happy fortune,
Each to gain his dearest prayer.

Envy's son had one eye missing
And old Avarice's boy was lame;
For the rest in form and feature
Each had gifts about the same.
Both had started in fine weather,
And they met at last one day,
And resolved to go together
Up the southern mountain way.

On the rocky cliff already
Shone the evening's rosy light,
Gilding temple's arch and archway
With its farewell glory bright.
On a stone they found there, beckoning,
Found a sybil brown and old,
Who with sharp shrill voice was calling,

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"Here your fate can soon be told.
Come," she said, "your hand give to me,
I can all Fate's ciphers read;
I can clear see through my crystal
Every past and future deed."

With wise thumb each hand she fingered,
Then said slow, with solemn voice:
"Both shall choose for princely fortune;
But so joined is each one's choice
Who first chooses double measure
Makes the other's fortune more,
So he hath a double treasure;
Mark, I say, a double store."

Worse then quarrel these two comrades,
O'er this oracle's decree,
Than contend a pair of prelates
For the gift of Papal See.
Envy will not by his wishing
Double Avarice's greedy store,
Avarice will not by his choosing,
Make young Envy's fortune more.

Worse and worse then how they quarrel;
Such a noise their battle makes,
Stepping on a quiet gravestone
All the temples's archway shakes.
"I," "said Envy, "would far rather
Lose this only eye of mine,
Than that thou, oh, Avarice, miser!
Double any store of thine.

"I," said Avarice, "would far rather
Lose this only limb of mine
Than I would, oh Envy, hateful!
Twice increase a store of thine."
So the same rash foolish moment
Both these men their wish had made;
And just then the image bowing,
Both were double sorrow paid.
Without eyes and limbs both groping,
Each must bear their hapless fate,
For no more good fortune hoping,
Lame and blind and desolate.

Who climbs for Fortune's highest skies,
Yet on another's fall must rise;
Who seeks by others' loss his gain
Will surely find his efforts vain;
Who leaves his greatest good ungained
To mourn another's wealth attained,
Shall stand at last at Destiny's gate
With soul blind, lame and desolate;
For Avarice's rust and Envy's tears
Consume the garnered gold of years.

In thy soul, oh longing mortal!
Stands a temple high and fair,

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And an angel in the portal
Hears thy wish and heeds thy prayer.
Saith the angel, in soft whisper,
"All the good that thou canst do
Brings a double joy to others
And a double peace to you;
For each joy rose thou hast given
In thy heart makes bloom twice more,
Plants a rose for thee in heaven,
Fragrant, fresh forevermore."

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

MORBID APPETITE.

Is there any cause and cure for a morbid appetite?

ANS.—A morbid appetite is one that craves unnatural foods, or excessive quantities of them. It may be, and often is, inherited. The only cure is in a strict discipline of the appetite, restricting it to wholesome food in reasonable quantities. The worst morbid appetites are those that crave liquors. They are really the result of disease. The next are those appetites that can only eat the most stimulating foods. The discipline of the appetite should begin in youth. Feed your children on abundance of nutritious but plain and wholesome food, and morbid appetites will not trouble them. Allow them candy, highly seasoned food, much meat, tea and coffee, and they are sure to have as a result a crop of morbid appetites that will lead to serious results.

KISSING BABIES.

Does it injure babies to kiss them?

ANS.—Not if properly done by clean and wholesome people, but it does harm them to have them kissed by rough people, by those with foul breath, by those who chew or smoke tobacco, by those with any disease of an infectious nature, as diphtheria, scarlet fever, etc.

PUTTING HEART INTO SICK PEOPLE.

What is the best use of a physician?

ANS.—Aside from putting them on the right way of living, the best use of a physician is to put heart into sick folk, and one of the worst uses of a doctor is to take heart from them by discouraging them. Quack nostrums would not have any sale if temporarily they did not make the patient think there was hope of recovery. The charities of the world take heart out of people. True charity puts heart into people by rousing them to self help. One of the great errors of parents is the taking of heart out of children by discouraging them. Put heart into your children, oh! you parents who would see them make their way in the world.

GOITER.

What is goiter?

ANS.—It is an enlargement of the thyroid gland of the neck. The use of this gland is not known. It is supplied with a very large amount of blood by four arteries, but what it does with it all is a mystery, as it does not secrete any fluid. The best method of treating it is by means of electricity.

SUN BATHS.

What is a sun bath?

ANS.—A sun bath is a bath of the surface of the body in the direct rays of the sunshine, omitting the face and head. It is taken nude, in a glass room, or its equivalent, and may be continued from fifteen minutes to an hour or more.

LONG *vs.* SHORT NECKS.

Are people with long necks as likely to be healthy and enduring as those with short necks?

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ANS. — Short-necked people have greater power of endurance than long-necked ones, other things being equal. If the neck, however, be too short, especially in children, they are more likely to die in early life, if they have the diseases incident to childhood that affect the throat. They "choke up" with croup, and suffocate very easily.

RICKETS.

What is rickets?

ANS.—Rickets is a disease of nutrition, in which the tissues, and especially the bones, are involved. It is a disease of early childhood. The mineral elements of the bones are not deposited, consequently the bones remain soft and yielding. It is entirely distinct from scrofula. The disease should receive immediate attention. Air, sunlight and nutritious foods are the remedies. Brown bread and milk, oatmeal and milk are important auxiliaries to successful treatment.

INTERMITTENT FEVER AND PARENTAGE.

Is it possible for a mother suffering from chronic intermittent fever to bear a healthy child?

ANS.—Such parents are almost sure to beget scrofulous children. In the west we have seen multitudes of such cases. The burden of parentage should not be taken when the body is bowed with such a disease.

CURE OF ANGER.

The writer finds it difficult to control his temper, he easily gets angry and flies into a rage. Can THE HERALD OF HEALTH suugest any remedy?

ANS.—Anger is a form of nervous disease not well understood. A very important element of cure is to restore the general health of the nervous system. If this has been depressed by deficient food, then improve it by more nutritious aliment. If caused by overfeeding, as is likely, then live more sparingly and on a mild food, avoiding flesh, tea, coffee, and all forms of liquors. A meat diet is apt to provoke to anger unless the person works hard outdoors or has good digestion. Another thing to do is to avoid those things that excite to anger, and use the will to control the impulse. Weak willed people are apt to get angry more easily than strong willed ones. It is well also to try to lift the mind out of the mood that suggests anger, by aspiration and by reading such passages from good books as help to do it. Above all never give up trying to cure the disease by personal effort.

WHERE TO KEEP FOOD.

Where should cooked food be kept?

ANS.—Cooked food of every kind should be kept where pure, cool air can come to it, and where insects cannot deposit eggs on it. Never place cooked food near any drain or water-closet, as it will absorb gases from them.

A PERFECT SCHOOL.

Is there anywhere in the world a perfect school, where children are educated normally, the body, mind and heart having their full share of culture?

ANS.—There can be no perfect schools without perfect human beings, and these are scarce. True education can be had only by a combination of the culture of the school and the home. The school may develop the head, and to some extent the heart and body; the home making the heart and body education complete, doing something, but not all, for the intellect. There never has been any method of education for making perfect men and women except educating body, mind and heart, and lucky the child which has the good fortune to be thus educated.

THREE HOURS A DAY AT SCHOOL.

How many hours should children attend school a day?

ANS.—Not over three. The other hours should be devoted partly to work and partly to play. Much is said about industrial education at school. Industrial education should be at home. The *half time* school system of Europe has proved a great success. They are said to give the children more education in three years than in six by the old method of all day at schools. It is a great thing for a child to be at home among workers, and by this means it is secured.

THE RUSH TO THE CITY.

Is it wise for young men from the

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country to rush to the city so much as they do?

ANS.-That depends on circumstances. If they have a call to go to the city, then let them go; but don't let them go without one. There ought to be a healthy exchange between city and country, the country to send to the city such of her sons and daughters as are needed there, and the city to return to the country such of her sons and daughters as need the wholesome influences of a country life to gain health and strength. Every wealthy parent in the city should give his sons a year or two of work on a farm to give them tone and stamina. A wealthy New Yorker told us the other day that the sons of the rich men of the past generation were occupying the third rate positions in the business world of this great city, and that the first places were nearly all occupied by men from the country, who came here with health, courage and habits of labor. "The latter," said he, "has been the secret of success with most."

GETTING RID OF BAD HABITS.

Is it best to get rid of our bad habits by fighting them, or rising above them?

ANS.—Infinite toil would not enable you to sweep away a mist, but by ascending a little you may overlook it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

HYGIENE FOR PRISONS.

Are prisons as now conducted hygienic institutions?

ANS.—They need improvement hygienically, and in their moral atmosphere as well. The fullest opportunities for labor should be afforded, with a percentage of wages reserved for the prisoner or his family. Sentences should be gradually abridged in proportion to good behavior. Pardons should be rare. Hospitals for the criminal insane should be established, and capital punishment never inflicted when there is suspicion of mental unsoundness. The criminal should have the benefit of this doubt in all cases.

WEIGHT OF BRAIN.

Does the brain increase in weight with age, or does it, like the body, vary in weight with varying conditions?

ANS.—It varies less than the body with varying conditions. The following is the result of various weighings at different ages:

20 to 25	years of age,	1,394	grammes.
25 to 30	"	1,414	"
30 to 40	"	1,404	"
40 to 50	"	1,379	"
50 to 60	"	1,365	"
Life average.....		1,389	

At thirty, on the average, the man has attained his maximum of brain and mental power; at fifty he has less brain and mental force than he had between twenty and twenty-five.

CHILDREN.

Does the Bible anywhere foretell of the day when children shall no more die in infancy, and people live to old age free from ill health and disease?

ANS.—In the sixty-fifth chapter of the Book of Isaiah is this remarkable prediction: "I will create a new heaven and a new earth, and the former shall not be remembered nor come into mind.

"And the voice of weeping shall no more be heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old.

"And they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labor in vain, nor bring forth in trouble."

Could there be a more beautiful prophecy of the days that health reformers of every class would gladly see. Alas! how far off seems their realization still.

VEGETABLE DIET AND GRAVEL.

Would it be safe for a person who suffers yearly attacks from gravel to live largely on vegetable food?

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ANS.—One of the chief causes of gravel is the deposit of uric acid in the kidneys and bladder. This comes from some defect in the liver and other organs to fully oxidize the albumen of the blood and convert it into urea—which is perfectly soluble, while uric acid is not. One of the best remedies is the total abandonment of flesh and the adoption of a vegetable and fruit diet. Dr. Cheneye, more than one hundred years ago, declared that a milk and seed diet with Bristol water would cure gravel.

FAST LIVING.

What is the meaning of the expression "fast living?"

ANS.—It means spending vital force in excess of the vital income, ending in physiological bankruptcy. It does not necessarily apply to a young rake who spends his life in low pleasures. It applies to any one who lives beyond his physiological income.

DIFFERENCE IN PERSONS.

Why do some people die with trivial diseases and others live with the most dangerous ones?

ANS.—People in a very exhausted condition, by excesses, over work, etc., have little power to throw off trivial diseases, even, and the reverse is also true.

ARSENIC IN LIGHT-COLORED WALL PAPER.

Are we safe from the effects of arsenic in our wall paper if we do not use any that is colored green?

ANS.—Mr. Turner, a health officer who has had to do with this subject, says: "Twice during the last year I was requested to examine wall paper for arsenic. In the first instance a gentleman suffered sore eyes, dryness of the throat, etc., and as the symptoms were aggravated by sitting in a particular room his medical attendant suspected that the paper contained arsenic; this on examination proved to be the case. On the second occasion, a gentleman ordered a room to be papered, the paperhanger at the end of the day remarking that he should be glad when the job was over, as the arsenic always made his eyes and lips sore. Some of the paper was sent to me, and I found that it contained a large quantity of arsenic.

"As I wished to form some idea of the frequency of arsenic in wall papers I addressed myself to several paperhangers, who kindly supplied me with patterns of several papers, mostly cheap ones. I am convinced that symptoms of chronic arsenic poisoning is not so much to be wondered at as their occasional occurrence; one color especially, a light greenish-gray, almost white, contains a large quantity of arsenic, which rubs off easily as a fine powder. This powder flying in the air produces the symptoms. Glazed papers are not so likely to cause them, and to prevent the mischief I should advise that papers known to contain arsenic should be taken down or covered with varnish."

HYGIENIC VALUE OF FLOWERS.

Have flowers any hygienic value?

ANS.—Yes, very decidedly. Their beauty alone gives them a value not understood. In the summer we should always, if possible, have fresh flowers in our rooms, on our tables and by the bedsides of the sick. Some varieties by their odors may be offensive to delicate invalids, but othes will not be. So, too, chronic invalids should cultivate hardy flowers. The air and sunshine and exercise connected with it will serve a useful purpose. Flowers have, however, other sanitary value besides their beauty. Did you never notice when in a flower garden you instinctively begin to breathe freer, to take long deep breaths. This is because flowers purify the air and make it a luxury to take it in. A writer in Appleton's Journal, in speaking of the use as well as the beauty of plants, says that in addition to the pleasure that may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. It was known many years ago that ozone is one of the forms in which oxygen exists in the air, and that it possesses extraordinary powers as an oxidant, disinfectant and deodorizer. Now one of the most important of late discoveries in chemistry is that made by Professor Mantogazza, of Pavia, to

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the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aromatic odors. Hyacinths, mignonette, helitrope, lemon, mint, lavender, narcissus, cherry-laurel and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmospheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infests them by simply covering them with aromatic vegetation. The bearing of this upon flower culture in our large cities is also very important. Experiments have proved that the air of cities contains less ozone than that of the surrounding country, and the thickly inhabited parts of cities less than the more sparsely built, or than the parks and open places. Plants and flowers and green trees can alone restore the balance; so that every little flower-pot is not merely a thing of beauty while it lasts, but has a direct and beneficial influence upon the health of the neighborhood in which it is found.

CAMP LIFE.

Do you think camp life suitable for sedentary and nervous people in summer?

ANS.—Yes, most decidedly. "One of the best cures for the functional nerve diseases of our large cities is to live like a North American Indian. The great hygienic advantage of this kind of life is that it compels us to breathe outdoor air twenty-four hours a day. Those who sleep in-doors never breathe entirely pure air. Experiment shows that there is little ozone or electricity in-doors; again, camp life shuts out the newspapers—reading daily papers robs us of our nerve force. Camp life is a trade, and thus to be only learned by degrees. Its real blessings are only for those who have mastered it. Abolish houses, the printing press, the telegraph and the railway, and nervous diseases would disappear from the earth. Let us all camp out next summer, and thus cheat the above specialties of at least some of their victories." So says one of our exchanges.

If our readers will turn to the September numbers of THE HERALD OF HEALTH for 1873 and 1874, they will find an account of our experience in camping out for two years in succession during the months of July and August. We have found it more productive of rest, and gained more strength for the year's work, than by any means of which we have any knowledge. To camp out to advantage one needs to have friends, and a location where rowing, bathing and other sports are accessible. Good tents are very desirable, and a dry, healthy location very important.

HEALTH AND MORALITY.

Is there any connection between good health and morality?

ANS.—It would not be true to say that invalids are more immoral than well folks, without some qualification; but it is true that people brought up in very unsanitary ways are more immoral than those brought up with good hygienic surroundings. And we do not doubt but nearly all have noticed when a little ill, a greater tendency to being cross, peevish and quarrelsome than when in health. It is very noticeable in children, who are always harder to get along with when out of sorts than when perfectly healthy. Indeed, if parents want to govern their children easily let them keep them in health.

CANKERED SORE MOUTH.

Is there a cure for canker sore mouth? Please do not refer me to our family physician, as I have consulted him and every one else's family physician in the county. I wish I could remember—though probably you are thankful I cannot—one half the remedies that I have tried in the nine years that I have suffered with it. The question was asked in the Scientific American two years ago; there were five or seven different remedies given, all of which I had tried except one, and that proved useless. Now another question. What effect has sulphur on the system? I took it for canker, and it is really a magic cure; in twelve hours after taking it my mouth had lost all its burning, eating pain, and in a day or two the canker holes disappeared; but I became so weak in my limbs, with a

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strange pain all over my body, that I referred to my physician. He attributed it to the sulphur, said that it was one of the worst things that could be taken, that I must stop it or I would eventually lose the use of my limbs. Now I am hesitating between limbs and life, for I think canker will soon finish me.

ANS. — Live exclusively on brown bread and milk, or rye bread and milk, with a moderate allowance of fruit, for six months. Take daily, or every other day, a tepid bath, rubbing the skin briskly for ten minutes after it, and you will probably recover. Let medicines alone.

WHAT WAS THEIR PARENTAGE!

What has been the parentage of the eminent men of science who have blessed the world by their labors?

Of 100 of the most eminent *savants* of Great Britain it was found that twenty-eight had fathers, thirty had brothers, twenty had grandfathers, and forty uncles, who were devoted to science. The occupation of parents and other relatives of distinguished clergymen was ascertained to be about the same proportion—certainly a remarkable correspondence.

UNFERMENTED WINE.

How can I make unfermented wine, and preserve it for use during the year?

ANS.—For list of 100 temperance and delicious drinks, and how to make them, see "Eating for Strength." The following is given as suitable for our querist:

"Unfermented wine is coming quite extensively into use for church purposes, and when mixed with water it also forms a very refreshing drink. In order to prepare it the grapes should be allowed to thoroughly ripen. They are then picked, and the stems and all green and rotten grapes removed. The grapes are then crushed and pressed in the usual manner. The juice may be put directly into bottles, or it may be first concentrated somewhat by boiling, and then bottled. In either case the bottles are put into hot water and brought to the boiling point, where they are maintained for half an hour. At the end of this time remove them from the fire and cork them tightly while still hot, wiring in the corks. Then replace them and continue the boiling another hour. Glass bottles are better for this purpose than tin cans, though the latter may be used. An analysis of a specimen prepared in New Jersey gave the following result:

Alcohol (in 100 parts).....	none.
Sugar and extract.....	23.00
Ash.....	.40
Water.....	76.60

This had probably been concentrated somewhat before boiling. The flavor was fine. Some acid tartrate of potassium had crystallized out."

HOW TO COUGH.

Is there any easy way of coughing for those who must?

ANS.—Where there is anything to raise from the lungs the easiest way is to cough it out by a sort of half blow, letting as much air escape as possible with the mucus. Assume a position in which the lungs can expand freely, fill them with air and then cough as a horse coughs, if you know how that is. On the other hand, if the cough is a nervous one, or caused by some irritation of the air passages, then don't give way to it at all, but resist it with all your will.

TO COOK RICE.

What is the best method of cooking rice?

ANS.—The Dietetic Reformer says: "The best way to cook rice is in a double saucepan. Such saucepans are to be obtained from any good ironmonger, and are more convenient than the jar in a saucepan sometimes recommended. The proper proportion of water to rice is exactly double the weight of the former to the latter; that is something less than two pints of water to one pint of rice. A pint of rice weighs exactly one pound, and one pint of water, with three tablespoons out, also one one pound. Twenty-five minutes from the time the water begins to boil cooks rice in this way, and preserves its full flavor better than any other method."

Rice cooked in milk makes a rich and delicious dish, and needs no seasoning. See new book, "Eating for Strength." Always use the best quality of rice.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

MIND YOUR OWN CONCERNS.

Mind your own concerns, my friend,
For they are yours alone:
Don't talk about your neighbor's faults,
But strive to mend your own.
Suppose he does not always lead
A truly pious life;
What matter if he sometimes frets
Or quarrels with his wife?
Don't meddle—let him know, my friend,
Your better nature spurns
To act the spy on him and his—
Just mind your own concerns.

Yes, mind your own concerns, my friend,
And presently you'll find
That all your time is occupied,
And you've got enough to mind;
What need you care if Snooks or Spooks
Should wed with Sally Jones?
What matter if your neighbor C.
A half a million owns?
The money is not yours, my friend,
Though golden stores he earns;
So do not envy him his wealth,
But mind your own concerns.

Yes, mind your own concerns, my friend,
It is a better plan
Than always to be spying out
The deeds of brother man.
Remember that all persons have,
Though hidden from your view,
Thoughts that to them of right belong,
And not at all to you;
And also bear in mind, my friend,
A generous nature worms
No secret from a neighbor's breast—
So mind your own concerns.

IN THE SPELLING CLASS.

"I'm sorry that I spelt the word;
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you!"

Still memory to a gray-haired man
That sweet child face is showing.
Dear girl, the grasses on her grave
Have forty years been growing.

He lives to learn in life's hard school,
How few who pass above him
Lament the triumph and his loss
Like her—because they love him.

John G. Whittier.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

HAVE COURAGE TO SAY "NO."

You're starting to-day on life's journey
Alone on the highway of life,
You'll meet with a thousand temptations—
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say "No."

The siren's sweet song may allure you;
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show,
You may be invited to enter,
Have courage, my boy, to say "No."

The bright ruby wine may be offered;
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights how they dance to and fro!
If you should be tempted to enter,
Look twice, even thrice, ere you go."

In courage alone lies your safety,
When you the long journey begin,
And trust in good moral precepts
Will keep you unspotted from sin;
Temptations will go on increasing,
As streams from a rivulet flow,
But if you are true to your manhood,
Have the courage, my boy, to say "No."

MODERN ETHICS.

It may be sound philosophy,
As pertinent as brief,
To name a man a financier
Who should be called a thief.

It may be Christian charity,
That looks with lenient eyes,
And says a man exaggerates,
When I should say, "He lies."

It may be modern purity
To say a man is "fast,"
Who drags his victims down to death,
Then prates of follies past.

It may be modern justice true,
That hurls her to the ground;
I'd hold the trembling creature up
And strike the scoundrel down.

I tell you that the time shall come,
When the great Judge of all,
Shall try these ethics by His code;
Then will they stand or fall?

I know before that judgment seat
Justice will have her due;
Beware least in that awful day
Her rod shall fall on you!

Helen E. Clinton.

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EDITORIAL DEPARTMENT.



NEW YORK, JUNE, 1875.

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 that 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.*

TOPICS OF THE MONTH.

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

LOSS OF LIFE AT SEA.—At the moment of this writing the papers are filled with accounts of the terrible disaster occasioned by the running of the steamship Schiller onto rocks off the Cornish coast, nine days out from New York, and the loss of over three hundred lives. It is impossible to tell at this moment who is at fault in the matter. The captain, it is said, acted heroically after the accident, but lost his life, and can never tell the story of how he happened to be several miles out of his course. It is well known that the instruments used for determining the position of a ship at sea are not quite perfect, and a difference of a few miles in latitude and longitude cannot be avoided. Is it not possible to obviate this by improvements in our instruments? So, too, it is said that the captain had not slept for five nights previous to the disaster, which makes it possible that his own brain was not working with its usual vigor, and his judgment therefore at fault. Men who do not sleep cannot be trusted in times of great danger. So again the governments of Great Britain and Germany impose a heavy fine for each day a mail steamer is behind a specified time with the mails, which causes the proprietors of steamers to run some risk in crossing the ocean, such as running at full speed in a fog, and in stormy weather, and approaching land in the night—things they would not do were it not for this practice of running against time. If they were fined heavily for every life lost it would make them more cautious.

Then, too, on board steamers the apparatus for saving life is very clumsy and unsatisfactory; and worse than all, the discipline that people have over themselves in great emergencies is so faulty that it is almost impossible to save the lives of those on board a steamship when an accident occurs. Nine-tenths of the passengers are usually crazy with fright, and act wildly and unreasonably. The will and reason lose control of the person, and he acts very much as a hen with its head cut off. Is this not a sad commentary on our system of education?

WINE *vs.* CHEESE.—John B. Gough, in his recent lecture in this city related the following story: "An LL. D. was dining at the table of a lady who, when

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General Grant was spending two days at her house, refused to tolerate one drop of wine or spirits on her table; and who, when about to entertain the British nobility, as she did, and they inquired: 'Can you entertain Lord So-and-so?' replied: 'I can; but it must be understood that neither wine, ale, nor spirits are offered in my house.' This gentleman referred to was at her dinner table, and said: 'I enjoy a glass of wine, and I have got in the habit of using it.' She said, 'I shall give you no wine.' 'Now,' he said, 'by-and-by you will take from us all our luxuries. I think wine promotes digestion. Did you never hear of a man who could not eat cheese without hurting him?—then I suppose you would deny me cheese.' She replied: 'Did you ever hear of a man standing under a gallows and saying to the witnesses of the execution: "Now, my friends, take warning by me and never eat any cheese?" or did you ever read in the newspapers when a man was murdered in our streets, that "those men had been eating cheese?" Show to me that cheese produces eight-tenths of the crime, seven-eighths of the pauperism, one half of the lunacy; show to me that cheese produces the results that drink does, and by the grace of God I will battle the cheese just as hard as the wine."

REVIVAL OF BLOODLETTNG.—For a few years the people have enjoyed an immunity from the old and barbarous system of bloodletting in disease, which had reigned supreme for over 2,000 years in civilized countries, and which even now is much practiced on animals, especially horses, by veterinary surgeons. But we are to have a revival of this old practice on human beings; that is, if human beings will consent. Dr. S. D. Gross, an eminent surgeon of Philadelphia, has just delivered an address on the subject before an association of physicians in Detroit, Michigan, on this "lost art" of bloodletting. He spoke at some length of the recent discontinuance of this practice, and dwelt upon its former popularity, which had continued unabated for 2,000 years. In the face of its once supposed efficiency in aiding the cure of certain forms of disease, he said in substance that it behooves us to inquire whether there is not something wrong in the discontinuance of the practice, and whether we have not fallen into the opposite error. Extremes are always dangerous, and they are especially dangerous in the practice of medicine. It behooves us to be on the watch. If the new way is right, the old was certainly wrong. The lancet is now an obsolete instrument. The office of cupping has disposed of bloodletting, which is emphatically a lost art. He then proceeded to consider the causes of the loss, which were four, viz.: The influence or tyranny of fashion; second, the indiscriminate use of the lancet; third, the acquirement of a more accurate knowledge of diseases; fourth, knowledge of medicines hitherto unknown. These causes were considered at length. The doctor averred himself an advocate of bloodletting for many diseases, especially for diseases of an inflammatory character. He predicted that bleeding would again come to be recognized as a therapeutic agent, but that it would not be practiced indiscriminately.

We understand these remarks were loudly applauded by those present.

It may be well to say that bloodletting would never have been discontinued but for the tremendous opposition

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to it; not by physicians, but by the people themselves, and they will, in our opinion, oppose its revival to any great extent. The people now read more than they did formerly on health topics, on physiology and hygiene, and will not tolerate those practices which were once tolerated and believed in. It behooves the people to keep themselves well posted on all these topics, otherwise who knows what backsliding there may be in medicine?—an art now making progress largely because the people have compelled it.

DEATH OF S. R. WELLS.—Professor S. R. Wells, the editor and publisher of The Phrenological Journal, is dead. The announcement will carry sadness to many hearts. He was well known all over the land in connection with phrenology, and the publications of his house. He died, so to speak, with his harness on, working up to within a few days of his death; which was from pneumonia, brought on, no doubt, by overwork while moving into new quarters. He lived a useful life, did much good by the books he scattered broadcast over the land, and will be gratefully remembered by hosts of sympathizing friends who never saw him. He was an excellent business man, kind and friendly, and left the world better than he found it. His age was fifty-five. He leaves a wife, who was his co-laborer all through the years of his mature life, but no children.

MODERATE DRINKING.—There is a strong effort made by those who oppose total abstinence to show that moderate drinking is, after all, the true temperance doctrine. One eminent clergyman of this city thinks it his duty to show the rising generation that he can use wine moderately, and he no doubt does so. Now moderation is a good thing applied to all the natural functions of life, but as regards drinking it is a great mistake. You can't do some things moderately. You would hardly advise a man to jump from a four-story roof, adding, by way of caution, to do it moderately, and no harm would come from it. Who is there that knows how to fire off a gun moderately? John B. Gough says that his father could and did drink moderately, but John B. Gough never could; he had to drink immoderately, or not at all. That is, the father's moderate drinking became immoderate in the son—a case perhaps of inherited tendencies downward. Friends, moderate drinking is a curse; it leads down, and not up. Don't try it.

LABOR AND LONGEVITY.—Work by method and on system, even when severe, is not only quite compatible with prolonged life, but is actually conducive to it, while the torpor of idleness or the excitement of fitful effort are the sure precursors of senile degeneration. This is a useful doctrine to preach, and still more useful to practice.

RUSSIAN COMPOST.—Take any greens which the season affords, stew in a porridge pot until all texture of the greens is entirely destroyed—any green water is then drained off and thrown away—stewed carrot may then be added, if you can get it (else, parsnip, Jerusalem artichoke or squash) and one or more well beaten-up eggs. Flavor with a little thyme or other sweet herb, and salt; mix all thoroughly, and let it get cold. It ought to be as solid as butter. To me this paste or compost is very satisfactory on bread. After broth has been made from pease I have thought

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the peas pudding desperately mawkish and stuffy, but have lately discovered that it mixes excellently with mashed potatoes, and makes a palatable, solid dish, with some simple sauce. The broth, of course, I eat with bread.

F. W. N.

LETTER FROM PROFESSOR E. KNOWLTON, OF SAN FRANCISCO, CAL.—*Dear Sir.*—Your "Eating for Strength" has kept us busy trying its fresh receipts for the last month, and we are barely begun. They stand the test triumphantly. When they don't the fault is more apt to lie in the cook than the book. For simplified science, popularized philosophy, and culinary chemistry, your modest little volume easily surpasses its more pretentious rivals. Its excellent practical instructions develop a double economy; they save the housewife's time and the husband's coin, and that makes both happy. Destroying dyspepsia, they promote good temper, diminish family discord, and thus do so much toward opening the way for that "peace on earth and good will to men," with which men seldom come into nearer accord than just after consigning to an untroubled stomach a simple and physiologically cooked dinner, which every sensation assures them is fairly on the way to unconscious and perfect digestion. Next to a good conscience commend me to a good stomach. On second thought, I should rather incline to take the good stomach first, as its possession would certainly diminish the power of those temptations which so frequently take away one's good conscience. Yes, sir, I am clear in my opinion that a good stomach properly ranks among the fundamental means of grace, and that, by logical sequence, your little book ranks as an additional chapter—no, I mean a preliminary or prefatory chapter—to the true physiological Gospel of Peace.

LAST WORDS OF DR. TRASK.—Rev. Dr. Trask, whose voice and pen have been so long and ably lent to the cause of anti-tobacco reform, is dead. He died while correcting the proof for his last tract. The following is the last sentence he ever penned for the cause—it is in his own bold style, and is only partially complete: "The project of converting the world by the gospel of Christ, by the power of the Holy Ghost, and by man's free agency is not a humbug, but a rational, scriptural, glorious project, *eclipsing every other.* The idea of converting the world whilst rum, opium and tobacco are its master, is humbug."

FORMATION AND REFORMATION.—It is a great deal better to form a character on correct principles than to reform it. It is a great deal better to build a house as it ought to be when you build it than to be obliged to alter it over after once made.

PEA PASTE.—Put dry split peas into a porridge pot, with water, salt, and a little oil, and leave them on the hob (rather on the hot iron top of stove) to simmer and stew for an indefinite time. [What is just made my cook left twelve hours without touching it.] Add a quantity of bread crumbs (white or brown) enough to take off wetness and make a paste, with some more oil, a bit of old cheese and some clove powder. Beat all together so that the crumbs and cheese shall blend perfectly and all become smooth, then press into a pot or dish. The cheese is merely to give a twang. I make no doubt that some herb (fennnel or tarragon)

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will do as well; then we shall have pea paste independent of the cow. Ground allspice, mace, or other spice may be as good as cloves. W. F. N.

NEW MEDICAL LAW.—The new law relating to physicians in Pennsylvania, requires that they shall have a comprehensive and practical knowledge of human anatomy, human physiology, pathology, chemistry, materia medica, obstetrics, practice of medicine and surgery, and public hygiene, and a good moral character.

We fear it will work ill with some of the graduates of famous Philadelphia medical schools. A recent graduate told us, that from one of the most renowned of them he had graduated with no real practical knowledge of hygiene.

A PATENT MEDICINE VENDER, who was dilating to a large crowd upon the wonderful efficacy of his iron bitters, pronounced them all-potent in building up an "iron constitution." "That is so," said a by-stander. What he tells you is a fact, gentlemen, every word of it." "Hear that, will you?" cried the delighted quack. "Here is a man who has used the bitters, and can recommend them." "No, not exactly that," replied the old fellow. "I have never used the stuff myself, but, you see, my friend Jenkins did, and it jest saved his life. You see, Jenkins had taken the bitters jest one week before he was shoved into prison for something. He was stripped of everything in the shape of iron about him, and yet he made a bar and worked his way out. He had taken this man's iron bitters, d'ye mind. And what does Jenkins do but open a vein in his arm, and took iron enough out of his blood to make a crowbar, and pried the gates open with it and let himself out."

RHUBARB JAM.—Cut the rhubarb as for tarts, to every quart add one pound of good moist sugar, put the sugar over the rhubarb and leave it twenty-four hours to draw out the juice. The sugar sinks but does not dissolve. Boil the sugar and juice together for twenty minutes, after it begins to boil just at the edge of the pan add the rhubarb and boil slowly twenty minutes longer. There is no need to stir if slowly boiled. The rhubarb and sugar do not require a warm place to draw out the juice. By this method the pieces of rhubarb remain separate from each other when the preserve is done. It keeps good a year if kept in jars well dried and in a dry place.

NERVOUS HEADACHE.—Nervous headache is a very painful disease. What is the cause of it? and how can it be removed? are questions of great importance. The immediate cause lies in the expanding of the blood vessels that supply the brain with blood. These swell, or enlarge, causing great compression on the brain, as though there was a tight band about it. Now what causes the dilatation of the arteries? They are supplied with nervous filaments from the great sympathetic nerve, that controls to a great extent the action of the vital organs, and when these filaments do not supply sufficient nervous energy to keep the bloodvessels contracted they dilate, and the result is nervous headache. The real cause, however, lies back of this, either in nervous exhaustion or in defective nutrition and oxygenization. Nine-tenths of all persons who suffer with nervous headache might be permanently relieved by attention to the laws of hygiene, to eat, sleep, breathe and live correctly. We have little pa-

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tience with people who go through life tormented with headache year after year, making no effort to remove the causes and get rid of the pain.

DRUNKENNESS A DISEASE.—There is no doubt whatever that drunkenness, in that ungovernable stage in which the victim cannot restrain himself from drinking, is a disease of a most serious character. The condition of the brain is one of great and distressing exhaustion. Alcohol temporarily relieves it, by increasing the heart's force and dilating the arteries, only to make the matter worse in the end. The true method of curing such cases is by rest and wholesome food, restoring the system to health by hygienic measures as rapidly as possible. The use of the Turkish bath in such cases has proved highly useful.

A CHEAP BREAD.—Grind together and sift in the usual manner one part of rice and four parts of rye, make the meal into dough with yeast, and bake in long rolls. The bread is dark colored but not disagreeable, and can be made at very little cost.

A CRITIC CRITICISED.—J. P., of the Ohio Medical and Surgical Reporter, should read with more care. He says, in giving a very kindly notice of our book, "Eating for Strength," that "In discussing the scientific basis of eating, the author seems to cast aside as unnutritious every quality of food except that abounding in the heat giving principle. This grave mistake or oversight detracts materially from the value of the book."

This is really quite new to the author. He was not aware of any such foolish theories ever having for a moment entered his head. Indeed the book certainly advocates warmly the use of fruit, which is not heat giving, and devotes proper space to a description of the nitrogenous principles of food, and their uses, which are really very important. Let J. P. read page 11.

OATMEAL PIE CRUST.—Scald two parts of oatmeal with one part of hot water. Roll thin. It bakes very quickly, so that fruit which requires much cooking must be cooked before making into the pie. This remark, however, applies only to pies which are baked with an upper crust. This crust is very tender and possesses all the desirable qualities of shortened pie crusts, with none of their deleterious properties.

RHUBARB MARMALADE.—Peel six oranges, take away the white rinds and pips, slice the pulp into a stewpan along with the peel cut very small, add a quart of rhubarb cut finely, and from one pound to one and a half pounds of sugar. Boil down in the usual way as for other preserves. Made in this manner it is nearly equal to Scotch marmalade.

MODELING FOR EDUCATION.—Among the attractions for this summer offered to earnest people, is an opportunity to practice *modeling* in Mr. Spring's studio, at the well known summer resort, "Eagleswood Park." E. P. Peabody, in the Kindergarten Messenger says:

"It is a great chance for teachers in vacation to gain a new power, which will always be a refined recreation."

In a notice of his work in Boston the Daily Advertiser said:

"Mr. Edward A. Spring, who has established himself for a few weeks at No. 1 Wesleyan Hall, as a teacher of mod

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eling, is peculiarly fitted for the task he has undertaken; he has enthusiasm for the art to which he has devoted his life, and he has the pleasant gift of imparting knowledge in a conversational way, of making his pupils share in his work and feel at home with him, as if he were a fellow-learner as well as a teacher. Mr. Spring believes that all arguments which apply to drawing as a means of scientific or of art culture, apply also to modeling, and that wherever it is possible modeling should be one of the regular branches of instruction in schools. He is himself very skillful in the use of clay, and as he talks or lectures he models with as much ease and rapidity as good draughtsmen draw with chalk on a blackboard."

For persons preparing lectures in almost any branch of science or art, the practical knowledge of modeling that a few lessons will supply can be of great value.

The region is healthful, delightful, and on a charming bay, with facilities for boating, bathing, etc. By addressing E. A. Spring, Eagleswood Park, Perth Amboy, N. J., further information can be obtained.

WANTED, a copy of THE HERALD OF HEALTH, for January, 1865. Fifty cents will be paid for the first number sent. Address Edward Shaw, War Department, Surgeon General's Office, Washington, D. C.

DR. L——, of St. Louis, who is something of a wag, called on a colored Baptist minister and propounded a few puzzling questions. "Why is it," said he, "that you are not able to do the miracles that the apostles did? They were protected against poisons, and all kind of perils. How is it that you are not protected in the same way?" The colored brother responded promptly, "Don't know about that, Doctor. I 'spect I is. I have tooken a mity sight of strong medicine from you doctors, and I is alive yet."

THE BEER CURE.—In Luther's "Table Talk" we find the following opinion on lager beer: "The man who first brewed beer was a pest to Germany. I have prayed to God that he might destroy the whole beer brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

SEWALL'S PLATES OF THE STOMACH. New York, National Temperance Society.

We have received from the National Temperance Society a set of eight plates, each 27x34 inches in size, showing the effects of intoxicating liquors on the stomach, from their first and moderate use to death by *delirium tremens*.

No. 1 represents the internal coat of the stomach in a healthy state, drawn from an individual who had lived an entirely temperate life.

No. 2 shows a portion of the internal coat of the stomach of the temperate drinker, who drinks moderately daily, and sips wine at dinner.

No. 3 represents the stomach of the habitual drunkard, with greatly enlarged and distended bloodvessels.

No. 4 shows the inner coat of the stomach of a hard drinker, corroded with small ulcers, and otherwise much inflamed.

No. 5 represents the stomach after a debauch of several days—appearing as though it were "on fire of hell."

Nos. 6 and 7 represent the stomach of a sea-captain, a habitual drinker of spirits—often in an undiluted state—the stomach thickened and schirrous, with a corroding cancer of frightful aspect.

No. 8 represents the internal coat of the stomach of a drunkard who had died in a state of *delirium tremens*. It shows the stomach to have been in a state of extreme inflammation before death—in some points dark, as if in an incipient stage of mortification. A more striking contrast, compared with the healthy stomach, it would be impossible to imagine.

These plates are said to be no fancy sketches, but copies from nature; and if so are very valuable. No one can look at plate No. 8 without being convinced that the way of the drunkard is the way of death. The coats of the stomach look dark and angry, as if stirred to the very fountains to resent the terrible treatment they have received. The price of the eight mounted on rollers is $15.

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Advertisements.

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Hygeian Home,

WILMINGTON, DELAWARE.

In Successful Operation Since January 1st, 1871, With 500 Patients from Thirty-five States, Territories, and the Canadas.

TERMS REDUCED FOR 1875.

A Splendid Summer Home for Invalids! On High Ground: A Cool Breeze all the Time!

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Our "Cure" is beautifully located in the open country-like suburbs of a pleasant and notably healthful city: thus we enjoy the pure air of the country, while we have gas, street cars, pavements and other city advantages.

THE BUILDING—a new three-story brick edifice, with double walls—to insure warmth and dryness—was planned and erected by the Proprietors for a Health Institute. It is surrounded by ample grounds, and is supplied with all the necessary apparatus and appliances for *PURE, SOFT WATER BATHS, SUN BATHS, SWEDISH MOVEMENTS, HEALTH LIFT, ETC.*

It is newly furnished with special reference to the comfort of patients and guests. Beds supplied with the best Hair Mattresses on springs.

The most comfortable "Cure" in Winter in America, being warmed throughout by outside, steam-heated air; each room is *thoroughly ventilated* from its base into a warm flue—insuring outward draft and *warm floors*—giving a *pure atmosphere*, free from smoke, gas, or dust. Winters short and comparatively mild.

We conscientiously endeavor to set the

BEST HYGIENIC TABLE IN AMERICA.

It is supplied with the best preparations of grains, and the finest, fresh canned and dried, foreign and domestic fruits and vegetables.

☞ *We canned*, IN GLASS, 750 *half gallons of fruit, etc., for this season's use, for a family of fifteen patients.*

THE MEDICAL DEPARTMENT and the general management of the "Home" are under the direct personal charge of the Proprietors—DRS. PUSEY HEALD, AND MARY H. HEALD, both of whom have had a large experience in the Hygienic System of healing the sick, during many years' connection with the largest "Cures" in the country.

Dr. M. H. HEALD gives special attention to

WOMEN INVALIDS,

giving them the benefit of kindly sympathy as well as of experience and skill.

Gentlemen may rely upon equal skill and care at the hands of DR. P. HEALD.

☞ Correspondence from all clases of invalids, and those desiring Hygienic Board, solicited.

We give *our personal attention to all the departments* of the Home. For circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

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It has recently been improved in a variety of ways, thoroughly renovated, and is in a better condition than ever before for the accommodation of guests.

The table is supplied with the best kinds of food, *healthfully prepared*; special attention being paid to the preparation of breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors, and the cheerful, home-like feeling which prevails.

In connection with the Hotel are Turkish Baths, the Swedish Movement Cure, Electro-Magnetic Baths, Health Lift, etc.

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GRAHAM CRACKERS.

The undersigned, who has had an experience of over thirty years in the Baking business in New York, would take this method of informing his friends and the public generally that he has commenced the manufacture of

DR. TRALL'S

Celebrated Graham Crackers,

From the Doctor's own Recipe.

They will be found the most wholesome and nutritious article of food now in use, especially for those who want to perfect the muscle, nerve and brain, and persons of sedentary habits,

DYSPEPTICS AND INVALIDS,

whose digestive organs are weak, and who cannot eat the ordinary preparations of wheat without adding to their suffering. These Crackers are exceedingly palatable, and will be approved by everybody. Put up in

BARRELS AND HALF BARRELS.

Also in Packages of

10 lbs.	**15 lbs.**	**20 lbs.**
$1.40,	$2.10,	$2.75.

INCLUDING PACKAGES.

OATMEAL CRACKERS,

and all other kinds of Crackers and Biscuits that are baked in the country,

Orders by mail will receive prompt attention.

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The only corset constructed upon physiological principles, securing health and comfort of body with grace and beauty of form. Lady agents wanted everywhere. Samples any size, by mail, $1.50. Address, WARNER BRO'S,

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This HOME for Invalids is one-and-a-half miles from the above celebrated place of Summer resort, in one of the most romantic, picturesque and healthful localities in our country. It is on the Delaware, Lackawanna and Western Railroad, ninety miles from New York, Philadelphia and Binghamton. Railroad connections are easy from all points. The *Natural* influences here are very rare. Consumption, Asthma and Malarious Diseases are scarcely known. We have lived here over three years, and have heard of but three cases of Consumption. The sick are greatly improved by the bracing influences of the fine mountain air and equable climate. We treat every form of disease. A successful practice of over sixteen years has established our reputation in the treatment of both Acute and Chronic Diseases. Very few invalids *can fail* of recovery if they have the benefit of rational Hygienic treatment, and will consent to take the time necessary to purify the blood and tissues and establish healthy action of the stomach, liver, kidneys, bowels and brain. This is accomplished in a wonderful degree under the *Cumulative*, or graduated system of inducing changes of body or of habits; and by it are avoided the dangerous reactions consequent upon a *Heroic* practice, making every gain permanent and lasting. We invite the attention of those contemplating a visit to some institution, to our new Circular and moderate charges. Those desiring Hygienic board can be accommodated, under the usual regulations of the establishment. Prices reduced $1 per week for the Winter. Inclose stamp for Circular, and address

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Send for circular and price list. Address

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NINTH ANNUAL STATEMENT

—OF—

NEW JERSEY

Mutual Life Insurance Company.

HOME OFFICE, 189 Market Street,

NEWARK, N. J.

JANUARY 1st, 1875.

Net Assets, January 1st, 1874		$1,451,741 53
Received for Premiums	$748,251 39	
Received for Interest	59,702 21	
		807,953 60
		$2,259,695 13

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$192,432 10	
Paid Return Premiums and Surrendered Policies	205,473 71	
Paid Contingent Expenses	79,976 83	
Paid Commissions to Agents	46,200 99	
Paid Taxes and Interest on Guarantee Capital	12,154 77	
Paid Advertising, Printing and Postage	21,676 24	
Paid Physicians' Fees	12,062 74	
Paid Re-Insurance and Annuities	5,673 43	
		$575,650 51
		$1,684,044 82

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ASSETS.

Cash in bank and on Hand	$88,709 38	
Bonds and Mortgages owned by Company	609,239 64	
U. S. and State Bonds	129,325 35	
Loans on Call (secured U. S. Bonds and other Collaterals)	144,612 41	
Real Estate	55,132 79	
Loans on Policies	363,091 50	
Premiums in course of transmis'n and def'd Premiums	242,157 05	
Accrued Interest	43,541 61	
Furniture and Fixtures	4,818 71	
Due for Re-Insurance	3,415 88	
		$1,684,044 32

LIABILITIES.

Reserve on Policies in force Dec. 31, 1874, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,121,753 00	
Death Claims not due and in process of adjustment	64,700 00	
All other Liabilities	20,200 00	
		$1.206,653 00
Surplus to Policy-Holders		$477,391 32

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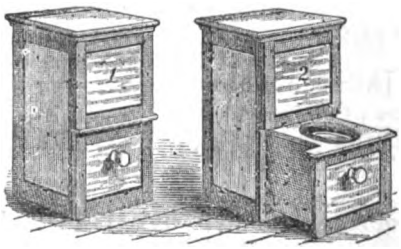
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Now what, in the view of common sense as well as of science, is the legitimate remedy for all su ailments? Is it powerful medication, or dietetic stimulation, or the tonicity induced by alcoholic b erages? Is it the diversion of pressure brought about by change of work, or by travel, or by so intercourse, or by religious exercises and opportunities, under any of which taxation is kept up form of it only being changed? Emphatically and unhesitatingly we say no! a thousand times These, or anything, or things like these, are not what the members of this great commonwealth of valids need. They simply need *rest*—an opportunity to react naturally against the overaction pr ously had. When this law of the organism is recognized and its authority admitted, all functional di orders begin to pass away. By a principle incorporated by the Creator into the organism and nat tive so long as it is alive, restoration as against any disease must be the result of the application abundant and unobstructed vitality.

Supposing that by change of conditions of living one can change distribution of vitality, and so organs which have not had enough of it—and for want of which they have become inactive and ordered—a fresh vitalization can be imposed; is there any reason to doubt that thereby such diso would give way? How could they help giving way? If vitality is the curative force, then all tha needed to induce the cure of any disease is to bring such force sufficiently to bear, and the work done. In all those cases, then, where disease is the result of undue taxation, or of defective supply vitality, *rest* is logically the remedy.

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To one who does not comprehend the principle by which these silent transformations are ma the restoration to health of persons suffering from inveterate chronic disease, seems like the sug of magic. Every week almost, persons go away from Our Home with the bloom of incoming or fected health, who when they came to us looked like persons dying of incurable diseases. Poor fe lows! Dear creatures! they had tried poisonous remedies till they themselves had become stale apot ecary shops—sallow, bloated, mothy, wrinkled, bent over, smitten with feebleness, cursed with m ancholy, victims of peevishness, and perishing of dry rot, they always awakened in us the desire cry unto God and say:

"Give me a voice, a cry, and a complaining—
Oh let my sound be stormy in their ears!
Throat that would shout, but cannot stop for straining,
Eyes that would weep, but cannot wait for tears.

"Oh could I tell, ye surely would believe it!
Oh could I only say what I have seen!
How should I tell, or how can ye receive it?
How, till He bringeth you where I have been?"

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