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OUR MOTTO:

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

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THE

HERALD OF HEALTH.

AUGUST, 1876.

BEST METHOD OF ARRESTING AND EXTINGUISHING SCARLATINA.

BY C. O. BAYLIS, M. D.

SINCE the successful stamping out of the cattle plague in England some years ago, the possibility of achieving a similar result in many of the infectious disorders incident to man has excited increased attention. In particular such diseases as scarlatina, measles and small-pox, though theoretically admitted as capable under the original circumstances of being produced *de novo*, are nevertheless believed to be now entirely carried on and maintained by infection only.

Many causes have contributed to this view. A fuller knowledge of the different modes of infection, whether by the dejecta of the patient, the clothes he has worn, or the room he has inhabited. The limit also now so often successfully imposed on infection in the dwellings of the well-to-do classes, the recognized power of disinfectants, of fumigation, and thorough cleansing. It is, in fact, becoming evident that science is already equal to the task of arresting and ultimately of extinguishing these diseases, if the method she inculcates be fully carried out.

Various difficulties, however, exist of a moral and social kind which seem to bar the way in attaining successful results; nevertheless so favorable has the practicability of stamping out infectious diseases appeared to various members of our profession, that a certain degree of public opinion has been formed, as is evidenced by the various proposals made for legally compelling the disclosure of all cases of infectious disease, with a view to their subsequent control and supervision.

The proposed method for stamping out scarlatina, and which applies equally to other infectious eruptive fevers, consists in providing a trained nurse at its earliest appearance in any place, whose duty it will be to visit infected households one or more times daily, to aid and teach the proper nursing of the sick, to supply the waterproof or other requisites for successful nursing, to cleanse the room, disinfect the clothes and bedding, also at the proper time insure the final fumigation and first cleansing, which in scarlatina would be in one month after the last patient was attacked. She ought to have a special knowledge of the use of disinfectants, and might be made a medium of providing any seasonable but not pauperizing help from without. Such a nurse, kind and clever as she ought to be, will receive an almost universal welcome, and find no insuperable difficulty in getting all requisite precautions against infection properly carried out.

Infectious disease is frequently and selfishly concealed so as to escape trouble, to save the children their schooling, the father his work, the mother her washing or charing, or the house its visitor or lodger. Than these nothing can be worse, since they not merely set all precautions at defiance.

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but insidiously scatter abroad the infection. With a proper nurse in charge it would, however, appear from some experiences that most of these things might be safely permitted with a few bearable restrictions. It is the household and dwelling which society carelessly leaves to itself, without the aid of guidance, knowledge, management, or sympathy, that scatters infection far and wide, and which ultimately exacts its penalty by costing the community a thousandfold the money which would in the first instance have completely arrested it, to say nothing of all the attendant anxiety and suffering.

A rapid sketch of the recent scarlatina epidemic in Kent, England, as marked by its deaths, shows the ease with which the enemy could be encountered and arrested in its early stages. The district comprises seven unions, with the exception of three or four local board districts. It contains 97 parishes and nearly 150,000 of population. No death from scarlatina was registered in it during the last quarter of 1873.

During 1874 six out of the seven unions received the scarlatina infection, causing 24 deaths. Only one escaped it, viz., Tenterden, a purely agricultural district, the furthest removed from London, and without any railways within its boundaries.

The number of deaths registered during the succeeding year, 1875, was 121; for the two years, 142—nearly one per 1,000 on the population.

As a rule, disinfectants were very generally supplied, together with printed instructions for guidance. In many instances further disease appeared to be stopped by them where the people were intelligent, but in other cases they failed. Where disinfecting nurses were employed the result was an extinction as well as an arrest of the infection. In many places the means of promptly reaching fresh cases were wanting, and the disease was unchecked.

This experience enabled me with some confidence to recommend the services of such nurses for one urban district, which in an estimated population of 9,000 had already lost 16 by scarlatina deaths, and where the extension of the disease was attracting much attention.

In response to my application one nurse was supplied, who commenced her duties on December 1st, with 60 cases of the disease in 23 dwellings; 70 new cases in 20 dwellings were added during her first month, making in all 120 cases in 43 dwellings. These numbers would require several nurses for effective supervision, and were obviously beyond the proper powers of one; nevertheless, she worked indefatigably on, and with such success that in the succeeding months of January and February only 15 more cases occurred in nine dwellings, and none from that time till her departure on March 20th, at which time every patient within the town was well or completely convalescent; all the infected dwellings had been fumigated and cleansed, and, where necessary, limewashed; clothes and bedding disinfected, and in one or two cases destroyed. All this was severally accomplished, when one month had elapsed after the last inmate had been attacked. The efficiency of these means is evidenced by the fact that no fresh case has occurred up to the present date, and no instance of infection to visitors, etc., has been heard of, except in one case, where the disinfection of one room was carelessly omitted.

One very noticeable fact, certainly of great importance, is that not a single death occurred after the nurse's arrival, although there had been 16 before it, nor did this immunity arise from lack of bad cases. In one family especially, who had freshly occupied an uncleansed and infected dwelling unknowingly, before the nurse's arrival, some of the cases were very bad. The previous deaths had occurred as follows: The first in December, 1874; then one in the following February, one in March, one in May, one in June, three in July, two in August, one in September, three in October, and two in November, the last within a few days of the nurse's arrival.

From the opportunities thus afforded of watching the system in its operation in many individual cases, I am satisfied

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that it constitutes the true practical remedy for our difficulties in arresting and extinguishing scarlatina and infectious fevers.

The problem to be solved involves two modes of procedure—one consists in the physical application of the scientific means for the control and destruction of the infection, and the other an acquisition of the moral agency and influence requisite to overcome the ignorance, apathy, inaptitude and perversity opposed to their successful application.

The infected sick are placed, when possible, in separate rooms freed from unnecessary furniture; ventilation is insured, the air impregnated with carbolic acid, and all excreta are received in disinfectants. Bed or other clothes are put into disinfecting solutions. The nurse's apparel is regulated, and carbolic soap is in full use. In short, a strict adherence to the printed instructions furnished.

In one month from the date of the last seizure a general disinfection and cleansing of the room and contents are effected, and the patient, after a change of clothing, is no longer treated as infectious, except as regards his secretions, for which disinfectants are continued, whether as to dejecta or body linen, for a second month. With such precautions secured by the watchful eye of the nurse, the ordinary business of the family need not be very much interfered with, nor ought further infection to result. Of course some leaks will occur, and some imperfect results ensue, but the successes are very largely in the majority, and as a corollary the disease is bound, and not tardily, to disappear.

The essential reason of success lies in the moral principles of the procedure. The sick family is approached by an offer of aid which it needs, of knowledge which it feels for the time to require, of aid it then appreciates, and that sympathetic notice which all people in trouble instinctively crave for.

Before a month of the nurse's services had expired, there was a general anxiety to obtain her assistance. Two or three cases only gave her some trouble, but here the health officer and inspector stepped in and obviated every difficulty. The cost of a nurse and disinfectants will vary from $15 to $25 per week.

In conclusion I briefly narrate one of the successful cases of nursing out the disease that came under my notice. The family of a police officer, consisting of himself, wife, and seven children, had their oldest girl laid up with scarlatina on December 30th. In a few days a nurse was placed in charge, and adopted the usual means. The other children were withdrawn from school and placed in quarantine for two weeks, lest they might have contracted the disease before the nurse's arrival. At the end of that time they were confidently returned to the school. The husband did not intermit his duties, yet no case followed this first one, either in the family or the town. One parent remembered having had the disease in infancy, the other thought so. None of the children had had it before. At the end of the month the usual general cleansing took place, and disinfectants were only continued for the excreta during the second. Experience warrants the confidence that no infection can linger inside the dwelling, or can be communicated from the family.

LITTLE THINGS.

"The sober comfort, all the peace which springs
From the large aggregate of little things;
On these small cares of daughter, wife, or friend,
The almost sacred joys of Home depend."

NEGLECT of small things is the rock on which the great majority of the human race have split. Human life consists of a succession of small events, each of which is comparatively unimportant, and yet the happiness and success of every man depend upon the manner in which these small events are dealt with. Character is built up on

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little things—little things well and honorably transacted. The success of a man in business depends on his attention to little things. The comfort of a household is the result of small things well arranged and duly provided for. Good government can only be accomplished in the same way—by well-regulated provisions for the doing of little things.

Accumulations of knowledge and experience of the most valuable kind are the result of little bits of knowledge and experience carefully treasured up. Those who learn nothing, or accumulate nothing in life, are set down as failures, because they have neglected little things. They may themselves consider that the world has gone against them; but, in fact, they have been their own enemies. There has long been a popular belief in "good luck;" but, like many other notions, it is gradually giving way. The conviction is extending that diligence is the mother of good luck; in other words, that a man's success in life will be proportionate to his efforts, to his industry, to his attention to small things. Your negligent, shiftless, loose fellows never meet with luck, because the results of industry are denied to those who will not make the proper effort to secure them.

It is not luck, but labor, that makes men. "Luck, says an able writer, "is ever waiting for something to turn up; labor, with keen eye and strong will, always turns up something. Luck lies in bed and wishes the postman would bring him news of a legacy; Labor turns out at six, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines; Labor whistles. Luck relies on chance; Labor on character. Luck slips downward to self-indulgence; Labor strikes upward, and aspires to independence."

There are many little things in the household, attention to which is indispensable to health and happiness. Cleanliness consists in attention to a number of apparent trifles—the scrubbing of a floor, the dusting of a chair, the washing of a tea-cup; but the general result of the whole is an atmosphere of moral and physical well-being—a condition favorable to the highes growth of human character. The kin of air which circulates in a house ma seem a small matter, for we cannot se the air, and few people know anythin about it; yet if we do not provide regular supply of pure air within ou houses, we shall inevitably suffer fo our neglect. A few specks of dirt ma seem neither here nor there, and closed door or window would appear t make little difference; but it may mak the difference of a life destroyed b fever; and therefore the little dirt an the little bad air are really very seriou matters. The whole of the household regulations are, taken by themselves trifles, but trifles tending to importan results.

A pin is a very little thing in an ar ticle of dress, but the way in which i is put into a dress often reveals th character of the wearer. A shrewd fel low was once looking out for a wife, an was on a visit to a family of daughter with this object. The fair one of whon he was partially enamored, one day en tered the room in which he was seate with her dress partially unpinned an her hair untidy; he never went back. You may say, such a fellow was "no worth a pin;" but he was really a shrewd fellow, and afterward made a good husband. He judged of women as of men—by little things; and he wa right.

A druggist advertised for an assist ant, and he had applications from a score of young men. He invited them all to come to his shop at the same time, and set them each to make up a penny worth of salts into a packet. He se lected the one who did this little thing in the neatest and most expert manner. He inferred their general practical abil ity from their performance of this smallest bit of business.

Neglect of little things has ruined many fortunes and marred the best of enterprises. The ship which bore home the merchant's treasure was lost be cause it was allowed to leave the por from which it sailed with a very little hole in the bottom. For want of a nail the shoe of the aid-de-camp's horse was lost; for want of the shoe the horse

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was lost; for the want of the horse the aid-de-camp himself was lost, for the enemy took him and killed him; and for want of the aid-de-camp's intelligence the army of his general was lost. And all because a little nail had not been properly fixed in a horse's shoe!

"It will do!" is the common phrase of those who neglect little things. "It will do!" has blighted many a character, blasted many a fortune, sunk many a ship, burned down many a house, and ruined thousands of hopeful projects for human good. It always means stopping short of the right thing. It is a makeshift. It is a failure and defeat. Not what "will do," but what is the best possible thing to do, is the point to be aimed at. Let the man once adopt the maxim of "It will do," and he is given over to the enemy; he is on the side of incompetency and defeat; and we give him up as a hopeless subject.

M. Say, the French political economist, has related the following illustration of the neglect of little things: Once, at a farm in the country, there was a gate inclosing the cattle and poultry, which was constantly swinging open for want of a proper latch. The expenditure of a penny or two, and a few minutes' time would have made it all right. It was on the swing every time a person went out, and not being in a state to shut readily, many of the poultry were from time to time lost. One day a fine young porker made his escape, and the whole family, with the gardener, cook, and milkmaid, turned out in pursuit of the fugitive. The gardener was the first to discover the pig, and in leaping a ditch to cut off his escape, got a sprain that kept him to his bed for a fortnight. The cook, on her return to the farmhouse, found the linen burned that she had hung up before the fire to dry; and the milkmaid having forgotten in her haste to tie up the cattle in the cowhouse, one of the loose cows had broken the leg of a colt that happened to be kept in the same shed. The linen burned and the gardener's work lost were worth full five pounds, and the colt worth nearly double that money; so that here was a loss in a few minutes of a large sum, purely for want of a little latch, which might have been supplied for a few cents.

Life is full of illustrations of a similar kind. When small things are habitually neglected, ruin is not far off. It is the hand of the diligent that maketh rich; and the diligent man or woman is attentive to small things as well as great. The things may appear very little and insignificant, yet attention to them is as necessary as to matters of greater moment.

Take, for instance, the humblest of coins—a penny. What is the use of that little piece of copper—a solitary penny? What can it buy? Of what use is it? It is not half the price of a box of matches. It is only fit for giving to a beggar. And yet how much of human happiness depends upon the spending of the penny well!

A man may work hard and earn high wages; but if he allow the pennies, which are the result of hard work, to slip out of his fingers—some going to the rumshop, some this way and some that—he will find that his life of hard work is little raised above a life of animal drudgery. On the other hand, if he take care of the pennies, putting some weekly into a benefit society or an insurance fund, others into a savings-bank, and confide the rest to his wife to be carefully laid out, with a view to the comfortable maintenance and culture of his family, he will soon find that his attention to small matters will abundantly repay him, in increasing means, in comfort at home, and in a mind comparatively free from fears as to the future.

If a man does not know how to save his pennies or his dollars, his nose will always be kept to the grindstone. Want may come upon him any day, "like an armed man." Careful saving acts like magic; once begun, it grows into a habit. It gives a man a feeling of satisfaction, of strength, of security. The money a man has put aside in the savings-bank, gives him an assurance of comfort in sickness, or of rest in old age. The man who saves has something to protect him against want; while the man who saves not, has nothing be-

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tween him and bitter, biting poverty.

A man may be disposed to save money, and lay it by for sickness or other purposes; but he can not do this unless his wife lets him or helps him. A prudent, frugal, thrifty woman is a crown of glory to her husband. She helps him in all his good resolutions; she may, by quiet and gentle encouragement, bring out his better qualities; and by her example she may implant in him noble principles, which are the seeds of the highest practical virtues.

So also can a workman of even the humblest sort, by regularity of conduct show to his fellow-workmen what industry, temperance, manly tenderness, and superiority to low and sensual temptation can effect in endearing and brightening a home, even amidst the gloom of poverty. Such a man does good as well as the most eloquent writer that ever wrote. If there were a few patriarchs of the people such as this, there beneficial influence would soon be sensibly felt by society at large. A life well spent is worth any number of speeches; for example is a language far more eloquent than speech; it is instruction in action, wisdom at work.—*Samuel Smiles.*

COOKING MEATS—"EATING FOR STRENGTH."

BY JNO. STAINBACK WILSON, M. D.

THE following extract from an article of mine published in my Herald of Health, will serve as an introduction to a brief review of Dr. Holbrook's excellent little book, "Eating for Strength:"

"Frying in cookery occupies the place of hog-meat in dietetics; it is the most abominable of all modes; and perhaps this is the reason it is most common. It does seem that our tastes have become so perverted that we are most likely to fall into the very things most injurious to health. In the Southern states frying is oftener resorted to than any other mode of cooking. If Southerners cannot manage to take in a sufficient quantity of grease, in the form of bacon and pork, to sustain them, and keep up the heat in their *rigorous* climate, they are sure to supply any deficiency by saturating their peas, beans, potatoes, bread, and everything else in that most desirable of all things—*hog's lard.* Hence we have fried vegetables of all kinds, fried meats almost invariably, fried bread and hominy not unfrequently, and fried everything, so long as the ample supply of *essence of hog* holds out. Why, in the South hog's lard is the oil that greases the wheels of life, and keeps them in motion; and people would no more think of doing without it, than they would of doing without coffee, or tobacco, or any other indispensable."

"Eating for Strength" contains in a nutshell the science of eating, or the principles of dietetics. It treats briefly of the functions of food, and then gives a scientific, yet simple, classification of foods, with the relative value of each of the divisions. The chapter on the "Source of Muscular Strength" is particularly interesting, giving, as it does, the latest discoveries in this branch of science, and exploding the teachings of Liebig, that the *proteids*, or nitrogenous substances, are the only sources of muscular strength, while fatty and starchy matters are useful only as heat generators.

From this we learn the practical lesson that a laboring man requires about six times as much carbonaceous food as nitrogenous, and that children, who have bodies to build up, require a larger proportion of nitrogenous food, which is necessary to growth and development, but not the sole or principal source, as taught by Liebig.

The second part of this work, which is devoted to the subject of our article — cooking — abounds in useful and wholesome recipes for a great variety of foods, both animal and vegetable.

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This part will be condemned by some extremists, but to me its greatest recommendation is the sensible, scientific and conservative view it takes with regard to the vexed question of the proper food for the human family.

While Dr. Holbrook recommends simplicity in diet, he advocates a sufficient and agreeable variety, embracing all the elements necessary to minister to the taste, and to the wants of the body; and while his dietary consists largely of fruits and vegetables, he does not exclude meat when sound and well cooked. On the subject of pork-eating he might have enlarged somewhat, and perhaps with advantage to his readers. But in a brief answer to "Ever Recurring Questions" he is quite emphatic in denouncing this abomination as the source of tape-worms, trichina, scrofula, and as furnishing too much fat for sedentary people and women. Yet this is the chief article of diet with the people in the Southern and Western states.

On the subject of cooking meats the work might have been more explicit, but what is perhaps better, it tells us how to avoid the use of so much meat, not only by giving a great variety of vegetable preparations, but also animal substitutes for meat, such as eggs, cream and cheese. The substitution of cream for the abominable and unwholesome hog's lard so much used as a "shortening," is a most valuable part of the work, and the adoption of the recipes where cream is used instead of lard, would do more for the health of the people generally, and those of the South and West especially, than a whole army of drug doctors. Did my limits allow I would make many extracts from this work, but can only give a few.

The following will show the governing principle of the work, adherence to which constitutes its great value to those who take a reasonable view of things, and are not misled by theories: "True dietetics must be founded on science and common sense, and not on conceptions of the brain or fancies of theorizers. We do not doubt but science will yet show us how to live without flesh, but it will never show us how to live without nourishing wholesome food containing the fats, salts, and all the elements of complete nutrition."

Speaking of a diet for consumptives he says: "A mixture of cream and milk and oatmeal forms a very nourishing diet for consumptives, and those with little animal heat, also for those who use little or no animal food."

In conclusion the author urges on his readers the necessity for making dietetics a study. In this I most heartily concur. This study has been woefully neglected both by physicians and people. The former have volumes on volumes on therapeutics—so called—giving directions for all kinds of apothecary's stuff, but most of them know but little more of the nature, proportion and adaptation of food—the "one thing needful"—than their patients. And the latter, with such works as the one under review, could soon know more of the true science of the prevention and cure of disease than their doctors, and thus be enabled to dispense with their services, which too often bring disease, broken constitutions and death, instead of that health and restoration that are to be obtained not by drugs, but by the hygienic agents, not the least important of which is good wholesome food.

MY TWO HUSBANDS.—IN THREE PARTS. (No. 2.)

BY LYDIA M. MILLARD.

"ONE scant spoon of soda, and two of cream tartar," said Margaret Maynard to herself, as she sifted the flour for Reuben's shortcake. Just as she had dissolved the soda, Hezekiah came in with his pipe, and blowing a whiff of smoke almost into her cup of milk and soda, he said: "You don't mind my smoking now, do you, Margaret?"

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"I don't like it at all," she said, as he shook the ashes from his pipe over the board where she was about to roll out her shortcake.

"Well, I guess in Jarsey, where you come from, you'll have to look a long time for a husband that don't use tobakker."

"Then I'll go without one, Mr. Hezekiah," she said, moving her shortcake and bread as far as possible away from him. "But did you know, Mr. Hezekiah, there was a barn burned last night in Snydertown—a red barn."

"A red barn!" said Hezekiah."

"Yes," said Margaret; "a red barn and a white horse."

"A white horse!" said Hezekiah. "It must be my barn, then; for there aint a red barn with a white horse in it but mine in Snydertown. I stumbled when I came here, so I knew I'd have some bad luck." Then without saying goodbye to anybody, relighting his pipe and buttoning up his old brown coat, he started off in great haste for Snydertown.

"That man would smoke goin' to his own funeral," said Margaret, laughing to herself, shutting the door after him, and giving a whirl around the room, as she always did when much pleased with anything. With her deft fingers pinching off the little biscuits smoother and rounder than any cutter could make them, putting them all in the bottom of the oven and looking at the clock to see how soon they would be baked, she said to herself: "He won't bother Rachel any more now, anyhow."

As the sun looked in one morning through the spotless windows of Hezekiah Winter's old farmhouse, it brightened up the flowers in the red carpet, left its cheery glow on the blue walls, the green shades and white curtains, the gray cat purring in the rocking-chair, the brown dog sleeping in the corner, and the brown hair smoothly waived over the finely molded heads of two patient, pleasant women, sitting so contentedly all by themselves in the east room.

Everybody took comfort where Mrs. Hezekiah Winter was, and everybody who saw her kind, loveable face, her gentle winning way, wondered how such a fidgety, fussy, cross, crotchety, dried up, leathery, willful, wiry man as Hezekiah Winter could have wooed and won for his wedded wife such a wise and winsome woman as Martha Hunter.

"They always do, these cross fellows; they are smart enough to get what they have not got," said Harriet Hunter, Martha Winter's only sister, who always came to make her sisterly visit when Hezekiah was away; for though she almost idolized her sister Martha, she couldn't bear Hezekiah or his pipe either. These two sisters might dwell happily and harmoniously together for a hundred years, never interfering with each other, soothing each other's sorrows, and sharing the least joy together. Harriet arrived at the Winter farmhouse an hour after Hezekiah's departure, and the sisters had planned three days of comfort together.

They had eaten their dinner, cleared away the dishes, and let the kitchen fire go out. On the table before them Martha had laid the centers and borders of several unquilted spreads. The rising suns rose in a circle around the rows of fox and geese; behind these were unfolding groups of red tulips with wide-spreading green leaves. Harriet had brought Martha some blue calico, which she had cut into sashes—as she called them—to place like a blue sky around the rising sun. Cousin Susan Simpson was coming that afternoon, and the tulips were to be gathered together, and bordered with green and planted in a spacious bedspread, to bloom unfading, perhaps, for two generations of Winters. There were certainly tulips enough to last one winter through.

When the tulip-garden was bordered and finished—by to-morrow, perhaps—they would spread out their rising suns, the crowning glory of Martha's and Harriet's handiwork. The blue calico around these was real French calico, bought at a great bargain in a New York store by Harriet, who somehow could manage to make five dollars go as far as most women would ten. The two women stood looking at their rows of tulips—just thirty-two tulips they had.

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enough to cover over and tuck in Harriet's big spare-room bed — then they basted them all together.

"We'll soon have this framed," said Harriet; and then she stopped, for she heard approaching wagon wheels, and looking out of the window she said: "Sure as I live! if there aint Hezekiah coming back; he's just by Snyder's turn."

Martha sighed deeply as the contented smile left her face, and she hurriedly gathered up all the tulips, while Harriet seized the rising suns and the fox and geese, and before Hezekiah had got round the turn the glowing suns and gay tulips were hidden away in the dark corner of Martha's best closet, to shine or bloom no more in her happy eyes for many long days. As these passed out of view, Hezekiah dawned upon their vision. He was cross to find his barn standing as firm as ever, and not one hair of his white horse's head singed. But, as Harriet said, if Hezekiah ever had been bamboozled he let nobody know it: he said nothing about horse or barn, but with a look dark as a thundercloud, and a step as positive and impatient as a stormy wave, he walked into the east room without saluting either of the two women.

"Is my dinner ready?" he said. "I haven't eaten anything since five this morning. I s'pose you have not got anything; that's allays the way; s'pose your fire's all out; a good housekeeper allays keeps the kitchen fire agoin' and the pot perpetually bilin."

He took the cat from the rocking-chair by the tail and threw it as far as possible out of the door, and said: "Did'nt I tell you, Marether, not to let the cat be in the house. You make everything good for nothin; she'll never catch a mice." He went to the window and rolled up the shade so as to let the sun stare in on the carpet: he broke the shade-cord and down fell the shade. "You don't half put up things, Marether," said he, turning and stepping on the dog's foot, and giving the animal a good kick on the head for yelping, he lighted his pipe and seated himself in the rocking-chair with his enormous feet sprawled out on two other chairs in front of him.

Soon the room was full of tobacco-smoke. If the suns or tulips had been there you could hardly have seen them; and Martha's nice parlor stove, which she had polished so brightly that morning, from the top of its pretty urn to the tip of each of its four lion's feet, was bespattered and disfigured here and there with the tobacco shower from Hezekiah's unsavory lips. The lazier and sleepier he grew it became too much of an effort for him to reach the stove, so on each side of him you could see on the pretty flowers of Martha's nice carpet, a dark tobacco spot. One or two ugly spots also stained the wall and disfigured the door of the closet where the suns and tulips were hiding.

Harriet was stroking the aggrieved puss down stairs in the kitchen, and feeding her with bread and milk, and Martha was treating the injured dog to a big bone by the kitchen door. "Goodness gracious alive!" muttered Harriet to herself, "I wonder if that fool up stairs thinks that we have nothing else to do but keep his dinner ready all day and all night, and the pot perpetually boiling, no matter where he is, in Guinea or the North pole. There aint more than six sticks of wood cut in the wood-house. There is Martha saving up every stick, so that some days she's almost freezing, and he a talking about keeping the pot perpetually boiling; but these tobacco men can't see anything straight, and there's no use trying to make them; you must coax them and pet them, and watch them close as a baby; they are always cold when other people are hot, and hot when other people are cold; they seem under the control of some secret, mysterious power that makes themselves and every one around uneasy. I don't believe there is ever any room between four walls where the air is perfectly pure, the best you can do to make it so, and I am sure no room is fit for lungs to breathe in that has any tobacco in it, and I can't find any man too well. Now what is the use of using all the time something that weakens any part of the system? As for Hezekiah, tobac-

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co makes him drunk, and when under its influence you must think, and say, and do just as he likes, or he is as cross and quarrelsome as a drunken man. For my part I'd rather have a man drunk once in a while on liquor than one all the time under the influence of tobacco."

Hezekiah had his smoke and his dinner, and was smoking again. Martha opened the door of the east room. Hezekiah was asleep in his chair, the fireboard was all in a blaze, caught from a spark from his pipe.

Martha seized a pitcher of water, and in her haste to put out the rapidly increasing flame, she hit Hezekiah's pipe as she hurried by him. It fell on the floor and broke into half a dozen pieces.

This woke him up. "What are you doing, woman? I wish you'd let things alone. You're allays fussin' round somewhere. I wish you'd keep still for once and mind your own business," he said, blazing into fury as he saw his pipe lying in ruins and no pipe to take its place before to-morrow morning. There was no more smoking that day for him, and no peace for Martha. He seated himself in the rocking-chair and then got up again, saying its back was so hard the man ought to be hung that made it; the room was too light and warm, and his boots and pantaloons didn't fit, and he declared there ought to be a day on purpose for hanging tailors and shoemakers. He went growling around out-doors and brought in an old tin pail he found by the pig-pen, with a handle off and two holes in the bottom, and lectured Martha for half an hour about saving things—that pail might have been a first rate milk pail for twenty years. Then he found three rags in the fourth field from the house, about an inch long—they might have been saved for the tinman. "A woman could waste more in a day than a man could save in a year," he said. His supper was miserable, bread heavy, meat raw, cake sour, and he ended his repast by banging his chair up against the wall and going out slamming the door saying: "That supper warn't fit for a dog."

Martha expecting his absence that night, had promised to sit up with Mrs. Snyder's sick child. That was "outrageous. Why couldn't she stay at home and mind her own business?"

He tried to borrow a pipe; but no man around there would lend his only and dearly beloved pipe. She bade him good night—he called her back to tuck him in and fold the sheet smoothly over his ruffled breast. She tried her best, but nothing suited him—how could she be so stupid? He pushed away her hand in a furious passion, and giving all the clothes a kick he tumbled them over on the floor.

Leaving him to suit himself she slipped quietly out of the room. She was glad for one night not to breathe his foul tobacco breath. Had she known how he tossed and tumbled all night for want of his evening smoke, she would have been gladder still to have escaped his complaining. After that afternoon and night's experience Martha Winter took care never to let him be without his pipe. She had an extra one hidden away in case of an emergency.

Only a week after this he went to see his only sister, a widow with one beautiful little child a year and a half old. The child picked up a quid of tobacco which Hezekiah had dropped on the floor, and died of the poison during that day.

All I heard of Hezekiah's saying about this was that "Providunce has taken all my children, and now Providunce has taken sister Mary's child; 'tis a mysterus Providunce, but we must be rorsigned."

Six months after this I stood near my open kitchen door, putting up some preserves in the dining-room closet. I heard Susan Simpson and Polly, my Polly, Snyder talking. They said Polly's Jemimy's Jenny had a fever; then they talked of the price of milk, the trouble of butter, and the beauty of new fresh whitewash. I was thinking of the price of happiness, the trouble of life, and the beauty of new fresh peace, when the church bell tolled sixty times and then stopped. The air was so still and clear that each stroke of the bell seemed to toll through my heart;

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as it has ever since I first looked into an open grave. Another soul had gone from the trouble and the joy of life.

"That's Hezekiah Winter," said Polly Snyder; "he was just sixty years old to-day, so Harriet Hunter told me."

"Is he dead?" asked Susan. "I thought he was one of those fellows that never would die. I'm sure he couldn't die of fever; you never could get him hot enough; Miss Harriet Hunter said tobacco burned all the flesh and blood out of him. She never said much, but I tell you she did an awful lot of thinking. The dominies tell us to control our thoughts; but there aint no such thing, thoughts are like the spring freshets that come roarin' and tearin' along over everything; nobody can stop 'em; it's a comfort to think what you're a mind to, and I don't think it a sin nuther."

"Hezekiah died of cancer," said Polly. "None o' the Winters had 'em; but he smoked and smoked and chawed, too. They say he used to sleep with a quid in his mouth. Many times in the night he'd get up for a quid, if they warnt stowed under his pillow forehand. They had a real pretty carpet, store carpet, on the bed-room floor, and every night reg'larly his wife used to take up that carpet afore he went to bed, and put it down reg'larly every mornin' after he got up, and she had scrubbed the floor. You see he'd spit over everything nights, and that was the only way she could save her carpet. But I'd seen him in Bandyhack first. I would-'nt had any carpet on the floor, nor scrubbed it neither. I'd sleep in some decent place and leave him shut up by himself, like a pig in a stye. But you ought to smelt that bed-room. There warnt no airin' of it out. One whiff of Hezekiah's breath at night would give his wife a sick headache all next day; and, kiver it up much as you may, it's God's truth that the biggest gentleman in the land, who has a gold cigar-case and three dollar cigars, and a silver cospidower, I believe they call them now, and a flowered up smoking cap, his breath is just as bad at night—worse than rotten onions; just as bad as old ragged Jim Morrison, who smokes an awful old pipe day and night. All these illigant fixins for rich tobakker men are only dressin' the same devil up in Sunday clus. Tobakker is tobakker, unnosal and disgustible everywhere. I'd rather be an old maid five hunder year old, with not a child or a chick o' my own, than be tied to one of these tobakker men all my life. I wouldn't want my Sunday gown and collar smellin' of tobakker, and allays have to be airin' and airin' everything out after him as if he was the devil—and children allays have some kind of ailin' that have tobakker fathers. Hezekiah had a cancer come in his hand; the doctor drawed that out and told him to quit tobakker, but he kep on, and another cancer came and ate a hole in his throat and he starved to death. The doctors all called it a smoke cancer. Martha Winter will cry now he's gone, 'cause she loved him once before tobakker had burned the heart out of him; and Miss Harriet will cry too, cry for joy I guess.

"But I could ring a bell sixty times for joy to-day. It is just sixty days since my neffy, James, left off tobakker; he smoked ever since he was sixteen, and his head ached most all the time, and he had a pain in his breast and his eyes were sore and his hands would shake the least thing he did, just like an old man. Well, all at onst, just sixty days ago, he give up tobakker and he haint touched it since. His headache is gone, and his breastache and his sore eyes, and he don't shake any more, and his eyes are real bright—he looks like a new man. Most all these German men wear spectacles and have weak eyes, and most all on 'em smoke. I think any man that has pluck enough to give up tobakker all to onst ought to have a monerment made for him right in the middle of Central Park. Not a man in five thousand ever'll do it, and every one on 'em would think a woman an awful big fool if she'd stick to anything so that she knew would hurt her.

"I don't know but one thing in favor of tobakker, that Miss Harriet told me once. She says, in the Fejee Islands they kill their prisoners and eat 'em. One time they had killed six men and ate them all but one, and he tasted so

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strong of tobakker they couldn't eat him nohow; so if a tobakker man falls into such savage hands he will have the comfort of knowing that nobody will ever eat him up.

"I've hearn Mrs. Hezekiah talk to Hezekiah about smokin'. She talked mild and kind; that's after the first cancer came. But he'd call her 'pinionated.' I don't know what it means; but then she'd stop talking—somehow she didn't like to be called 'pinionated.' Then she'd go away and cry. There he was killin' himself, and she was 'pinionated' for tryin' to stop him. But he's dead now, and somehow when anybody is dead you pity 'em even for being ugly; you think circumstances somehow driv 'em to it. But I don't believe there is a live critter that can't climb up to the top of circumstances, if he'll pull fast hold every rope the Lord holds down to him."

THE TWO BREATHS.*

I SHOULD wish to call this lecture "The two Breaths;" not merely "The Breath," and for this reason: Every time you breathe, you breathe two different breaths; you take in one, you give out another. The composition of these two breaths is different; their effects are different. The breath which has been breathed out must not be breathed in again. To tell you why it must not would lead me into anatomical details not quite in place here as yet; though the day will come, I trust, when every woman entrusted with the care of children will be expected to know something about them. But this I may say: Those who habitually take in fresh breath will probably grow up large, strong, ruddy, cheerful, active, clear-headed, fit for their work. Those who habitually take in the breath which has been breathed out by themselves, or any other living creature, will certainly grow up, if they grow up at all, small, weak, pale, nervous, depressed, unfit for work, and tempted continually to resort to stimulants and become drunkards.

If you want to see how different the breath breathed out is from the breath taken in, you have only to try a somewhat cruel experiment, but one which people too often try upon themselves, their children, and their workpeople. If you take any small animal with lungs like your own—a mouse, for instance—and force it to breathe no air but what you have breathed already; if you put it in a close box, and while you take in breath from the outer air, send out your breath through a tube into that box, the animal will soon faint; if you go on long with the process it will die.

Take a second instance, which I beg to press most seriously on the notice of mothers, governesses and nurses: If you allow a child to get into the habit of sleeping with its head under the bedclothes, and thereby breathing its own breath over and over again, that child will assuredly grow pale, weak and ill. Medical men have cases on record of scrofula appearing in children previously healthy, which could only be accounted for by this habit, and which ceased when the habit was stopped. Let me again entreat your attention to this undoubted fact.

Take another instance, which is only too common: If you are in a crowded room, with plenty of fire and lights and company, doors and windows all shut tight, how often you feel faint—so faint that you may require smelling-salts or some other stimulant. The cause of your faintness is just the same as that of the mouse's fainting in the box; you and your friends, and, as I shall show you presently, the fire and the candles likewise, having been all breathing each other's breaths over and over again, till the air has become unfit to support life. You are doing your best

* A lecture to ladies, by the late Rev. Charles Kingsley, Canon of Westminster.

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to enact over again the Highland tragedy, of which Sir James Simpson tells in his lectures to the working classes of Edinburgh, when at a Christmas meeting 36 persons danced all night in a small room with a low ceiling, keeping all the doors and windows shut. The atmosphere was noxious beyond description; and the effect was, that seven of the party were soon after seized with typhus fever, of which two died. You are inflicting upon yourselves the torments of the poor dog, who is kept at the Grotto del Cane, near Naples, to be stupefied by the carbonic acid gas of the grotto, for the amusement of visitors, and when almost dead he is restored to life again by being dragged into the fresh air; nay, you are inflicting upon yourselves the torments of the famous Black Hole of Calcutta; and, if there was no chimney in the room, by which some fresh air could enter, the candles would soon burn blue—as they do, you know, when ghosts appear; your brains become disturbed; and you yourselves run the risk of becoming ghosts, and the candles of actually going out.

Of this last fact there is no doubt; for if, instead of putting a mouse into the box, you will put a lighted candle, and breathe into the tube as before, however gently, you will in a short time put the candle out.

Now, how is this? First, what is the difference between the breath you take in and the breath you give out? And next, why has it a similar effect on animal life and a lighted candle?

The difference is this. The breath which you take in is, or ought to be, pure air, composed of oxygen and nitrogen, with a minute portion of carbonic acid.

The breath which you give out is an impure air, to which has been added, among other matters which will not support life, an excess of carbonic acid.

That this is the fact you can prove for yourselves by a simple experiment. Get a little lime water at the chemist's, and breathe into it through a glass tube; your breath will at once make the lime water milky. The carbonic acid of your breath has laid hold of the lime and made it visible as white carbonate of lime—in plain English, as common chalk.

Now I do not wish, as I said, to load your memories with scientific terms; but I beseech you to remember at least these two, oxygen gas and carbonic acid gas; and to remember that as surely as oxygen feeds the fire of life, so surely does carbonic acid put it out.

I say, "the fire of life." In that expression lies the answer to our second question: Why does our breath produce a similar effect upon the mouse and the lighted candle? Every one of us is, as it were, a living fire. Were we not, how could we be always warmer than the air outside us? There is a process going on perpetually in each of us similar to that by which coals are burnt in the fire, oil in a lamp, wax in a candle, and the earth itself in a volcano. To keep each of those fires alight oxygen is needed; and the products of combustion, as they are called, are more or less the same in each case—carbonic acid and steam.

These facts justify the expression I just made use of—which may have seemed to some of you fantastical—that the fire and the candles in the crowded room were breathing the same breath that you were. It is but too true. An average fire in the grate requires, to keep it burning, as much oxygen as several human beings do; each candle or lamp must have its share of oxygen likewise, and that a very considerable one; and an average gas-burner—pray attend to this, you who live in rooms lighted with gas—consumes as much oxygen as several candles. All alike are making carbonic acid. The carbonic acid of the fire happily escapes up the chimney in the smoke; but the carbonic acid from the human beings and the candles remains to poison the room, unless it be ventilated.

Now I think you may understand one of the simplest, and yet most terrible, cases of want of ventilation—death by the fumes of charcoal. A human being shut up in a room, of which every crack is closed, with a pan of burning charcoal, falls asleep never to wake again. His inward fire is competing with the

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charcoal for the oxygen of the room; both are making carbonic acid out of it; but the charcoal, being the stronger of the two, gets all the oxygen to itself, and leaves the human being nothing to inhale but the carbonic acid which it has made. The human being, being the weaker, dies first; but the charcoal dies also. When it has exhausted all the oxygen of the room, it cools, goes out, and is found in the morning half-consumed beside its victim. If you put a giant or an elephant into that room, instead of a human being, I should conceive that the case would be reversed for a time; the elephant would put out the burning charcoal by the carbonic acid from his mighty lungs; and then, when he had exhausted all the air in the room, die likewise of his own carbonic acid.

Now I think we may see what ventilation means, and why it is needed.

Ventilation means simply letting out the foul air, and letting in the fresh air; letting out the air which has been breathed by men or by candles, and letting in the air which has not. To understand how to do that, we must remember a most simple chemical law, that a gas as it is warmed expands, and therefore becomes lighter; as it cools it contracts and becomes heavier.

Now the carbonic acid in the breath which comes out of our mouth is warm, lighter than the air, and rises to the ceiling; and therefore in an unventilated room full of people, there is a layer of foul air along the ceiling. You might soon test that for yourselves, if you could mount a ladder and put your heads there aloft. You do test it for yourselves when you sit in the galleries of churches and theaters, where the air is palpably more foul, and therefore more injurious, than down below.

Again, where work-people are employed in a crowded house of many storeys, the health of those who work on the upper floors always suffers most.

In the old monkey-house of the Zoological Gardens, when the cages were on the old plan, tier upon tier, the poor little fellows on the uppermost tier—so I have been told—always died first of the monkey's constitutional complaint, consumption, simply from breathing the warm breath of their friends below. But since the cages have been altered, and made to range side by side, consumption has vastly diminished among them.

Therefore the first question in ventilation, is to get this carbonic acid safe out of the room, while it is warm and light, and close to the ceiling; for if you do not, this happens: The carbonic acid gas cools and becomes heavier; for carbonic acid at the same temperature as common air is so much heavier, that you may actually, if you are handy enough, turn it from one vessel to another, and pour out for your enemy a glass of invisible poison. So down to the floor this heavy carbonic acid comes, and lies along it, just as it lies often in the bottom of old wells, or old brewers' vats, as a stratum of poison, killing occasionally the men who descend into it. Hence, as foolish a practice as I know is that of sleeping on the floor; for toward the small hours, when the room gets cold, the sleeper on the floor is breathing carbonic acid.

And here one word to those ladies who interest themselves with the poor. The poor are too apt in times of distress to pawn their bedsteads and keep their beds. If you have influence never let that happen. Whatever else may go, keep the bedstead to save the sleepers from the carbonic acid on the floor.

How, then, shall we get rid of the foul air at the top of the room? After all that has been written and tried on ventilation, I know no simpler method than putting into the chimney one of Arnott's ventilators, which may be bought and fixed for a few shillings; always remembering that it must be fixed in the chimney as near the ceiling as possible. I can speak of these ventilators from 25 years' experience. Living in a house with low ceilings, liable to become overcharged with carbonic acid, which produces sleepiness in the evening, I have found that these ventilators keep the air fresh and pure; and I consider the presence of one of these ventilators in a room more valuable than three or four feet additional height

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of ceiling. I have found, too, that their working proves how necessary they are, from this simple fact: You would suppose that, as the ventilator opens freely into the chimney, the smoke would be blown down through it in high winds, and blacken the ceiling; but this is just what does not happen. If the ventilator be at all properly poised, so as to shut with a violent gust of wind, it will at all other moments keep itself permanently open; proving thereby that there is an up-draught of heated air continually escaping from the ceiling up the chimney.

If any excellent person of the old school should ask me, "Why make all this fuss about ventilation? Our forefathers got on very well without it." I must answer that our ancestors did nothing of the kind. They usually got on very ill in these matters; and when they got on well, it was because they had good ventilation in spite of themselves.

First. They got on very ill. To quote a few remarkable instances of longevity, or to tell me that men were larger and stronger on an average in old times, is to yield to the old fallacy of fancying that savages were peculiarly healthy, because those who were seen were active and strong. The simple answer is, that the strong alone survived, while the majority died from the severity of the training. Savages do not increase in number; and our ancestors increased but very slowly for many centuries. In the Middle and Elizabethan Ages the average of disease and death was far greater than it is now. Epidemics of many kinds devastated Europe in those days with a horrible fatality, to which even the choleras of our time are mild. The back streets, the hospitals, the jails, the barracks, the camps—every place in which any large number of persons congregated, were so many nests of pestilence, engendered by uncleanliness, which defiled alike the water which was drunk and the air which was breathed; and as a single fact, of which the tables of insurance companies assure us, the average of human life in England has increased 25 per cent. since the reign of George I, owing simply to our more rational and cleanly habits of life.

But, secondly, I said that when our ancestors got on well, they did so because they got ventilation in spite of themselves. Luckily for them, their houses were ill-built; their doors and windows would not shut. They had lattice-windowed houses, too; which were as thoroughly ventilating as a lantern with the glass broken out. It was because their houses were full of draughts, and still more, in the early middle age, because they had no glass, and stopped out the air only by a shutter at night, that they sought for shelter rather than fresh air, of which they sometimes had too much, and to escape the wind they built their houses in low places. Shelter, I believe, as much as the desire to be near fish in Lent, and to occupy the rich alluvium of the valleys, made the monks of Old England choose the river-banks for the sites of their abbeys. They made a mistake therein, which, like most mistakes, did not go unpunished. These low situations, especially while the forests were yet thick on the hills, were the perennial haunts of fever and ague, produced by subtle vegetable poisons, carried in the carbonic acid given off by rotting vegetation. So there again they fell in with man's old enemy, bad air. Still, as long as the doors and windows did not shut, some free circulation of air remained. But now our doors and windows shut only too tight. We have plate glass instead of lattices; and we have replaced the draughty and smoky open chimney, by narrow registers and stoves. We have done all we can, in fact, to seal ourselves up hermetically from the outer air, and to breathe our own breaths over and over again; and we pay the penalty of it in a thousand ways unknown to our ancestors, whose rooms all the winds of heaven whistled through, and who were glad enough to shelter themselves from draughts in the sitting-room by the high screen round the fire, and in the sleeping-room by the thick curtains of the four-posted bedstead, which is now rapidly disappearing before a higher civilization. We therefore absolutely require to

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make for ourselves the very ventilation from which our ancestors tried to escape.

There is an old and true proverb, that you may bring a horse to the water, but you cannot make him drink. And in like manner it is true, that you may bring people to the fresh air, but you cannot make them breathe it. Their own folly, or the folly of their parents and educators, prevents their lungs being duly filled and duly emptied. Therefore the blood is not duly oxygenated, and the whole system goes wrong. Paleness, weakness, scrofula, consumption, and too many other ailments, are the consequences of ill-filled lungs. For without well-fillod lungs robust health is impossible.

And if any one shall say: "We do not want robust health so much as intellectual attainment. The mortal body, being the lower organ, must take its chance, and be even sacrificed, if need be, to the higher organ—the immortal mind." To such I reply, You cannot do it. The laws of Nature, which are the express will of God, laugh such attempts to scorn. Every organ of the body is formed out of the blood; and if the blood be vitiated every organ suffers in proportion to its delicacy; and the brain, being the most delicate and highly specialized of all organs, suffers most of all and soonest of all, as every one knows who has tried to work his brain when his digestion was the least out of order. Nay, the very morals will suffer. From ill-filled lungs, which signify ill-repaired blood, arise year by year an amount not merely of disease, but of folly, temper, laziness, intemperance, madness, and, let me tell you fairly, crime—the sum of which will never be known till that great day when men shall be called to account for all deeds done in the body, whether they be good or evil. Three most common causes of ill-filled lungs in children and young ladies, are stillness, silence, and corsets.

First, stillness; a sedentary life, and want of exercise. A girl is kept for hours sitting on a form writing or reading, to do which she must lean forward; and if her schoolmistress cruelly attempts to make her sit upright, and thereby keep the spine in an attitude for which Nature did not intend it, she is thereby doing her best to bring on that disease so fearfully common in girls' schools, lateral curvature of the spine. But practically the girl will stoop forward. And what happens? The lower ribs are pressed into the body, thereby displacing more or less something inside. The diaphragm in the meantime, which is the very bellows of the lungs, remains loose; the lungs are never properly filled or emptied, and an excess of carbonic acid accumulates at the bottom of them. What follows? Frequent sighing to get rid of it; heaviness of head; depression of the whole nervous system under the influence of the poison of the lungs; and when the poor child gets up from her weary work, what is the first thing she probably does? She lifts up her chest, stretches, yawns, and breathes deeply—Nature's voice, Nature's instinctive cure, which is probably regarded as ungraceful. As if sitting upright was not an attitude in itself essentially ungraceful, and such as no artist would care to draw. The only tolerably wholesome attitude of repose which I see allowed in average schoolrooms, is lying on the back on the floor, or on a sloping board, in which case the lungs must be fully expanded. But even so, a pillow ought to be placed under the small of the back, or the spine will be strained at its very weakest point.

I now go on to the second mistake—enforced silence. Moderate reading aloud is good; but where there is any tendency to irritability of throat or lungs, too much moderation cannot be used. You may as well try to cure a diseased lung by working it, as to cure a lame horse by galloping him. But where the breathing organs are of average health, let it be said once and for all, that children and young people cannot make too much noise. The parents who cannot bear the noise of their children have no right to have brought them into the world. The schoolmistress who enforces silence on her pupils is committing—unintention-

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dly no doubt, but still committing—an offence against reason worthy only of a convent. Every shout, every burst of laughter, every song—nay, in the case of infants, as physiologists well know, every moderate fit of crying—conduces to health, by rapidly filling and emptying the lungs, and changing the blood more rapidly from black to red; that is, from death to life. Andrew Combe tells a story of a large charity school, in which the young girls were, for the sake of their health, shut up in the hall and school-room during play hours, from November till March, and no romping or noise allowed. The natural consequences were, the great majority of them fell ill; and I am afraid that a great deal of illness has been from time to time contracted in school-rooms simply through this one cause of enforced silence.

I suppose you will all allow that the Greeks were, so far as we know, the most beautiful race that the world ever saw. Every educated man knows that they were also the cleverest of all races; and, next to his Bible, thanks God for Greek literature.

These people had made physical as well as intellectual education a science, as well as a study. Their women practiced graceful, and in some cases even athletic exercises. They developed, by a free and healthy life, those figures which remain everlasting and unapproachable models of human beauty. But, to come to my third point—they wore no stays. The first mention of stays that I have ever found is in the letters of Synesius, Bishop of Cyrene, on the Greek coast of Africa, about 400 years after the Christian era. He tells us how, when he was shipwrecked on a remote part of the coast, and he and the rest of the passengers were starving on cockles and limpets, there was among them a slave girl out of the far East, who had a pinched wasp-waist, such as you see on the old Hindoo sculptures, and such as you see on any street in a British town. And when the Greek ladies of the neighborhood found her out, they sent for her from house to house, to see this new and prodigious waist, with which it seemed to them impossible for a human being to breathe or live; and they petted the poor girl, and fed her as they might a dwarf or a giantess, till she got quite fat and comfortable, while her owners had not enough to eat. So strange and ridiculous seemed our present fashion to the descendants of those who centuries before had imagined, because they had seen living and moving, those glorious statues which we pretend to admire, but refuse to imitate.

It seems to me that a few centuries hence, when mankind has learned to fear God more, and therefore to obey more strictly those laws of nature and of science which are the will of God—it seems to me, I say, that in those days the present fashion of tight lacing will be looked back upon as a contemptible and barbarous superstition, denoting a very low level of civilization in the peoples who have practiced it. That for generations past women should have been in the habit—not to please men, who do not care about the matter as a point of beauty, but simply to vie with each other in obedience to something called fashion—that they should, I say, have been in the habit of deliberately crushing that part of the body which should be specially left free, contracting and displacing their lungs, their heart, and all the most vital and important organs, and entailing thereby disease, not only on themselves but on their children after them; that for 50 years past physicians should have been telling them of the folly of what they have been doing; and that they should as yet, in the great majority of cases, not only turn a deaf ear to all warnings, but actually deny the offense, of which one glance of the physician or the sculptor, who know what shape the human body ought to be, brings them in guilty; this, I say, is an instance of—what shall I call it?—which deserves at once the lash, not merely of the satirist, but of any theologian who really believes that God made the physical universe. Let me, I pray you, appeal to your common sense for a moment. When any one chooses a horse or a dog, whether for strength, for speed, or for any other useful purpose, the first thing

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almost to be looked at is the girth round the ribs; the room for heart and lungs. Exactly in proportion to that will be the animal's general healthiness, power of endurance, and value in many other ways. If you will look at eminent lawyers and famous orators, who have attained a healthy old age, you will see that in every case they are men of remarkable size, not merely in the upper, but in the lower part of the chest; men who had, therefore, a peculiar power of using the diaphragm to fill and clear the lungs, and therefore oxygenate the blood of the whole body. Now it is just these lower ribs, across which the diaphragm is stretched like the head of a drum, which stays contract to a minimum. If you advised owners of horses and hounds to put their horses or their hounds into stays, and lace them up tight in order to increase their beauty, you would receive a very decided refusal to do that which would spoil not merely the animals themselves, but the whole stud or the whole kennel for years to come. And if you advised an orator to put himself into tight stays, he would reply—if he was a really educated man—that to comply with your request would involve his giving up public work, under the probable penalty of being dead within the twelvemonth.

And how much work of every kind, intellectual as well as physical, is spoiled or hindered; how many deaths occur from consumption and other complaints, which are the result of this habit of tight lacing, is known partly to the medical men, who lift up their voices in vain, and known fully to Him who will not interfere with the least of his own physical laws to save human beings from the consequences of their own willful folly.

SOMETHING TO DO.

BY SCOTT CAMPBELL.

"See first that the design is wise and just;
That ascertained, pursue it resolutely.
Do not for one repulse forego the purpose
That you resolved to effect."

NATURE, if permitted to have her own way, is infallible; and her voice for guidance, her authority for direction, may be relied upon. The foundation of her plan is the "fitness of things;" according to her suggestions there would be harmony between man, his life, and his work; because there would be that adaptation which is essential to success.

Nature endows her children with faculties, tastes, feelings and abilities which are best adapted to the work that she approves; and how vain and often fatal it is, to attempt to thwart her plan. What a cause for profound thankfulness it is, when people find something to do; that requisite *something*, according to the needs of their existence, suited to their natures, giving to the soul the satisfying consciousness that it is fulfilling its purpose.

Something to do! the delight or disgust for which shall determine whether we have found our true work, and are carrying out our own conceptions; whether we are performing *our* labor or another's, which shall prove its fitness for us and our adaptation to it. Life is not really begun for one until after the asking and answering of that great question, *what is he going to do?* This is the door through which all must pass before they enter fully upon the realities of existence. Through work only is developed power, and through work only is rendered possible to the true soul the "duty of development;" and through it is gained that crowning achievement of life, *self-knowledge*. Says Carlyle; "Our works are the mirror within which the spirit first sees its natural lineaments. 'Know thyself,' is an impossible precept until it be translated into, 'know what thou canst work at.'" The importance of thus choosing something to do, cannot be overestimated. Upon this choice depends often not only success or failure, but the hap-

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iness, spiritual growth, and attainments of the man. It is of vital consequence whether one from the outset be *in rapport* with Nature, receiving the aid and guidance of her master hand, or at variance with her, working adversely to her spirit, dictation and intention.

To face bravely the realities around us, and fearlessly choose to do our best in compliance with the dictates of this divine voice, the teaching of this inward harmony, is to begin a career which shall widen in influence, increase in grace and beauty, and finally "lead life to sovereign power."

It is evident that it is also of extreme importance that one should gain a just and proper estimate of his own worth and ability, should understand as far as possible his own capacities. As Thoreau says: "Probe the earth to see where your main roots run," and so form a firm foundation for the desires and expectations of life, and the best possible conditions for the exercise of will and labor. If one work for days and years under the conviction that his energies are being misdirected, with no satisfying sense of time well spent, the intellect becomes deadened, the heart wearied, and life a hopeless treadmill. Some writer has said: "Before doing good service in any branch of human labor, men must be thoroughly convinced of their own ability and purpose; without this understanding of their own ingredients of character, doubt and self-distrust must preponderate, and the warring and wearing effects of ill-directed work are cruelly painful. Out of ignorance there is a thwarting of what a man should be; there is nothing to sustain him in time of trial, and he must labor without the support of principle, suffer without the indemnification of the greatness of soul." There is nothing can impart to man that true dignity, that satisfaction and contentment, that ability to bear ills, like the consciousness that he is in his true place, and doing his best at that for which he is best fitted.

Upon learning of people who are cheerful under heavy burdens, uncomplaining and hopeful under the bitterest disappointments, the weak and frivolous are incredulous, considering such a condition unnatural, little comprehending a nature at harmony with itself, working and living from a consciousness of correct purpose and rightly applied powers, little realizing that harmony of self develops harmony in all other relations, and produces a strength and sweetness of soul which is invulnerable to any of the shocks and adversities incident to this life.

To discover that something to do, which may properly claim our deepest interests, our highest faculties, to which we may abandon ourselves with our might and heart and strength, is one of the best human accomplishments. To discover an object worthy of our most vital consideration, honest thought and most persistent labor, is to find a real and solid happiness. If one has secured this object, and has vital faith in his individual possibilities, he will through this faith put forth such action, such will and labor, that it shall constitute genius. Once found, let no man hope to escape; he will seek in vain to find peace or rest if he strive to abandon or to leave unfulfilled his highest conceptions. He will find no relief in irresolution or indolence, no matter what his surroundings, or what the excuses by which he attempts to fortify his failures—not failures to attain perfection in his chosen work, but failure to do *his best* to approach it. There is no repose for the soul, so long as we feel that we are living inferiorly to the best that is in us; and no man is faithful to himself or to his work, so long as he knows himself inferior to his best ability.

Some one has said that "Each individual is endowed with strength to live up to his best convictions, and excuses for failures are but evidences of insincerity and cowardice."

Difficulties do not hold men back from attaining their ends; rather are they an incentive. People are not honest, not sincere, not enduring or faithful in small matters, and consequently fail in more important undertakings. Bless God we now and then see a soul so faithful to its own ideal, so loyal to

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its highest conceptions and convictions of duty, so determined upon the great work of self-mastery, that we bow in reverence before it, and our hope for the race is sustained.

Of what do our aims for the future consist? is a vital question; and when once we have received enlightenment upon this point, let us at all hazards dare to follow. Let us be strong, steadfast, loyal, suffering any torture rather than prove unfaithful to that divine revelation of capability and power inherent in the soul. Let nothing turn us aside from the path in which the infallible voice of Nature has bid us to walk. Because one has found the right thing, let him not suppose that it be synonymous with ease or pleasure; nevertheless, *if it be the right thing*, let him *do it*, however hard or disagreeable, however contrary to preconceived ideas, however at war with habits, adverse opinions or surroundings; let him *do it*, as he hopes for peace, repose, or self-respect, *do it*, and let it be well done—let him do it "with his might." Says Ruskin: "However mean or inconsiderable the act, there is something in the well doing of it which has fellowship with the noblest forms of manly virtue; and the truth, decision and temperance which we reverently regard as honorable conditions of the spiritual being, have a representive or derivative influence over the works of the hands, the movements of the frame, and the action of the intellect."

Why is it that so many insist upon trying to do that for which they are totally unfitted? lacking for their labor not only all natural adaptation, but having instead positive distaste and abhorrence. What multitudes go on from year to year in their mistaken duties, striving to conquer a peace for themselves and their lives in armor not their own, with weapons utterly unsuited to them, trying to bring themselves into harmony with their something to do, when it is not *their's* at all. Alas! for the illjudged and misdirected toil, the weary, profitless lives; and only a few ever emancipate themselves from their drudgery by a determined choice of will, or downright rebellion. How impossible to judge of these thwarted lives, or to know what, under fitting circumstances, they might have been. For if we descend from our own high standard of thought and sentiment, and content ourselves on an inferior plane, our whole nature descends to that level, and these mistaken ones are ever at war with themselves; they secure neither their own self-respect nor the consideration of others. They lack incentive to industry and perseverance, and that determination to secure the highest possible accomplishment, which so stimulates and sustains one who feels that he is doing that for which he was created, that his work is a part of himself. The *right* thing to a man becomes endowed with his personality, he works from within as well as from without, and he comes to feel that in proportion to the perfection to which he brings it, he is himself elevated and ennobled. It is the fairest sight on earth to see a soul true to itself, in its labor and in its love. Woman suffers most from arbitrary customs, and what might be termed the groove system; but there is this compensation, that work is less to her than love; and she has greater tact and power of adaptation, her spiritual nature enables her more successfully to rise above all surroundings, and live her truest life outside and beyond them. If her heart be satisfied, her affections happily absorbed, toil, drudgery, all adversity of circumstance may be cheerfully borne, and her life and nature may round themselves to beauty and contentment. If a woman be at peace with her religion and her love, she may defy all other harms and ills of life. Through them every something to do is glorified.

This something to do question is of the utmost importance to children, for to them the evil effects of early misdirection are life-long. Their natural inclinations and abilities should receive the most careful consideration and indulgence. The training and discipline of the early years should serve to quicken and develop the inherent tastes and inclinations, and so from an early beginning lead to more speedy and skillful results.

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It is the thinkers who suffer most from any unfaithfulness or nonconformity in themselves to the right. It is they who feel most acutely when at war with themselves. Their perceptions are keen, and they recognize unfailingly their failures, inconsistencies and incongruities; and in vain they attempt to shelter themselves from painful facts behind any subterfuges. Only those likewise endowed can appreciate the sufferings of one with fine, sensitive, poetic temperament, compelled to forego cherished convictions and congenial pursuits, forced into positions wholly at variance with natural feeling and taste, and made by circumstances to perform parts from which every instinct revolts. Feeling an unquenchable desire to be true to the demands of his own nature, unable to explain the power of the divine feelings and impulses of his own spirit, chaffing under the bondage of self-restraint, cognizant of the inconsistencies between his inner and outer life; many a thinking mind, and tender heart, and sensitive nature has been compelled to live a life of desolation and isolation, because they could not be untrue to their honest, natural, divine convictions.

Doubtless any something to do, however unfitted, or even torturing, is better than nothing; for even torture is life, "and while there is life there is hope;" but absolute idleness is death, and hopeless. *Nothing to do* is the moth, the rust, the corruption which destroys life, or all of activity and beauty which makes it worth possessing.

When one has found the right thing to do, though at the outset his ability may be weak to cope with it, he will by steady persistency gradually develop strength, and soon find himself rising out of the sea of helplessness and inefficiency in which he has been drifting. It is not wishing, or hoping, or despairing, only the simple *doing* from hour to hour, minute to minute, that brings ability, strength and success. No conditions, no compromises, but positive and prompt obedience to the right, never ceasing his toil, never abandoning his object, never beguiled from his high purpose. Failure should only stimulate to greater energy, which finally leads on to successful issue.

The right thing to do, met with prompt and decisive action, will develop a capacity for work, and "men may become as gods in their ability for being and doing."

When one has found his something to do, and has met it with a true and brave spirit, and with the earnest purpose of *doing* it well, there is really nothing to fear but weakness in oneself; for if he *will*, he shall surely conquer. Courage, patience and duty exercised to-day, is so much increased capital of strength wherewith to work to-morrow. It is also inevitable that the exercise of the noble qualities, called forth by our work, shall develop true independence and liberty of soul, and increase self-respect; and self-respect is a great self-help.

Correct working leads to correct living. It is the workers of the world who achieve the great benefits both to themselves and others; to them are committed the reformations of the future, the advancement of those mighty interests in the progress of mankind. Blessed be the workers, as they pass on,

"Leaving no memorial, but a world
Made better by their lives."

EPITAPH ON A PATIENT KILLED BY A CANCER QUACK.

BY DR. LEMUEL HOPKINS.

HERE lies a fool, flat on his back,
The victim of a cancer quack;
Who lost his money and his life,
By plaster, caustic, and by knife.

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The case was this : a pimple rose
Southeast a little of his nose ;
Which daily reddened and grew bigger,
As too much drinking gave it vigor.
A score of gossips still insure
Full threescore different modes of cure ;
But yet the full-fed pimple still
Defied all petticoated skill,
When fortune led him to peruse
A handbill in the Weekly News,
Signed by six fools of different sorts,
All cured of cancers made of warts,
Who recommended with due submission,
This cancer-monger as magician.
Fear winged his flight to find the quack
And prove his cancer-curing knack ;
But on his way he found another,
A second advertising brother ;
But as much like him as an owl
Is unlike every handsome foul ;
Whose fame had raised him as broad a fog,
And of the two the greater hog,
Who used a still more magic plaster
That sweat, forsooth, and cured the faster.
This doctor viewed with mooney eyes
And scowled-up face, the pimple's size ;
Then christened it in solemn answer,
And cried, "This pimple's name is cancer ;
But courage, friend, I see you're pale,
But sweating plasters never fail.
I've sweated hundreds out with ease,
With roots as long as maple trees ;
And never failed in all my trials—
Behold these samples here in vials !
Preserved to show my wondrous merits,
Just as my liver is, in spirits.
For twenty joes the cure is done."
The bargain struck, the plaster on,
Which gnawed the cancer at its leisure,
And pained his face beyond all measure.
But still the pimple spread the faster,
And swelled like toad that meets disaster.
Thus foiled, the doctor gravely swore
It was a right rose-cancer sore ;
Then stuck his probe beneath the beard,
And showed him where the leaves appeared ;
And raised the patient's drooping spirits
By praising up the plaster's merits.
Quoth he, "the roots now scarcely stick ;
I'll fetch her out like crab or tick,
And make it rendezvous next trial,
With six more plagues in my old vial."
Then purged him pale, with jalap drastic,
And next applied the infernal caustic.
But yet this semblance bright of hell
Served but to make the patient yell ;

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And gnawing on with fiery pace,
Devoured one broadside of his face.
"Courage, 'tis done," the doctor cried,
And quick the incision knife applied,
And with three cuts made such a hole
Out flew the patient's tortured soul!

Go readers gentle, eke and simple,
If you have wart, or corn, or pimple,
To quack infallible apply;
Here's room enough for you to lie;
His skill triumphant still prevails,
For death's a cure that never fails.

HYGIENE FOR BRAIN AND NERVES.

BY THE EDITOR.

IN our last was discussed the philosophy of nervous action. In this paper we ask the question: has nervous action any limit? It is a general impression that there is no limit to nervous action, and that a man may go on acquiring knowledge as long as life and health remains, if he will only make all the application in his power. It is, perhaps, unfortunate for us that this is not so; but it is not, and we might as well know it and make the best of it. There is a limit to the power of the brain to act, and there is a limit to our acquiring power; and this is largely determined by the amount of nervous substance, and the size of the brain. There are some subjects none can become proficient in, and even in those in which we are adepts we soon forget what we have acquired, unless we constantly review our acquisitions.

We all find there is a limit to our physical powers. Athletes soon find there is a limit to the extent of muscular training. Their best performances are limited quantities, which can hardly be increased. Sportsmen find there is a limit to the speed of their best horses. Beyond this point none can go. In the Lifting Cure we find the patient when he begins is able to increase his strength, perhaps, five pounds a day, and this goes on probably for weeks. Then comes a time, however, when one pound a day is as much as he can add to the previous day's weight, and finally he reaches a point beyond which he cannot go with safety.

It is the same with reference to the workings of our nervous system. Even the schoolboy and schoolgirl find this out. They know there are some problems in mathematics they cannot work—some one boy can work and another can not. They young, strong and ambitious often rebel at this, and struggle against it, hoping, believing that they only lack courage; but in the end they all find their limit, and their vanity takes a back seat and they labor in their sphere, doing such work as Nature has rendered suitable to their abilities.

The comparative ability of men is also an interesting subject. Between the extremes there is a great distance. Even in physical strength this is true. One man may be forty times as strong as another in his muscles. The greatest weight which can be lifted by one person in the Lift Cure may be perhaps only 40 pounds, while the heaviest by another has been over 1,200 pounds. Now 40 is contained in 1,200 just 30 times. That is, one man may be able to go about and attend to business, only one thirtieth of the strength of another; and even this difference is not the greatest. There is every reason to believe that the difference in the mental power of different persons may be far greater than the difference in their

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physical power. We have not, however, the same accurate means of determining this difference. Galton has shown, in his admirable work on "Hereditary Genius," that among the wranglers at Cambridge for the highest honors the lowest number of marks is often 30 times less than the highest. Now as the wranglers are all picked men, the difference in mental power between the best wrangler and the weakest man, mentally, in Cambridge is more than 30 times, and may be 60, or even 100 times as great. If we measure man's mental power by his ability to acquire knowledge, then one man may, for ought we know, have 1,000 times as much of it as another man. If we measure it by his power to originate ideas and produce original thought, then the difference is equally great. Measure the difference between a Webster and and the smallest pettifogging lawyer in the country, and we find the difference between them so great that they can hardly be compared.

The hygiene of the brain and nerves requires that we should know the limit to our mental power. If we think there is no limit to it we deceive ourselves. If we act on this principle we shall in time find out our mistake and come to ruin. If, on the other hand, we know our limits of power, we can, if we will, work within bounds where we are safe.

There comes also a time when knowledge decays in our brains, so to speak, and passes away. That is to say, we forget that which we once knew well. This comes about often on account of nervous weakness, and deficiency of brain substance. All the nervous power is required to keep the knowledge we have, and if we acquire more we must forget something we already know. We lose at one end as much as we gain at the other—there is not room in the brain for all. This being the case, the hygiene of the nervous system requires that we do not burden our minds with useless knowledge. It takes just as many brain fibers to acquire and retain useless as useful knowledge, as good as a bad opinion. If this was thoroughly understood by parents and educators, much time might be saved and the value of life doubled; for our brain substance would be reserved for only the best ideas, as the wise farmer reserves the best soil of his farm for the most useful crops. Soil first occupied by weeds is never so good again as if its first crop had been a useful plant. The brain once occupied by a great vice is never quite so safe as the brain which has been trained in the acquisition of useful power.

The health of the nervous system is greatly enhanced by a strong will and a sound judgment; persons with such possessions may never become geniuses, but they will become solid, reliable citizens, on whom we can depend. High genius is to some extent a nervous disease. It requires that all ths nervous substance should be occupied with one class of actions to the exclusion of another class, both of which are necessary to sound mental health.

In our next we shall discuss the subject of nervous exhaustion.

MIND AND BODY.

THE BODY—What the mind calls a virtue too oft is a sin,
To be shunned by a body that values its skin.
Pray, which of your virtues most take your vanity?

THE MIND—The parent and queen of all virtues is humanity.

THE BODY—And of all human virtues, I've proved it to be
The one most inhumanly cruel to me;
Scarcely three weeks ago, when seduced by fine talk
Of your care for my health, I indulged in a walk.

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On a sudden you stop me—a house is in flames;
It was nothing to me had it burned up the Thames,
But you hear a shrill cry: "Save my child in the attic!"
You forget, thanks to you, I've been long rheumatic
And to rescue that brat, who was no child of mine,
Up the Alp of a ladder you hurry my spine.
Then as Cassio was stabbed in the back by Iago,
Vile assassin, you plunged in my back this lumbago.
That was, I believe, your last impulse of virtue!

THE MIND—In improving myself must I ever then hurt you?
Must your wheels for your clockwork be rendered unfit,
If made slower by wisdom and quicker by wit?
Is the test of all valor the rest of your bones?
And the height of all philosophy scorn for your groans?
Must the mind in its strife give the body no quarter?
And where one would be saint must the other be martyr?
Alas! it is true, and this truth proves another,
That we two were not made to live long with each other?

DIFFERENT ELECTRICITIES OF THE SEXES.*

BY GEN. A. J. PLEASANTON.

THE sexes are oppositely electrified, hence their mutual attraction for each other. Now give them the same electricities, and mutual repulsion immediately results. Let us ponder awhile on this subject. Every one must have observed in the press of this country, almost daily, and in every part of it, accounts of the most outrageous, cruel, and in some cases of diabolical attacks of men upon women, and occasionally of women upon men, generally when they bore to each other the relation of husband and wife. When they have been first acquainted with each other, their electricities being opposite, they were mutually attracted to each other, their acquaintance grew into esteem, and ripened into affection and love, and they became man and wife. The animal system develops electricity, magnetism and heat in its functional actions. The kinds of electricity and magnetism are dependent upon the habits of life, the diet, the occupation and association of the individual. If these are similar, similar electric and magnetic conditions of the body will result. It has been shown that the negative or masculine electricity of the man is reversed, and becomes positive, like that of the woman, under the excitement of alcoholic stimulants — in other words, for the time being, the man becomes a woman, and is converted into the only thing which the British Parliament in all its great potentiality could not do, viz: make a man a woman, or a woman a man. This, alcoholic stimulants have always done, and are now doing every day. When this change in the condition of his electricity has occurred, his attributes become feminine; he is irritable, irrational, excitable by trivialties, and when opposed in his opinions or conduct, becomes violent and outrageous, and if in this mind he meets his wife, whose normal condition of electricity is like his present condition, positive, they repel each other, become mutually abusive, engage in conflict and deadly strife, and the newspaper of the next day announces the verdict of the coroner's jury on the case.

Let no woman hereafter delude herself with the idea that she can reform a man addicted to the use of alcoholic

* This article is an extract from General Pleasanton's book on Light (of which we print a notice elsewhere) together with an interesting letter from him.

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stimulants by marriage. Should she attempt it, she will fall a victim to the delusion, as many of her sex have done before her, as she will find that her will is controlled by her normal positive electricity, which is of the same character as that of the man, her husband! and that, in spite of herself, the two will be mutually repellent, and their association as man and wife will be unhappy in the extreme.

Observe a drunken man with a male companion who is sober; there electricities are opposite—how loving the drunken man is to his friend; he caresses him, locks his arm in that of his companion, hugs him—in France he would kiss him—prattles to him with the simplicity of a child, talks nonsense with the incoherence of delirium, and is as good-humored and amiable as possible. His wife appears on the scene; his manner changes instantly; she tells him he is wanted at home, and asks him to accompany her there. He replies: "You go to grass; don't you see I am with George?" naming his companion. The wife urges him to go home, and not expose himself in the public streets in his condition. He is exasperated; their repellent electricities are in action; they become angry; violence probably ensues, and the police interfere. Let no woman ever venture to remonstrate with a drunken man; her own electrical condition forbids it; such remonstrance irritates the man, develops his anger, and leads to violence; and when it is remembered that women are particularly the objects of brutal attack by drunken men, as is made manifest by the publication in the daily press of the country of crimes that have been committed, it is obvious that their safety will be promoted by their silence.

The remarkable variations observed in his own electrical condition reported by the observer, Hemmer, as deduced from his experiments upon his own body, go to show that every incident in human life might be traced to its electrical condition; all the passions are excited by it, and are subdued by its reversal; all the emotions are necessary consequences of it, and it is not probably going too far to say that the intellectuality of man is largely due to his electricity and magnetism.

[In addition to the above extract the following letter will explain itself:]

PHILADELPHIA, June 17, 1876.

DEAR SIR: Your note of the 15th current is at at hand this morning. I am pleased to learn by it that you like my book. I quote from your note: "In your book you say that the magnetism of man and woman is different, and for this reason they attract each other; but after their electricities become the same they repel. Now if this is so, should not the magnetism of two women, being the same, repel? and yet, unless they live in the same house, I am not aware that it does."

The exception you mention confirms the rule I have announced. The attraction and repulsion of magnetism vary inversely as the square of the distance between the magnetised objects. Thus, if the distance be doubled the attraction or the repulsion is diminished to one fourth, if the distance be trebled the attraction or repulsion is reduced to one ninth, and so on. Women in the same family, and living in the same house, with like polarities of magnetism, disagree and repel each other, their magnetic repulsion becoming greater as the squares of the distances between them become less. When they are separated, and the distances between them become greater, the magnetic repulsion diminishes according to the same law, which applies with equal vigor to the male sex. When a woman becomes sick and enfeebled the normal condition of her magnetism becomes changed, and the females around her remaining healthy, they are attracted to each other, their sympathy for the sufferer is awakened, and the beautiful attributes of the female character become developed and active in her favor.

It will be found that this law is universal, and governs animal life in all its relations. Among animals of unequal strength it manifests itself in the exercise of brute force, and the weaker is

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subdued. With men there is a like repellent force when similarly magnetized, but in their cases the intellectual faculties, which are merely the continuing development of the magnetism of the parties, are exercised in the place of the brute force of the lower animals, to effect the objects which their repellent affinities are to accomplish; hence among men the sagacious and cunning, though physically the weaker, prevail over others who are more animalized. This is the origin of all the emotions of animal life. When we remember how extremely subtile electricity and magnetism are, that in free space the velocity of electricity is 288,000 miles per second, or 102,000 greater than even that of light; that in one second of time it could travel 12 times round the earth on its equatorial periphery; that two such opposite currents meeting in their courses would develop magnetism of enormous volume, and of an intensity proportionate to those of the opposing currents of electricity that had developed it, we need not be surprised at the sudden, changeful and varying emotions which are excited in the human animal without his volition, according to the circumstances in which he may be placed.

A great orator magnetizes his audience, electrifies them with his eloquence, and carries them away with him in his emotions, subduing them to tears with his pathos, or arousing them to violence or vengeance by the vivid pictures of crime and outrage he has presented to their imaginations. This is produced by the magnetism of sound, acting upon the auditory nerves, and it is by this that language soothes, encourages, inspirits, or depresses. Quarrels, violence and bloodshed are the results of the magnetism of sound. We all know how attractive to the sight is beauty, be it of form, of proportion of features, or of colors in their various combinations. These result from the magnetism of vision on the optic nerves. We are all familiar with the transmission of emotions from and to each other, and we know with what remarkable rapidity they are excited, changed, checked, or neutralized. Now what is there in all our knowledge so capable of producing these instantaneous emotional changes unless it be the most subtile of imponderables, electricity, which develops these magnetic effects? This is a very fruitful subject, and is too closely interwoven with human existence to be discussed in a periodical publication; but it is too important to be neglected or ignored, and I commend it to you for investigation.

I remain very truly yours,

A. J. PLEASANTON.

918 Spruce street.

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

RULES FOR STUDENTS.

Can you give us some good rules for students?

ANS.—Descartes gave the following:

"The first, never to admit the truth of anything without thorough conviction; that is, sedulously to avoid precipitation or prepossession of judgment, and to accept nothing as fact which does not recommend itself so clearly and distinctly to my mind that there can be no possible doubt.

"The second is to divide the subject I am investigating into as many heads as it is capable of, to the end that its difficulties may be the more readily resolved.

"The third, so to order my thoughts that, beginning with the most simple and comprehensible objects, I may gradually ascend to the contemplation and understanding of the most complex, assuming a regular order of induction in those subjects which do not seem naturally so to arrange themselves.

"The last, always to make such thorough and comprehensive reviews of my

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studies as to prevent the possibility of omitting or not giving due weight to any of the considerations which bear upon them."

We may add that while every student should demand proof, he should also be in a mood to know what proof is. Much skepticism on the part of students is because they don't recognize proof when it comes.

KILLING BED-BUGS.

Is there any hygienic means for exterminating bed-bugs?

ANS.—Hygiene does not seem to answer the purpose in this case, and so we resort to the drug-shop. Where all other means have failed to exterminate them sulphurous acid gas has succeeded. Take everything out of the infected room, plug up all the windows tightly, close all chimneys, and empty about 1 oz. of powdered sulphur on a pan of hot coals placed in the middle of the floor. Shut the doors and cover all cracks; let the sulphur burn as long as it will. Where the room is large, it is a good plan to fasten a bit of tin tube to the bottom of the pan, and to this connect enough small rubber pipe to lead out of the nearest door. By blowing into the end of the pipe with the bellows, the sulphur will be caused to burn more quickly by the draft created, and to give a denser smoke. After the sulphur has burned out, paint all the cracks in the floor with a strong solution of corrosive sublimate, and treat the furniture to the same before replacing it. We have seen a room frightfully infected completely freed by this plan.

WARTS.

How may a wart be removed?

ANS.—Three or four applications of chromic acid will cause the disappearance of warts, however hard, large, or dense they may be. The application gives rise to neither pain, suppuration, nor cicatrices, the sole inconvenience being the production of a dark brown color, which soon disappears.

TRICHINOSIS.

What percentage of hogs have trichinæ in them?

ANS.—Dr. Sutton, of Indiana, has examined the pork in the southern part of that state microscopically, and finds that from three to sixteen per cent. of it is affected with trichinæ. The Dr. thinks that thousands of persons die annually in this country from trichinosis, without knowing the cause of their disease.

AN IMPORTANT DISTINCTION.

Some parents blame their children just as much for a slight as for a great offense. Is that right?

ANS.—No. The parent who finds as much fault with his child for staining its new and clean clothes by playing on the green grass, as for telling a malicious falsehood, or stealing from others, can hardly blame the child for having a very erroneous view of the very great difference there is between one wrong act and another.

TIED TO APRON-STRINGS.

Why is it that a youth brought up at his mother's apron-strings is so likely to go wrong when thrown on his own guidance?

ANS.—The reason is that such an education seems to repress instead of cultivate judgment, to dry up instead of foster habits of independence and self-control, to weaken instead of strengthen moral obligation. The child who is never trusted, never put on his own resources, will never be worth trusting when he is older. Children need a great deal of care and guidance in their early years; but whoever represses their healthy natures does them an irreparable wrong,

DOES SMOKING CAUSE CONSUMPTION?

ANS.—Dr. Richardson, who was for years physician to the Royal Infirmary for Diseases of the Chest, in investigating this subject, thinks that smoking greatly aggravates consumption, develops it where the germs exist in the system, and causes indigestion, out of which consumption often originates. He made a rule that his patients should abandon tobacco, and found a rigid observance of it very beneficial. He has often seen the troublesome cough of bronchitis disappear when smoking was suspended.

EFFECTS OF SMOKING ON THE EYES.

In what way does smoking affect the eyes?

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ANS.—We have observed that inveterate smokers have the pupil of the eye very much dilated, and always more during smoking. As the particles of smoke impinge on the eye they cause a very disagreeable feeling in non-smokers, and even smokers are seen partly to close their eyes against it. Now as the smoke comes in contact with the eye, it is absorbed by the moist ball, and the nicotine of the tobacco is carried into the eye. It is this nicotine that causes the dilitation. It partially paralyzes the muscular fibers of the iris, so that they cannot contract and reduce the size of the pupil so it may adjust itself to different amounts of light. Where the light is low little harm is done; but in a bright light the eye may be seriously injured. Those who value their eyes should not smoke. The symptoms of injury are, pain in the eye, luminous specks, bright images, etc.; when reading the lines dance, after looking at a bright light an image of it often remains for a few minutes. These symptoms gradually disappear when the smoking is stopped.

EFFECT OF SMOKING ON THE EAR.

What effect has smoking on the ear?

ANS.—It would seem that the ear ought to be exempt from injury by tobacco, but it is not. One of the first effects of smoking on hearing, is the inability to distinguish very fine, but perfectly articulate, sounds. Soon after comes sharp ringing in the ears, or it may be sharp, shrill sounds appear and last for a few minutes. As with the eye, the fine sense of hearing is blunted.

RELIEF FROM TOBACCO.

If tobacco injures the nerves, why does it give such relief at times to the overworked brain—such a sense of rest and repose?

ANS.—The effect of smoking on a healthy brain early in the morning, before exhaustion takes place, is generally depressing, and injures the ability of the brain to do a good day's work. It is only on the exhausted brain that apparently good effects come; but an exhausted brain is in an unnatural condition already, for which the true remedy is food and sleep, and not the unnatural excitement of tobacco.

AMMONIA IN TOBACCO-SMOKE.

Is there any ammonia in tobacco-smoke?

ANS.—Yes; it is the ammonia in tobacco-smoke that bites the tongue after long smoking. It also dries the mouth and throat; this dryness causes thirst, which demands something more than water to quench it, and that something more is apt to be an alcoholic drink. It is the ammonia that causes the smoker to spit so much. It also acts on the blood injuriously.

BLACK TEETH OF SMOKERS.

Why do smokers generally have black teeth.

ANS.—It is caused by the carbon of the smoke settling in small particles on the teeth.

UNPLEASANT BREATH OF SMOKERS.

What causes the unpleasant breath of smokers?

ANS.—The empyreumatic oil of the tobacco. It is never absent from the smoker's month.

SLEEPINESS AND HEADACHE FROM SMOKING.

Why is it that smoking sometimes causes sleepiness and headache?

ANS.—In burning tobacco some carbonic acid and carbonic oxide are formed, and they have a tendency to cause lassitude, headache, and sleepiness.

TEST OF MANHOOD.

What is the best test of a rich man's manhood?

ANS.—One writer says: "Nothing tests a rich man's manhood so much as the manner in which he deals with his children. To make a fortune is not easy; but to bring up a child fit to inherit it is very difficult. Here is the touchstone which indicates with almost unerring certainty whether a man is master or servant of his fortune. Is he master? Then he uses his wealth to make it a good to his children. Is he slave? Then he permits his wealth to effeminate and sensualize them, to make them vain, selfish, and helpless. A man must be exceptionally wise and strong who, in the compass of one short lifetime, can both acquire riches and

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learn the difficult art of being rich without doing his family any harm by it."

TIME REQUIRED FOR DIGESTION.

How long does it require for the stomach to digest our food?

ANS.—This cannot be definitely stated. It depends on circumstances; upon the kind of food, its quantity, the vigor of the stomach, and whether the person is at rest, or asleep, or at work. Water, solutions of sugar or salt, and similar soluble material, require no digestion, and are soon absorbed by the walls of the stomach and carried into the portal circulation. Starchy, fatty, and gummy substances are not digested in the stomach at all, but in the duodenum. Other foods require from a half to six hours, though generally two to three hours are sufficient. People at moderate work digest more rapidly than those at very hard work, or at rest, or asleep. The food is not completely digested in the stomach, but leaves it as chyme, a mass of partly digested and undigested material, mixed with saliva, mucus, gastric juice, etc.

TESTING DRINKING WATER.

Is there any simple way to test the purity of drinking water?

ANS.—The degree of hardness of water, which generally indicates the quantity of mineral impurities, is easily tested by determining whether it readily forms a good lather with soap. The lather should be compared with that made from the same soap with rain water.

The organic impurities are the most to be dreaded. They may be detected in either of the following ways—it is as well to try both:

1. To a small bottleful of the suspected water, add a pinch of sugar. Cork tightly, and set in a warm place. If the least turbidity appears after standing ten days or two weeks, the water is unfit for use.

2. To a small quantity of the water in a small bottle, add two or three drops of a solution of the permanganate of potash, just sufficient to impart a slight tinge. If the color of the solution has diminished after standing a week, the water is foul.

Both of these tests are so easy that any one can try them; and no one should rest contented without assuring himself that the water he drinks is pure.

NATURAL DISINFECTANT.

Is there any natural disinfectant furnished by Nature for purifying the air?

ANS.—The Health Reformer says: "Nature's great disinfectant, deodorizer, and purifyer, is ozone. Oxygen is the element which supports combustion in its myriad forms; the rusting metal, the fading flower, the decaying fruit, the slow crumbling of the prostrate oak, and the rapid burning of the fagot in the flame, are all examples of this process of destruction. Ordinary oxygen is very slow to act. It often requires unusual conditions to enable it to manifest its wonderful destroying properties. But oxygen also exists in a peculiar form in which it is exceedingly active, seizing with avidity upon every decomposing substance, noxious gas, or putrefactive product with which it comes in contact. This form of oxygen is called ozone. Of all disinfectants this is the most important. But it exists in only small quantity in the air, and the supply must be constantly replenished. How is this effected? All experimenters with frictional electrical machines have noticed the peculiar odor, somewhat resembling that of chlorine, which always accompanies the discharges. This is evidence that electrical discharges produce ozone. In a thunderstorm we have the same process on a more extensive scale. The grand electric discharges, lightning flashes, produce great quantities of ozone, which burns up the foul accumulations in the atmosphere. This is the reason why the air is so pure and invigorating immediately after a thunder-shower. It is a very wise arrangement of Nature which gives us lightning at the very season of the year when ozone is most required as a disinfectant.

POISONING FROM PARIS GREEN.

Is there any danger in being poisoned by Paris green when used on plants?

ANS.—The following case shows how one family was thus poisoned: Dr. F. Warner reports that a case of poison-

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ing from the effects of Paris green occurred near Winchester, Va. Four members of the Van Meter family died with symptoms of arsenical poisoning, after eating apples gathered from the ground of an orchard which was planted with potatoes, on which had been sprinkled Paris green in powder, and in the midst of which had fallen the apples subsequently gathered for domestic purposes. No example has been reported of this substance causing death by transmission through absorption by the plant.

HOW TO GET GOOD GRAHAM FLOUR.

How can good Graham flour be obtained?

ANS.—C. A. writes to The Laws of Life on this subject as follows: "I buy my own grain, selecting always, if I can find it, a good article of white winter wheat; if not this, I buy good plump red wheat. I very much prefer the former, because it looks better, and makes a lighter cake, though it tastes no better. I take this grain to some custom mill, where the miller will accommodate me, and request to have it ground on the corn buhrs, and made just as fine as he can grind it without heating. The stones for grinding corn being sharper than the stones for grinding wheat, cut up the bran so fine that it will nearly all pass through a No. 14 sieve. The wheat buhrs are not so sharp, it not being the object to get the bran fine when the flour is to be bolted. I have not failed to get a good article of flour since adopting the above plan, which I confidently recommend to all persons who, like myself, are interested in providing the best of bread for their table. Much of the Graham flour in the market is a mixture of white flour, not always the best, and bran or shorts, and it is no wonder that persons in trying to make nice gems from it get discouraged, and are inclined to fall back on white boughten flour and raised bread."

LIEBIG'S INFANT FOOD.

What is the composition of Liebig's Infant Food?

ANS.—E. J. L. writes in the Vegetarian Messenger: "The following are about the proportions of the different constituents of Liebig's Infant Food: 10 oz. milk, 1 oz. wheat flour, 1 oz. malt. 10 grs. bicarbonate of potash—the last being probably detrimental to the digestive organs. The wheat flour is supposed to give extra heat, while the malt dissolves its starchy portions, of which it is nearly all composed."

PASTE FOR SCRAP-BOOKS.

What is the best kind of paste to use in a scrap-book?

For a paste that will not strike through the paper, we may recommend ordinary flour paste, with the addition of about five per cent. of alum. To keep the paste from spoiling, a little carbolic acid and about five grains of corrosive sublimate to the pound may be added. The acid has the effect of preventing the formation of microscopic growths and animalcules, and the sublimate effectually keeps away the flies and winged insects, which are apt to lay their eggs in the paste, where they will hatch in spite of the carbolic acid. Recently salicylic acid has been used for the same purpose.

FURNITURE POLISH.

Can you give a recipe for a good furniture polish?

ANS. — Dissolve 51 grains of finely shaved stearin in 72 grains of warm oil of turpentine, and when in solution permit it to cool. Then rub a little of this on the furniture with a woolen cloth, and polish; afterward rub with a clean and dry cloth.

HOW TO WASH PAINT.

What is the best method for washing painted wood-work?

ANS.—The best way to do it is to put a handful of whiting into a bowl, having ready a piece of soft flannel and some clean warm water. Wet the flannel, squeeze it dry, dip it into the whiting, and rub the paint up and down until it is clean. Wash off with cold water, and when it is nearly dry finish it with soft leather. If the paint is very dirty, mix a little bullock's gall with the whiting. In washing the wainscot, care must be taken not to touch the edge of the paper with the wet flannel, as this would give the room a shabby appearance.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

TURNING A CORNER.

Turning a corner! A hazardous thing;
Easy, perhaps, to a bird on the wing;
But to poor mortals, short-sighted and rash,
Eager for business, or cutting a dash,
Subject to blasts from a merciless clime,
Coming velocipedes, racing on time,
Runaway horses, or anything brisk,
Turning a corner is running a risk.

Turning a corner in trade often brings
Man face to face with the most stubborn things,
Facts never thought of, till, rushing on, fast
Rounding the sharp point, he gets the full blast,
North wind, or south wind, as fortune may blow,
Making or marring his prospects below;
Tradesman within, or tired traveler without,
Turning a corner is facing a doubt!

Turning a corner! Oh, maiden, beware!
Time, the great artist, may silver your hair,
Carve the deep wrinkles, and dim the bright eye,
Look to your chances, and choose, ere they fly:
Choose, and despise not the day of small things;
Time is no laggard, and uses his wings,
Let not ambition and pride prove a snare—
Turning a corner, oh, maidens beware!

Turning a corner in life, to us all,
Rich, and the poor, and the great, and the small,
Whether we tarry or hasten, our pace
Alters our prospects in changing our base,
Often in home life, or business, or purse,
Proving a blessing, or proving a curse;
Look to it, travelers and pilgrims *en route*,
Turning a corner is facing a doubt!

Mrs. M. A. Kidder.

FIRST FRUITS.

Half covered with last year's leaves
She peeped from her russet bed;
The great bare branches of the trees
Were tossed and swayed o'erhead;
The hedge looked barren and prickly,
Without the sign of a leaf:
Over the flower there bowed a heart
Grown cold with the snows of grief.

The violet's fragile petals
Enfolded a heart of gold,
And a deeper wealth of perfume
Than the tiny cup could hold;
So the great wind roaring above
Sent a tiny zephyr down,
To drift aside the sheltering bloom,
And bereave her of her crown.

It stole the familiar scent,
To give to the burdened heart,
With only a cold north wind
In the world to take its part;
The flower died in the bleak March air.
And the heart went on its way;
The violet's life was blooming there
And melting the snows away.

SUPERFLUOUS WEALTH.

(From the Persian.)

An Arab in the desert lost his way,
And saw his scanty rations shrink each day,
Until when weary of his wretched case,
And hunger came to stare him in the face,
He suddenly grew ill; and now, footsore,
Fell down without a drop or morsel more.
Just then a plethoric bag assailed his view;
He thought of wheat, and his ambition grew,
And new life came—and even on the sand
He felt the sense of succor just at hand.
Some former day, how fair had shone such fate,
A bag of pearls—magnificent estate!
But, with his wealth untold, he could not buy
One crumb of bread, and so lay down to die.

Joel Benton.

SPEAK GENTLY.

Speak gently, let the angry tones
Be ever silently suppressed;
With all the weak and erring ones
The quiet, peaceful way is best.

We cannot judge of others' powers
To bear the pressure of their fate,
For what to us as naught appears,
May be to some a crushing weight.

Then to the careworn and oppressed
(For whom the path of life is hard)
There is a joy of peace and rest
In every kind and gentle word.

So should it come within our sphere,
Another's thorny path to strew
With pleasant blooms of hope and cheer,
It is our duty so to do.

Remember, too, that many a life
Has its own secret cross to bear;
A weary, aching, inward strife
Of silent suffering and care.

Speak gently, then, the kindly voice,
A balm of sympathy imparts;
It bids the weary souls rejoice
And soothes the sorrow-stricken hearts.

William J. Larmer.

"PRESS ON."

Press on; you're rusting while you stand;
Inaction will not do;
Take life's small bundle in your hand,
And budge it briskly through.

Jump over all the "ifs" and "buts;"
There's always some kind hand
To lift life's wagon o'er the ruts,
And poke away the sand.

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EDITORIAL DEPARTMENT.



NEW YORK, AUGUST, 1876.

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 CENTENNIAL YEAR. — Our 4th of July rejoicings are over; our cannon have been fired from ten thousand hills, our rockets have filled the sky with brilliant lights, our firecrackers have done duty as never before, our orators have for once ceased to speak in spread-eagle style, and given us words of history, words of wisdom and of warning; our flags have been almost as thick as the leaves on the trees. Who ever saw so many flags before? They covered doors and windows, floated from house-tops; they lined our streets by the thousand, and lent a beauty to our brick and mortar walls they never had before; and all for what? It is the year of jubilee; the hundredth anniversity of our national existence. We cannot help but rejoice that we have lived so long; that our material prosperity has been so great; that our increase of wealth, extent of territory, advancement in education and religion have had no parallel. We have no respect for the man who does not rejoice this centennial year, and do something to show his patriotism by word or deed.

We know there are those who look on the dark side, and predict evil. They say that we shall never, as a nation, celebrate another centennial year. We have no faith in such prophecies. We believe our country is better to-day than it was a hundred years ago; that there are fewer grumblers, fewer to forbode evil—more to prophecy good. Whoever understands the history of our country from 1776 on for a quarter of a century, will tell you there were thousands on thousands who had no faith in our continued national existence; that the future was black with threatening clouds, and that the life of our nation was saved by the earnest and true few who would not let it die. There was corruption then, as now; traitors then, as now; dangers then, which now we know nothing of. We have faith in our country's continued prosperity and growth to a greatness unparalleled. We believe it will be centuries before our national life will die out, and then only that something better may take its place.

But we have great work to do. Another hundred years ought to see intemperance wiped out. It ought to see poverty and crime wonderfully diminished. It ought to see prostitution hide its black head from the light of day,

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and shrivel to very small proportions. It ought to see education universal, and morality taught and practiced as thoroughly as arithmetic, and true religion wonderfully increased. It ought to see unnecessary disease driven out, pale and sickly children scarce, bright, active, happy, healthy youth abound—growing up to help the world. It ought, yea, it will see woman equal with man in the eyes of the law. It ought to see our cities so clean that a Quaker would not find fault, our farms more beautiful than now, our agriculture perfected, our commerce increased, our laws fewer in number and faithfully executed. It ought to see small-pox banished, and diphtheria, scarlet fever, consumption and typhoid unknown. In short, a hundred years ought to make us better as well as richer, nobler as well as greater, purer as well as wiser. And it will. So then, away with false prophecies as to our national death, and up and work wisely and well at the problems of life.

THE CONTAGIOUS DISEASE ACT.—We have recently had in our country two persons from England, Mr. Wilson and Rev. Mr. Gledding, delegates from the Society for the Suppression of State-regulated Prostitution, to canvass the subject of legalized prostitution, and excite an interest in this country to the danger we are likely to drift into by the passage of laws similar to those existing in Europe. There is no doubt but there is a tendency in all large cities to favor the passage of some law legalizing prostitution, and with it the examination of prostitutes, as to their health, and whether they are likely to propagate disease or not, licensing those who are believed to be healthy and sending the diseased to the hospital. The object of the law appears to be purely for the prevention of disease, and at first thought this would seem most humane; but when we come to consider that it legalizes a great and terrible evil, and gives countenance and sanction to one of the worst vices that afflicts our race, we have to consider whether after all there does not come a time when even the prevention of disease may be better left alone in order to avoid a still worse evil. It is said by some that we pass laws for preventing the spread of small-pox, and other like diseases, and an act to prevent the spread of the evils of prostitution is just as legitimate. But the case is not parallel; for in doing all we can to prevent the spread of small-pox we do not legalize a great social wrong. It would almost seem that prostitution is such a curse that it were better to have the penalty so great that people would shun it, rather than seek to make it safe by any means. What would be gained by making prostitution so safe in a large city that every youth could practice it with impunity?

But there is another side to this question, and that is, that, after all, it is very doubtful if the advantages of the law are very great. It is so apt to be avoided; and being only applicable to one sex, leaves diseased men to spread disease without hindrance.

Prostitution has its root, not in nature, as has been believed by many, but in perverted nature. Perfectly healthy and moral men and women never prostitute themselves. It is those who are intemperate, those who live on foods that stimulate passion, those whose moral nature has been left uneducated, those who are living unnatural, abnormal lives. The cure lies in curing the intemperance and correcting the

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very bad eating habits of society, in parents teaching their children to live natural and pure lives, in teaching them that happiness comes only from obedience to law, and that disobedience brings pain, disease and death. The passing of laws will not bring about these results; they come by the progress of the race, by culture and education, by slow and tedious process it may be, but safe in the end. They would come more rapidly if all would do their duty to themselves and their children. The reason why progress is so slow on these subjects is because so little effort is made in this direction. The money, time, and scientific effort spent in framing laws and executing them, if spent in arousing public opinion and educating the nation, would soon bring about a state of society in which prostitution would be almost unknown. Let all labor to this end.

DOM PEDRO.—Dom Pedro, Emperor of Brazil, who has for some months been with us studying our institutions and our industries, leaves us as we write these words. He is probably the most important crowned head we have ever had among us; and what is best, he is a man devoted to progress, to the sciences and arts, and himself an original investigator to some extent in scientific pursuits. In person he is tall and dignified, weighing over 200 pounds. His head is large and well developed. He resembles somewhat our own deceased countryman, Gerrit Smith. In manner he is simple and unostentatious. No emperor of modern times has shown such interest in science, art, and progress. The Empress, who accompanies him, is also a sweet and beautiful woman. The reception given him by the Geographical Society, just before his departure for Europe, was a great success, and passed off delightfully, none seeming to enjoy it more than the Emperor himself.

GENERAL CUSTER.—In the death of Gen. Custer, at the hands of the Indians, our country has lost one of the bravest of men. As a cavalry officer we shall not see his like very soon. We desire to add a word as to his habits. He was a temperance man throughout. In these days of corruption it is pleasant to know that he was incorruptible. It is a pity that such lives should be cut off prematurely, and that, too, in fighting the Indians. Are we never to have an Indian policy that will secure peace and justice to white and red men? In Canada there are two Indians to one in the United States, and yet they never give the government any trouble. Can we not do as well as England in managing our Indian affairs?

HYGIENIC BOARDING-SCHOOL. — *To the Editor.*—Your note asking for information concerning Riverside Institute is received. We claim to have a hygienic boarding-school. By a hygienic school, I mean a school for the education of the young, conducted on the same principles as hygienic institutions for the cure of the sick. It has seemed to me very strange that, while hygienic cures for sick people have been scattered all over the land, no one has had the forethought to found an institution for training and developing the young in such a way that they can go through life without needing the assistance of a physician. My motto is: "An ounce of prevention is worth a pound of cure." Hence instead of a cure I have a school. It was started as

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a missionary enterprise, to train the rising generation in the methods of pure and healthful living. We believe that there is as great need of a reformation among Christians now, as there was when the great reformers commenced their preaching. We see around us a generation of nominal Christians, who have "eaten swine's flesh and broth of abominable things," have benumbed their senses by the use of tobacco, and deadened their moral sensibilities by indulgence in strong drink; so that a higher tone of Christian living is impossible, until these pernicious habits have been abandoned. This must be done mainly through schools.

While pursuing my studies, preparatory to a profession, my health failed. The best physicians were consulted in vain. All seemed lost, my prospects ruined, and my learning useless. From the prison of my soul I longed and prayed for light. At last the day broke and light came, faint and dim at first; but gradually clearer and brighter, until it shone around me in the full splendor of meridian day. My attention was called to the writings of those who have thrown a flood of light on the greatest problems of human life. I felt my way slowly and securely, until I mastered the grand system of hygienic living. Then my health returned gradually, and I resolved to devote my remaining days to teaching others those grand truths which I value above all price.

Now, as to our system of hygiene. I am not what is commonly called a vegetarian; for, born and educated as most people are, I think it impracticable with the majority. I believe vegetarians are right in theory, but wrong in practice. Hence we adopt, at our table, a mixed diet; using only the choicest lean meats and discard pork and grease. We set two tables and allow those old enough to choose for themselves to sit at one table or the other, as they may prefer. One table is furnished with meat twice a day, vegetables slightly seasoned, tea and coffee for those who wish them, an abundant supply of Graham gems, oat meal, cracked wheat, and the best fruits. At the other table everything is cooked without any seasoning, a dish of salt and a small plate of butter allowing allowed for each one who desires. The use of these, however, the teachers discourage by their own example. On this table meat is placed only two a week, while the choicer fruits, dates, figs, etc., are supplied to make the table equally attractive with the other. We keep our own cows, and have plenty of wholesome milk. We breakfast at 7:30, take dinner at 12:30; the first table having a light supper at 6, while the second table is set only two a day.

Our school hours are from 9 to 12 o'clock in the morning, and from 1 to 2:30 in the afternoon, and the time from 3 to 6 is devoted to recreation. Two hours of study in the evening complete the work of the day.

Students who are in delicate health are put under treatment for their disorders, and given only such studies as will prove a help rather than a hindrance to their physical improvement. We believe in educating the body first and working through this to the mind and the soul. Thus we make arrangements for a class who can be accommodated in no other institution in the country.

We encourage a healthful and simple style of dressing. This is done both by precept and example. The teach-

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eing all hygienists, use their influence nd induce their pupils to abandon the njurious excesses of fashionable dress- ng, and to study comfort, healthful- ness and utility.

A thorough course of instruction is given in the class-room, in physiology and hygiene, while by frequent lec- tures the great principles of hygienic living are inculcated, and the care and treatment of the sick is explained and illustrated in the most careful and com- prehensive manner. We encourage all healthful and manly exercises, croquet, ball, rowing, swimming, walking, skat- ing, gymnastic exercises. The posses- sion of steady nerves and a sound body is here considered as a matter of prim- ary importance. If any students are sick, they can be treated without medi- cine, and cared for by those whose ex- perience and intelligence qualify them for the performance of these duties.

While our school is hygienic in all its arrangements, we believe it offers liter- ary advantages equal to those of any boarding-school in the United States. We use none but the most approved text-books, and endeavor to keep thor- oughly up with the times; recognizing the great principle, that education is not cramming the mind with knowl- edge, but a development of all the God- given powers of the individual, embrac- ing body, mind and soul. We inscribed on our banner at the commencement, "Educate the whole man," and by this motto we shall stand or fall.

Our school opened last September. Our success since then has been beyond our most sanguine expectations. If the friends of hygiene will only send us their sons and their daughters to edu- cate, success is certain. My own expe- rience has proved that no other stu- dents can compete with those who have hygienic board, and I firmly believe that by pursuing the plans we have adopted, a new era of progress will be opened for students in every depart- ment of study. Sincerely yours,

W. T. CURRIE.

LYONS, Iowa.

THE MINISTER'S HABITS.—The hab- its of a minister should especially be regular. He has a great, hard work. He uses his mind; in fact every power given him. He is obliged in the course of the week to turn off a large measure of work, in order to be prepared for Sunday; and at the same time faith- fully perform the outside tasks of the parish. By having his habits correctly formed, and promotive of his health and suited to the abilities of his mind, he can best do his duties. His habits of eating, exercise, and sleeping are the foundation of his mental habits. If these be irregular, the movements of his mind will be irregular; hence he is unable to work with ease, he is obliged to depend upon stimulants and work at unseasonable times, which are destruc- tive to his body, and wearing upon his nervous system. The biographies of eminent men show some of the secrets which enabled them to accomplish the work which made them celebrated. There is profit in reading these. We may not be able to adopt the habits of every truly successful man, but we can gain hints which are best suited to us. Not every one can engraft on their hab- its those of Dr. John Todd; but there are many grains of truth in his sugges- tions which can be received, and that with benefit. There are many who de- clare in favor of the morning for their hardest work. Hardest work is done in almost every other sphere in the earlier hours. Why not in this? The

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judgment of the most successful would declare in favor of the morning. There are exceptions; but the great majority whose labor is performed then, meet with success in after years, by having their minds still keen and their bodies in good health.

But if he be only truly consecrated to his calling, he will be willing to adopt every means by which he can do the most work for his Master. His habits he would form so that his health and his work would be advanced; so that his duties to himself, his parish, and his God would be fittingly performed. Many exalt the genius of our successful preachers; but their own confessions say it was hard work which brought their success. We admire them for the large share of work they accomplish; but have we ever thought of the discipline and the severe training they have undergone to enable them to bring out this result? Severe habits and discipline can and ought to be brought about by having care for the health, else all we gain will be lost. Habits, culture, training of mind and heart, and discipline should all be united in one life. Blessing flowing in upon such lives, of health, culture, and success in the great calling. MAYNE.

THE HEALTH FOOD COMPANY. — In a note to the fifth edition of our book, "Eating for Strength," recently issued, we have taken pleasure in commending to the attention of thoughtful readers the labors of the Health Food Company, of 137 Eighth street, New York. They are not "Grahamites," because they do not believe in the use of coarse, hully, whole-wheat meal, as did Graham. They act upon the theory that all inert, insoluble, indigestible, hully matter should either be reduced to a fine powder, so that it may not induce fermentation in the stomach and irritation in the intestinal canal, or be removed entirely. They prepare a number of cereals on this theory, and have some special articles for certain diseased conditions. They are doing a good work; and we advise our readers to send to them for circulars, which fully describe their various articles and the philosophy of their preparation.

CURRENT LITERATURE.

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OUR BEHAVIOR: A Manual of Etiquette and Dress of the Best American Society. By Mrs. E. B. Duffey, author of "Relations of the Sexes," etc." Philedelphia: J. M. Stoddart & Co. Price $2.

This book is one of the very best we have seen on this subject. It is not only handsomely printed and bound, but it is purely American in its tone and character. It deals with the subject of etiquette in a common-sense manner. The following extract is somewhat amusing and will be read with interest:

"It is impossible to lay down any rules in regard to proposals of marriage. Modes are and should be as different as people. The best way certainly is to apply in person to the lady, and receive the answer from her own lips. Failing in courage for that, one can resort to writing. A spoken declaration should be bold, manly and earnest. It should be, moreover, plain in its meaning, so there may be no misunderstanding. But as to the exact words there is no set formula, unless we accept those laid down in Dickens's novel of David Copperfield — 'Barkis is willin.'

"Trollope says on this subject: 'We are inclined to think that these matters are not always discussed by mortal lovers in the poetically passionate phrascology which is generally thought to be appropriate for this description. A man cannot well describe that which he has never seen or heard, but the absolute words and acts of one such scene did once come to the author's knowledge. The couple were by no means plebeian, or below the proper standard of high bearing and high breeding. They were a handsome pair, living among educated people, sufficiently given to mental pursuits, and in every way what a pair of polite lovers ought to be. The all-important conversation passed in this wise. The site of the passionate scene was the sea-shore, on which they were walking.

"'*Gentleman.*—"Well, miss, the long and the short of it is this: here I am; you can take me or leave me."

"'*Lady* (scratching a gutter on the sand with her parasol, so as to allow a little salt water to run out of one hole into another).—"Of course I know that's all nonsense."

"'*Gentleman.*—"Nonsense! By Jove, it isn't nonsense at all! Come, Jane, here I am; come, at any rate you can say something."

"'*Lady.*—"Yes, I suppose I can say something."

"'*Gentleman.*—"Well, which is it to be—take me or leave me?"

"'*Lady* (very slowly, and with a voice perhaps hardly articulate, carrying on, at the same time, her engineering works on a wider scale). "Well, I don't exactly want to leave you."

"'And so the matter was settled with much propriety and satisfaction; and both the lady and gentleman would have thought, had they ever thought of the matter at all, that this, the sweetest moment of their lives, had been graced by all the poetry with which such moments ought to be hallowed.'"

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SPIRITUALISM, AND OTHER ALLIED CAUSES AND CONDITIONS OF NERVOUS DERANGEMENT. By W. A. Hammond, M. D. Illustrated. New York: G. P. Putnam & Co. Price $2.50.

Spiritualists ought to be thankful for this work, for it can only help to thrash out of their system the chaff, the error, of which they themselves know full well there is quite too much. If there is any good in it this cannot harm it, for truth will always in the end prevail, however it may be trod upon; and if there is no good in it the sooner known the better for all. The book is one also of great interest to every class of readers. The chapters are as follows: "Causes which lead to Belief in Spiritualism," "Magnetism and its Relation to Spiritualism," "Concentrated Attention a Source of Erroneous Sensorial Impressions," "Sleight of Hand compared to Spiritual Manifestations," "Different Kinds of Mediums," "Physical Mediums," "Impressible Mediums," "Seeing and Hearing Mediums," "Speaking Mediums," "Curing Mediums," "Somnambulism," "Hysteria," "Fasting Girls," "The Hysteroid Affections," "Stigmatization," "Conclusion."

The book is dedicated to those "free from superstition," if there are any such. Some of the chapters are exceedingly interesting, especially those which relate to the ease with which one may be deceived, or deceive himself, and also the effect of expectancy. Some of the chapters, however, appear to have been written not from knowledge, but from hearsay, and some of them are too much loaded down with quotations from old books that have little value except as history. We advise all spiritualists to read it. It will certainly help them to get rid of some of the chaff of their system, leaving only whatever truth it may contain all the better for being cleansed from error.

WI-NE-MA THE WOMAN-CHIEF, AND HER PEOPLE. By Hon. A. B. Meacham. Hartford: American Publishing Co. Price $1.

This book is written in the interest of justice and humanity; and very successfully, too, we believe. Having been Superintendent of Indian Affairs, and Chairman of the late Modoc Peace Commission, the author has had large experience among the Indians, has seen the wrongs they endure, and has dared to lift his voice in their behalf. We wish the book could be put into the hands of every young man and woman in America, to aid them in forming humane views concerning the red man. It would introduce a change in a generation or two, on Indian affairs. The following extract will be acceptable to those who are interested in the methods of physical culture adopted by the Modoc Indians:

"The women were required to perform such labors as best developed physical strength. They fasted, and bathed in the sacred lakes; they abstained from all kinds of meats for five days in each moon. The married women went upon the hunt and the war-path with their husbands; they stripped the pelt from the deer, the antelope, and the grizzly bear; nursed the warrior, dressed his wounds, and in the event of his death they prepared his body for 'the burning,' and assisted in the ceremonies with apparent stoicism; even the mothers of unborn babes would look and act with seeming indifference on such occasions, showing no grief, except when the customary seasons of mourning were acknowledged by the tribe. The infants were lashed to boards, and taught patience and endurance of pain, care being taken with them to make them straight in limb and feature. If a babe had a small nose, the mother spent hours of patient labor in pulling and shaping it; if too large it was put back by constant pressing, and when fancy or fashion required, the style was changed by the manipulations of the mother's hand. Hence the appearance of 'Scar-Face Charley,' who was declared by white men to belong to some other race, because of his Roman nose, while the fact is he is a full-blooded Modoc, whose mother had by patient pinching and pulling in his infancy, succeeded in raising it up until he had almost lost the appearance of an Indian, except in color. If a child had crooked limbs they were straightened by the occasional pressure of the mother's hand; if the eyes were too round they were lengthened by the mother with her finger and thumb placed upon the eye, and then spread apart until the eyelid assumed the desired shape. Hence it is that Modocs almost universally have a sleepy appearance, with long, languid eyelids, this giving that peculiar expression of eyes to the Modoc women which has made them celebrated for their beauty. If the ears of the child did not suit the whim of the mother, they were stretched out, or bound down to meet her wishes; and so with the hands and feet.

"On leaving the board the child was taught to ignore crying, or other manifestations of pain. It was inured to startling scenes and thrilling adventures. Horned toads, and bugs with fangs were placed upon its arms, or neck, until it could bear such tests unmoved. When not able to walk alone it was lashed upon a horse, and the animal turned with the caravan on journeys, the child riding for hours without a word from any one, with the horse sometimes running at full gallop. As soon as the boy could hold the weight of a bow and arrow, they were put into his hands, and he began training for life. As he advanced in age and size, the training advanced also. Images representing enemies were placed before him, upon which he practiced his archery. By the time he was half-grown the constant example around him had inspired him with ambition to be a brave, and to fit himself for the honors he went alone to hunt, or to the sacred springs and lakes, where he fasted, bathed and prayed. If, perchance, he was fortunate in slaying the cougar, or bear, he was at once admitted to the councils as a man; failing in this, if he succeeded in killing the spotted rattlesnake, and had eaten its heart uncooked, he could then join the braves on the war-path. He courted only the young woman who exhibited courage and self-control. He cared for no girl who was timid, or who could not witness without a scream the most tragic scenes. To make a proper counterpoise for all

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this severity in training, feasts and dances were common, when the natural exuberance of youthful spirits found opportunity for exercise. Even so with the emotions of sadness and grief. Seasons of fasting and mourning were recognized, when the long pent-up sorrows found vent."

THE NORMAL STANDARD OF WOMAN FOR PROPAGATION. By Nathan Allen, M. D., LL. D. New York: William Wood & Co. Price 50 cts.

Dr. Allen has been doing noble service to his race by his works in a branch of social science too much neglected. This last essay is a sort of crown to previous work. We quote:

"While hitherto, in medical practice, *cure* has been the watchword of the profession, hereafter let another term, expressing a higher if not a nobler object, stand alongside of it—that is, *prevention*.

"A gold medal was very properly awarded lately in London, to the writer of an essay on 'The Therapeutical Means for the Relief of Pain;' but a richer and more enduring reward, in the thanks of great multitudes, awaits the advanced guard of the medical profession who are laboring to expound sanitary laws, and diffuse a knowledge for the *prevention of pain*. So in obsteteric practice; while the most protracted study, and greatest skill and ingenuity have for years been exhausted in devising means to relieve pain and save human life in the most critical period of woman's existence, let us turn our attention to the *primary cause* of this suffering and danger, and earnestly inquire for *preventive* as well as *curative* treatment. Let us fully realize that, if a normal standard of physiology generally prevailed, if its principles and developments were perfectly exemplified at the present day in the human system, woman would suffer comparatively but little pain or danger at such periods."

FAIRMOUNT PARK AND THE INTERNATIONAL EXHIBITION AT PHILADELPHIA. Philadelphia: Claxton, Remsen & Haffelfinger. Price $1.25.

Whoever visits the Great Exhibition at Philadelphia—and we hope all will, for it is a wonderful display of the productions of our country—will want to carry home this book. Indeed they ought to have it in advance, so as to study it before going there. It is beautifully illustrated with large plates of the buildings, and cuts of all the things of interest in Fairmount Park, which visitors should also see.

WAS IT AN INHERITANCE? OR, NANNIE GRANT. A Narrative. By Mrs. H. N. K. Goff. Philadelphia: Claxton, Remsen & Haffelfinger.

This pleasant story aims to strengthen human endeavor in well-doing: to give courage to the fainting heart, consolation to the wounded spirit, nerve to the weary arm. It is all pleasantly done, and can hardly fail to do good to many readers, which it ought to have.

MICRO-PHOTOGRAPHS IN HISTOLOGY, NORMAL AND PATHOLOGICAL. By Carl Seiler, M. D., and others. Philadelphia: J. H. Coates & Co. Nos. one and two of this new monthly are at hand. Each one contains four photographs of some tissue, either in health or disease, variously magnified from 80 to 180 diameters. Being photographs they are of course very exact. It is a novelty in medical literature, and designed for those who do not possess a microscope or have the time to use it. It is a beautiful work typographically, and deserves to succeed.

PLAIN DIRECTIONS FOR ACCIDENTS, EMERGENCIES, POISONING, AND THE CARE OF THE SICK. Philadelphia: Claxton, Remsen and Haffelfinger. Price $1.

This admirable little manual is one of the very best. It ought to be in every library, and it must be in many, as 100,000 have been sold. We say this in its praise, notwithstanding it would have been better if it had a little more hygiene in it, and if the author said less about prescriptions in the form of drugs.

STORIES BY HOSPITAL AND CAMP. By Mrs. P. C. McCoy. Philadelphia: Claxton, Remsen & Haffelfinger. Price $1.25.

This interesting volume consists of personal observations and experience of a woman during over three years' service in military hospitals in the last war. It will be found full of interest to all readers, North and South, as it is only a record of scenes with little political significance.

BLUE AND SUNLIGHTS; THEIR INFLUENCE ON LIFE, DISEASE, ETC. By Gen. A. J. Pleasanton. Philadelphia: Claxton, Remsen & Haffelfinger. Price $2.

This book has a blue cover, and is printed with blue ink on white paper. Simply as a bit of literary composition it is very poorly done: as it contains no chapter, division, or order from beginning to end, but is one mass of facts and conclusions, which makes it very difficult to read with any pleasure. But aside from this throwing together pell-mell a great quantity of matter with neither system nor order, the book is one of great value, for it contains an account of the general's experiments with blue and white light on the growth of plants and animals. If the experiments are fairly given, which we do not doubt, the author has made one of the greatest discoveries of modern times. He has found that plants grown under a glass blue and white in certain amounts, have a vigor of growth that is perfectly wonderful, and an early and prolific fruitfulness; that feeble children, invalids, and those suffering with nervous and scrofulous disorders, are often wonderfully and rapidly cured by a daily bath in the blue ray of the sun, under proper circumstances. In the case of invalids some allowance must be made, for all new systems of medicine and new remedies, acting on the hope of invalids and exciting their expectation, seem to produce wonders. But, aside from this, we have little doubt but Gen. P. has made a valuable addition to medical as well as agricultural discovery. It would certainly be very easy for these experiments to be verified by careful scientists, in hospitals and on the sick everywhere, as the expense is slight.

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Received for Premiums	$859,069 15	
Received for Interest	88,872 91	
		947,942 06
		$2,600,891 65

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$196,233 13	
Paid Return Premiums and Surrendered Policies	210,069 56	
Paid Contingent Expenses	52,820 06	
Paid Commissions to Agents	75,315 67	
Paid Taxes and Interest on Guaranteed Capital	5,091 85	
Paid Advertising, Printing and Postage	19,342 36	
Paid Physicians' Fees	13,654 75	
Paid Re-Insurance and Annuities	6,197 74	
		$578,695 12
		$2,022,196 53

ASSETS.

Cash in Bank and on Hand	70,704 05	
Bonds and Mortgages owned by Company	703,287 10	
United States and State Bonds	194,484 55	
Loans on Call (secured U. S. Bonds and other Collaterals)	212,455 21	
Real Estate	61,555 54	
Loans on Policies	414,848 79	
Premiums in course of Transmission, and deferred Premiums	342,636 48	
Accrued Interest	48,177 18	
Furniture and Fixtures	7,651 62	
Due for Re-Insurance	6,996 01	
		$2,022,196 53

LIABILITIES.

Reserve on policies in force, Dec. 31, 1875, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,437,332 00	
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		$1,495,332 00
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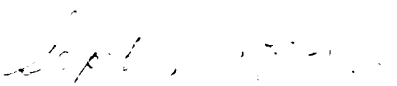
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BODY AND MIND.

OUR MOTTO:

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

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THE

HERALD OF HEALTH.

OCTOBER, 1876.

RELATIONS OF PHYSICAL HEALTH TO MORALITY AND RELIGION.*

Present your bodies a living sacrifice.—*Romans*, xii, 1.

RECENT advances in scientific thought have shown the relations of body and mind to be so intimate, that any thorough study of morality and religion must include within it a faithful consideration of how largely and deeply morals and religion depend, in their manifestations, upon physical causes. The old religious idea that body and mind are separate things, entirely independent of each other, that the body is simply a makeshift dwelling-place for the soul, is now generally discarded by scientific men. Bain, in his book on "Mind and Body," tells us that "Of mind apart from body we have no direct experience, and absolutely no knowledge. The wind may act upon the sea, and the waves may react upon the wind; yet the agents are known in separation, they are seen to act apart before the shock of collision; but we are not allowed to perceive a mind acting apart from its material companion." He also tells us that "The doctrine of two substances—a material united with an immaterial in a certain vaguely defined relationship—is now in course of being modified, at the instance of modern physiology. The dependence of purely intellectual operations, as memory, upon the material processes, has been reluctantly admitted by the partizans of an immaterial principle. This more thorough-going connection of the mental and physical, has led to a new form of expressing the relationship, which is nearer the truth, without being, in my judgment, quite accurate. It is now often said that the mind and the body act upon each other; that neither is allowed, so to speak, to pursue its course alone; there is a constant interference, a mutual influence between the two."

THE MIND NOT AN ENTITY.

Maudsley, in his book on "Body and Mind," rejects "the conception of mind as a mysterious entity, essentially different from, and vastly superior to, the body which it inhabits and uses as its earthly tenement, but from which its noblest aspirations are thought to be to get free."

Such views as these of the relations of body and mind, are now everywhere being advanced by the most prominent thinkers, teachers and scientists of our day. They teach us that mind and body are most intimately connected with each other, so that nothing which affects one fails to affect the other. Thought is accompanied by physical manifestations, while every change in the condition of the body affects the mind. When we think, the process seems to be as much physical as it is mental; indeed it is utterly impossible to separate the physical from the mental part of the process. Bain expresses the modern idea by saying that the line

* A sermon preached to the Unitarian Society of Grand Haven, Mich., Sunday, July 9th, by their minister, Rev. Geo. W. Cooke.

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of mental connection is "not mind causing body, and body causing mind, but mind-body giving birth to mind-body." This is in accordance with that teaching of our present science which denies that matter and mind are different entities, or things; but that they are only different manifestations of the same eternal substance.

HEALTH FAVORS RELIGION.

I have brought to your attention this subject of the intimate connection of body and mind, and their intimate dependence on each other, not for the purpose of discussing the question of what mind or soul may be, but that I might impress upon your minds how intimately morality and religion are bound up with physical causes, and how deeply a strong body conduces to a true religion, and how strongly a true religion conduces to physical health. I cannot pass on, however, without pointing out the fact that though such men as Bain and Maudsley are teaching us the close relations of mind to body, yet that their new theories do not materially affect the question of immortality, or of the mind being something far more than a mere manifestation of matter. In speaking of the physical and mental relationship, Bain says: "There is an alliance with matter, with the object, or extended world; but the thing allied, the mind proper, has itself no extension, and cannot be joined in local union. Now we have a difficulty, in any form of language, any familiar analogy, suited to this unique conjunction; in comparison with all ordinary unions it is a paradox or a contradiction. * * The only adequate expression is a change of state; a change from the state of the extended cognition to a state of unextended cognition. By various theologians heaven has been spoken of as not a place, but a state; and this is the only phrase I can find suitable to describe the vast, though familiar and easy, transition from the material or extended, to the immaterial or unextended side of our being." In fact, though science is deeply, and in a startling manner, affecting our ideas about the relations of body and soul, matter and mind, yet it is not in any direction destroying, but rath confirming our faith in immortality. is deeply modifying our ideas on t subject, proclaiming to us far more tional ideas about a future state of istence, but is doing next to nothing destroy our faith in such an existen

EFFECTS OF BODY ON MIND.

Let me point out to you to what vast extent the body affects the mir and through it morality and religio The food we eat, how we get it, the riety and wholesomeness of it, t abundance of the supply, deeply affe our moral as well as our religious co dition. A German thinker has recent said: "Of all the influences which d termine the life of the individual, a on which his weal or woe depend, n doubtedly the nature of his food is o of the weightiest." A great scienti man has said: "Could man live on a and water alone, such notions as *ma* ter and servant, prince and subjec friend and foe, hate and love, virtu and vice, right and wrong, etc., woul have no existence; and political co munities, social and family life, huma intercourse, commerce, trade, industr art and science—in a word, whatev makes man what he is, depends entir ly on the fact that man possesses stomach and is subject to a law of N ture which compels him daily to take certain amount of food." So we s that every question of moral condu is connected with the question of fo clothing and shelter. On man's des for them depends the commission crime; for slavery, intemperance a pauperism show clearly that crime a social evils depend on these physi wants. It is a clearly proven fact t children brought up in the midst of a ject poverty, want and uncleanlin are more apt to become criminals th the children of any other class. Kingsley's "Yeast" the condition the working classes in England may found faithfully pictured: and th poverty, long hours of work, want every noble recreation, insufficient a unwholesome food, small houses, ca ing the whole family to sleep in room, are shown to be the causes w theft, prostitution, love of brut

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sports, and lack of moral force are universally common with these people. Into how many questions of moral conduct does the problem of "bread and butter" enter, changing our opinions narrowing our ideas, and keeping us from following the ideal we otherwise would. From a multitude of facts like these we are coming rapidly to see that in order to elevate the moral tone of a community we must improve the physical conditions of the people, giving them comfortable homes, enough to eat and wear, elevating amusements, and relief from the abject fear of want. A poverty-stricken people are of necessity largely given to crime; a starving people will be savages, a dirty people will have dirty manners.

MORAL WEAKNESS DEPENDS ON PHYSICAL STATE.

Moral weaknesses, and even the commission of crime, depend on physical conditions to an extent few of us are aware of, and so do the ecstacy and enjoyment of religion. A London physician has recently said: "At one time all looks bright, cheerful and encouraging; at another the same prospect looks cheerless and tinted with despair. This change depends on physical conditions, and a more pronounced physical state not only involves the emotional centers, but implicates the intellectual processes. Thus a slight amount of bile in the blood, or an excess of renal products, may depress a man with hopeless despair or drive him into paroxysms of violent passion. The delirium of fever is a familiar instance of the influence exercised by passing bodily conditions upon the brain and its product—thought.

"When the nutrition of the brain is good, we experience an agreeable sense of well-being, which shows itself distinctly in after-dinner geniality. When the nutrition is imperfect, or the arterial blood is of abnormal composition, the consequences are a mixture of irritability and bad temper, blended with depression. We are all familiar with the crossness of the hungry man; when fasting, crossness is interchangeable with hunger, is often its substitute, and forms a contrast with the amiability of repletion. Especially is this seen in those whose digestive powers are weak. A similar irritability is the ordinary mental attitude of convalescence from acute disease, and either precedes or runs into and coexists with the new appetite usually found at that time. They are linked together by something more positive than coincidence."

One physician has said that "the temper of the patient is singularly modified by different diseases;" and so we find that consumptive people are full of hope, gouty ones very irritable, those suffering from abdominal diseases are given to melancholy; heart diseases excite caprice, changeableness, suspicion and fear; cancer produces "deficient submission to the inevitable;" pyæmia gives rise to "absolute indifference."

In diseases like these it is obvious that the moral characteristics must be attributed to physical disorder, and in order to cure them physical remedies must be applied. The moral condition is the result of the physical condition, and it will be found utterly impossible to cure the moral disease until the bodily ailment has been removed. A physician tells of a case of gout where "the sufferer sought relief in religious exercises, in resort to her Bible and to prayer." It is needless to say without the desired result. What she needed, he says, was not spiritual discipline, not correction of the mind through the soul's portals, for she was a truly good and high-minded woman, but a remedying of the bodily condition on which the moral state casually depended. As a matter of fact, well directed treatment produced a restoration of the normal feelings and emotions, which all the spiritual exercises had signally failed to achieve.

Take that disease which we denominate as "low spirits," so common among women, and we find the person suffering from it exceedingly changeable in purpose, easily carried off into a flood of tears, as easily made to laugh, unsatisfied with self and surroundings, craving for something not possessed, and most often looking to religion for a satisfaction of an unnatural longing.

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Now, religion can do nothing for such a person. It is only the physician who can provide a cure for such a condition. Probably a majority of women suffer from this disease, which is induced by hard work, care of children, want of exercise, improper clothing, and a multitude of other causes. Then, low spirits are simply "the cry of the suffering brain for better nutrition, for a more liberal supply of arterial blood." Exercise, plenty of wholesome food, proper clothing, rest, and other hygienic observances, will produce a cure. Instead of this, however, these depressions and longings are turned into religious channels, and a remedy is sought in religious acts. As a result, we often hear the complaint that the exercises of the church are cold, that the wants of the soul are not met, that the preacher does not say what will enable one to overcome the little weaknesses and imperfections of life. I am inclined to think that nearly all these complaints are born of physical conditions, which the preacher never can really remedy, but which an excess of emotion, appealing to diseased emotions, will often temporarily satisfy. The physician I have already quoted speaks of this diseased physical condition as one that "stimulates to a pseudo-religious existence." He also says: "We do not consider, perhaps, because the subject is repugnant to us, how much our psychical attitude, even to religions, the highest of all thought, is based upon conditions of the body; that body which theologians of the old school denominate vile, which they would trample under foot, nay, even ignore, yet which is reigning supreme and dominating and directing them in their highest aspirations."

When we consider such facts as these, we must be forced to see how large a share of what we call moral defects have only physical causes. A derangement of the stomach will very largely change the moral characteristics of a person. The remedy to be applied should be physical. We ought to study these matters, and to keep our eyes open, so as not to impute to defect of body what is really a result of a perverse moral nature, or the reverse, so as to be able to apply the remedy which shall be most conducive to restoration of body and mind. Is it not probable that many children who are irritable, peevish, and difficult to manage are sufferers from some bodily complaint, which a little wise study and care might prevent? At least we should learn by careful study to treat their defects hygienically, and as moral defects only when they are such, greatly to their benefit in after life.

IMPORTANCE OF BEING BORN RIGHT.

These facts proclaim to us how important is the right care of the body. We ought to study it and its conditions, not only in the interest of physical health, but also in order that our moral and religious natures may attain the highest degree of perfection. The time is coming when we shall see that a careful study of man's physical and social conditions is the best; at least a necessary means to any effort to improve man's moral and religious condition. The time is coming when we shall see that if a child is born right it will never need any second birth. The time is coming when it will be seen that to have a person surrounded by the conditions of moral health is of vastly more importance than to have him converted. The time ought to come when the sentimentalism of religion shall be banished from the pulpit and the people taught those social conditions upon which depend happiness and prosperity. These conditions are almost utterly ignored to-day in the pulpit, while our goodish sermons only flatter our heroes, and crime, pauperism, ignorance, imbecility, prostitution and social inequality go on their way unheeded, unthought of, and without a remedy.

INFLUENCE OF MIND ON BODY.

The body has its influence upon the mind, and the mind also has its influence upon the body. A moral life conduces to bodily health, while religious excitement of every kind is injurious to the physical well-being. Maudsley says that "Emotion may undoubtedly favor, hinder, or prevent nutrition, and increase, lessen, or alter a secretion. * * * A lively hope or joy exerts an en-

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livening effect upon the bodily life, quiet and equable when moderate, but when stronger evinced in the brilliancy of the eye, in the quickened pulse and respiration, in an inclination to laugh and sing; and grief, or other depressing passion, has an opposite effect, relaxing the arteries, enfeebling the heart, making the eye dull, impeding digestion, and producing an inclination to sigh and weep. These familiar observations of opposite effects indicate the large part which mental states may play, not alone in the causation of all sorts of diseases, but in aiding recovery from them. A sudden and great mental shock may, like a great physical shock, and perhaps in the same way, paralyze for a time all the bodily and mental functions, or cause instant death. * * * To me it seems not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual members of the body, inspiring them with hope and energy, or infecting them with despair and feebleness."

UNRESTRAINED PASSION.

Another English physician, in a recently published book on "The Diseases of Modern Life," has pointed out the fact that many of the forms of disease "may be the effects of the unrestrained influence of certain of the passions." Anger, fear, hatred, and grief always conduce to disease, are always injurious, not only to the moral nature, but also to the physical. On the other hand, love and ambition are conducive to good health, toning up the body and making it stronger and more enduring. Love, if it do not degenerate into grief and anxiety, and ambition, if it do not degenerate into pride and over-work, are always promoters of physical health. Rage and fear, however, are exceedingly dangerous to the health of the body, producing intermittency in the action of the heart, paralysis, and congestion of the vessels of that organ. Any and every exercise of these passions must consequently be injurious. So, likewise, hatred or grief, though less serious, always have an injurious effect upon the organism. What an argument there is here for the cultivation of serenity, calmness, and peace of mind! Does it not become a very plain duty to cultivate love and honorable ambition, and to avoid hatred, fear, anger and excess of grief.

POLITICAL EXCITEMENT.

The physician I have just quoted says: "Political excitements call forth readily the reel of the passions with dangerous energy. A few specially constructed men, who have no passions, pass through active political excitement, and, maybe, take part in it without suffering injury; but the majority are injured. As they pour forth their eloquent or rude speeches, as they extol or condemn, or they cheer or hiss, or they threaten or cajole, they are taking out of themselves force which they will never regain." He also says that the reel of the passions "is stirred up by fanatical manifestations for the regeneration of the world, which are well meant, but which, missing the mark, plant degeneration instead." The number of people made insane by every revival ought to be a proof of the injurious effects of religious excitement. It is quite impossible for the mind to be so wrought up, as in these cases, without serious effect to physical health. A religion of fear is also calculated to do an injury, not only to man's moral, but to his physical nature. Religion ought to produce trust, faith, peace, love, those conditions of mind that tend to health and long life. Says the author of "The Diseases of Modern Life:" "Whenever, from undue excitement of any kind, the passions are permitted to overrule the reason the result is disease; the heart empties itself into the brain, the brain is stricken, the heart is prostrate, and both are lost."

I cannot pass on from this subject without calling your attention to some most remarkable effects which the mind hss over the body. I refer to that class of phenomena known as miracles, and to other equally remarkable religious phenomena. Dr. Brown-Séquard, the most learned, skillful, and widely-known physician in America, speaks in his lectures of the marvelous effects

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which are produced by the imagination in the cure of diseases. He says that every disease which is not organic may be cured in this way. Bread pills will produce effects which the patient expects will be produced. All those cures taking place at the tombs of dead saints are produced in this way. "You have all heard," says Dr. Brown-Séquard, in his lectures on the nerves, "of what are called the *stigmata*—marks representing the wounds on the limbs of Christ. Those marks have appeared in persons who have dreamed or imagined that they were crucified and suffering the pains of Christ, having invoked the goodness of God to let them have that suffering to punish them for their sins. The most remarkable fact of that kind is that concerning St, Francis of Assisi. There is no doubt that he had the mark as clear as possible. If you compare with this fact one which is related by Dr. Carter, you will have the explanation of it. Dr. Carter says that 'while a mother was looking at her child who was standing at a window with its fingers just under the uplifted sash, she saw the sash come down with great force and crush the three fingers of the poor child. The mother remained unable to move, feeling immediately a pain on her three fingers at the very place where the child had been injured. Her fingers swelled, an effusion of blood took place, ulceration followed, and she was a long time in being cured.' If in the case of this mother the imagination could produce such results, you will see in the case of the *stigmata* the imagination may have been equally powerful." In these lectures it is shown that the imagination alone will suspend life for many months, as in the case of the Fakirs; and that it will allow persons to be pounded on the chest with a sledge-hammer, wielded by a strong man, as in the case of the convulsionaires of St. Midard. These convulsionists "were trampled under foot in the most violent manner and never showed the least sensibility to pain." Do we need any other explanation for the miracles of healing performed by Jesus? Faith in him alone was sufficient to work many of these cures, while if to this is added his strong psychologi power, no supernatural agency is r quired to explain any of his miracles.

From a multitude of facts like these of which I have given only a very few we learn how intimate is the relatio of body and mind, we learn that mo ality and religion depend largely for healthy manifestation upon the health condition of the body and all our phys ical surroundings. We learn also tha every abuse of the mental powers ha its serious effect upon the body, de stroying and disarranging its functions With these facts clearly before us, want to make a few most practical sug gestions in regard to the importance o sanitary and hygienic culture. To in crease the length of life is a duty, as i is a duty to avoid whatever will destroy life. With equal plainness it is a duty to avoid disease, especially when we see how necessary to sound morality and true religion is a sound and true condition of physical health.

The wisest physicians now unite in saying that twice as many people die every year as would if proper hygienic and sanitary methods were observed. In his lecture on "Sanitary Science," Dr. White, of Cornell University, says: "The statistics show that in seven leading towns and districts of England, where careful and thorough modes of sewerage prevail, the percentage of deaths has been reduced from forty to twenty per cent." An English writer on "Disease Germs," says that "by a good system of sewerage 100,000 lives might be saved annually in England." The leading medical officers of England unite in saying that "the life of the people gains from twenty to twenty-five per cent. in ten years, and suffers less than half the average sickness and disability in the well-drained districts." In that admirable little book entitled "Filth Diseases and their Prevention," we are told that the deaths in England "are fully 125,000 more numerous than they would be if existing knowledge of the chief causes of disease was reasonably well applied." Among the principal causes of this vast number of deaths taking place every year, which ought not to take place, is that which

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we designate as filth. The author of "Filth Diseases" says: "It has been among the oldest and most universal of medical experiences that populations living amid filth, and within direct reach of its polluting influence, succumb to various diseases which under opposite conditions are comparatively or absolutely unknown." In a thousand ways is filth a producer of disease. In the filthy degradation and poverty of Asiatic nations the cholera is produced. Yellow fever is always the direct product of filth, as are the typhus and typhoid fevers. The raging of the Yellow fever at Shrieveport, a few years ago, was the result of an almost utter failure to observe the simplest sanitary laws of cleanliness. The throwing of kitchen slops upon the ground, the failure to clean and ventilate cellars, the wrong construction of outhouses, and their close proximity to wells, and other similar sanitary neglects, are the invariable causes of typhus and typhoid fevers, and of many other diseases. Truly cleanliness is next to godliness. So long as we neglect these simple requisites of health we shall be sick and die unnecessarily. If one half of all disease can be prevented, and one half of the deaths avoided, does it not become a great and imperative moral and religious duty to attend to this matter? Ventilation, exercise, bathing, cleanliness, drainage, avoidance of excitement, and proper rest; a few simple matters like these, if carefully studied and their laws practiced generally, would produce this effect. Not only would it do this, but it would prevent a vast amount of unhappiness, general languor, dissatisfaction, irritability and crossness, that add so much to the present wretchedness of the world.

Without doubt the drinking of alcoholic substances is a strong predisposing cause of disease, insanity, idiotcy, pauperism and crime. In times of cholera as high as ninety per cent. of its victims are drinkers. In every way does intemperance destroy body, mind and feeling, and prepares the way for a race of criminals, paupers, idiots and prostitutes. The proofs of these statements are so many that none but a rash man can face them and continue to drink.

Of all the methods by which mind affects body, the greatest and most important is that of the transmission from parents to children of physical, moral, and religious conditions. So important and far-reaching is this influence, that I am justified in saying that the person who is born right at first needs no second birth. We owe our children a good birth, as well as good breeding and education. The conditions upon which good birth depend, and their importance, are so well known, at least are so fully within reach of all, that neglect of this subject seems almost to be criminal. Maudsley tells us that "multitudes of human beings come into the world weighted with a destiny against which they have neither the will nor the power to contend; they are the step-children of Nature, and groan under the worst of all tyrannies—the tyranny of a bad organization." One of the teachings of modern physicians is this: that moral imperfection, or induced physical degeneracy, caused by alcohol or otherwise, will be inherited, entailing upon generation after generation, disease, misery and moral degradation. A neglected pauper in New York was the starting point of a whole tribe of criminals, idiots and paupers. Moral perversion in the father or mother has often resulted in physical degeneracy, idiotcy and pauperism in the children. "Assuredly," says Maudsley, "of some criminals, as of some insane persons, it may be said they are born, not made; they go criminal, as the insane go mad, because they cannot help it; a stronger power than they can counteract has given the bias of their being."

Crime, idiotcy, pauperism and prostitution are diseases to a large extent, which may be removed very largely by the means I have already suggested. In view of this fact, does it not become a religious duty, a duty of religious people, to try to do something to prevent these diseases." Physicians do little, the state does little to prevent these blots upon humanity. Might not the church do something, if, instead of talk-

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ing so much about love, a spiritual life, and the joy of believing, it carried out into the world and into the midst of its conditions, through these, a firm resolve and purpose to help humanity? Is not this whole subject a proper one for frequent pulpit discussion and for active church work? So it seems to me; and instead of being remote from religion to be intimately connected with the practical side of it. If in any sense the church is a reform institution, here is a work for it to do. I hope the time may not be very far distant when it will undertake systematically and faithfully to do at least some part of this work.

My reason for presenting this subject to your consideration is to be found in these words by Tyndall: "The morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual, and this fact ought to give to the food we eat and to the air we breathe a trancendental significance." Science and medicine are demonstrating that the body and the mind are so intimately related to each other that we are driven to believe in physical health as a most desirable, if not always necessary, condition of moral and religious health. We ought to cultivate health of body in every direction; we ought to cultivate and restrain the passions; we ought to carefully observe the hygienic and sanitary laws; we ought to give our children a good birth, and we ought to cultivate moral goodness, love, truth, faith and religious confidence as being each and every one in its own way conducive to health, happiness and righteousness. If we need the Holy Ghost within, we need frequent bathings without; if godliness is to be sought after, so is cleanliness; if faith is necessary to salvation, so is purity of body; sin is not worse than filth; devil means dirtiness; total depravity is being badly born; grace has its counterpart in physical vigor.

A TALK ABOUT APPLES.

BY JOEL BENTON.

"Come let us plant the apple tree;
Cleave the tough greensward with the spade;
Wide let its hollow bed be made;
There gently lay the roots, and there
Sift the dark mold with kindly care,
And press it o'er them tenderly."—*Bryant.*

RED-CHEEKED, rosy, or golden yellow; sometimes purple, specked, or green, or streaked with yellow and red, or, perhaps, touched with the exquisite tint known as maiden's blush; under these and multiform gradations of color, Nature puts her faithfulest, firmest-fleshed fruit, and we call it the apple. It stands justly at the head of vegetable productions; it is an orb of tempting virtue; it spheres, in limits that fit the hand, a bundle of earth's best flavors; it symbols the brain of vegetation, for it has nobility as well as beauty of appearance; a cranium suggesting wisdom, and an almost kissable face. As iron is rated among the metals, so the apple ranks among fruits. It is not the most luxurious or the most luscious for the moment, but it is the most durably valuable, the most practical. All languages make room for its name, and being always planted near the house, it equals the dog in its notoriety for human companionship. As the word *book* is appropriated as the fit name for the chief book of all, so *apple* sometimes stands for fruit in general. Scripture and geology, which have been supposed to differ about some things, agree as to its age, both placing it birth just a little before man's, as if it were said, "Now the apple is born, it is time for man to be, who is destined to eat it." It is not Genesis but tradition which makes it the apple that was put into Eve's hand, and afterward into her own and Adam's mouth; but literature seems quite at unison in accept

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ng this version of the matter. The unfortunate fruit, whatever it may have been, was said to be of the tree of knowledge: and, curiously enough, the apple has a very pertinent relation to the brain, stimulating its life and its activity, which it does by its immense endowment of phosphorus, in which element it is said to be richer than anything else in the vegetable kingdom. But phosphorus is not only brain-supporting; it is *light-bringing*, and must thus contribute to knowledge.

The apple follows the belt of civilization, the zone of intellect, or else is followed by it. It is, at any rate, correlative, and we may well say:

"Where thou art is clime for me."

It would be impossible to report, in reasonable briefness, the numberless ways in which it has been sung and celebrated. The prose "Edda" says that "Iduna keeps in a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again." To them, then, the apple tree was not only the tree of knowledge, but the tree of life. If you should attempt to follow it into literature, it would take you all the way through. I just recall at this moment, from a cursory reading when it first appeared, the fine aroma of an essay by Mr. Curtis on the apple, in which all that is graceful was most gracefully said; but I am ashamed to confess that I cannot now quote a sentence of it. And yet it remains, like the flavor of the fruit long ago eaten, or like a melody of Beethoven's which haunts me, but which I cannot retouch with my fingers, or place in the most fragmentary score.

About this fruit how many fables cluster! The familiar one of Eris, who simply because she was not invited to a wedding, threw an apple, marked "To the fairest," before Juno, Venus, and Minerva, and so caused the Trojan War and its voluminous woes, is familiar to every schoolboy. Fleet-footed Atalanta, after vanquishing and killing so many of her suitors, was won by an apple. It was the apple, too, which was used, among other things, to tempt Tantalus. In the garden of the Hesperides were planted seeds from the apples which were brought by the earth-goddess as gifts to Juno, at the time of her nuptials with Jupiter; and I think these must have been among the beginning of wedding presents, which have now grown into that irksome modern institution that includes nearly everything valuable in the list of its offerings. But these apples of Juno, which were, of course, the best the earth could afford, it took three pretty women to guard; and, when they forgot their trust so far as to go to eating them, it required a many-headed hydra to do the duty; but Hercules, it seems, outwitted it. When Atlas slipped the world off his shoulders, and gave it to Hercules for a few of these apples, must we infer that he thought there was nothing in the world of equal value? If he did so think, Hercules agreed with him, for he tossed back to Atlas the *worldly* bauble, and went on with his apples rejoicing. Homer names "apple trees bearing beautiful fruit" as one of the features in the famous garden of Alcinous.

The celebrity of this fruit not only goes through the mythologies, but mention of it is made in the Old Testament in about ten places. Solomon says in his Song, "As the apple tree among the trees of the wood, so is my beloved among the sons." And, in another place, "Stay me with flagons, comfort me with apples." "A word fitly spoken," says the proverb, "is like apples of gold in pictures of silver." Loki, who was the great thief and mischief-maker among the Northern divinities, stole Iduna's apples, and the Grecian writers report a similar freebooting of Mercury, which gives the schoolboy his eminent examples. Mr. John Burroughs, whose admirable recent essay in his unique book on "Winter Sunshine," I am going presently to make myself indebted to, says, "The boy is indeed the true apple-eater, and is not to be questioned how he came by the fruit with which his pockets are filled." He will even eat with relish that puckery atrocity, the unripe, green apple, the windfall of July, the very embodiment of vegetable total depravity. Is

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it because the apple is so closely connected with love and the fair sex that we, who are still unmarried, try at the country parties and firesides what fate it may point out for us? Count the seeds in your apple, and they shall be just numerous enough to spell the fated name. Peel one so as to leave one entire ribbon of the skin, and throw this backward over your head on the floor, and it will fall so as to make the initial of the name you seek. Every human being is supposed to retain a piece of the apple which stuck in Adam's throat. The apple of the eye is a Biblical phrase, which is used to express a supreme value; and the apples of Sodom are employed as a type of all that is illusory and deceitful. These, as is well known, though surpassingly beautiful in appearance, burst, like a compressed bladder, into smoke and ashes at the first touch. If it was an apple that took the world out of its moral orbit, causing the fall of man, it was the fall of an apple that discovered the power which keeps it in its physical sphere.

We are told that in Arabia the apple "is believed to charm away disease, and produce health and prosperity. In some countries the custom remains of placing a rosy apple in the hand of the dead, that they may find it when they enter Paradise."

Mr Thoreau says that "apples made a part of the food of that unknown primitive people whose traces have been found at the bottom of the Swiss lakes, supposed to be older than the foundation of Rome; so old that they had no metallic implements." It is interesting to know that the same custom prevailed in Italy hundreds of years ago that obtains now, of naming the different varieties of apples after those who brought them there, or who introduced them to notice. It was a cheap and easy immortality, and quite as palpable as that flavorless one which is all the modern scientific Saducee seems disposed, at the present date, to allot to the human soul. I do not know why Mr. Baldwin and his brother apple-culturists may not be sure of lasting and grateful remembrance. At least, if the ambitious politician would be equally certain of his coveted fame, perhaps he might do better to plant an orchard than to parade himself before a continent. Cowley makes his muse give thanks to him who restores or improves the apple:

> "He bids the ill-natured crab produce
> The gentle apple's loving juice,
> The golden fruit that worthy is
> Of Galatea's purple kiss."

An agricultural writer, who does not believe in having the pear displace the apple, says:

"The fruit-grower's attention seems of late to be concentrated upon the pear, which takes very great airs upon itself both at the fruiterer's and upon the table. It is coddled and wrapped up, and has very high and mighty names given to it, and is very costly; and consequently seems to be elbowing the apple out of the market. This is to be deplored; for, admitting the deliciousness of the pear, and giving it all the high respect which is its due, we should not forget that for real worth it is not to be named with the apple. The pear is a mere luxury of the palate, having, to be sure, the desirable stomachic qualities that belong to all fresh acid fruits. But the apple has substantial merits. It is food, nourishing and stimulating both to mind and body. It is a domestic fruit—homely, yet rich, and beautiful, and vigorous, like so many homely things, among them the homely graces and virtues. It is the roast beef of fruits. We could better spare them all, except perhaps the strawberry in its season, than we could spare the apple. And yet the strawberry is merely ephemeral; the apple lasts the year round, to feed us and to cheer us by its peculiar corrective and stimulating qualities.

"It may be safely said that, except the various kinds of grain, there is no product of the earth in this country which is so good for food as the apple. This noble fruit is no mere palate pleaser; it is very nutritious. Not only is it more nourishing than the potato, but it contains acids mild and gentle as well as pleasing to the taste, which act in a benificent manner upon the whole animal economy. An apple-eat-

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·is very rarely either dyspeptic or bil-·us."

An English writer says, "It will beg-ar a doctor to live where orchards ·rive." Mr. Burroughs offers statis-·cs showing that certain operatives in ·ornwall, England, in a time of scarc-y found apples in some manner a sub-·titute for meat. They could work on ·aked apples without meat, when a ·otato diet was not sufficient. To its ·ealthfulness he bears witness: "Es-·ecially to those whose soil of life is ·nclined to be a little clayey and heavy · the apple a winter necessity. It is ·he natural antidote to most of the ills ·he flesh is heir to. Full of vegetable ·cids and aromatic qualities which act ·s refrigerants and antiseptics, what an ·nemy it is to jaundice, indigestion, ·orpidity of liver, etc.! It is a gentle ·pur and tonic to the whole biliary sys-·tem."

The individual fruit in his hands he describes ecstatically: "How pleasing to the touch! I love to stroke its pol-ished rondure with my hand, to carry it in my pocket on my tramp over the winter hills, or through the early spring woods. You are company, you red-cheeked spitz, or you salmon-fleshed greening! I toy with you, press your face to mine, toss you in the air, roll you on the ground, see you shine out where you lie amid the moss and dry leaves and sticks. You are so alive! You glow like a ruddy flower! You look so animated, I almost expect to see you move! I postpone the eating of you, you are so beautiful! How compact! How exquisitely tinted! Stained by the sun, and varnished against the rains! An independent ve-getable existence, alive and vascular as my own flesh, capable of being wound-ed, bleeding, wasting away, or almost repairing damages!"

Mr. Alcott, whom Carlyle could never pardon for his vegetarianism, is an equal eulogist of this fruit. He says: "Apples are general favorites. Every eye covets, every hand reaches to them. It is a noble fruit; the friend of im-mortality, its virtues blush to be tasted. Every muse delights in it, as its myth-ology shows, from the gardens of the Hesperides to the orchard of Plato. A basket of pearmains, golden russets, or any of the choice kinds, standing in sight, shall perfume the scholar's com-position as it refreshes his genius."

The apple tree, like any other crop, has a preference of soil. Mr. Mitchell says the Newtown pippin fails to do well in New England. Gervase Mark-ham, who wrote three hundred years ago, tells us that the "apple tree loveth to have the inward part of his wod moist and sweatie, so you must give him his lodging in a fat, black, and moist ground; and if it be planted in a gravelly and sandie ground it must be helped with watering, and batting with dung and small moulde in the time of Autumne. It liveth and con-tinueth in all desirable good estate in the hills and mountains where it may have fresh moisture, being the thing that it searcheth after; but even there it must stand in the open face of the South."

According to Pliny and Theophrast-us, there are urban as well as sylvan trees, and the apple is placed with the former. It stands nearer to the human race than any other, and is never dis-sociated from its peaceful and gentler activities. How individual and vener-able are the separate trees of an an-cient orchard! Gnarled and rheumatic, they have worn out their limbs in your service. They look upon you like inar-ticulate old people; but it is not hard to imagine that the dryad within them is just ready to appear and to speak. There humanness is shown by the fact that, like men, they are persecuted for their good deeds, as around the best you always find the most clubs and stones. To come upon an orchard in the midst of a wilderness or a desert foreshadows the arrival home, and sug-gests a happy antithesis to that civili-zation which the shipwrecked sailor dis-covered on a strange shore when he ap-proached a newly erected gallows! The birds and the beasts know the worth and the friendship of the apple tree, and cluster about it. Its age is esti-mated to be from one hundred and fifty to two hundred years. I remem-ber, when a boy, of hearing about an

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apple tree in Litchfield, Conn., and later I saw where it had lived and died, that bore one hundred bushels of apples on the year it was a hundred years old. I think there are some Connecticut annals that speak of this tree: but there may be other trees that have done better. How few human lives, though, do as well!

An orchard is not established or preserved, I suppose, unless there is at least three trees, as, in like manner, it takes three geese to made a flock. For there are three grades of number—unity, duality, and severalty (?); and gregariousness only begins with the latter. The law recognizes the sacredness of the orchard by allowing no road to be laid out through one; and in doubtful cases, or where the orchard might be construed to extend to too small a distance to save the division of the farmer's lot, I have known of trees being planted by night to ward off the impending or unpopular highway.

When William Tell was put to the cruel task of shooting at a target, of which his own little son formed the conspicuous pedestal, the thing to be hit might have been a potato or a turnip, but it was an apple. Whether there was any significance in this choice of the tyrant I am not able to say; but the apple, it is well to remember in this Centennial time, has for us also a sacred relation to freedom. It now enters into the memorial of our latest triumph against tyranny. Johnson's surrender, which ended the rebellion, was made under an apple tree; and before this event, it was upon "a sour apple tree" that so many in the North would have hanged Jefferson Davis had he been caught. Thoreau learns that the apple spray was once used as a badge and reward. From Loudon he quotes the fact that the ancient Welsh bards were rewarded by this for their excellency of singing. It is the peach, or some other twig, that the conjurer uses who goes about to tell you where there are beds of ore or veins of water; the apple is too true and sturdy to lend itself to this trickery; Instead of turning in his hand, it would more likely turn his face to shame.

For a filip to the best social feeli and the wittiest conversation, we w till the apples appear. How well th brighten up the dull winter eveni when they go round! Whittier. speaking of old times in the count says:

"And for the winter fireside meet,
Between the andiron's straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And close at hand the basket stood,
With nuts from brown October's wood.

How sorrowful to think that the ol fashioned "apple-cut" is now fall into desuetude! At least, it must l a primitive place indeed where it now kept up, or can be enjoyed as old. It cannot breathe the atmo phere of the electric telegraph, and i "news" was somewhat differently c lected and sent out. It was a pictu worthy the genius and fidelity of Dutch painter; but I doubt if any ar ist has ever painted it. There sat th hired man, with his coat off, astride ti chair and apple-parer, forking on th fruit, which he turned swiftly aroun with his right hand, while holding th knife on with his left. The scalped an denuded apples usually fell into a ancient wash-tub, and the boys an girls, or old and young together, sat i a circle, quartering and coring them i pie-pans or in wooden bowls. After th work was all ended, and a barrel o more had been prepared to dry, th games, the frolic, and the merrimen began. While the elders were presen the party was a little more sober, an gossip took the place of fun. It wa on one of these occasions, of which Mr Burroughs speaks, "where so many things were cut and dried besides ap ples."

Strangely stimulating is this fruit The activity it gives to the blood is fairly contagious. I suspect a good many of the shrewd sayings of our wise forefathers, which survive orally in every neighborhood, owe their spur and sparkle to the juicy apple, or the juice which came from it, which was the omnipresent drink. I have a young lady friend who always beats me at a favor game after the apples appear, though

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before they arrive I am occasionally the victor.

In the United States there are nearly one million acres devoted to the apple. In Pliny's time there were said to be twenty-two varieties known to the Romans; but we who live to-day have the benefit of over two hundred kinds. To think that all these diverse varieties, from the king to the golden-sweet, came from the harsh and acrid crab, and are largely the result of patient culture devoted to specific ends, shows what elasticity lies buried in Nature, and only awaits the genius of man or the favor of fate. In England, where they have poorer oysters than we have, they also have poorer apples. The fruit requires the alternation of cold winters and warm sunshine, and draws its elixir and lusciousness from a favoring soil. The result is, American apples form an immense export trade, and are eagerly sought abroad. I am told there is a farmer in Ulster county, New York, who devotes two hundred acres to one kind of apple—the Newtown pippin. This orchard is picked every year by hand, the fruit is carefully barreled, and the whole crop goes to the English market, where it brings the highest price. It is said that there is no such variety as a distinctively "sweet apple" known in England.

Mr. Thoreau is fantastic enough to think that the man who deals with apples should be of a solid and robust quality, for he says: "When I see a particularly mean man carrying them to market, I seem to see a contest going on between him and his horse on one side, and the apples on the other, and, to my mind, the apples always gain it." Mr. Burroughs does not fall behind him in loyalty to their sturdiness and "Saxon quality." Says he, in an apostrophe: "I think if I could subsist on you, or the like of you, I should never have an intemperate or ignoble thought—never be feverish or despondent. So far as I could absorb or transmute your quality, I should be cheerful, continent, equable, sweet-blooded, long-lived, and should shed warmth and contentment around."

There are some apple-eaters—men more particularly—who can apparently eat just as many apples after a meal as if no meal had been served. I recall a laboring man, who ate six large ones after a hearty dinner, and went his way as if nothing notable had happened. This was twenty-five years ago, and he still lives, and is destined to live, perhaps, as long as will the tree that bore them. They were eaten raw, as the epicure of this fruit tells you they always should be, and the second orthodox rule is, to "dispense with the knife." Any one, however, who is not anxious to have them as good as they can be, will do the next best thing in following this recipe, which I will venture to vouch for: Buy a small tin apple-corer; core with it as many apples as you want, without peeling them; set them on a tin dish; place this in a hot oven, having first filled up the vacancies left by your surgery with the best of sugar. Let them bake till they are well done. Take them out, and if you do not know what to do next, call in your nearest and best friend for further advice.

Those who buy their daily fruit of the apple-woman might not feel so appetized to know the way she puts on their waxy and tempting polish. I shall not divulge her commercial secret, but, when I patronize her wares, I make a somewhat liberal use of the knife. I am told that in the olden time there used to be a familiar dish called "apple butter," which was merely a peculiar kind of thick apple sauce that would easily spread. It was put up every autumn by the barrel for family use. The habit of making it still prevails in some places, as in Ohio and Western Pennsylvania, and is a part of the established family routine.

What is it the old couplet says happens (I forget the first half)

> "When first you shake hands with a tankard of ale?"

It happens, I suppose, just the same when you cross palms with a cup of cider. Is there any object in the country more picturesque than the old cider mill? I know not why, but it is always pathetically old. We see it with its open sides, the long sweep where the

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horses go round (or perhaps the broad water-wheel takes their place), the slouchy dilapidation of its brown clapboards (was it ever otherwise than brown?), and catch the delicious aroma of great heaps of apples mingling their hundred various odors into a perfume that tinges and stirs the memory after long years. It is a picture that suggests boyhood, and hints of Arcadia. The boy who never bounced about the antique press, or played with the pomace, or sucked cider through a straw, has lost something out of his life that no after-happiness shall ever replace.

Twice a year some powerful fairy holds her wand of enchantment over the benignant orchard until the hillside stands fairly transfigured. Who will be rash enough to say when it gives us the most delight—when it upholds its mammoth bouquets in May, or when it bears for us its solid bounty in October? At the two gateways of summer it stands with outstretched arms, proffering in the left hand a flowery benediction, in the right a glowing cornucopia—in both a spectacle of wonder. What a burden of subtile associations cling to this period! The flowery apple bough may well baffle the skilled florist, with all his art, to match it; and it is a theme which best of all befits the artist's easel. It suggests, in the "opal-colored days," that

> "Spring is strong and virtuous,
> Broad-sowing, cheerful, plenteous,
> Quickening underneath the mold
> *Wealth* beyond the price of gold."

What the birds, whose orchestra then filled, think of it, is matter of miliar history:

> "I marked them yestermorn"

amid the choir,

> "Dusky sparrows in a crowd,
> Diving, darting northward free,
> Suddenly betook them all,
> Every one to his hole in the wall,
> Or to his niche in the apple tree."

In the fall we pass the same spot find the enchantment merely chang The trees are now opulent with th shiny, waxy, freight, or the grou around the venerable boles is up-pi with pyramids of beauty. It is hazy October day; there is a mild hu in the air; a halo covers the off-ly hills as with a garment; the work the year is ended; and from the cient boughs, redolent of the memor of past generations, and ripe with t summiness of a hundred summer da sweeps down upon you a breath th might have come from the Fortuna Islands. Nature furnishes nowh else in all her gallery two more mem able match-pieces than these of the chard in May and October. It ne no subtle seer, like Swedenborg, to re the parable, or divine the moral corr pondence. Happy is he whose life hibits the same glory, or who shall able some time to say, with the de ous quaintness of Marvell,

> "What wondrous life is this I lead?
> Ripe apples drop about my head."

THE HYGIENE AND ETHICS OF HARMONY.

BY LEWIS G. JANES.

HARMONY is defined broadly and concisely by Webster as "adjusted proportions." More commonly, but more narrowly, it is used to represent musical concord. We propose briefly to consider some relations which exist between harmony in its broader sense, inclusive of the narrower, but not limited to it, to health and morals. It is so evident as to need no argument, that harmony of life, in which the relations of the individual are so adjusted in family and society that perfect conc results, is most conducive to heal happiness and longevity. It is scare less clear that physical health consi in the harmonious and perfect ope tion of all the organs and functions the body. In the body we include, course, the brain, and its uses in m tal manifestations, depending as it d so largely upon the harmonious act

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the other physical functions for its rfect exercise, and in turn powerlly influencing them in the direction derangement when its own working shocked or disturbed. Insanity is it another word for unhealthiness, as nity is a synonynm for health; and nity, both mental and physical, is nditioned upon the harmonious acon of all the faculties of body and ind. It is the object of this discuson to consider briefly how this perfect lation of the bodily and mental facties is affected by harmonious and inarmonious relations with the external orld, and to deduce therefrom some uggestions concerning the culture of he physical and moral natures of man.

This opens up a field of inquiry so ast and of such varied interest, that it s impossible to do more than hint at ome of its practical features within he limits of a magazine article. We will attempt a suggestion only of three different branches of the subject: *i. e.*: the harmony of sounds; the harmony of colors; the harmony of motion, or muscular movements.

I. THE HARMONY OF SOUNDS.

The influence of music on health and on morals has long been recognized as most salutary, by all who have given the subject any consideration. The Chinese, who have a philosophic theory on almost every subject, believe that "each tone and each mode in music, impresses itself, according to its characteristics, directly on the mind, without the intervention even of thought; that music thus acts directly, as much upon the person ignorant of its deeper significations as upon the philosopher," and thus becomes a force as direct and positive as thought itself in determining human action. It is, therefore, held by them in the highest estimation. It is said that Confucius, after hearing the musical compositions of Quei, would for three months think of nothing else, and even refused for a time to partake of any food. A Confucian analect declares: "Desire ye to know whether a land is well governed, and its people has good morals? *Hear its music.*" The Hindoos believed that music, with its wonderful effects upon the soul, originated in Heaven among the gods. The Egyptians made music a symbol of the entire created universe, and originated the sublime idea of the harmony of the spheres; an idea which is common in the literature of all subsequent ages, and which appears in the magnificent poetry of the Hebrews, as in the expression, "the morning stars sang together."

The Egyptians were the first to ascribe pathological virtues to music, designating it as "physic for the soul." The ancient Greeks, too, recognized this harmonizing and health-giving influence of music; Pythagoras declaring that it "purifies the soul," and enjoining its practice as a highly virtuous and meritorious action. The Persians also believed music to possess hygienic and remedial properties. The different musical chords they believed to symbolize and influence the different material elements; and from the connection between the elements and the humors of the body, they deemed music to possess the power of curing disease. "Diseases natural to a phlegmatic disposition are cured by the sound of the highest string; hypochondria is cured by the second one; diseases of the young, and jaundice, are cured by the third; plethoric persons are relieved by the sound of the fourth. Music, besides, acts as a great purifier of the soul."

Among more modern writers, we find Shakespeare recognizing the potent ethical influence of musical harmony. In "Measure for Measure" we read:

"Music oft hath such a charm
To make bad good, and good provoke to harm."

Again, in "The Merchant of Venice," he says:

"The man that hath no music in himself,
Nor is not moved by concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus—
Let no such man be trusted."

And again, in the beautiful passage:

"Look how the floor of Heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st'
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls."

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Hear, too, the invocation of Milton:

"There let the pealing organ blow,
To the full-voiced quire below,
In service high, and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstacies,
And bring all Heaven before mine eyes."

It is unnecessary to accumulate evidence of the healthful and moral influence of good music. Richard Wagner, the greatest of modern composers, in his essay on Beethoven, calls music "the revelation of the inmost dream-image of the essential nature of the world," and designates Shakespeare as "the Beethoven who dreams in waking." Thus the noble music of the great masters shall always inspire the receptive soul with a higher ideal of life and duty; with greater nobleness, diviner harmony and purer love. In being thus ethical it will be also healthful in its influence; for as nothing so disturbs the bodily health as turbulent, inharmonious and unruly passions, so nothing can be more potent in cure than that divine impulse of harmony which elevates the consciousness above the control of physical disorder and pain, and inspires the weary and despondent with fresher and nobler life. This writer has often experienced the remedial effect of music in the direct relief of physical pain, as headache, and of that mental depression which so often results from the conflicting vicissitudes of life.

Equally potent is that deeper music, the harmonious voices of Nature; the beating of the surf on the shore, the soughing of the wind through the trees, the song of birds, and the evening hum of the insects. This is an influence not often considered, but most potent in the remedial influence of out-door country life.

II. THE HARMONY OF COLORS.

We are just entering upon the investigation of a branch of hygiene and pathology which may prove of incalculable value to mankind. We refer to the study of the effect of light, as combined in the natural white ray, or as separated into the various colors of the spectrum, upon the mental and physical health. Color finds its perfect combination and highest harmony in the natural ray of the sun, which is, so speak, the appropriate food for the e and the proper stimulant to the wh organic world. Yet the universal tribution of objects which reflect o a portion of this co-operative bea and thus present to us the various ors—the beautiful green of the gr and foliage, the soft blue of the s and all the infinite variety which find in Nature, would seem to indic that these different colors may be dowed with the power of produci specific effects upon the human syste That disease and decay result fr prolonged removal from the light the sun, is a well-known fact; and t pathological value of the "sun-bat or exposure of the entire body to t direct influence of the sun's rays, now esteemed of the greatest value. long spell of dull and cloudy weath produces not only unhealthful phys al effects, but tends also to produ mental gloom, despondency, and a di turbed and inharmonious mental co dition which is promotive of evil act The English miners, who live for yea shut out from the light of the sun, a not only short-lived and physically di eased, but are morally deficient as we The effect of light in its most harmon ous combination, is thus universal recognized as healthful and moral.

Very lately a series of experimen have been made to test the influence light, thrown upon the patient throug colored glass, upon diseased condition and it is claimed that certain specif effects are thus obtained, varying wit the colors thus used. The "color cure can hardly, as yet, be deemed a sc ence; but the results of further exper ments in this direction will be looke for with great interest by all who hav the welfare of the human race at hear

In this connection we may call atte tion to the fact that the older churche —the Catholic and Episcopal in parti ular—recognize both the influence of "dim, religious light" in their cat edrals and churches, and of elevati and ennobling music, in promoting th religious sentiment and feeling, and a tracting a class of cultivated peop who are reached thus through their

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hetic natures, when they would, perhaps, be repulsed by the bald statement of the dogmas and doctrines of these churches, unrelieved by these esthetic accompaniments. It may be questioned, on the other hand, whether the perfect and actual truth would not be better apprehended in the clear sunlight, and separated with greater distinctness from the emotional appeals of music; whether these beautiful sirens through which some of the religions appeal to us, do not hold us in a deceptive, though alluring, embrace, and make us forget that truth can only be apprehended through the harmonious action of the entire and untrammeled intellect.

III. THE HARMONY OF MOTION, OR MUSCULAR MOVEMENT.

The laws of motion or mechanical action in the human being, in their relations to life and health, have been thus tersely and forcibly expressed: Action is life; inaction is death; harmonious action is health; discordant action is disease. Motion is involved in all the organic processes of life; and when these processes are healthful and normal, the motion is harmonious or rythmic; as in the regular beating of the heart, the movement of the lungs in breathing, and the action of the organs of digestion. Whenever these movements become discordant or irregular, there is evidence of some disturbance or disease, either functional or organic. Now all the tissues of the body which partake directly in these movements, whether voluntary or involuntary, are muscular in their nature. The heart is a most powerful muscle. The coatings of the veins and arteries, by the contraction of which the blood is carried along its vitalizing course throughout the body, are muscular. It is evident, therefore, that all these organs depend on essentially the same laws for their healthful action as the external and voluntary muscles. If they are left, with the rest of the body, without the stimulus of proper physical exercise, they become weakened, broken down, and unable to perform their functions; precisely as would the muscles of the arm or leg.

Again, there are exceedingly few of the varied occupations of life—if, indeed, there are any—which afford the entire system an equal and sufficient amount of exercise. Leaving out the vast army of men and women whose occupations are sedentary, there remain the various mechanical crafts, collectors and others, whose exercise is mainly walking, and even agricultural laborers, who exercise certain external muscles frequently in excess, and always in such an irregular manner that the tendency is to develop some parts abnormally, and to reduce the general vitality by weakening the more vital organs, which have comparatively little exercise. In other words, the exercise obtained by ordinary labor is *inharmonious*, and unless counteracted by some means adapted to restore and preserve harmony, it will result in vital weakness and disease.

Hence, among those who are wise enough to understand this fact, there has been, since the earliest stages of civilization, a resort to various systems of exercise and physical development which have been termed *artificial*. But since this term has come to convey, in addition to its primitive meaning, a secondary signification of *unnatural*, it is improper to apply it to any perfected system of physical culture. Man is the most complex and wonderful of animals. In him Nature has not only advanced farthest in her process of evolution, in the development of variety of function and use, but she has also bestowed upon him the wonderful faculty of *developing himself*. From the lower forms of life to the higher, the advance is marked by an increased diversity of function—a progress from the homogeneous to the heterogeneous. The process of civilization in the human race evidences the working of the same universal law; and the higher the condition of development, the more numerous and various are the wants and needs of human beings. Civilized man requires greater variety in clothing, in food, in work, in methods of rational enjoyment, than the barbarian. And all the methods by which the larger and more varied wants of civilized

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man are met and satisfied, may be termed art. There is, or should be, art in dress, in cookery, in exercise, as well as in the satisfaction of the esthetic faculties.

But *art* is not artifice; nor are the processes of art *unnatural*. Rather are they in the highest sense natural; the very flower and perfection of Nature. In the department of physical culture this was understood by none better than the ancient Greeks, who reduced exercise to a wonderfully perfect, though empirical system, which resulted in the development of the most perfect human forms that the world has ever seen. Their methods of training are now but imperfectly known, and nowhere put in practice; so that the Greek gymnastics may be termed a lost art. Attempts have been made to revive it in the various systems of light and heavy gymnastics and calisthenics, but with imperfect success. All the modern systems lack that perfect harmony, in application and results, which is so essential.

It has remained for the present half-century, and for America, to devise a new process of harmonious physical culture adapted to our different and more complex civilization, economizing time and vitality, giving every part of the system its due exercise and development; especially increasing the interior, vital forces, which are the source of all the physical and mental energies. We refer to the system originated and perfected by Dr. D. P. Butler and his coadjutors, known as "The Health Lift," "Lifting Cure, or Cumulative Exercise." Abundant and sufficient trial for many years has demonstrated, that in its peculiar province it is unequaled by any other method, and accomplishes not only a symmetrical and harmonious development of the human body, but many other effects which are usually relegated to the domain of medical empiricism, and supposed to be inobtainable through simpler and more natural methods.

Our limits will permit us only to hint at some of the mutual and co-ordinate relations of these various harmonious processes. We can only suggest how musical harmony naturally eventuates in harmony of muscular movement in the dance; how the harmony of light stimulates and arouses all the vital processes in the vegetable and animal kingdoms, and inspires man to mental and physical exertion; how harmonious physical exercise produces harmony of action in all the involuntary functions which constitute life in the human machine. All harmony is thus seen to be related to the life, health and happiness of man. He should be like a musical instrument, no string of which is permitted to lie idle, but every one of which vibrates in unison, each supporting and harmonizing with all.

To the physician and hygienic teacher it suggests that abundant means of improving and perfecting man, in his physical and mental conditions, yet remain ignored or imperfectly developed. The great sanitarium of the future will be potent with many hygienic and therapeutic agencies, each harmonious and complete in itself, and symmetrically related to all the others. There will be artistic cookery, according with hygienic law; healthful and beautiful dress for man and woman (for beauty need not be sacrificed on the altar of Hygeia); baths, cold and warm, fresh and salt water, steam and hot air; sun baths and color cure; the best of music, vocal and instrumental; the health lift for those who can help themselves, and passive movements for the helpless; cheerful social intercourse, and all that pertains to an orderly and harmonious life. May we live to see such an institution here in the metropolis of America! What better deed could be done by some one of our Stewarts or Astors, than the founding of such a universal and complete sanitarium, which would prove a blessing to uncounted thousands of the afflicted and ailing? Verily, he who shall do this good deed, shall have a monument more noble and enduring than any which we can raise to our worthiest heroes.

A LAW has been passed in Germany forbidding the construction of schoolrooms with windows on both sides, as they are injurious to the eyes.

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MY TWO HUSBANDS.—IN THREE PARTS. (No. 3.)

BY LYDIA M. MILLARD.

SOMETHING was going to happen surely. Aunt Susan had her hair crimped for once in her life, a new cap with three pink roses, a new black silk with three wide flounces, with that soft gleaming lace around her wrists and throat, and a pink bow at her neck to match the cap-trimming, her good noble face looked really handsome. Every good-looking person, well dressed, looks at times handsome. People, like pictures in good frames, with good light and fitting surroundings, beam upon us bright and cheery, as stars in the blue.

If Sir Joshua Reynolds could have painted Aunt Susan's face just then, it would have graced any royal gallery; with that royal Roman nose, showing her ruling, resolute mind, and above this tower of resolution looked out two gray eyes, serene and clear, with the finely cut mouth beneath, and the ample, angular chin, revealing her cool judgment and unfaltering firmness; the calm, smooth brow, that age nor care could never wrinkle, the enviable ever brown hair, that time nor death could never find gray. We may remember the outline and shading of a house, a tree, a bird, but few of us have a distinct mental picture of our best beloved one's face; the rare lines of expression, like light in a vase, that soul glow on brow and cheek and lip, memory can no more reproduce than she can paint the perfume of the hidden violet.

Aunt Susan was a worshiper of flowers, and this one day Rachel's little parlor bloomed out like a garden. Vines wreathed the windows and doors, myrtles drooped from vases and turned lovingly round pictures; the old clock was encircled with rosebuds, that the opening hours might be wreathed with roses; ivies covered and curtained the mantel of the old room; a young white rose or a virgin lily met you at every turn, in hall, or stairway, or window; almost a hundred sister violets, nestling in a snowy basket on the brown cover of the old family Bible on the table, lifted up their downcast heads and smiled their heartsease on all around, breathing around them that strange sweetness no other flower in all God's world ever gives; while roses frescoed the ivy around the old mantel, looped up the curtains and festooned the windows within, and without the trumpet-creeper and wisteria mingled their blue and scarlet glories; while around the windows of little Susan's soul young love and hope were wreathing their fairest morning glories, as on this eighteenth birthday she stood before the old mantel, with the orange wreath around her head, to pledge her troth to a loving and noble husband. It was Susan's wedding morning, and all the birds seemed to sing sweeter than ever, and all the flowers to smile. Aunt Susan said this husband of Susan's had a heart and a head, a will and a way. She tried hard to smile and look cheerful as she kissed Susan goodbye, and whispered, "I can trust you with him, darling;" and then, as the carriage rolled away, she went up stairs, and locking herself in Susan's room she knelt down by the bed and cried, as she had never cried but once before, when she stood waiting for her own husband, who never came till he was brought in cold and dead, just as they found him lying on the hard ground, where he had been thrown by a frightened horse, when he was hurrying to meet his bride, to whom he had been so faithful for seven waiting, working years.

Susan's new house was almost an ideal home. I remember once staying an hour in one of its rooms, her red room, she called it, with its crimson carpet and curtains and picture-frames, There were scarlet salvias and geraniums in the windows, and I, who am always cheered by glowing colors, felt better after being in that cheery room an hour. I remember an insane friend, who, when very taciturn, and gloomy, and almost despairing, if he could sit three hours in such a room, would become affable and cheerful; and Susan

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said even a scarlet bow on her neck or a scarlet flower in her window often raised her spirits when tired or depressed.

Rooms that we eat and live and sleep in, should have sunlight earliest and longest, and cheerful colors to charm the eye. I should like, if I were rich enough, to build a Light and Color Cure. All the patients should pass their nights in rooms facing the east and south, the window-panes and walls should be of colors adapted to soothe or stimulate different temperaments as they needed. I would have blue rooms for the wildest madmen, and red chambers for despairing misantrophes. If the sun brings out of a silent green plant such glowing beauty, can human nature bloom into any luxuriant perfection without it? Why are so many women infatuated on the subject of darkened rooms? Better have 40,000 flies than never the glad sunshine breaking through life's gathering gloom. Farthest, first and longest, burns the red signal light across the stormy wave; so, over the sea of care, gleams cheeriest upon us some glowing torch of household beauty. Gloomy colors deepen gloomy thoughts. We know not half as much about color as the ancients. Joshua Reynolds's brightest colors are growing dead and dull, while Titian's bloom out radiant as ever. The dark chambers of the far away past are regal still with their curtains of Tyrian purple, and still in the tombs of Egypt glow forth the beautiful garments, the glowing cheek and lip, the beaming eye of the wife of Solomon, as beautiful still as when first she went forth, more than 2,000 years ago, from her father's home to grace the throne of Judæa.

While Susan and her husband were arranging flowers, and putting up pictures, and talking one morning about sunshine and air and flowers and colors, how our houses need so often repainting, while the Tyrian purple on the houses of Pompeii looks fresh and bright, as if just painted, yet no one can make it now—there was a ring at the door, and a neatly dressed, pleasant looking girl made her appearance, and asked for Mrs. Stewart.

"I am Polly Snyder," she said. "I have been living with Mrs. Horton, one of the best ladies in the world; but I want a new place, and I came to see if I couldn't suit you, ma'am. My cousin Jemimy told me you had just begun housekeeping. Here is a recommend Mrs. Horton gave me."

Susan read from the paper: "I can recommend Polly Snyder for doing all kinds of housework. She is thoroughly honest and faithful. I consider her a treasure for any family."

"Why did you leave Mrs. Horton?" said Susan, after talking with Polly some time.

"I had lived with her six years," said Polly, "when they went to live on a farm. They had cows, ma'am, and horses, and the last two months I was there they had a man, Cornelius. After he came I couldn't keep the kitchen clean; my stove was all spotted up with his tobakker, and my wood-box, I could never handle a clean stick of wood, and even the kitchen walls would be all spotted over with tobakker the very day after I had whitewashed 'em, and the back stoop, and the stones in the path; you could track him over them just as plain as you could a hen. I often think if I'd been a dandelion or a clover blossom, I'd a shut up when he walked over me. I had to eat with him, and he'd stick his own knife, right out of his tobakker mouth, into the butter; he always smoked when he milked, and he'd wash his hands to milk, and then, just before he milked, take those same hands and put a tobakker quid into his mouth, and the milk tasted so of tobakker I couldn't bear the taste of it. Then he would go to my water pail and drink out of the dipper, and put the dipper back in the pail with the rest of the water in it. Then I'd go and pour the water all out and draw more. I never tasted a drop of milk or butter the last three weeks I was there; and his room! I couldn't bear to make his bed or clean his floor. One day after I combed my hair a long time, and put my hands on my head to smooth it over, my hands smelt so

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strong of tobakker, I washed them two or three times over. This happened three times running, and at last I found one of Cornelius's red hairs in my comb, and then I found red hairs in my brush too, and that smelt of tobakker so I put the comb and brush in the fire. They cost me seventy-five cents, but I didn't mind that; but I knew when winter cum he'd be sittin' there nights, smokin' into my bread-sponge and everything. One night he sat up in the kitchen smokin' until eleven o'clock, I found afterwards. I had left a cup of milk on the little shelf, and next morning I drank the milk, and it was so strong of tobakker I tasted it all day. I could stayed with Mrs. Horton sixty years instead of six; but if Cornelius suited Mr. Horton I wouldn't have him go for me—they might got some other worse tobakker man. Mrs. Horton cried, and I cried, and the children cried. You see, ma'am, I weaned the baby, and I sot up nights with the child that died, and I saw Mrs. Horton married, and she nursed me through the pleurisy once, and the typhoid fever. If she was poor I'd work for her for nothing; or if she was a widder and sufferin', but I can't stand this tobakker nohow."

And so Susan began housekeeping with Polly, and the road to domestic comfort was made straight and smooth for her happy feet by Polly's tireless, faithful, skillful and steady hands; and Susan's first child, Willie, and Polly were almost inseparable. When Polly had on her new black silk basque, and her alpaca dress, with three flounces, and her hair crimped, she had her picture taken with Willie, and there never was a happier girl.

"You never saw any one happier for four years than Mr. and Mrs. Stewart," said Polly Snyder to her cousin Jemima one day. "It seemed as if they were always trying to see which could do the most for the other. He read to her every evening when at home, in her room, while she sewed, and the baby was asleep on the bed. He asked her advice about everything. He used to bring her some flowers almost every night, and if he didn't find her when he came home go all round the house calling after her; and so it was until some fool of a doctor told him to smoke for some little ail he had, I don't know what, he always seemed well, and he did smoke till he could not do without it; and when the other baby came another doctor told him he must not smoke in the room where the baby slept; so he went off by himself in the parlor evenings, and he wanted his wife to come down there and leave the baby. It would not wake up, he said; and they would hear it if it did; so one night she left it, leaving the bedroom door open and the parlor door. In a few moments she heard a noise. The baby had fallen off the bed on the floor, and hit the back of its head. After that she stayed by herself up stairs evenings, and he down stairs alone. Sometimes her eyes were red, and I knew she had been crying. He grew nervous and cross. He sometimes acted like a crazy man, scolding about something that never happened, finding fault, and fidgety sometimes for a week, and then stupid. They used at first to go together to church Sundays; but now he would smoke in the morning, and sleep two or three hours daytimes on Sunday, and she'd keep the children still, so as not to wake him up. The children never kissed him any more when they went to bed. That cigar, wherever he went, stuck to him like his shadder. It seemed as if, since he smoked, he was dead, and another man was walkin' round in his body. You never knew where to find him—pleasant one day and cross the next. His blood was so pisened by tobakker even the muskeeters wouldn't bite him. He smoked so much Sundays he did not want any dinner; then nights, when other folks were sittin' down to rest, he'd want me to get him up a grand supper, He could not afford to bring her any more flowers, the cigars cost so much. They cost more'n my wages—I counted it up once. Besides I believe, Jemimy, it is gospil truth, that a man that smokes pisens his wife's blood and nerves, and pisens his children. Tobakker makes a man's tenderest heart grow tough and thoughtless

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as old leather, and a tobakker man'll make all kinds of promises and forget 'em."

"I haven,t seen you at church in a long time," said Aunt Susan, as she came in one day to see Susan.

"I haven't been at church in six months but once," said Susan. "William said it would do me good to go out. I might go, and he would stay with the children. Willie was about three years old, and baby Alice six months. He said it was all nonsense for a woman to think that nobody but she could care for the children; he guessed for one hour he could stay with them, and they would not burn up, or blow up, or melt away. By half scolding, half coaxing, he got me to go to church. I came home, found baby asleep, with ever so many yellow spots on his clean white apron, and Willie asleep too, on the bed. William, senior, had a triumphant twinkle in his eye, as much as to say: 'What's the use of making such a fuss about tending children? See how splendidly I manage.'

"I went up to little Willie to brush a fly off his face, and I saw a slight bump on the back of his head. 'Has Willie had a fall?' I said.

"'No, not a fall exactly, but he tripped up on the carpet.'

"'Tripped up on the carpet! Why, the carpet was perfectly clean—nothing on the floor when I left.'

"'Oh,' said he, 'I gave him the basket of oranges to play with, and I suppose that's the way it happened.'

"The truth was, soon after I went to church he had given the children the basket of oranges, and they had eaten their way through them, skins, seeds and all. Willie biting a hole in the north pole of the orange, and baby eating her way through the pulpy diameter. Meanwhile William, senior, having given them plenty of occupation, had retired to the next room for a good quiet smoke, not once reappearing on their stage of action until he heard Willie tumble. I had prophetic visions of baby's perpetual colic—fits, perhaps, or cholera infantum; but the mischief was done, and oh-dearing could not help it. Instead of taking Willie in the open air, or bathing his head, his thoughtful sire had given him another orange and walked him to sleep as soon as possible, believing, as half the men do, that sleep would cure everything. I have thought since, that Willie may have hit his head against the iron leg of a table, near which he fell. He soon woke up, restless and sick at the stomach. I could not tell whether from eating orange peel or from his fall. William, senior, saying that all boys must have stomach-ache once in about so often, went out for a refreshing walk after his severe morning responsibilities.

"'Stop in at Dr. Buckley's,' I said, and get me some arnica. I'll give the child a little in water: if his head should be hurt it may ward off danger.'

"'Nonsense!' he said. 'Why can't you look on the bright side of things? women are always borrowing trouble. All children have falls. I fell down stairs twice when I was a baby, and off the bed half a dozen times, and I'm alive yet; but if I have the change I'll get you the arnica; you will worry about so much anyhow.'

"In about half an hour he came back without the arnica, but with three ten cent cigars.

"'I left my pocket-book in my other pants,' he said.

"'And you had only change in your pocket for three cigars,' said I. I knew he could have bought the arnica for twenty-five cents.

"'You know, Susan,' he said, 'the child is no more hurt than I am. I wish you would not worry about everything so.'

"In about a week Willie was dead, buried; our bright, beautiful Willie, and the doctor said he died from the fall. Willie was the loveliest child I ever saw. To me he was sunbeam and star, and flower and memory, and hope and joy. Meantime baby Alice had a series of fits; she was not well for three weeks, caused by the orange peel she had eaten, the doctor said. I hardly left the child a moment, after Willie's death; but one day I left her asleep on the bed, her father sitting beside her.

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I went out and sat under a tree. After some time my little dog came running toward me, pulled at my dress, and by his earnest, impatient signs, made me get up and follow him to the room where my child was. My husband was asleep on the bed by the child; a spark from his pipe had touched the bed, and it was slowly burning. The child's thin muslin dress would soon have been on fire.

"The doctor said the baby must ride out. My husband was a good driver. and we had a fine horse and buggy. We rode out one afternoon, papa, baby and I; but the cigar went also, and somehow the smoke would come in baby's face. She turned away her little head and coughed every few moments.

"'That baby can't have much of a muscular constitution,' said the father, 'if it can't stand a little tobacco smoke. We must ride out oftener, and it will get used to it.'

"But we didn't ride out any more. I had found by experience that tobacco must have its way. I went out about two weeks after this, one evening, to call on some friends of ours, Mr. and Mrs. N.; cultured, refined, charming people. Much to my surprise, William soon took out his cigar, asking, of course, the question: 'Is it offensive?' As I never heard of anybody answering yes, he smoked and smoked all the evening. Mrs. N. coughed every three minutes. I said; 'You have taken cold, Mrs. N.' 'No;' said my husband, 'It is my cigar.' Still smoking, he arose and opened the door, to let a little fresh air into the room, giving Mr. N., who sat near the door, the full benefit of a draught. Next day Mr. N. was home sick with cold and headache. Both people, I knew, never liked tobacco in their small parlor, which was always sweet as a rosebud, and bright as sunshine and flowers, and as neatly arranged as refinement and taste could make it. I never went out to call with William again in the evening. Mrs. N. lent me a book of choice poems, very elegantly bound. I laid it away in a drawer, but William found it. He has a rich, musical voice, and reads poems finely. He read in it every night for a week, smoking all the time; and when he had finished the book, one day as I turned the leaves, around the poems sweetest with the dew of thoughts and brightest with the glow of soul-light, lingered the odor of tobacco. He had laid the book, it seems, in his drawer at night—and that drawer! I wish you could have bent over it. In the center was always a cigar-case — never empty. On its outside cover were the words: 'Lottenbrug & Sons, Manufacturers of Fine Cigars, 240 Eighth avenue, bet. Twenty-second and Twenty-third streets, New York. Imported Cigars and Virginia Tobacco a specialty.'

"Yes, always a specialty, I thought; and with every tobacco lover it is always a specialty, and everything has to generalize around it—handkerchiefs, cravats, gloves, papers, books, everything in that drawer had that intolerably ugly odor forever lingering about it. The book of poems, in blue and gold, with golden thoughts hidden between its snowy leaves, had, after being thoroughly smoked every evening, slept three nights in that drawer, poisoned by Lottenbrug & Sons; and sent back to my friend, Mrs. N., would be to her, in its choice place, in her drawer sweet with dried geranium and heliotrope, a new specialty.

"The book never went back. It was hard times for us pecuniarily; but I bought a new volume, that Lottenbrug & Sons had never seen, and sent it to Mrs. N. I use my own books as I like, but other people's must go back to them as the came.

"I wish I could have my darling husband back again; his breath was so pure and sweet, his temper so even and calm. I wish some angel would persuade him to leave it off, to break the tyrant's chain, and we could be as happy as we were once. We all can see how it harms him; strange he cannot see it himself, how even his hands begin to tremble."

* * * * * * *

Polly Snyder and Jemima were sitting in Mrs. Stewart's kitchen, whispering together, late one night.

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"How did it happen?" said Jemima.

"Mr. Stewart went to the *depot* as usual, in the morning, to go to the city; but he never would go on the cars without getting a cigar, no matter how late he was. The cars were just going; he went in first to the hotel to get a cigar, and they started: he ran to get on while they were going, and fell back from the platform; he was taken up and brought home dead. He had the cigar in his hand when he died; he wouldn't stopped for anything else b that, but cigar he must have. Befo he smoked there could not been a b ter or reasonabler man. I am afra she will break her heart, poor woma How strange it is, men will run all so of risks, and forget everything el-e, f tobakker. Poor Mr. Stewart! he h a cigar all the time when he was livin and he died with a cigar in his han He just lost his life for a cigar."

HYGIENE FOR BRAIN AND NERVES.

BY THE EDITOR.

NERVOUS EXHAUSTION.

THE word "exhaustion" is very significant, and very easily understood. It is derived from two words, *ex* out, and *haurire* to draw. Put together, of course we have exhaustion, which means to draw out, to drain off, till nothing is left. We exhaust the water in a well, for instance, by drawit out, by pumping it dry. We exhaust our forests by cutting them down. We exhaust our resources by extravagant living. We become physically exhausted by great labor, strain, starvation, etc. Physical exhaustion has reference to the whole body, including the nerves. The powers of the stomach may be exhausted, causing inability to digest. The power of the muscles may be exhausted, causing physical weakness, inability to walk, to lift any weight, to perform any physical labor. The muscles may be exhausted in one or more ways; they may be exhausted by excessive labor, by inability of the stomach to digest food, by fevers and various diseases, by great strain, by inability of the brain to supply nerve force. The brain and nerves may be exhausted in the same way. Exhaustion may be temporary or permanent; a day's labor may cause temporary exhaustion. Temporary exhaustion comes from the temporary using up of nervous tissue and nervous supply, and a night of sleep, with appropriate food, restores it; or it may be a month of rest and recreation is needed. Permanent e haustion comes from the destroying the source of nervous supply, or t permanent injury of the nerves the selves. This will be made clear by comparison of the nervous system t the old-fashioned saw mill, located o a small stream of water on the borde of a wood. A dam across the strea uniting the opposite banks, stops th water in its course, and it backs up an fills the banks till the water overflows Now the accumulated water is turne through a sluice onto the wheel, an the mill is set in operation and does th work of hundreds of men. An insuffi cient rain, or a failure of the swamp and springs exhausts the water supply and the mill stops till the water accu mulates to fill the dam again, when th mill moves on. If the supply is only temporarily cut off, the delay of work is temporary; if permanently cut off the mill cannot be run with profit, and is torn down, or else a steam engine is put in and the motive force manufac tured by fire and water, which is more under human control than the rainfall. The nervous system is very much like a machine. It must have its daily and hourly supply of force in some way or other, or exhaustion is the result. We care more for our machinery, keep it bright and use it wisely, in order that it may last a long time. We use ourselves too often as if we were worth less than our horses, our dogs, or axes

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ıd saws, or tools that cost little and st long.

The victims of nervous exhaustion e numerous. They meet us at every ırn. Their variety is numberless. here is the mother, exhausted with ıildbearing, and at the same time care f the household, by sleepless nights ad deficient digestion and assimilation f food. There is the woman of fash- ın, whose beauty has faded and whose harms are gone, whom the demands f society have robbed of health, and ho is a wreck mentally and physic- lly. There is the hypochondriac, hose gloomy views of life, whose de- ression of spirits, whose mental debil- ty, whose indisposition to activity, are source of constant pain to himself and is friends. There is the melancholy ne, whose dejected spirits and cast- down manner, whose mental aliena- ion and dismal condition lowers the appiness of all who come in contact ith him. Then there is the victim of exual excesses, whose nervous state ften borders on, and runs into, insan- ty, and whose state of nervous exhaus- ion causes more bodily suffering than lmost any other nervous malady. We ight add to these, nervous exhaustion rom excessive care, anxiety, overstrain, usiness ventures that turn out badly. All these are easily recognized. There re also other milder forms, not causing ypochondria, melancholia, or much ental agony; but they make a great eal of trouble. We refer to those orms of nervous exhaustion which ause irritability, fretfulness, a disposi- ion to criticise, find fault, scold, to get eevish, to be easily offended, to get ex- ited on trivial occasions, to magnify rifles, to cry easily, to get angry and ly into a passion, to sleep poorly, to be dainty about food, to be unable to keep the mind on one thing, but run off onto something else, to be unable to keep a steady hand, or speak con- nectedly on any topic, even often to ut- ter a sentence logically and coherently. These, and many more symptoms, are often the result of a weakened condi- tion of the nervous system—in short, a mild form of nervous exhaustion.

Many do not recognize these forms of mental obliquity as diseases; but as moral defects, and treat them by cen- sure. They should be recognized as physical diseases, and treated by hy- giene. Children often receive unjust treatment from parents for peculiar- ities, when they should receive medi- cal or hygienic treatment.

These nervous evils endanger the prosperity or mental character of the race. Their capability of being propa- gated is very great. The offspring of nervously exhausted parents are apt to possess the evil in an increased degree. Moderation, and a pleased, happy state, are the normal conditions of mind. Nervousness, indeed all nervous disorders, so to say, distort the harmo- ny of life, hinder the haste which they generate, put an end to contemplation, and act in an unfriendly manner to moderation. Where nervousness dwells, prevails never bodily soundness of the individual; but liability to extremes of action and reaction. The person is now on the heights, now in the depths; now joyous, now so miserable and un- happy that he thinks he never had a joy in his life, and never expected one.

The causes of nervousness may be summed up in the following general heads:

1. They are inherited.
2. They arise from defective nutri- tion.
3. From overstrain.
4. From the use of stimulants.
5. From insufficient sleep.
6. From indulgence in vice and pas- sion.
7. From scrofula.
8. From anything that deteriorates the physical constitution and lowers the character of the bodily condition.

These causes, singly or united, bring about a sort of nervous bankruptcy, of diseased blood, of dyspepsia, and with it innutrition. As has been said be- fore, the normal activity of the nerv- ous system is dependent on rich, healthy blood. Nervously exhausted people always have thin, poor blood. It is deficient in fibrin and blood cor- puscles. There is not force enough stored up in it to keep the wheels of life

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in a high state of activity, and so they go slowly, feebly, hardly at all.

In our age nervous exhaustion is in the ascendant. It crops out in every quarter. Our hothouse education generates it, by cultivating the mind at the expense of the body. Our sedentary ways of living generate it. Our haste after money, our risks, our anxieties, our cares, all help to bring on nervousness. Only the prudent and well organized escape; and even they sometimes are engulfed by the faults treachery of others. It is high tim us to consider this matter in the li of science and common sense, and if something cannot be done to reli this generation from the curse of n ous exhaustion, and show people h to conduct their lives so that peace serenity shall take the place of ha and excitement, and all its attend evils. In another chapter we s point out the remedies.

PHYSICAL CULTURE IN THE NATIONAL NORMAL SCHOOL.

THE National Normal School, at Lebanon, Ohio, was established in 1855, by a few teachers of south-western Ohio, as a sort of Normal Teachers' Institute, to hold its main session during the usual summer vacation of the schools. This was done to enable teachers who were engaged the rest of the year, to have a place where they could spend their vacations in preparing themselves for a better discharge of their duties in the school-room.

Out of that beginning has grown the present National Normal School, with its department for preparing teachers, from which have gone forth thousands of earnest men and women, who today fill stations from the primary to the high school department, from the country district school to the superintendency of graded city schools, and to the State superintendency; its classical department, which gives a full college course in the languages; its scientific department, in which the sciences, including the higher mathematics, may be studied beyond the full college course; and its business department, which gives the full course of business colleges, with some advantages that they do not afford.

Its present Principal, Mr. Alfred Holbrook, has occupied that position from the starting of the school. From the first the two sexes have enjoyed equal advantages in every department. The attendance has steadily increased, until now the usual number of students is from five to seven hundred. The dormitory system has been ignored fr the first, and the students board w the citizens of the place, most of wh receive them into their families boarders; or they hire furnished or furnished rooms of the Principal, w owns quite a number of large hou or of citizens at very low rates. S dents thus hiring rooms, may have cilities for self-boarding, or they n take meals in clubs, or with famil Every student is left entirely free to lect for himself. The facilities are a ple for the accommodation of their v great numbers.

From the first the school has been markable for the health of its studer not only because of its favorable lo tion, but because of its general hy enic arrangements.

Now it is proposed to add a hea department, and to place at its he Mr. C. S. Royce, long known throu the West as a pioneer in the field physical culture in schools, and seven years connected in that capac with the best private schools in Cinc nati, and for the last seven years c nected with the Butler Health Lifti institutions of Boston and Philad phia. Mr. Royce is to take with h all the necessary apparatus for fi class lifting-rooms, and to have the sistance of well qualified and earn workers in the department. It is e pected that Dr. Elizabeth R. Brans who has had experience in the Bost and Philadelphia Lifting-rooms, w have charge of the department f

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dies. The work proposed to be accomplished by the health department of this school, we understand to be, first, and perhaps *mainly*, to afford every pupil, as well as every teacher of the school, the very best means of preserving and improving health, by interspersing school duties with daily exercises based upon scientific principles, and taken under the supervision and direction of persons of long experience and eminent success in physical culture. Secondly, it will be the aim of the school to afford to teachers, who may wish to spend their summer vacations here in laying up new stores of knowledge for use in their respective schools, the very best, and we might almost add, the *only sure* means of restoring, at the same time, lost or waning physical energies. To all such the school will offer the advantages of a healthy country home, and a health-restoring exercise.

Another work is to be done there. There is now an entire dearth of laborers, who are properly prepared to take charge of physical culture, either in schools or elsewhere. This school proposes to furnish workers qualified, by anatomical and physiological science, and by practical experience, for that field. For doing this work it will have facilities such as no other school has, or ever had. May merited success attend the humanitarian effort.

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

EATING SEAWEED.

Is seaweed capable of being used as food?

Ans. — B. Cowan, of Axwell Park, Eng., says: "It has often struck me with wonder that our algæ, or seaweeds, are not more appreciated than they are. Can it be through ignorance of their healthy properties? The edible algæ, slake, or laver, which is an esteemed luxury among the rich, lies at hand in any quantity, on our shores. Its use would be a boon to our working classes, especially at present, while provisions are dear and labor is scarce. From Christmas to March slake is in season, the green or purple varieties being the best. Its cooking is extremely simple. Stew well for three hours, and serve cool, and you have the choicest of vegetable dishes. It keeps a good while, is rich and palatable, and has a close resemblance to calf's jelly." Will those in the U. S. who know anything about this subject report to us?

COOKING GREENS.

How should greens be cooked?

Ans. — The London Garden says: "Greens are the simplest of all dishes; and yet in most cases they are not well served, for much depends on the manner in which they are boiled. The water should be soft, and a tablespoonful of salt added to a large-sized pot of it, which should be boiling hot when the greens are thrown in; and then it should be kept on the boiling gallop, but uncovered until they are done, which can be told by their sinking to the bottom of the pot, and they should be skimmed out as quickly as possible into a colander, so that all the water will run out. Press them with a small plate, then turn upon a platter, add a large piece of butter, and cut up fine. Serve hot.

THE APPLE CURE.

What is the apple cure?

Ans.—It is the use of apples as food, on the same principle that grapes are used. The cure by apples might be equally popular if introduced. Who has an orchard where it can be tried? The scenery and surroundings should be good. A writer in the "Laws of Life," for June, states, that after being troubled with heartburn, wakefulness, indigestion, etc., he adopted the practice of eating apples with each meal, daily. The wakefulness and heartburn are gone. He is cured. When he began he weighed 130lbs. Two months

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later he had increased to 160lbs., his strength being similarly increased. Instead of "bitters for the stomach, cathartics for the bowels, iron for the blood," all of which weaken the vital organs, and give a relief that is only temporary, apples are a natural stimulant. Apples, like medicine, induce a sustained healthy action of all the organs. Apples are, besides, very nutritive, and rightly termed the "bread of fruit."

TOO MUCH PHYSIC.

Is it not necessary to physic people to keep them healthy?

ANS.—Dr. Geo. T. Elliot says: "The American people have purged themselves too long and too often of their "peccant humors" through the bowels. Some emunctory must be opened for our relief; some safety-valve must be contrived for our high pressure lives; and the intestinal mucous tract has been spurred and forced to perform much of that duty which Nature has assigned to the healthy skin." Dr. E. is right, and people who use good food and bathe properly never need physic to keep them well.

MALARIAL FEVER.

Is the Turkish bath useful in cases of malarial fever?

ANS.—Yes, very; for it helps the skin throw out the malarial poison. Dr. R. E. Van Guson says, and his experience accords with our observation, that "the action of the Turkish bath as a tonic and antiperiodic, is very strikingly shown in the treatment of long-standing cases of malarial fever. In two very obstinate cases, in which the paroxysms were only kept at bay by the salts of quinia and iron, the bath operated wonderfully in aiding the cure. In these cases the bath must be given often—once or twice a day—until the paroxysms are arrested. It is in cases of long standing that the most benefit will be received. I am also inclined to the opinion that the bath acts as prophylactic; at least persons who bathe twice a week are very little liable to suffer from the effects of living in a marious district."

ICE WATER.

I read in the New York Times that the use of ice water has a very per ous effect upon the system, more e cially upon the teeth; that drink ice water freely is as bad as drink brandy: and more to the same ef How much can we accept of such sw ing statements?

ANS.—Ice water is never as col ice. If properly used, at a temp ture of 40° to 45° F., it is wholesom too cold it should be used moderat It might injure the teeth by chil and cracking them, as hot water do cold glass. Ice water may do ha and often does, but there is no n of it.

SNOTTY NOSES.

What is the cause of the snotty n of children, and what the cure?

ANS.—It is the result of a scrofu condition of the child. This may inherited, or acquired by false ha of eating, sleeping, bathing, etc. cure lies in plenty of fresh air, wa clothing, good food and proper ba ing. A couple of months at the sea- in summer, with sea-bathing, is ex lent.

CURE FOR DRUNKENNESS.

What is the most recent cure drunkenness?

ANS.—The Pall Mall Gazette sa "A wholesome lesson was given t drunken husband at Preston recen by a justly indignant wife. A m named Traynor, the keeper of a lo ing-house, arrived at his home one ernoon drunk. After a "scrimmag with his wife he settled himself c fortably on the floor and fell asle Mr. Traynor's weakness was Mrs. Tr nor's opportunity. Depositing her u conscious husband on the sofa, s placed a nightcap on his head, cove his face with flour and his body wit shroud, which she borrowed from neighboring shop. Having decora the shroud with flowers, she placed t lighted candles on a table in front the sofa, and seating herself on t doorstep of the house, aroused t neighborhood with a melancholy w for the dead. The house was so filled with sympathizing friends and a quaintances, including a police-cons ble, who came to have a look at th

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pse. Loud were the lamentations, en the deceased man suddenly raised nself up, and with a stare, that cur-d the blood and made the flesh of present creep, ejaculated, "What e devil's up now?" The grief of the holders was speedily turned into joy ien they found that drunkenness and t death had been the cause of Mr. ainor's insensibility. The position of at gentleman, however, was painful the extreme. Embarrassing explan-ions ensued, and the affair ended in general spree.

SUCCESS IN LIFE.

Can you give any good rules for at-ining success in life?

ANS.—Some or all of the following ay be practiced with advantage:

1. Keep good company or none.
2. Never be idle.
3. If your hands cannot be usefully nployed attend to the cultivation of our mind.
4. Live up to your engagements.
5. Keep your own secrets, if you have ny.
6. When you speak to a person, look im in the face.
7. Good company and good conversa-ion are the very sinews of virtue.
8. Good character is above all things lse.
9. Ever live, (misfortunes excepted,) ithin your income.
10. Make haste to be rich, if you would rosper.
11. Never play at any game of chance.
12. Earn money before you spend it.
13. Never run into debt unless you see way to get out again.
14. Never borrow if you can possibly void it.
15. Do not marry until you are able to ipport a wife.
16. Be just before you are generous.
17. Save when you are young to spend hen you are old.
18. Be temperate in all things.

DISINFECTING A CESSPOOL.

Will you kindly inform me what dis-nfectant is the best for the purpose of estroying in a cesspool all danger from recent case of scarlet fever. The rains leading to the cesspool have been leansed each day with carbolic acid; but I wish to know what is the prepar-ation which, when used upon a large scale, is effective, and yet not so costly as the carbolic sold in solution?

ANS.—Common copperas (sulphate of iron) is the most effectual disinfectant for the purpose you desire. It should be used in saturated solution, and then some of the solid strewn over the sur-face. It is very cheap and very effect-ive. It is too dirty for use as a domes-tic disinfectant, but very valuable for cesspools.

HOW TO KEEP BISCUITS DRY.

Is there any way to keep biscuits dry for family use?

ANS.—At a recent meeting of the Glasgow Philosophic Society, Mr. Dick-son explained a simple means of keep-ing biscuits, etc., dry, which had been prepared by the late Walter Crum. He applied the property that unslaked lime possessed of absorbing moisture, to the preservation of biscuits for his family use. The boxes which he con-structed, and which are still in daily use, were about nine inches in diam-eter and about twelve inches deep, hav-ing a tray about an inch deep, filled with unslaked lime, resting on a ledge inside near the top, the whole covered with a close-fitting lid. With fresh lime and the boxes not opened for six months the biscuits had remained as dry as when first placed. If the boxes were opened daily, the lime retained its efficiency for from six weeks to two months.

BURNING SMOKE.

Is there any way of burning the mass of smoke that comes from our chim-neys when bituminous coal is used?

ANS.—A late writer says: "It is well to notice an error with which we are generally impressed, namely, that the cloudy volume of smoke, as we see it issuing from a chimney, and filling a large space in the atmosphere, is formed of carbonaceous matter. With equal propriety we might say, if we put a few drops of ink into a glass of clear water, and thus give it a blackened color, that the whole would become a mass of ink. This black cloud is merely the great mass of steam, or watery vapor, formed in the furnace, but colored by the car-

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bon; and when we consider that no less than half a ton weight of water (in the expanded form of steam) is produced from every ton weight of bituminous coal consumed, we can easily account for the enormous volume and mass of this blackened vapor called smoke, as it appears to our vision, and the palpable error of supposing that this cloud of incombustible matter was capable of being consumed, or converted to the purposes of heat. Were it not for this mass of steam the carbon would soon fall as a cloud of black dust; but, being intimately and atomically mixed with the large volume of steam from the furnace, it is carried along by the atmosphere, only differing in color, like the cloud of steam we see issuing from the chimney of a locomotive when in action."

TEMPERATURE AND THE HEART'S ACTION.

How does hot weather affect the action of the heart?

ANS.—The Medical and Surgical Reporter says: "Persons with irritable heart are usually worse in warm weather. In a recent note on the excitability of the heart, read before the Académie des Sciences, Mr. Marey showed that this organ, at each phase of its revolution, undergoes changes of temperature which modify its excitability. Experiments demonstrate that the excitability of the heart, like that of other muscles, augments and diminishes with variations of temperature, and his experiments also demonstrate that the excitability of the heart changes at different phases of its revolution."

TYPHOID FEVER.

What is the cause of typhoid fever?

ANS.—Dr. Klein has discovered the presence of minute vegetable organisms in cases of typhoid fever. These masses of fungus growth are found in the evacuations of fever patients, and in the mucous membrane of the intestines at the seat of the disease. They are described as "numerous, bright, highly refractive, spherical *micrococci*, of varying size, both isolated and in chains, and at times rod-like structures," These minute organisms penetrate the mucous membrane in every direction. Although they have not yet succeeded in reproducing this disease in the lower animals by the introduction of these germs, yet the investigations of Dr. Klein and others would leave hardly a doubt but that they have discovered the active cause of typhoid fever. The fact that this disease is only communicated to others by the evacuations of the fever patient would lend additional strength to the fungus hypothesis. It is also claimed that these organisms correspond closely with those described by Cohn as characteristic of the vegetation discovered by him in well-water, in a district of Breslau, famous for typhoid fever.

MILK IN FOOT AND MOUTH DISEASE.

Will you kindly answer the following:

1. Is milk from animals affected with foot and mouth disease fit for human food:

ANS.—No.

2. Does such milk produce aphthous ulceration in the mouth of the human subject?

ANS.—Yes; there is much evidence to show that it does?

3. What virus is present in such milk?

ANS.—"The foot and mouth virus, whatever that may be.

4. What steps should be taken to prevent the sale of such milk?

ANS.—It should be prohibited, and seized if offered for sale.

5. Who should take the necessary steps?

ANS.—The medical officer of health or his officers.

SALT ON EGGS.

In eating eggs should salt be added?

ANS.—Most people think so, but in our opinion a little fresh butter is the only condiment needed, and even this may be omitted.

BEST WAY TO COOK AN EGG.

What is the best way to cook an egg?

ANS.—Our experience is, that eggs should be cooked 15 minutes in water poured on them at a boiling temperature, and then set away from the fire and covered up. We have taught a good many people this summer, in camp tent life at Ocean Grove, how to cook eggs; and one gentleman said it was

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rth a journey of 500 miles to learn right way.

THE BEST BREAD.

What kind of flour makes the very st bread?

ANS. — Probably the best bread is ade from the very best white wheat, m which the external cuticle has n removed, but not with it the valu- le matter lying next to it. Bread ade from this flour is brown in color, h in nourishment, easily digested, d keeps the bowels free, the blood ll supplied with the best material, d does not furnish any indigestible ody matter to irritate the digestive act.

EFFECT OF TOO MUCH FOOD.

If too much food is eaten and digest- l, what is the effect.

ANS.—Overloading the system with lood, fat, tissue, etc., producing cor- ulency, apoplexy, and general oppres- on of the bodily functions. Overfed eople are apt to be heavy, lazy, dull. he injury to the health may not be mediate, but in the course of years is very apparent. The happy mean etween excess and deficiency is the cor- ect rule.

SIMPLE FOOD.

What is simple food?

ANS.—Bread and milk would be con- idered a simple food, and so would al- ost any healthful diet not spoiled by harp, burning, pungent, exciting, irri- ating condiments.

CRAVING HUNGER.

What is the cause of craving hunger n a well-fed person?

ANS.—Probably disease of the stom- ch, dyspepsia. Instead of eating to atisfy it, drink a little water, which ill allay the irritation and do no harm.

RYE BREAD.

How is rye bread made?

ANS.—One housekeeper says: "For ye bread I set the sponge with wheat lour, the same as for wheat bread. After the sponge has raised well, I mix he dough with rye flour, working it well; after the dough has raised well, mold it into loaves, and raise again. Bake on an oven bottom, and when al- most done, take the loaves out of the oven and wash them on top with a lit- tle brown sugar and water, and then set them back to finish baking. Those who like caraway seeds in rye bread, can put them in while mixing the dough." Another says: "As our fam- ily are very fond of rye bread, we have used it almost entirely this winter, and think our recipe a good one. It is: Take two quarts of warm water, and melt in this one tablespoonful of lard, then add the same quantity of sugar and salt, stir in rye flour, making a thin batter; then add a cup of yeast, and let it stand overnight to raise. In the morning stir in more flour, making a thick batter, and when it again be- comes light, put into pans and bake, either with or without raising a third time."

Rye bread is an agreeable laxative, and both sweet and wholesome. The flour should be free from ergot.

TO PRESERVE ICE FOR THE SICK-ROOM.

Is there any simple way of keeping ice for the sick when there is no icehouse near?

ANS.—Take a large earthen crock, put it in a wooden box, and pack all about it with feathers. A little ingen- uity will enable any one to make a neat and valuable icebox at small ex- pense. In this way small quantities of ice may be kept for some time.

ATTRITION FLOUR.

What is the peculiar virtue of this so- called new process flour? It looks no whiter than the best flour made in the usual way, yet it makes better bread; does not dry up so quickly. Can you explain it?

ANS. — The "new process" flour is made from a certain kind of wheat grown in the Northwestern states, and is ground by what is called the "per- cussion process." Instead of being crushed between heavy millstones, the grain is thrown against revolving teeth, which break it into fine particles. The advantage of this is, that the gluten does not stick to the bran from a rise in tem- perature. A more perfect separation of the husk and the flour is made when the flour or comminuted grain is kept cool than when it is heated by grind- ing.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

DINNA BE DISCOURAGED.

If Fortune has been fickle,
And has played a game o' cheat,
And taken your possessions
Wi' a trick uncommon neat;
Dinna be discouraged,
Though she gives her darkest frown,
And dinna be discouraged
Though she tries to cast ye down.

If health and strength are left ye,
Ye have naething much to fear,
But can fight another battle
Wi' the knowledge bought so dear;
So dinna be discouraged
If Fortune's frown is cold,
And dinna be discouraged
Though she hide away her gold.

Pursue her steps in earnest,
And pick up the little gains,
And she may turn and meet ye
If she sees ye taking pains;
But dinna be discouraged
If their comes a backward frown,
And dinna slack your efforts
If ye yet would chase her down.

Be patient and be steady,
Wi' a cheerful look ahead,
And work in sober earnest
Wi' neither fear nor dread;
And dinna be discouraged
If Fortune looks askance,
And try till she rewards you
Wi' a tender, smiling glance,

If ye wait "the good time coming"
It will make a tedious stay,
Unless ye go to meet it,
Trying hard to clear the way;
For the wheel o' fickle Fortune
Is ever turning round,
And it will bring ye something
If ye only stand your ground.

But there's a little secret
That may hold a small surprise;
She is very keen and cunning,
Wi' a pair o' prying eyes,
To see if care and prudence
Is there when she's away,
If not, then Madam Fortune
May make a long delay.

Anna Linden.

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.

THE BEE AND THE WHEAT.

An Apology.

A honey-bee went booming
Over the whitened wheat,
Her way she knew, and straight she flew
Home with her burden sweet.

And the ears, as the rustled faintly,
Appeared in accents saintly
This burden to repeat:
"More useful are we than the honey-bee
Though she labor long and merrily."

"Yes," each said, his confident head
Leaning toward his neighbor;
"We alone are the givers of bread,
The rewarders of all men's labor;
To the baron and boor,
To cottar and king,
To the rich and the poor
Our blessing we bring,
More useful by far than this sonorous thing."

The bee swung high
The tall hedge over,
And hummed her reply
As she skimmed the clover:
"My harvest may be small,
Yet it is far sweeter,
Yielding more delight
To high or lowly eater.
You give food to man,
But it lacketh savor;
Scant the gift I bring,
But of delicious flavor."

"Thanks to thee for answer thine,
O most sapient bummer!
To each prosy comer
'Twill be answer mine,"
Said the singer;
"When men dine
I would pour the wine—
I would be the honey bringer."

H. B. Brigham.

BEAUTIFUL LIVES.

Beautiful lives are those that bear
All ills that come, without complaining;
Who smile on trouble and laugh at care,
And shrink from naught of Fate's ordaining;
Nor at misfortune ever quail,
But do their duty without fail.

Beautiful lives are those, as well,
That fear no future day of sorrow;
With minds serene, that never dwell
On dark forebodings of the morrow;
Pursuing thus, from day to day,
"The even tenor of their way."

William J. Larrace.

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EDITORIAL DEPARTMENT.



NEW YORK, OCTOBER, 1876.

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.

HARD TIMES AND HEALTH. — The hard times have, like a great monster, haunted the world now for several years, and while we have apparently reached bottom, and are on the mend, it is more than probable that years will elapse before there will be that ideal prosperity which it is the ambition and hope of political economists to bring about. Hard times have a special relation to health and longevity. In barbarous and half civilized countries property is of little account, and hard times depend on the scarcity of provisions rather than on trade and commerce. But civilization multiplies human wants, and these can only be supplied by wealth, which is the surplus industry of a country; and if wealth is not present then want and suffering is the result, and with these come disease and premature death. In all large cities the death-rate is greatest in the districts where there is the least wealth. The poor cannot supply themselves with the comforts of life, abundant food, proper clothing, clean abodes, fresh air and cleanliness, and so they suffer and die. In the country this is not so much the case; but then there is no poverty in the country worth mentioning, for even those who have not much accumulated industry are able to live and be comfortable on a small sum, and this their labor earns; and if they have ability they soon make themselves well off—perhaps rich. It would seem, then, that to have a healthy community in a highly civilized state, there must be a reasonable accumulation of wealth. The hard times which we are now experiencing presuppose that there is not an excess of accumulated wealth. This is a general condition of things the world over. Every country in Europe, if we except France, is suffering from depression of trade; and France would suffer if she had not a greater amount of accumulated wealth and more economical habits than other nations. In other words, the civilized world is poor. The average wealth of the people of our own country is not much, if any, over $600 to each person; a mere trifle when we come to think of it. There is not property enough in the country, leaving out, of course, the undeveloped natural resources, to keep us from starving over five years; and probably not so long as this, if we did not go on producing. And why is there

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so small an amount of wealth everywhere. There are many causes; but two of the chief ones are that the wealth of the world has been destroyed by war and by intemperance. The expenses of war for the last hundred years in America and Europe have been enormous, for war costs more now than it used to. Hottentots and Caffres can go to war with clubs and bows and arrows, and fight out their animosities at a small expense; but the standing armies of civilized countries, with their expensive equipments, use up thousands of millions of property in a few years.

Intemperance, too, destroys wealth, and, what is worse, destroys the ability to produce it; for it takes away the wit, which is, after all, the source of wealth. The intemperate classes are a very large share of the poor. If they were temperate, and had accumulated even a small amount of wealth, they would become greater consumers; and this alone would add largely to the trade and business of a country, and by so much cure hard times. The way, then, out of hard times is accumulated wealth in the hands of all; and this will take place when we stop destroying it by war and intemperance, and kindred vices. As we have had a cessation of war in all countries for several years, and accumulations are beginning to increase, we may soon hope for an improvement of the times, and with it may health, temperance, happiness and virtue come too. Then will we prosper indeed.

WHEAT AND FLOUR.—Wheat is one of the most important articles of food, and probably used more extensively than any other grain. A kernel of wheat, as it comes out of the chaff or husk, is an interesting subject for thought. In a rough analysis it is composed of two parts, the colored, tough, tegumentary skin, and the easily pulverized interior, which we call flour. This tegumentary exterior layer is of so dense and woody a nature, and so tough, that it forms into a scale when ground. It is perfectly indigestible, and serves no purpose as a nutriment. Its effect on the bowels is to slightly irritate the alimentary canal, hurry the food through quickly, and with it valuable nutriment escapes without undergoing digestion. Beneath this external skin lies a soft, friable cortex, which in the ordinary process of grinding escapes with the tough, tegumentary portion. This part is very valuable nourishing material, as it is rich in nitrogenous matter, fat and salts. Bran, then, consists of two parts, the tough, worthless part, and that next to it, the very best part of the wheat. Still deeper in the kernel is another part, which is white, and composed mostly of starch, though there is also present some fat, nitrogenous matter and salts. White flour, as ordinarily eaten, is composed of this inner white, and largely starchy substance.

Graham flour, on the other hand, contains all three parts, and is altogether to be preferred to the white, if made of good white wheat, which contains a minimum of the tough cuticle. But within a few years a new method has been discovered of preparing flour from which this external cuticle has been removed, but not with it the layer just below it, which is really the most valuable part of the wheat, and which constitutes, as flour is generally ground, the only valuable part of the bran. Flour made in this way is vastly better than the flour with the bran removed:

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for the latter is too starchy, and not sufficiently rich in nitrogenous, fatty and mineral matter. It is also much to be preferred to flour made with the whole of the external cuticle retained, for this is not nourishing, nor in any way useful, and may be is often injurious. We hail all improvements in flour as real benefactions to our race. We hailed the advent of whole wheat flour in preference to the superfine white, as it is more nourishing, and though objectionable on account of the tough, tegumentary portion, it is rich in gluten, fat, and mineral matter. We hail now again the new improvement, because it makes the perfect flour, free, as it is, from the excess of starch and deficiency of mineral matter, and free also from the woody skin of the wheat.

CENTENNIAL VISITORS.—Visitors to the Centennial, who come or go through New York, will find a pleasant stopping place at 13 & 15 Laight street. While here they will have an opportunity to take a Turkish bath, and enjoy the sights of the great city. The house is near by the *depot* of the Pennsylvania Railroad, the Albany Boats, and Erie Railroad. Street-cars to all parts of the city pass close by. Give us a call.

ARE AMERICANS DEGENERATING?—It has been the fashion to say that Americans are degenerating, that they are not physically equal to the English race from which they so largely originated. Prof. Huxley, however, thinks this is not the case. He says:

"I had heard of the degeneration of your stock from the English type. I have not perceived it. Some years ago one of your most distinguished men of letters, equally loved and admired in England and America, expressed an opinion which touched English feeling somewhat keenly—that there was a difference between your women and ours after reaching a certain age. He said our English women were 'beefy.' That is his word, not mine. Well, I have studied the aspect of the people that I have met here in steamboats and railway carriages, and I meet with just the same faces, the main difference as to the men being in the way of shaving. Though I should be sorry to use the word which Hawthorne did, yet, in respect to stature for fine portly women, I think the average here fully as great as on the other side. Some people talk of the injurious influence of climate. I have seen no trace of the 'North American type.'"

PLEDGE FOR RAILROAD MEN.—A new rule on the Central Vermont Railroad requires every employee to take the total abstinence pledge, and dismissal is to follow a violation of it. Thi is a capital idea. Who cares to put his life in the hands of drinkers? Accidents may and will happen to temperance folks; but there is less danger than with those who drink.

THE TURKISH BATH.—The Wallingford Turkish Bath has been closed to the public. It was started to fight the ague. The results of the battle are thus summed up by the Socialist:

"As evidence that the 'fight' was not a sham, we can give statistics, showing that at least three hundred cases of fever and ague have been treated during the last year, to say nothing of the hundred cases of rheumatism, and other ills too numerous to mention, and in every instance the disease has yielded to the treatment when faithfully applied.

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"The gratifying feature of our experience in connection with the bath, has been the favor extended to it by the physicians of this vicinity. They have not only given us their countenance, but in many instances have sent their patients to us. They come with some such word as this: 'Dr. D. said to me, "I could give you something that would break up the chills, but I cannot promise that they will stay broken up. Very likely they will come on again on the seventh or fourteenth day. I advise you to go to the bath and have the poison sweated out of you, and so make an end of it."'

"The clergy, too, in the neighboring city of Meriden, are, to a man almost, warm friends of the bath. One in particular has the same laconic answer for all who come to him detailing their aches and pains. His exclamation invariably is: 'The bath, the bath, my friend!'"

This is good testimony, and confirms our own experience. Of course the Turkish Bath will not work miracles, but it is the bath of baths. The Bath at 13 & 15 Laight street has been open now nearly twelve years. It was the second bath of the kind in this country, Dr, Shepard, of Brooklyn, starting the first. There are now so many that we cannot count them; but there ought to be thousands where there are only hundreds. At least every town of a few thousand inhabitants should have one.

FOUNDING A FAMILY AND ESTATE. Prof. Huxley says: "The general notion of an Englishman when he gets rich is to found an estate and benefit his family. The general notion of an American when fortunate is to do something for the good of the people, and from which benefits shall continue to flow. The latter is the nobler ambition."

It might be well, perhaps, for a people to give attention to both of these subjects, especially if done with wisdom. There is danger in America that we shall have more institutions than we need. There is no danger of more good families at present than there is room for.

COOKING FISH IN CLAY.—Fish cooked in clay are said to be very delicious. The way to do it is as follows: After preparing, cover the fish with clay two inches thick, and throw it into a hot fire. They clay hardens almost instantly, and the fish in its tough oven bakes through and through, retaining all its juices. They clay is then poked out of the fire, cooled with a dash of water, and a sharp stroke with a stick separates it from the fish. The fish's skin peels off with the clay, and the dish is ready. Brown bread and potatoes constitute the rest of the meal. A little experience will enable one to cook a fish perfectly in this way. The clay is a good absorbent of the strong odors of the fish, and takes away all but the sweetest and best flavors.

POCKET SWIMMING LIFE-PRESERVER.—We have received from Dr. T. L. Nichols, of London, a sample of his Pocket Swimming Life-Preserver. Its special merits are simplicity and portability. Two breaths will inflate it in two seconds. It can be carried in a vest pocket. It can be sent in a letter envelope, and weighs under three ounces. Worn round the neck, it leaves the body to its own abundant buoyancy. It is the *weight of the head alone* that sinks mouth and nose below the surface. Worn round the neck it keeps

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the head above water, and renders drowning impossible, while it does not in the least interfere with swimming. It helps people to learn to swim. Any one using it can learn in a few days to swim about without it. In case of cramp, which may come to the strongest swimmer, no one wearing it can drown. These admirable life-preservers are now made by one of the best manufacturers in England, and will last for years, and are sold for $2.00. We will import them for any of our readers for $2.50.

TENT LIFE.—Those of our readers who have been subscribers to THE HERALD OF HEALTH for several years, will remember how it has been our custom in July and August to "tent on the beach" for such portion of the time as we could spare from business. This year we have given four weeks to such life, not beginning it until we had passed through a month of torrid heat in New York. As usual, of course, we have taken Ocean Grove, N. J., as our place of encampment, and all we have said of this place in former years might be said again, and more; but this is unnecessary. This resort is growing rapidly, and over 10,000 persons were there part of the season. The Superintendent informed us that there were 600 tents on the ground, which shows that this sort of habitation is growing in popularity. A good tent, rightly put up and furnished, in a good location, is more pleasant than a house; and even in hard storms is not objectionable. The weather this year was very favorable to tent life; the long continued heat being felt only for a short time in the middle of the day.

We want to say one word about Ocean Grove that we have never said before. With a summer population of 10,000 persons, the number who go about with cigars in their mouths is very small, and we have never seen one under the influence of liquor. Neither alcoholic stimulants nor tobacco are permitted to be sold on the ground. If used, they must be smuggled in, or bought outside. The result of these prohibitions are very favorable to morality and cleanliness.

Another thing in favor of the place is that children are free from evil influences, and can and do go barefooted, live naturally, occupy themselves with healthful sports, generally own and manage a boat on the lake, learn to swim, and, in short, have a good time. There were a large number of children in our little party, and a happier set have rarely been seen. How much better than for them to spend the summer fashionably attired, and restrained from natural, spontaneous lives.

Such resorts as Ocean Grove are springing up in other places, and there is room for many more. We bid them all a God speed. Meanwhile those who are anxious to get further information, should write to H. M. Beagle, Ocean Grove, N. J., enclosing stamp, for full particulars of the place.

GRAPE FOOD.—For years THE HERALD OF HEALTH has advocated the Grape Cure for such cases as are suitable for it, and years ago published the only series of papers on this subject yet given to American readers. Grapes may deservedly claim a high rank among the fruits in this respect. They contain a considerable amount of carbonaceous matter, together with potassium salts, a combination which does not tend to irritate, but, on the contray, to soothe the stomach, and which

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is consequently used with advantage, even in dyspepsia. According to Dr. Hartsen, of Cannes, in France, who has recently contributed an article on the subject to a foreign medical journal, the organic acids in the grape, especially tartaric acid, deserve more consideration than they have generally received. Their nutritive value has, he thinks, been much underrated. It is known that they are changed to carbonic acid in the blood, and possibly careful research may show that they are convertible into fats. Dr. Hartsen thinks that they should be ranked with the carbo-hydrates as food. They have been found a valuable diet in fever, and the success of the grape cures in the Tyrol, and other parts of Europe, appears to show that they are positively beneficial in other diseases. No doubt the good results of a residence at these establishments are in a measure to be ascribed to the climate and the general hygienic discipline adopted. But after giving all due weight to these allied influences, we must allow no small fraction of the beneficial result to the grapes.

CURRENT LITERATURE.

—:o:—

ELEMENTS OF LATIN GRAMMAR; in connection with a Systematic and Progressive Latin Reader. By Gustavus Fischer, LL. D. New York: J. W. Schermerhorn & Co. Price $1.25.

This new work meets a real want. There is a growing tendency to shorten the time devoted to the study of the classics, and to increase that given to those living languages in which the latest results of modern science are being expressed. Practical minds are unwilling to devote years of time to the mastery of the voluminous Latin grammars hitherto in use, though that language, as the basis of our own, must ever command attention.

The demand thus originating is here met. Dr. Fischer has given us in a single concise volume, all the leading principles of Latin grammar, together with a reader and a complete vocabulary, and the two, the grammar and the reader, are so ingeniously combined as to enable the student to commence reading at once, since the successive reading lessons keep parallel with the successive lessons in the grammar. The reading, which covers about fifty pages, comprises a history of Rome from its foundation to the battle of Zama (B. C. 202), and is an original composition by the author, who is one of the few living scholars qualified to perform such a task, and the skill with which he has adapted a consecutive and accurate history to the grammatical purpose in view, has gained for him the applause of the best scholars.

The rules of Latin pronunciation given are those of the so-called "continental method," which is in use in the English universities, and Europe generally, and which has recently been adopted by Yale and Harvard. Its adoption among us secures almost entire uniformity of Latin pronunciation throughout Christendom, and as the vowel sounds agree with those of the German, there will be an advantage in it to that large class of students who are pursuing these two languages.

One of the most admirable elementary textbooks ever published is "Harkness' First Lessons in Latin," which is very extensively used; but from this to "Harkness' Latin Reader" the change is so abrupt that the beginner is liable to be quite discouraged with the immense labor of searching out words and grammatical references in the translation of the exceedingly difficult and detatched sentences with which it commences. This is entirely avoided in Fischer's progressive course, and upon this ground we can heartily commend it to students; and especially to those who are studying the language without a teacher. Its rules and definitions are clear and concise. For the uses of practical life we think the knowledge of Latin here given is sufficient; but for those desiring a more elaborate course Dr. Fischer has prepared a complete Latin grammar, embracing an original and systematic treatment of Latin composition.

LIVER COMPLAINT, DYSPEPSIA, AND HEADACHE. By M. L. Holbrook, M. D. New York: Wood & Holbrook. Price by mail, $1.00.

Dr. L. G. Janes writes of this little work as follows: "I have been much interested in your work on 'Liver Complaint, Dyspepsia, and Headache.' The preliminary account of that much-abused organ—the liver—and its functions, in health and disease, seems to me admirably clear; so that even the non-professional reader may easily comprehend it. The statement of the causes of liver derangements, dyspepsia, and headaches, and suggestions for their home treatment, by various hygienic measures, would, if carefully studied and obeyed, create a generation of healthier, happier and better men and women. The little book ought to be placed in every family in America. Wherever it is read, and its precepts followed, it will prove to be a benefaction."

AN ORATION, delivered before the National School of Oratory, in Philadelphia; by Rev. Henry Ward Beecher. Philadelphia: J. W. Shoemaker & Co. Price 15 cents.

This oration is one of the best of Mr. Beech-

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r's efforts. It is a plea for educated oratory. Eloquence is the power of making the truth eautiful, powerful, sublime; yet it is too often iven to us in a way that is neither convincing ior pleasant, because there is no eloquence to rive it into our understanding. The following xtract will give an idea of the character of the ration; but it ought to be read in full to be ppreciated. Mr. B. says:

"First in the orator is the man. Let no man who is a sneak try to be an orator. The method s not the substance of oratory. A man who is o be an orator must have something to say. Ie must have something that in his very soul ie feels to be worth saying. He must have in iis nature that kindly sympathy which connects him with his fellow-men, and which so makes him a part of the audience which he moves as that his smile is their smile, that his tear is their tear, and that the throb of his heart becomes the throb of the hearts of the whole assembly. A man that is humane, a lover of his kind, full of earnest and sweet sympathy for their welfare, has in him the original element, the substance of oratory, which is truth; but in this world truth needs nursing and helping; it needs every advantage; for the underflow of life is animal, and the channels of human society have been taken possession of by lower influences beforehand. The devil squatted on human territory before the angel came to dispossess him. Pride and intolerance, arrogance and its cruelty, selfishness and its greed, all the lower appetites and passions, do swarm, and do hold in thrall the under-man that each one of us as yet carries—the man of flesh, on which the spirit-man seeks to ride, and by which too often he is thrown and trampled under foot. The truth in its attempt to wean the better from the worse, needs every auxiliary and every adjuvant."

THE LONDON DIETETIC REFORMER. $1.00 a year.

This monthly comes to us regularly, and is full to the brim of good things. The July number contains an address by Prof. F. W. Newman, at the Manchester Soiree of the Vegetarian Society, and a very sensible one it is, too. The following is an extract from the same:

"By mere moderation, as opposed to total abstinence from flesh food, we give assent to the doctrine and practice of needless butchery and reckless sport—that is, neither practice can possibly be checked while moderate flesh-eating continues in the ascendant. Until we refuse to have a lamb, a partridge, a snipe, a lark, killed for us, our protest against butchery and field sports is powerless. Now if some one should answer, 'What of killing whales for their spermaceti and blubber, seals and sables for their fur?' a common answer suffices: two wrongs do not make one right. I cannot blame Greenlanders, Laps, or Esquimaux, who kill seals for the necessities of human life while it is a necessity! but I hold it to be a calamity that man should live as a predacious beast, for which God has not made him. Only when he is driven into lands unfitted for him, is he forced into that unnatural character. But we who live in less unfavorable climates ought not needlessly to aggravate the evil. The cruelties on the innocent and often affectionate seals, are heartrending When we can get otherwise abundant supplies of material for our uses, I cannot defend these animal massacres, and I think I only speak the mind of other vegetarians; for our diet certainly guides us to cultivate tenderness, and love to be loved by the races weaker than ourselves. And if he who is highest and greatest condescends to love men, ought not we to imitate Him by loving all below us, and to rejoice in cultivating their moral affections?

"To counteract the artificial expensiveness of modern life, total changes of principle are obviously needed: it cannot be removed by moderation in detail. I boldly assert that when anything is absolutely needless, and when retained in a very small quantity involves very large apparatus, and sustains many great evils, it is not fanaticism but reasonable self-sacrifice to renounce it entirely. 'If thy right hand be a cause of offense, cut it off; if thy right eye, then pluck it out;' and when some appeal to the practice of Jesus, as an argument for moderation rather than abstinence, I beg them to ask their own consciences what right hand they are willing to cut off? what right eye to pluck out? A clergyman has lately implored us, in the name of the Christian religion, not to sacrifice moderation at the shrine of fanaticism. In my belief, one who prefers self-indulgence to the welfare of others, will find no countenance either from Paul of Tarsus or from Jesus of Nazareth."

THE PHONETIC JOURNAL, for July, 1876. Bath, England. Isaac Pitman, editor. Price 15 cents.

This monthly is really the finest phonetic magazine in the world, and is edited and published by the original inventor of phonography. It is about half as large as Harper's Magazine, and covers all the ground of phonography, shorthand, etc. We understand it circulates 10,000 monthly.

HERALD OF HEALTH. London: The Co-operative Sanitary Co.

Dr. T. L. Nichols sends us his London Herald of Health, which is issued monthly, and full of bright, sparkling things from his fertile pen. The July number commences a new volume, same size as our own HERALD OF HEALTH. Dr. Nichols says in his last number: "The name 'Herald of Health,' is borrowed from an excellent monthly edited by Dr. Holbrook, of New York, a worthy worker in the same good cause." It was very kind in Dr. N. to say this, and we are glad to say that the London Herald of Health is a worthy and able representative of our cause in England. We wish it every success. The Herald of Health Almanac also comes from the same source, and, though small, is full of meat. It sells for an English penny—equal to about two of our cents.

MONTHLY LETTER OF THE ENGLISH ANTI-TOBACCO AND ANTI-NARCOTIC LEAGUE. Manchester, England.

This is a novel publication, being a four page

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sheet, fighting the anti-tobacco cause in England. It is filled with brief paragraphs, but some of them very effective. We should think the publication would meet with success and do a great deal of good.

S. CANTRELL, 239 and 241 Fourth avenue, whose advertisement appears in our columns, has the headquarters for the celebrated and very popular English shoe, known as the "Waukinphast." The peculiar structure of this shoe or foot—as may be—is based on the true anatomical form of the foot, as explained by Dr. Hermann Meyer, Professor of Anatomy in the University of Zurich. In the very able paper which the professor published on the subject, he shows that all diseases and malformations of the foot is attributable to the sad fact that the foot is forced to adopt itself in form to the shoe—commonly made—and not the shoe to the foot; consequently, all the misshapen, ungainly contortions which we see every day. Mr. Cantrell will furnish *free*, the Professor's essay on the foot, with explanatory plates. Mr. Waukinphast, whence the name, secured the right of making for England, and Mr. Cantrell for this country. Without a shoe of this character, ease, elegance and grace of movement, particularly in a lady, is claimed to be impossible; it is a glove to the foot, a charm to the eye; in fact all that is most desirable, the very poetry of motion at last.

Newspapers at the Centennial.

The Special Correspondent of the London Times says it would be difficult to find an apter illustration of the big way in which the Americans do things than that furnished by the "Centennial Newspaper Building," in the Exhibition grounds. Here you may see any one, or, if you like, all of the 8,129 newspapers published regularly in the United States, and see them, one and all, for nothing. You are not only permitted as a favor to see them, but invited, nay, pressed, to confer the favor of entering the building and calling for what paper you like. It is about as cool and agreeable a place—quite apart from its literary attractions—as a visitor to the Exhibition could wish to be offered a chair in. He may at first wonder how, among 8,000 papers, among them such mighty sheets as the New York Herald, he is to get the small, loved print of his home, thousands of miles away, it may be, over the Rocky Mountains. But the management is so simple that, by consulting the catalogue, or even without the aid of the catalogue, any one can at once find whatever paper he wants. They are pigeon-holed on shelves in the alphabetical order of their States and Territories and their towns, the names of which are clearly labeled on the shelves. The proprietors of the Centennial Newspaper Building are advertising agents, the largest in all America—Messrs. G. P. Rowell & Co., New York. Their enterprise will cost altogether about $20,000, or £4,000, including the building and the expenses of "running" it for six months. The 8,000 and odd American newspapers are declared, by the same authority, to exceed "the combined issues of all the other nations of the earth."

Advertisements.

BRIGHTON WATER CURE
AND
HYGEIAN HOME,
BY DRS. McCALL & BLACK,
BRIGHTON, MACOUPIN COUNTY, ILLINOIS.

A first class institution, conducted on strictly Hygienic principles. Send for circular.

HEALDS'
Hygeian Home
WILMINGTON, DELAWARE.

In Successful Operation Since January 1st, 187
With 500 Patients from Thirty-five States, Territories, and the Canadas.

HYGIENISTS' CENTENNIAL HEADQUARTER

Only 28 miles from Philadelphia. Many tra per day will run directly to the Exhibit Grounds at cheap rates. Also still cheaper fa by boat up our beautiful Delaware River.
Write at once to secure rooms.

A Splendid Summer Home for Inv lids! On High Ground: A Cool Breeze all the Time!

Overlooks the Delaware and Brand wine Rivers: The Natural Park of the Latter Adjacent.

This entire Peninsula a Fruit Garde Wilmington its Market! Fresh Vegetables and Small Fruits from Our Own Garden.

Our "Cure" is beautifully located in t open country-like suburbs of a pleasant a notably healthful city: thus we enjoy the pu air of the country, while we have gas, stre cars, pavements and other city advantages.

THE BUILDING—a new three-story brick e fice, with double walls—to insure warmth a dryness—was planned and erected by the Pr prietors for a Health Institute. It is surroun ed by ample grounds, and is supplied with the necessary apparatus and appliances for

PURE, SOFT WATER BATHS,
SUN BATHS, SWEDISH MOVEMENTS, HEALTH LIFT, ET

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

The most comfortable "Cure" in Winter America, being warmed throughout by outsi steam-heated air; each room is *thoroughly ve lated* from its base into a warm flue—insurin outward draft and *warm floors*—giving a *pure mosphere*, free from smoke, gas, or dust. W ters short and comparatively mild.

We conscientiously endeavor to set the

BEST HYGIENIC TABLE IN AMERICA.

It is supplied with the best preparations grains, and the finest, fresh canned and dri foreign and domestic fruits and vegetables.

☞ *We canned*, IN GLASS, 1040 *half gall of fruit, etc., for this season's use, for a family fifteen patients.*

THE MEDICAL DEPARTMENT and the gene management of the "Home" are under the rect personal charge of the Proprietors—Dr PUSEY HEALD, AND MARY H. HEALD, both whom have had a large experience in the H gienic System of healing the sick, during ma years' connection with the largest "Cure in the country.

Dr. M. H. HEALD gives special attention to

WOMEN INVALIDS,

giving them the benefit of kindly sympathy well as of experience and skill.

Gentlemen may rely upon equal skill a care at the hands of DR. P. HEALD.

☞ Correspondence from all clases of valids, and those desiring Hygienic Board, s licited.

We give *our personal attention to all the partments* of the Home. For circulars, et address, with stamp, PUSEY HEALD, M. D., MARY H. HEALD, M. D.

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Famous Health Resort,

FOR INVALIDS DURING AUTUMN AND WINTER.

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Is the best place on the American Continent for the sick to recover health, or for invalids to become strong by the use of sanitary agencies only, during the Fall and Winter months. Last winter we had eighty lady and seventy gentlemen patients, this winter we can care for nearly twice as many. Circulars giving full information and references, and a beautiful steel engraving of the Cure and its cottages, will be sent free to all who ask for them by postal card, and all letters of inquiry will be promptly and courteously answered. Address as above,

JAMES C. JACKSON.

IN ITS SECOND YEAR.

THE

Turkish Bath Advocate;

W. O. HUCKETT, PUBLISHER,

KANSAS CITY, MO.

Monthly, 16 pages. $1.00 per Annum.

SUBSCRIBE FOR IT.

Can be had of any Newsdealer, or by addressing the Publisher, as above.

Single copies 10 cents.

Has over 15,000 subscribers; is as entertaining as it is original and instructive; has received many flattering notices from the press, from physicians and men of science, as well as those eminent in church and state, and only needs to be seen and read to be appreciated.

THE ADVOCATE gives the history and *modus operandi* of the Turkish Bath, cites cases in practice, gives the location of the many establishments devoted to this purpose, tells of the use of the bath in health, sickness, and convalescence—in short, all there is to be told of this famous Oriental luxury and remedial agent.

"THE TURKISH BATH ADVOCATE emulates the monthly magazine not only in the early appearance it puts in, but in the high character of its contents. Although the ADVOCATE is devoted chiefly to the subject indicated by its name, it does not lack in interest to the general reader." -*St. Louis Globe-Democrat.*

120,685 copies of Volume I were printed, but we are unable to supply back numbers. Subscribe for Volume II, beginning in September.

W. O. HUCKETT, Publisher,
o-tf Kansas City, Mo.

GRAHAM CRACKERS.—For the purest and best variety of Graham, Oatmeal, and Fine Flour Crackers and Wafers, Passover Bread, etc., address for further particulars, DR. G. S. HONEYWELL, Steam Bakery, Wilmington, Del. Prices low and terms Cash. mh-tf



The Autumn No. of Vick's Floral Guide, Containing descriptions of Hyacinths, Tulips, Lilies, and all bulbs and seeds for Fall Planting in the Garden, and for Winter Flowers in the House—just published, and sent free to all.

Address **JAMES VICK, Rochester, N. Y.**

The American Socialist,

ONEIDA, N. Y.

(Published Weekly.)

A PAPER FOR THINKING PEOPLE

THE AMERICAN SOCIALIST has for its Editor-in-chief

John Humphrey Noyes,

well known as a practical Communist, and author of "History of American Socialisms," "Essay on Scientific Propagation," etc., etc. This paper is devoted to the

Enlargement and Perfection of Home.

It is constructive, not destructive. It points out a better way of life than society now enjoys, and teaches how to realize it. It is liberal in tone, always open to truth from every quarter. It has an able corps of writers. It gives the latest and fullest information to be found concerning socialistic matters. It tells the truth about Spiritualism, and advances some new ideas about Health. Now is a good time to subscribe, as our Associate Editor, Mr. WILLIAM A. HINDS, is making a tour of all the old communities of this country and reporting what he sees and hears. Terms: One year, $2.00; six months, $1.00. Those who want to get an idea of what the future of society is likely to be, should subscribe, and send $2.00 to

F. WAYLAND-SMITH,
Business Manager, AMERICAN SOCIALIST,
o-3t. ONEIDA, N. Y.

CARPENTER'S Manual.—A practical guide to all operations of the trade; drawing for carpenters, forms of contracts, specifications, plans, etc. Illustrated. 50 cts., **PAINTER'S** Manual.—House and sign painting, graining, varnishing, polishing, kalsomining, papering, lettering, staining, gildng, &c., 50 cts. Book of Alphabets, 50. Scrolls and Ornaments $1. Hunter and Trapper's Guide, 20. Watchmaker and Jeweler, 50. Soapmaker, 25. **Taxidermist's** Manual, collecting, preparing, preserving and mounting birds, animals, etc., 50 cts. Dog Training, 25. Improvement of Memory, 15. Sketching from Nature in pencil aud water colors, and Crayon drawing, 50. Marine and Landscape Painting, 50. Guide to Authorship, 50. Lightning Calculator, 25. Common Sense Cook, 25. Of booksellers or by mail. o-3t

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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.

The Wesley Water Cure.

DELAWARE WATER GAP, PA.

The most healthy spot in our country. All forms of chronic and hereditary disease treated with skill and attention. Our house is a *home* for the invalid; and all of our appointments are first class; abundance of carefully prepared food, good beds, clean house, and earnest workers with the sick.

We make a specialty of derangements of the reproductive system, and of hereditary scrofula and early tendencies to consumption. Our climate and air are very favorable to these classes of invalids, and with them we meet with excellent success.

Our prices are within reach of all. Write and state the history of the case, enclosing stamp for circular and reply. Address

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Net Assets, January 1st, 1875		$1,652,949 59
Received for Premiums	$859,069 15	
Received for Interest	88,872 91	
		947,942 06
		$2,600,891 65

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$196,203 13	
Paid Return Premiums and Surrendered Policies	210,069 56	
Paid Contingent Expenses	52,820 06	
Paid Commissions to Agents	75,315 67	
Paid Taxes and Interest on Guaranteed Capital	5,091 85	
Paid Advertising, Printing and Postage	19,342 36	
Paid Physicians' Fees	13,654 75	
Paid Re-Insurance and Annuities	6,197 74	
		$578,695 12
		$2,022,196 53

ASSETS.

Cash in Bank and on Hand	70,704 05	
Bonds and Mortgages owned by Company	703,287 10	
United States and State Bonds	194,484 55	
Loans on Call (secured U. S. Bonds and other Collaterals)	212,455 21	
Real Estate	61,555 54	
Loans on Policies	414,848 79	
Premiums in course of Transmission, and deferred Premiums	302,036 48	
Accrued Interest	48,177 18	
Furniture and Fixtures	7,651 62	
Due for Re-Insurance	6,996 01	
		$2,022,196 53

LIABILITIES.

Reserve on policies in force, Dec. 31, 1875, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent.	$1,437,332 00	
Death Claims not due and in process of Adjustment	58,000 00	
All other Liabilities	20,200 00	
		$1,495,332 00
Surplus to Policy-holders		$526,764 53

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THE

HERALD OF HEALTH.

DECEMBER, 1876.

AUTOBIOGRAPHY OF A VEGETARIAN.

A true narrative of a successful career.

REPORTED BY C. O. GROOM NAPIER, F. G. S.

AFTER the reading of my paper on the vegetarian cure for intemperance, before the Bristol meeting of the British Association, in 1875, I was addressed by an elderly gentleman and his wife, who said my views were strictly in accordance with theirs. After some conversation we adjourned to his hotel, where he hospitably entertained me and gave me a narrative of his life, with permission to publish it in the interest of the good cause, suppressing his name and abode, as he said he was particularly shy and retired in his habits, and had a great objection to see his name in print.

He was born in the north of England, in 1811; but although his hair was gray, he otherwise appeared better preserved by fifteen years than most persons of his age. His father was a minister of religion, and he was the eldest of twelve children. He was of ancient and distinguished lineage, but his father never having had more than £300 a year, he was obliged to send his children out early into the world, and so at fourteen he was put into a house of business in a great northern town.

For the first three years he had nothing but his board with one of the senior clerks, but at the end of that time he got as much dry bread and water as he could take, and ten shillings a week to board and lodge himself. He accidentally obtained some work on vegetarianism, and was resolved to put in practice what he had read, as otherwise he found he could not support and clothe himself decently. I will give now his own words as nearly as I can recollect.

"I was seventeen years of age then, five feet eight inches high, and strongly built. I had but ten shillings a week for everything. How should I best lay it out? The senior clerk took me as a lodger at eighteenpence a week for one good room. There was a bedstead in it, but no bedding or other furniture. I was resolved to do what best I could, and owe no man anything. Some canvas coverings, which my good mother had put round my packages, served me to make a mattress when filled with hay. For the first eight weeks I slept in my older clothes on this mattress. My diet was ample and nourishing, but very cheap. Three pence a day was the cost. About one pound of beans, which did not cost more than a penny, half a pound of bread daily, and two halfpenny cabbages, and three pounds of potatoes in the week; twopenny worth of seed oil, one pound of twopenny rice, and about a farthing's worth of tartar from the wine casks, constituted my very nourishing diet. The object of the tartar was to take the place of ripe fruit as a vegetable acid.

"When my parents sent me a basket of fruit I indulged in it freely, but I

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did not care for it unless the carriage was paid, which was not always the case. Thus 1*s.* 9*d.* for my food and 1*s.* 6*d.* for my lodging, and 9*d.* for my fuel and light, left me 5*s.* 11*d.* for other purposes. At the end of the eight weeks I have specified, I was in possession of about £2. It took me nearly this sum to purchase a straw pailiasse, blankets, sheets, and pillows second-hand. I persevered for another year on this diet, and found myself in possession of £12. As I had some respectable acquaintances in the town, I resolved on spending this sum on furniture, in order that I might have a decent room into which to ask my visitors. Taking a lesson from the poet Goldsmith, I had 'a bed by night and a chest of drawers by day,' so that my apartment, alternately sitting-room and bed-room, was suitable for lady visitors. I often invited the lady you see sitting opposite you to take tea on Sunday with me, and then go to church. She was my own age exactly, and was the prey of a cruel stepmother; she was in fact a sort of Cinderella in a large family. Her stepmother aimed at marrying her to a widower of forty-five, with seven children, but this my young girl of eighteen objected to. Her father at first sanctioned our engagement, but when a suitor in a good position came forward for his daughter, he forbade me the house and made her walk daily with the gentleman whom we nicknamed 'number forty-five.' I resolved to marry her as soon as I could furnish two more rooms and had laid in a good stock of clothes.

"My young lady studied my vegetarian books, and determined not to eat any meat at home. All the family laughed at her, but she was sufficiently resolute to withstand ridicule.

"She told her father that he having once sanctioned her engagement to me, she must be bound to me and could not accept any one else. Her father remonstrated with her, but it was of no use. At the end of the two years, when I had just passed my twentieth birthday, I called on her father and said: 'I have now three rooms well furnished, and am able to keep your daughter; I want you to fix a day my marrying her.' He pressed hand warmly, and said: 'Well, I w and give you my blessing into the b gain.' He was a good-hearted man bottom, but too much ruled by wife. He gave my wife a good la outfit, and a purse of £10, and her st mother even gave her £2, and brothers and sisters bought her a fa ily Bible, and one of them wrote in 'At the end of ten days their counte ances did appear fairer and fatter flesh than all the children which eat the portion of the king's meat. *Daniel*, i, 15.'"

[The old gentleman laughed ve much when he told me this, and sa that the vegetarianism of Daniel h been the text of many a sermon whi he had preached to his children, wh profiting by so good an example, *a all vegetarians.*]

"I found myself married and ve happy, but with ten shillings a we only. We laid out our money as fo lows: We paid three and sixpence f three rooms, one shilling for fuel an light, three and sixpence for food, an had two shillings for other continge cies. Our food consisted of bean ste three times a week, potato pie twice week, puddings without eggs twice week, carrots, turnips, or some gree vegetable daily. Our breakfast w porridge, either of corn or oatmea We ate bread with it, thus insurin mastication, and rendering butte milk, tea, coffee, or cocoa unnecessar We sometimes took tea in the eveni but oftener cold water. We form the acquaintance of a fruit merchan who, though laughing at our vegeta anism, often sent us baskets of fruit was married in December, and in t following November my wife had a so In a few days the wife of the head the firm paid us a visit, and the ne day I was informed that my salary w to be raised to eighteen shillings week. I was before this in great di culty what to do, as I did not like wife being the sole nurse of her chil Before this she had attended to all o wants. I now took an Irish serva girl, who was willing to be a vegetari

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and receive sixpence a week in wages for the first year.

"I was in possession at the end of my second year of married life of £10 sterling. I will now tell you how I invested it. Our firm was both speculative and manufacturing, and employed some hundred workmen, who purchased the tools they required at rather high prices in the town. Ascertaining that the tools might be had cheaper at Birmingham and Sheffield, I went myself and laid in a small stock, which I sold within a week to the workmen at eighteen per cent. profit, but still full ten per cent. under what they were in the habit of paying. Being offered a month's credit, I received a consignment of tools from Birmingham and Sheffield. At the end of a year I found myself in possession of £150, which I had made by the sale of these tools to our own hands. My wife kept my books, and this little business necessitated the hiring of another room. But in other respects this great increase of income did not induce us to enlarge our expenses.

"A foreman lost his hand by an accident, and was incapacitated for work; I made him my traveler, to call at other workshops and sell tools to workmen.

"The firms at Birmingham and Sheffield had confidence in me. I obtained credit more largely. I engaged a warehouse and a clerk. At the end of my fourth year of marriage I was in possession of £1,500 by the sale of those tools. I now thought of a bold project, since I was a capitalist. I went to the head of our firm, and I said: 'My wife is carrying on a business which seems likely to produce us £1,500 a year clear profit; I have no wish to leave your service, but I shall certainly do so unless my salary is raised to £250 a year.' This sum being agreed on, I was contented for the present.

"We now kept two servants, and lived in two floors over our warehouse, and had two children.

"I had been married about six years, and had three children, when my warehouse and all my furniture were totally destroyed by fire; fortunately they were insured for about £5,000. As this was another crisis in my career, I went to the firm and said: 'I now know about as much of my business as I can learn, and have a large connection. I am offered credit if I will embark my capital—£8,000—to open a business in opposition to yours. But I do not want to do this, if you will only give to me a liberal salary. I want £450 a year, and I will carry on my business in tools in my leisure hours as before.' My terms were accepted; I was assigned a separate office, and five clerks were at my command. Every letter to me was now addressed Esquire; formerly I was only Mr., at least to the firm. I got my family arms engraved on a seal, I began to dress better, I kept three maid-servants and a page, and lived in a house out of town—a roadside villa, with good vegetable garden—bringing my expenses within the £450 a year; reserving the profits of my business for the increase of my capital.

"The heads of the firm—two brothers—paid a visit to Ireland, and coming back a terrific storm arose; they were washed off the deck of the steamer and drowned, leaving in the firm only the junior, the son of the elder brother, a young man of twenty years of age. As his capacity was moderate, and his habits not very regular, the trustees of the two deceased partners, of their own accord, proposed that I should receive £750 per annum, take the entire charge of the business, and stay an hour longer than hitherto. But after six months, finding that I lost rather than gained by the arrangement, as it encroached on the time I had hitherto devoted to my private business, I plainly told the trustees that I must be taken into partnership, or I would abandon the concern and establish a rival business, which might very seriously damage theirs. They proposed that I should be partner for life, with £1,500 a year as a first charge on the profits of the business, but should have no right to leave any part of it to my family, but should have two-thirds of the profits as surviving partner in case of the death of the present head of the firm without children. A deed was executed to embrace these provisions, and I bound mysel

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not to enter into any other business which would aim to rival that of the firm. On this I took a superior house, kept a horse and open carriage, two gardeners, and otherwise lived at the rate of about £1,200 a year. My wife now retired entirely from business, which she had seen after for about the half of three days in the week.

"About four years after this, to my sorrow, but at the same time pecuniary advantage, the young man, my senior partner, died, after a few days' illness, from pleurisy, brought on by bathing, His constitution was mainly built up on beer, beef, and tobacco. I, a vegetarian, was never ill after bathing. This young man was a martyr to the abuse of stimulants, whom his foolish doctor encouraged in their use. I have made my will, and none of my children shall inherit a penny if they are not at the time of my death vegetarians and total abstainers.

"We had been so absorbed in business since we were married, that we had not for ten years taken a seaside holiday; so in the summer of 1846 we determined on a yacht voyage to last two months, from May 1 to July 1, round the coast of Ireland. We hired a yacht of 14 tons, four men and a boy. My wife and three eldest children and self went on board at Liverpool, and we had a most enjoyable sail until we reached the northwest coast of Ireland. We landed and explored many rocky bays, and I collected many beautiful sea-birds' eggs and shot many of the more uncommon of the sea-fowl, of which I have at present a trophy of stuffed birds, nine feet long, in my hall.

"Wishing to see the wildest part of the Irish coast, we sailed for the Arran Isles, and, landing there, spent some days in examining the curious stones for which these islands are famous. Some fishermen there spoke of an isolated rock in the sea, about a quarter of a mile long, very high, with a cavern in it, as the haunt of myriads of sea-fowl, some of species found nowhere else in the same abundance. With one of these fishermen as our pilot we reached the spot. There was a heavy swell round this island rock, and we had great difficulty in landing. We determined to anchor the yacht about half a mile off, and proceed to the island in the boat with two of our men. Thinking we might like to spend the day there, we took with us two bags of rice, a basket of oranges, some loaves of bread, some peas and beans for soup, and utensils and wood for cooking. In order to afford a seat for the children, a tin chest from the cabin, full of a variety of provisions, was put in the boat's stern, and we embarked, my wife expressing a regret that the provisions had not been emptied out lest they should make the boat too heavy. With great difficulty we managed to run the boat into a chasm about twenty feet wide and one hundred feet long in the cliff, which was high and very precipitous. This chasm formed a miniature harbor, where the boat could lie without any danger of being swamped, in deep water close to the cliff, against which it was moored to a projecting rock, as to an artificial quay. It was a considerable scramble to get out of the boat and up the cliff. we just managed it, and, landing our provisions, one of our men made a fire and acted as cook, while we wandered over the island and explored the cave. It was, in fact, a sort of twin cavern, two branches having one entrance; that on the right hand side was about a hundred and fifty feet deep, and was not tenanted, as it had no exit; that on the left hand was a tunnel of even greater length, and about forty feet high; it was the nestingplace of many seabirds; cormorants. puffins, guillemots, razorbills, several species of seagulls, the arctic tern and gannet very abundant, and a few pairs of the shearwater; of some sort we took a good many eggs. We packed baskets with at least one hundred dozen. I did not shoot, as I did not like disturbing the birds, they were so tame, being but little accustomed to the visits of man. There were some goats on the island, which we conjectured had swam ashore from a shipwrecked vessel.

"This plateau, which was the highest part of the island, was reached by a path ascending about two hundred

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feet. It was a beautiful emerald meadow, bounded by almost precipitous cliffs, which my eldest boy and I climbed up, but my wife declined the ascent. At about five we sat down to our dinner of pea soup, boiled cabbage, bread, haricot beans, batter pudding, and fruit.

"We were seated in the entrance of the cave, when suddenly a storm sprang up. The wind was so violent, that, though we sadly wished it, we did not deem it prudent to get into our boat to rejoin the yacht. One of the sailors went on a high part of the island to observe, and soon informed us that the yacht had apparently dragged its anchor, and was fast disappearing.

"We were all in a sad dilemma. Leaving my dinner unfinished, I and my eldest son went up the cliff; the yacht was nowhere to be seen, and the wind was so violent that we were hardly able to keep our feet on the cliff. I came down and said we should be obliged to pass the night on the island. Accordingly, the sailors brought out of the boat all we had left in it, including some shawls, a large fur rug, and two sails and a quantity of tarpaulin, which we had intended to sit on had the ground been damp. Lighting a small lamp, I made a careful survey of the right hand cavern; it was not straight, but turned at a sharp angle; the floor was dry, as were also the walls. I collected a heap of loose dry sand, eight or ten feet long by as many feet wide, and in this I spread the tarpaulin, and over this some shawls. As it got dark, myself, wife, and three children lay down on this extemporized bed, covering ourselves with the large fur rug. The wind made a great noise. The sailors lay down a short distance from us, wrapped in the sails. The next morning between five and six we were all up, and I made an inventory of our provisions. We had about eight pounds of oatmeal, about the same quantity of haricot beans, about fourteen pounds of lentils, about twelve pounds of maize flour, three pounds of arrowroot, two pounds of potatoes, a cabbage, four loaves of bread, and about a dozen oranges. With economy, we had vegetarian provisions enough to last a fortnight, if we could get fresh water—as yet we had found none. In the cavern where the sea-birds were, there was a patch of green moss on the wall, nearly obscuring a deep crack, extending for some yards into the rock. On putting my ear to the crack I distinctly heard water dropping. I tied a towel to a walking-stick and poked it into the crack, and pulled out the towel dripping. By dint of probing the rock, I increased the supply, and at last was enabled to get an oar into the crack, which, being placed obliquely, acted as a lead to the water, which now trickled down sufficiently fast to fill a tin can of a gallon capacity in about a quarter of an hour. I considered this providential. We were on this island ten days, and slept in the same manner. During the day we kept a sail on an oar attached to the boat's mast, on the highest part of the island, as a signal of distress. We saw several vessels, but they did not come near the island. At last a smack lay to, and sent a boat to the island, and in about an hour we were on board the smack. On the island we adhered strictly to the vegetarian diet, substituting sea-fowls' eggs for hens' eggs. The sailors killed and roasted two kids.

"The smack put us on shore at Dingle Bay, and after a month's travel in Ireland we returned home, and heard that our sailors, taking advantage of our absence, had drunk too much of the store of rum they had provided at their own expense for the voyage, and that the vessel, becoming unmanageable, had capsized, the two men and pilot being drowned, the boy alone escaping, and clinging to the keel of the yacht, he was picked up a few hours after. The yacht was righted by some fishermen, and eventually brought to the Isle of Man, where she was claimed by her owners, who had to pay a salvage of £70. As this incident had occurred during my hiring of her, I recouped them of part, and received back my baggage, not so very much injured as I expected. At the bottom of our box of provisions were some seeds from our garden, which we were carry-

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ing to distribute amongst the poor Irish at the places where we landed; so, thinking that some future shipwrecked wanderers might be benefited thereby, I cleared a patch of ground and planted carrot, parsnip, and cabbage seed, before I left the little island; hoping, but not expecting, the goats would leave the tender vegetables unmolested.

"I had been married about sixteen years when I resolved to print a pamphlet on the subject of vegetarianism, giving my experiences and those of my wife and family. I gave away two thousand copies, and with some result, for they were the means of adding over forty to the vegetarian flock. In this pamphlet I propounded a scheme for the renovation of my neighborhood on vegetarian principles. At this time I employed about eight servants, male and female, in the house and garden. I gave the men 14*s.* a week to find themselves, and they were allowed a certain proportion of such common vegetables as potatoes, carrots, turnips, and onions free. Being married men, they had each a distinct cottage, large and comfortable, with an ornamental flower garden in front, and a fruit garden at the back. They were built in the Gothic style, after my own design. Each of them kept bees and fowls for their own profit. Their style of living was the envy of all their neighbors. I allowed none of them to take lodgers, and insisted on cleanliness; no rooms were papered, but all were whitewashed annually. During the many years that have elapsed since the first cottage was built according to this plan, I have added to them, until the number has reached fourteen. They are mostly inhabited by Scotchmen. They are all temperance men, anti-tobacco, and mostly vegetarians. I do not give a man a cottage to himself unless he is married to a clean, orderly, industrious woman. My laborers' children turn out well.

"One cottage is inhabited by my second gardener and his wife, without children. She teaches the boys and girls of the other cottages, and has done so for twenty years. I pay her £30 a year. She was a trained schoolmistress before she was married. My head gardener is a religious man, and holds divine service in one of my barns, for about a hundred persons connected with the estate. It is like a mothers' meeting, children of all ages being present. I am not sorry for this, for the parson of the neighborhood is a great man for beef and beer, and his influence I dread on my little Arcadia. My head gardener now and then gives a lecture on vegetarianism in schoolrooms, and we two have drawn up a table suggestive of expenditure for rich and poor. Out of his wages he keeps his father and mother and two maiden aunts, comfortably, at an expenditure of about 7*s.* a week. He is an Aberdeenshire man, and about forty years of age. I hope his eldest son will become an eminent man; and I am paying for his education at one of the universities, on account of his extraordinary ability and fine natural disposition; and also on account of the respect which I feel for his father, who has helped me to carry out my principles on my estate. This man's parents and aunts live in Aberdeenshire, and have never been out of the parish. The laird gives them three rooms over an outhouse at 6*d.* a week. They spend 2*s.* a week on oatmeal, and 1*s.* a week on milk. They grow vegetables enough to make a stew for dinner; 1*s.* worth of flour gives them a meal of bread in the evening. They eat their bread without butter, but with their vegetable soup made either of peas or beans. 3*d.* buys what groceries they require. They are always clean and tidy, and gather what fuel they need from the peet on the moor. The blind aunts are very strong, whereas the father is very feeble. They work the garden and collect the wood, he going with them to lead them on their way. My gardener has drawn up a table showing how an adult man may supply himself with wholesome food, lodging, and clothing, at 7*s.* 6*d.* per week; he can get attendance to a certain extent for 1*s.* a week extra; his bread bill need not be more than 1*s.* 6*d.* per week; 1*s.* 6*d.* for green vegetables including potatoes; 6*d.* for butter or oil; 6*d.* for cocoa; and 6*d.*

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or groceries; 6*d.* for clothing; 6*d.* for washing. So the money is spent.

"Some of my gardeners' sons trained on the estate spend no more when they go away from it. In one of them, named Dickenson, I have always taken a great interest, as he was the first born on the estate, and for a humble workingman he has had a glorious career. At sixteen I gave him 16*s.* a week for attending to my stove plants. At fourteen he had 10*s.* a week. When he was eighteen a nobleman's steward saw him and offered him 30*s.* a week to superintend a great stove house. As I could not give such wages I let him go, but with great reluctance. He wrote to his father that although he got 30*s.* a week and many perquisites, yet he limited his expenditure to 8*s.* a week, until they offered to feed him and house him, when he cut down his expenditure to 3*s.* a week. He could have had the best of meat, but still preferred the vegetarian diet, and he induced two of the other servants, who were much troubled with indigestion, to become vegetarians. This vegetarian movement in the servants' hall attracted the notice of the nobleman, who was much pleased to hear of it. By the greater use of vegetables than had been done formerly, especially by the introduction of potato pie, haricot-bean stew, and macaroni as every day dishes in the servants' hall, a saving of £500 per annum was thereby effected in the commissariat of the vast establishment; therefore the nobleman was well satisfied, and presented my young Dickenson with a gold watch and chain worth £36, with an inscription acknowledging his economy and fidelity. Dickenson's head was not turned by all this, although his wages were soon after raised to £3 per week and all food found. When the nobleman died his successor presented Dickenson with £250, accompanied by a flattering letter, and retained him in his service at a salary of £200 a year, Dickenson still living as he did before. After eighteen years' service he was pensioned off with £100 per annum, and now has a nursery of his own, and is reputed to be worth between £7,000 and £8,000, although he is not more than forty years of age. He has married lately a most frugal but accomplished governess, who has saved £2,000. She was not a vegetarian when he married her, but is so now. I am as proud of Dickenson as if he were my own son. His sister is a most exemplary vegetarian governess: she has induced no less than eight families, with whom she has lived, to become vegetarians, and from her economy in her dress she has saved in the course of twenty years of governessing £400. On her showing me her bank-book I added £100 to it, and said if she saved £1,000 during my lifetime I would add £500 to it, She is trying hard, and her brother has given her £110 toward it.

"My eldest unmarried daughter keeps my domestic accounts most beautifully, and audits those of any of the people I employ, with the object of impressing on them the advantages of economy. I have intimated to my children that in proportion as they save they shall inherit. This may be an excess of paternal government in the estimation of many, but it has had a most beneficial effect. My family are so methodical and self-denying that they are said to realize some people's idea of Quakers; but I have had little intercourse with that sect. The success of my own offspring, and the prosperity of my household and establishment seem to be due to an exceptional combination of qualities and circumstances—in my wife and myself in the first instance, and, secondly, in those I employ, who are somewhat like myself. This is true, I will admit, but it does not militate against the great principle as laid down in the Bible, that 'the hand of the diligent maketh rich,' that 'industry has its sure reward,' and that those who honor their parents shall receive blessing. I have done more for my parents than all my brothers and sisters united, and I have received more blessing than all of my brothers and sisters united. Pardon my egotism.

"I will give you a few facts of vegetarians in our county. A squire and magistrate, with £2,000 a year, used to spend £1,500 as a flesh eater; he now spends £1,150, and is more comfortable

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as a vegetarian. A barrister, whose doctor assured him that he should take three meals of meat and a bottle of wine daily for his health's sake, now finds that by a vegetarian and temperance diet his expenses are reduced more than one half, his health is better, and there is a corresponding increase of vigor, and power of sustaining labor, such as he never before knew. A struggling clergyman, whom custom induced to take three meals of meat daily, was under this system always in debt, and obliged to send the churchwardens round every Christmas to ask for means to pay his way. Now on the vegetarian diet he balances his income and expenditure, and is able to carry forward a few pounds every quarter. I believe, from more than forty years' experience of the vegetarian diet, that were it generally adopted nine-tenths of the pauperism and crime would disappear, that England would be able to supply herself with all the home-grown corn she requires, and that the National Debt could be paid off in thirty years, if deemed desirable.

"I correspond regularly with my parents, and they, hearing I was getting into comfortable circumstances, would frequently write me complaints of poverty. To these I responded by remittances of money, and at this time wrote to my father saying I would allow him £25 a year, and my mother a similar amount. I visited my father about once in two years, but always took a lodging and took my meals apart from him, for he was an inveterate smoker and a great beer drinker, and filled his snuff-box three times weekly. I once made a random calculation that he had wasted £1,500 on stimulants in his life. These reflections prevented me from being more liberal to him. If I had given him £100 a year, I knew he would only have spent more on cigars. He would have bought wine at 6*s*. a bottle, and, perhaps, have increased his consumption of snuff. On getting a legacy of £75 once, £40 of it went to pay his publican's bill. One day my father wrote asking me to accommodate my youngest brother and two sisters a few weeks, that they might see the sights of the town and get change of air. I wrote to my father that my wife and I would be very glad to see them, but they must not expect us to make any change in our vegetarian and temperance diet, but at the same time intimated that our style of living was very comfortable. There was an amount of formality between me and my father; he would sometimes call me, in derision, the Joseph of the family, because I went away from the rest and got rich, and I held his ill-success in life to be owing to improvidence and self-indulgence, and feared he might want me to keep the whole family in idleness; accordingly I was not very much pleased at his proposal to send my sisters and younger brother to me. However, I assented, and they came. My elder sister, Mary Ann, was one of those sulky, vain, indolent natures, which neither my wife nor I can sympathize with at all. Public opinion was her god, and Mrs. Grundy her godmother. One day she said to my wife: 'I do wonder that you can endure to live as you do with your means; it strikes me as being very poor and miserable. Most people of your means have three meals of meat a day. Do you never feel tired of the vegetables?' My wife said no, and that she did not think she could preserve the same health and strength on a meat diet. My wife rose at six and went to bed at half-past ten, whereas Mary Ann and her sister could not get down to breakfast till ten at home; but when they were with us we took care to have the breakfast cleared away at eight, so that if they came down at ten they had to wait till lunch before they got anything to eat. This strict commissariat roused Mary Ann two hours sooner than usual.

"Mary Ann was fantastic in her dress, and talked a great deal of nonsense to the servants, endeavoring to make them discontented with the vegetarian diet, and one of them gave notice to leave in consequence; so I thought it was time to settle with my sisters, and I placed them in a lodging and gave them £2 a week to feed themselves as they chose, but they were welcome to come to our meals if they

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ked. To my surprise, although pro-ssing abhorrence of the vegetarian iet, they always came to take dinner nd tea with us. My sisters were with-ut watches or jewelry of any kind, and egged me to supply them. This I did t a cost of about £40. My other sis-ers living at home, as well as those arried and away, hearing of those ifts, wrote to me and demanded simi-ar presents, almost as a matter of ight. I complied, although it cost me :120 more. I began to be weary of my amily connections; they were no com-ort to me, and my elder daughters be-an to be impertinent in consequence of the example of their aunts. My wife and I, when they left, resolved to drop all intercourse with them, lest the evil association might impair the dis-cipline of our house.

"After staying six months, instead of a few weeks, my sisters and little broth-er left, saying they would probably come again about the same time next year. True to their promise they ap-peared the next year, and asked me to take a lodging for them as before. As they had come without any invitation, I thought that I would now for the first time read them a moral lecture, which, for the sake of the other members of the family, I put in the form of a let-ter, which was a good deal to the fol-lowing effect. I have a copy of it in my letter-book at home. It began:

"'DEAR MARY ANN, AND MY SIS-TERS AND BROTHERS. — After some prayer, I consider it my solemn duty to write you, and warn you of your dangerous position. There is not one of you that fears God; you all are steeped in self-indulgence of one kind or another. I won't mention names, but I put it to your consciences wheth-er any of you has ever denied him or herself to do any good action? wheth-er or not you have not lived lives pure-ly selfish. You wrangled and quarreled like vultures at your meals, each de-manding the largest share. You girls esteemed it degrading to make your own clothes when your milliner's rags were worn out, and adopted a style of dress which to my mind seemed a bur-lesque. You were at good schools, but you were too indolent to make good use of them; and your brothers have spent a small fortune on stimulants. Your marriages have all been contempt-ible. Finally, let me say, I have no respect for any of you, but, as I fear God, I will not see you want. Those of you, married and single, who will be-come vegetarians and renounce stimu-tants, I will endeavor to assist in life, provided you bring up your children as vegetarians. But I shall renounce all connection with those relatives who do not in six months become vegetarians. I feel impelled to do so by a sense of duty.'

"I had this letter printed, and sent a copy to all my brothers and sisters; most of them replied, and said they would consider the proposal. Of my numerous brothers and sisters, none were at this time in prosperous circum-stances, and yet they had all had a bet-ter chance than I; more money had been spent on their education, and all of them had some legacies left them by an uncle, who left me nothing, as I was supposed to be separated from the rest.

"After spending about £15,000 on en-deavoring to benefit my brothers and sisters and their children, I have deter-mined to spend no more money on them, as they are incorrigibly self-in-dulgent, reckless, and vainglorious, but keep all my money for my own off-spring and those whom I can morally respect.

"I will now tell you the state of my family. They are all healthy and well formed, luxuriant in hair, sound in teeth, and much better proportioned in feature and figure than usual. I con-fess, sir, that I take no small pleasure in my family. Even my married chil-dren do nothing of importance without consulting me. I share my income lib-erally with them, but they, with com-mendable prudence live plainly and economically, and save much; some are better at it than others, but I cannot complain of any of them; they are lib-eral too. My grown-up sons spend a tenth of their incomes on moral and religious purposes. I do not devote much time to business now—not much more than three hours daily; literary,

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scientific, and other intellectual pursuits fill up the rest of my time."

The vegetarian's wife described their mansion in the country as containing thirty rooms, among which is a fine picture gallery ninety feet long; about twenty conservatories and thirty gardeners are attached to the house. By the sale of early fruits and vegetables, and the rearing of certain orchids, the great expense of this wholesale gardening is reduced to about £1,000 a year, which her husband does not wish this hobby to exceed. He grows grapes throughout the greater part of the year, and pine-apples also, so that the dessert fruit on his table is scarcely to be surpassed. His entire living expenses do not exceed £3,000 a year, although his income is something like six times that amount. Sometimes he will spend £3,000 a year in relieving distress as he did at the time of the cotton famine. His wife said he is so shy and reserved with people in general that he avoids society; but rich people are sought after, and he sometimes receives a thousand begging letters in the year. He thought his life ought to be written, and added as an appendix to Mr. Smiles's "Self-help," and so I have sent this sketch of it for publication.—*Frazer's Magazine.*

READY FOR SICKNESS.

BY FAITH ROCHESTER.

I HAD no doctor, and no one who was with me knew what was the matter, or what ought to be done. I disliked to make a fuss and to have unnecessary trouble on my account, and as I was trying to bear my sufferings as best I could, letting my sickness take its own course. One night while I lay curled up in an attempt to gain a position that would give me freedom from pain, gasping out little short breaths from the top of my lungs, it suddenly occurred to me, that as things were going the most natural thing in the world would be for me to gallop off out of this world leaving a little flock of children motherless. Much of the time I was in a high fever, and breathing became more and more difficult and coughing more painful. I had thought little about my case, as I had constant worries of another kind, but now I realized that I must be my own doctor, though I might indeed have "a fool for a patient." To begin with, I gave my lungs more room in spite of pain, and forced myself to breathe deeper and more regularly. Before morning there was a decided improvement in this respect.

When my "attendant" appeared and had leisure to attend to me—for she had the care of my family as well as of myself, my husband being absent, I announced my programme. I now recognized my disease as pneumonia, of which I had had a previous attack a year before. I called for flannels. "In the globe box," I said, but no one could find them for me, though there they were when I was able to look for them myself, some weeks afterward. I wanted three thick white flannel night-gowns, too small now for my youngest child.

"Then bring any old clean flannels that you can find," I said; and various little garments were brought, all too small to serve alone, and prone to fall apart and slip about in a most uncomfortable manner. These were to be heated and applied to my lungs and chest generally, wherever pain was felt, and were to be exchanged as often as they cooled. I had been treated thus when sick in the same way before, and with good result. I sat up in bed and pinned them together, fold on fold, good, big compresses, and had them basted so. When applied, one covered my chest in front, high up in the neck and low around my sides; the other covered my whole back to my waist, and they were none too large. After an hour's comforting by hot flannels, cov-

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t compresses were in order; and re was trouble again. It is difficult r those who have never suffered from ch troubles with the lungs as call for mpresses or fomentations, to under- and where the lungs are. They seem suppose that a cloth as large as your ro hands will cover the seat of the dif- ulty. In treating the lungs by exter- l applications it seems as necessary apply heat or moisture to the back, etween the shoulder blades and higher, upon the front of the chest. Expos- re of the back, between the shoulders, one of the most common provoking auses of a cough. When children ough in the night it is almost always he case that they need "tucking up" t the back of the neck.

The compresses I needed on the oc- asion referred to, were so large as to stonish my "attendant" and it was o little trouble for her to get them eady at first. So she said to me:

"Well, I hope you will get eveything eady before you are sick again. Have your flannels and your compress cloths where a body can find them when they are wanted."

"Yes, I surely will," I thought. But I did not mean to have another attack of pneumonia. I meant to be very careful to avoid all sickness. I thought I would take especial care of my lungs, as they had more than once given me such trouble as to suggest possible consumption to my friends.

Yet only two weeks ago, I was taken by surprise again, I had so far forgotten my former resolutions. It is true that I had been troubled with a cold for more than a week, hoarseness at times, influenza, a slight cough, but I had so much else to occupy my thoughts that I took no warning for the future from the past. One morning I awoke unable to leave my bed. I had found myself very cold during the night, and had piled upon my side of the bed all of the covering within reach, and went to sleep cold at last, to awake in the morning with a severe headache, a sore chest and cough, and consider- able fever.

This time I thought I would treat my case in season—if it could now be called "in season;" for I could see, when too late, that I could have prevented this state of things by greater care in regard to exposure and diet. My present sickness seemed to have begun with a dinner not suitably cooked. While laboring with indigestible food, I caught cold by exposure, which probably would have produced no perceptible effect had my body been free from its unusual dietetic burden. Then there was damp weather for several days, and I was worried and pressed with care and work—and here I lay. If I had only thought to go without my supper the night before, when I had really no appetite, and only ate because others did, I might have been about my usual business. Now how much time must I give to sickness? As little as possible. I refused food, and asked for a pack. It was given promptly, and followed by a general bath and rubbing. The next day I was decidedly better, able to be dressed, to eat a breakfast of Graham gruel, and to go on getting well.

The flannels and compresses were not ready, but this time I did not call for them. I remembered my former vow, however, and resolved anew to make preparations for sudden sickness in the family. We do not mean to be sick, of course—no one does—but very few of us can, if we try, have all our sanitary conditions such as we could wish. We are more or less dependent upon our neighbors for pure air and water, and for good food and cheerful spirits. Some of us find ourselves obliged to stay where we know ourselves to be under unhealthful influences, or we are compelled by necessity to use more strength than we have to spare for the maintenance of our families. Some day, when most of us have learned that the highest happiness of each is best attained by seeking the welfare of all, we shall cleanse and sweeten this old planet, and modify its climates, and divide the labor of living so as to regulate its wear and tear, and then all may have some chance to enjoy good health. For a long time yet the best of us must run some risk of sickness as a part of the common lot.

My grandfather used to try to con-

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sole me under childish disappointments with this remark: "It is better to be ready and not go, than to go and not be ready. It is much more evident in regard to sickness, that it is better to be ready and not be sick, than to be sick and not be ready. So it is certainly the part of prudence to gather together in some convenient place such things as might be suddenly called for in case of illness. Many people who would laugh at such unnecessary precaution, if they saw it taken when sickness seemed to be afar off, though they might thankfully avail themselves of it in just such an emergency as had been provided for; these thoughtless ones have their own way of getting ready for sickness. Instead of preparing themselves to cope with disease, which they still take all pains to avoid, they go on eating and drinking and exercising and pleasure-seeking or overworking, in violation of the plainest rules of health, sneering at all caution, till they have prepared themselves to be the inevitable victims of disease. Mothers feed their children on such rich and highly seasoned food as keeps them in a most inflammable condition, ready to fall an easy prey to any disease lurking near. What consternation does the hoarse cry of croup bring to them? But the mother who is ready can get up in the dark and lay her hand e upon the neck bandage prepared such a case, wet a part of it and c it with a dry bandage on the cl throat, see that her little one is wra up warm, and go to sleep again.

Many things are recommended convenient in sickness, which it w be well for every family to have. good rubber syringe is one of the requisites. A rubber blanket is o very useful for saving the bedding, carpet from getting wet or soiled, caring for a sick person. A la square of enameled cloth answers w well. A rubber bag to hold hot wa is excellent for applying heat to a seat of pain. A rubber bag filled wi hot cornmeal, may serve the same p pose and give great relief in neural even of the head and face, or in ot cases of severe pain. Jugs for hold hot water, and smaller bottles, or s sealing cans for the same purpose shou be placed where they can be eas found when needed.

Appliances of this kind for the co fort and restoration of the sick co little compared with medicines. Wo it were as easy to give to sick perso what they often need most—rest fr toil and anxiety, and such a bright o look upon life as would inspire a healt giving hope and courage.

HYGIENE AND BATHS AT THE ONEIDA COMMUNITY.

THE following letter from Charles S. Royce, Professor of Physical Culture and Hygiene in the National Normal School, at Lebanon, Ohio, concerning hygiene and the introduction of the Turkish bath into the Oneida Community will interest all our readers:

To the Editor.—When we parted in June last, it was with the intention on my part of visiting the Oneida Community, not so much to learn about their peculiar religious or socialistic views, as to study for a day the system of hygiene carried out there, and mainly to see and learn about their Turkish baths. I have not forgotten that you asked me to write you about their place, and in particular about the baths; a that I promised to do so. Work, wo work has caused this long delay; a now I fear that I have forgotten mu that I ought to have committed to p per at once.

You may not know the history this community; and it may not amiss to state a few of the promi facts about it. Mr. John H. Noyes native of Putney, Vermont, and a s dent in early life of the Theolo Seminary of Yale College, Connecti may be considered the founder, as h also now the most influential men They date their origin from a B school organized by Mr. Noyes in

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ive town in the winter of 1836–7, ich gradually grew into a church l community. This community was nsplanted to its present locality in 8; where they united with other nilies that had previously partially ganized a community there.

In my boyhood I knew the locality the "Oneida Reservation;" and its habitants as "Oneida Indians." My yhood was spent in the same county. must say to you in passing, that I rned *then* and *there* to admire the dian character. He has his *bad* traits, is true; but in my estimation his od traits far outweigh the bad.

Near the center of this reservation and the community dwellings, surrounded by a domain of 587 acres, orchards, vineyards, meadows, pasturage and woodlands. Their land is rtile; and it is well cultivated. I was here at the time when they were busy canning strawberries. In walking over the grounds, I found every part of them in good order. They have some of the best stock in the country. Their barns have all the modern improvements. They were building a large one at the time I was there. I doubt not it is now in use. I visited the building in which they were canning strawberries. Suffice it to say, that I there saw scores of busy fingers, bushels of berries, and all the modern conveniences for doing the work economically and well.

Not only have they good barns, but their dwellings are excellent. They have expended on their dwellings little or nothing for mere show; yet they present a fine appearance; perhaps I better have said a *noble* or a *grand* appearance.

The mansion which contains the "family hall," the "upper sitting-room," the "library," with its 4,000 volumes, and many lodging-rooms, is 188 feet long by 70 broad, and has extensions reaching 100 feet in the rear. It is practically three stories in height, counting the mansard roof. Its towers are four stories high. It is surrounded by other buildings, at different distances and for various purposes.

The dining-room is west of the mansion several rods, in a brick building some 70 by 35 feet. The kitchen is in the basement directly under the dining-room. In the kitchen are to be seen the modern labor saving appliances. The dining-room seats about 200 persons, in groups of about a dozen at a table.

The grounds around these buildings are neatly laid off, and ornamented with flowering plants and shrubbery.

All this gives proof of prosperity financially. In numbers they have grown from some 75 in 1848, to about 300 at the present time. They are evidently an industrious, though not a hard working people. I should say that there are no idlers among them; but that the work is so systematized, that only moderate daily labor is required to keep every branch of industry up with the demands. Among these branches of industry are the raising and canning of fruits, as strawberries, raspberries, blackberries, cherries, plums, and some of the larger fruits and vegetables, as sweet corn, tomatoes, pole beans, etc.; silk works for making twist and sewing silk; trap works for making traps for catching various animals, from the house rat, and the musk rat, to the grizzly bear. To a great extent they make their own cans, packing boxes, paper boxes, and the machinery used there; and they do their own printing.

In carrying on all this they employ a large force, not members of the community. Many of these employees, I think, depend for their support, to a great extent, upon being thus employed. In one direction from the community dwellings, at a distance, I should think, of half a mile, I saw a row of cottages, surrounded by yards and gardens. On inquiry I was informed that these cottages were occupied by families who work for the community.

Contrary to my intention, I have kept telling you of their *business* matters. Of their *peculiar views* as a community, I did *not* ask one question. I was not there long enough to form very decided opinions of the effects produced by life in the community. I have said that they appeared to me to be an in-

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dustrious people. They are also a temperate people. I conversed with several of the employees, ranging from the man who seemed to have charge of the work in the fruit canning-room, to a man who who worked in the horse barn, and all gave them the credit of being good employers, kind and prompt. All the members, that I saw, were healthy looking. Some were well advanced in years; but most of those I met were young and middle-aged. I saw children of various ages, from four years upward. They were fine, healthy looking children. In comparing them with children to be seen on the playground of a country school, I should say the community children were more healthy looking. I do not think either children or adults have the *keenness* of eye, nor the lively expression of countenance usually seen elsewhere; and most surely I did not see any of that look of care and anxiety, that we so generally see on the countenances of other people. It is easy to account for all these differences. We certainly could not look for expressions of care and anxiety in such a prosperous community, where every member must feel that no financial crash can rob him of a good home, and where everything is so perfectly systematized as *there*, and care is divided and subdivided, and where Wall street rivalries are unfelt. That they should be healthy, we have only to add to the above the fact that they give intelligent attention to hygiene. Look where I would I saw proof of this. I will not say that ventilation was *perfect*, (for where is it perfect in habitations "made with hands?") but I dare not say it was imperfect, lest I should be called on to point out the imperfections. In dress, I could see nothing to criticise, from a *hygienic* standpoint. I was invited to dine "with the family," after I had ordered dinner to be served as per notice posted in the office. I most gladly accepted, as I much wished to see their table. It was hygienic, even more strictly so than yours. They eat but two meals a day. Their dinner was at three. I will not take you through the "*bill of fare*;" for I did it in that one word--HYGIENIC. They had good bread, good gems, good vegetables good f and all served up well. Of course own cows furnish the milk, cream butter. Having made one compar between your table and theirs, I make another. Their gems were go but I have often eaten as good at y table, and so I can say of the ve ables and fruit. I cannot leave subject of hygiene without referin their earth closets. I do not rem ber how many they had in the mans but I should say not less than twen They use a mixture of earth and c ashes. They spread this mixture i way that they introduced, and have attempted to patent; and I am s they would willingly describe th mode, if requested, to any who wo pay for the clerical labor. I went i the closets, and into the basem where stood the barrel that receiv the feces; and, as a hygienist, I h only to wish I could bring this a other schools up to their level.

If I am not mistaken, I commenc this letter to tell you about their Tur ish baths. I found, as you told m that they were led to introduce th by the success that attended their i troduction into the community at W lingford, Connecticut. Ague and fev had resisted all efforts to drive it fr Wallingford; when at last the Turki bath was introduced, and ague wit drew. It couldn't cope with so mu heat. Many years ago, I drove it fr among my children by the use of h water baths.

There is not very much to be sa about their baths to one who und stands such baths as you do. Th baths are in the first story of a buildi over a high basement. In that ba ment they have a furnace that giv them their heat, or rather two furnac —for all that I saw there was dual— furnace and baths for each sex. E tering the front door, I turned to th left and entered the gentlemen's rec tion room. Passing through that, found myself in the room where th dressing-rooms, seven in number, wer Passing again toward the center of th building—I had reached the left side— was in the hot room, and over the fu

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ace. Instead of two or three rooms of fferent degrees of temperature, they ave ingeniously made this one room nswer, by having different degrees of eat in different parts. Instead of arble floors, and marble slabs for re-lining upon, wood covered with mat-ing is made to answer the purpose. Between the dressing-room and this ot-room is the room for shampooing, howering and cooling. Here also they lispense with marble. I think they an give but four or five baths at a time; erhaps not more than three. They ntirely dispense with the plunge bath s, I think, Dr. Dio Lewis did in his Turkish bath-rooms. To one so well ac-ustomed as you are to taking and giv-ing such baths in rooms more numer-ous, and with elegant fittings, I pre-sume it must seem that *their* baths would be hardly comfortable; but I took one, and I assure you that I found it to be not only comfortable, but really a luxury. I enjoyed it more than I usually enjoy the Turkish bath. How much of this enjoyment came from my condition—I had been overworked—and how much from the care taken in giving the bath, I will not pretend to say. One thing is certain, viz., the economical plan of the rooms does not destroy their efficiency, nor rob them of all luxury.

You will wish to know their cost. They are in an end of a building previously erected and used for a different purpose. The rest of the building is still used for other purposes. They called the part of the building taken for the-bath rooms worth $700; and that amount was charged to the Turkish bath account and credited to real estate. The additional expenses were from $2,000 to $2,300, making the entire cost come within $3,000. Remember that I have described but one half of what they have. The bath-rooms for ladies are precisely like those for gentlemen, in number, size, and fittings, each occupying one-half of the front end of the building.

A NEW-FASHIONED LOVE SONG.

BY MRS. G. W. WHITE.

I LOVE a fair, a beauteous girl,
Whose hair—her own—is all a-curl;
And though 'twas never bought or sold,
'Tis worth its own bright weight in gold;
It flows and curves, at Nature's will,
Guiltless of arts that awe and chill.

Her brow is pure; no powdering snow
Disguises saffron tints below.
Her cheeks are roses, freshly bright
As those which first met Adam's sight,
And only owe their dainty flush
To Heaven's pure, oxygenic brush.

Her teeth are of herself a part,
Not molded by the dentist's art.
Her waist, as measured by my arm,
Is just the size that best can charm.
Her slipper—shall you quite survive?—
She laughing owns is number "five."

Her hands are plump, yet firm of grasp,
An omen of an honest clasp;
And as they glide along the keys
Of home's dear chords and harmonies,

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I kiss the oft stained finger tips,
With love's sweet reverential lips,
And breathe a prayer that God may spare
These hands, that bear their weight of care.

Her life is earnest—true? Her heart
Is of her life the counterpart.
The highest pledge of Heaven I own
Is that that heart is mine alone.
An angel? No! A woman? Yes!
To cheer, to comfort and caress.

Then choose, who may, your modern maids,
All art and fashion—ghostly shades!
But give me love's diviner worth,
A glimpse of Heaven, though chained to earth;
No broken dream! No shattered life!
But just a tender, faithful wife.

CHILLS AND FEVER—THE TURKISH BATH AS A REMEDY.

CHILLS and fever, ague and fever, fever and ague, dumb ague, and intermittent fever, are all terms applied to different phases of the same disease. Medical works generally treat the subject under the head of intermittent fever. It is also called paludal fever, and miasmatic fever. Paludal means marshy. It is the fever that prevails principally in marshy countries, along the banks of rivers, ponds, lakes and other bodies of water. It is also prevalent in new countries, where the soil is being freshly stirred, causing a decay of vegetable matter. In old and long-settled countries, where there is much disturbance of the soil, and even in cities where the ground is being dug up for cellars, sewers, gas-pipes, the grading of streets, and other improvements, this disease prevails. In the cities and country for a hundred miles around New York, there are localities where it is quite generally prevalent in summer weather. The valleys of the Hackensack and Passaic rivers are especially subject to it. It generally prevails more in a moist and hot season, than it does in either a very wet or a very dry one. The especial cause of this disease is miasm, or miasmatic poison. This poison is generated by the decomposition of vegetable matter. Moisture and heat seem to be the agents to produ this decomposition.

Whether this poison is a living an mal germ, or a living vegetable ger or some inorganic chemical compoun is not yet definitely settled.

Dr Saulsbury, of Cleveland, Ohio, few years ago, announced that he h discovered by the microscope a livi animal parasite, which he believed t be the cause of this disease. His vie were not generally indorsed by the pr fession. There is a remarkable una imity of opinion as to the necessity using some preparation of Peruvia bark as a remedy. Nearly every scho of practice uses it as a last resort.

That this remedy is an effective age in arresting this fever, and checkin its symptoms, no one will for a mome question. Thus far it has been an i dispensable agent for this purpos Yet every physician is familiar wit the fact that there are some cases i which it is not effective. There ar some persons whose digestive an nervous systems are in such a sens tive condition that they cannot tole ate this remedy in any form. Arseni strychnine, and other remedies are use when quinine cannot be tolerated Even in those who tolerate it, quinine often causes disturbance of the system

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Alfred Stillé in his large work on Materia Medica, says: "The earlier historians of cinchona did not fail to note that ill effects arise from its use, such as gastric derangement, cholic, diarrhea, headache, restlessness, sleeplessness, and deafness; after the discovery of quinia, which contained in a small bulk the principal powers of the medicine, cases occurred which were distinguished by very alarming symptoms, such as delirium, coma, blindness, deafness, gastralgia, epileptiform convulsions, aphonia, paralysis, congestion of the lungs and hematuria." We could quote columns of opinions of medical men on the injurious effects of quinine on the human system, especially when given in large doses. Notwithstanding the injury occasioned in some cases by this remedy, society is so organized that up to this time it seems to have been an indispensable remedy for this disease. There being no question as to the fact that intermittent fever can be suppressed, the question arises, is there any better way of treating this difficulty than by the use of the various forms of cinchona? Can it be treated successfully by the use of remedies that produce no injury to the system. We have positive proof that it can, and that this remedy is the Turkish bath.

I have had now 12 years' experience in the use of the Turkish bath. During that time I have had a large number of cases of chills and fever, every one of which has been treated successfully with the Turkish bath; within the last three years we have had no cases in which we could not stop the chill in four or five treatments; in three-quarters of the cases we can break the chill in three baths; about one-third can be checked in two, and one-fifth in one. This bath is an actual specific for this disease when it is uncomplicated with any other difficulty. I do not wish the reader to understand that this bath will at once break up the fever if it is taken without any reference to the time the chill comes on; to have three or four baths effective the patient must manage to be in the hot-room when the chill begins.

It is believed that the chill is produced by the blood leaving the body and being concentrated upon the liver and spleen; these organs are liable to become enlarged if this disease continues very long; especially is this the case when quinine is taken in large doses. The engorgement of these organs with blood is the cause of enlargement; the effect of the bath is to open the capillaries of the skin and cause the blood to leave the organs on which it is concentrated and re-establish itself through the body. This relieves the chill very soon. Surrounding the body with an atmosphere of 150 degrees, opens the capillaries of the skin and allows the blood to readily flow back to the surface; at the same time the patient can drink as freely of cold water as his thirst demands, which helps cool down the internal heat.

It is a well established fact that even while the chill is on, the temperature of the body internally is higher than it is in health. As soon as the chill has entirely passed off, and the stage of fever fairly set in, the patient should be taken into the shampooing-room and thoroughly manipulated and bathed, then go to the cooling-room and be packed in dry blankets until the sweating stage is fully established. During the sweating stage the patient should go two or three times from the dry blanket pack to the cool spray, or into the plunge bath. After the fever and sweating has ceased, the patient is in a condition to dress and retire. About six or eight hours after, however, he should take another bath. If on hand at the bath by the time the second chill begins, the second day's treatment will generally break the chill and stop the fever. In many cases there is a feeling of exhaustion comes on after the first treatment, which the bather attributes to the bath; but, as a proof that such is not the case, if the patient goes to the bath six or eight hours after, even with this feeling of exhaustion on him, the subsequent bath will take it away. This depressed feeling is due to the disease, and not to the bath. The bath cures by counteracting the influence of miasmatic poison on the liver and

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spleen, and by removing it from the system through the pores of the skin. At Wallingford, Conn., there is a Turkish bath in a fever and ague district, in which, although a very small and inexpensive affair, they have treated, since last April, over 150 cases of this fever in its different forms, and have been successful in every case. From one to five baths is all that is requir[ed] to relieve these cases. There are abo[ut] 40 Turkish baths in this country no[w], and a correspondence with several [of] the oldest of the proprietors elicits t[he] fact that their experience in treat[ing] chills and fever with this bath is qu[ite] similar to my own.—*E. P. Miller, M.* [D.]

FOOD AS A MORAL INFLUENCE.

BY SCOTT CAMPBELL.

HUMAN LIFE as a whole is an undertaking, an endless struggle between "the power of will and the weight of nature," and the best success that is possible to be achieved depends upon the energy with which the power is applied, and the knowledge which may enable us to apply the power advantageously.

There has been transmitted to us from the earliest ages the method of regarding the body and mind of man as separate entities. This erroneous view has retarded the science of human life. So intimately connected are the two, body and mind, it is impossible to study the one to any considerable degree, without infringing upon the domain of the other.

Psychology and physiology on their extreme limits overlap each other; and the one cannot be comprehended without a knowledge of the other.

The impress of the divine hand is shown in man's physical organism, in the structure and composition of the bones, the contractions and relaxations of the muscles, the movements of the joints, and the marvelous adaptation of the special senses. Still more is it manifest in the creation and endowment of his spiritual nature.

Although that power to think and feel which we call mind, is in the dawning of its existence but a germ, it is capable of infinite development, and thought is the only means by which this development may be secured. A system of organs has been provided through which the mind communes with nature, and draws from external surrounding objects the thoughts which they embody. Hence comes the nourishment, the food of the mind; the emanation of all surrounding things absorbed by the senses, assimilated by thought, become incorporate with the mental life, and so contribute to the growth of the soul. Body and mind—"we do grow as the trees grow." The medium of connection between the physical and mental world seems to be the brain, acting as the center of the nervous system. The brain being a part of the living body, is of course subject to its laws. Its particles are rapidly worn out, and must be replaced, and this depends upon the proper circulation of the blood, and the condition of these particles depends upon its quality.

A transient variation in the supply of blood to the brain alters our mental force; if it be superabundant there is increased cerebral activity, the thoughts are quickened, and the feelings are aroused; if it be insufficient the mind is but feebly manifested.

One writer has said: "Polished steel is not quicker dimmed by the slightest breath, than is the brain affected by some abnormal condition of the blood."

In order to insure the purity of the blood, the proper and healthy action of the digestive apparatus must be preserved, and this is largely dependent upon the kind and amount of food taken, and the length of intervals between its introduction into the system. By food is understood all those substances, solid or fluid, that are necessary to a proper nutrition of the body.

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early in proportion to the activity of e organs, there takes place an entire composition, a constant waste; and consequencee a continual demand r a new supply of material, by which e various functions may be sustained. the blood which is elaborated from e food does not contain the necesary constituents to meet the demand, he result is a diminishing of the vital orces, a cessation of activity, and a disordered state of the whole system.

Knowing that human happiness depends quite as much upon physical ealth as upon mental enlightenment, wise and conscientious mind studies he laws and conditions which produce it, and what of good he himself discovers becomes like the "pearl of great price," and he strives to impart it to others. To the majority of men and women, eagerly engaged in the struggle for existence and "pursuit of happiness," the structure of the human frame is as profound a mystery as the solar system, and with the mass there is as little desire to understand it.

It is a marvelous fact, that argument and entreaty, sentiment and feeling, are all wasted and thrown away in an endeavor to induce the great mass of human beings to believe that there is any sort of obligation resting upon them to understand the nature and laws of their own being. Is it not utterly unavailing to try and convince them of the elevating influences of pure air and proper food upon the mental and moral nature, as well as the physical? "They are joined to their idols"—or rather ignorance; but in this case, in the great interests of mankind we must not "*leave them alone.*" The few enlightened laborers must toil on, striving ever to make the beautiful unseen good so attractive that it shall in some future win the many to its following.

The clearest deductions of reason, the finest poetical fancies, and the most lofty flights of the imagination depend largely upon the care taken of the body.

More intellects have been dulled, more hearts depraved, more promising careers marred or destroyed by innutritious indigestible food, than from all the other causes. Only a philosopher can estimate the numberless grades of injury to body and mind from improper diet; though any thoughtful and observant mind can recognize this fruitful cause of suffering and disease on every hand. Even the most lenient and kindly-hearted must grow hardened at beholding downright and persistent recklessness and neglect with regard to the natural laws of health.

Due allowance is made for ignorance, and harsh judgment is withheld; but is it not impossible to respect full-grown, intelligent men and women, who deliberately and persistently choose to poison their systems by all manner of intemperance.

How much of the "mysterious dispensation of Providence" is plainly the result not only of ignorance, but of perverse conduct, deliberate weakness of self-indulgence, which neither entreaty nor remonstrance can reform.

The art of preparing food is not gained by instinct, and it is truly lamentable that this matter of primal importance should be in so great degree left to the control of ignorance. We bolt and bar the door between kitchen and parlor lest we become contaminated by the absurdity ruling there, but more often from mere helplessness, and the feeling of *what are we going to do about it?* The stoutest heart may well quail before the disregard for all laws of health which so generally obtains in that department. How far better would it be to throw wide the doors and allow science and better knowledge to illumine its precincts, that there be no secret lurking place for ignorance. Here should chemistry, common sense and reason make practical application of their best known principles. Doubtless talent and genius for cooking lie dormant; and what a fallow field for invention's myriad ways and means. It is only barren because its importance is so little understood. When we consider that *we* are literally *what we eat*, in another form, our food becomes a matter which is not beneath the consideration of our wisest and best. Intelligence and intellect are as indispensable in this as in any department of life,

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and are absolutely necessary to the proper preparation of substantial, delicate and healthful viands.

Men and women generally are reaping a plentiful harvest of sloth and stupidity from daily over-feeding. Some one has said "brain work under fasting can be easily and well done, that under feasting becomes a grievous task and bears the marks of a bungler." Horace Walpole wrote: "I have such lamentable proofs every day before my eyes of the stupefying qualities of beef, ale and wine, that I have contracted a most religious veneration for your spiritual nurture. And only imagine that I every day see men who are mountains of roast beef, and only seem just roughly hewn out into outlines of human form, like the great rock at Protolino. I shudder when I see them brandish their knives in act to carve, and look upon them as savages that devour one another. I'll swear I see no difference between a country gentleman and a sirloin."

Greater issues than church or state dream of, hang upon the simple acts of eating and drinking, the first being a more frequent cause of intemperance than the second. In a sensitive organization, these gross and exciting causes destroy the highest spiritual thought and aspiration, often leading to a craving for ignoble things utterly foreign to the pure and simple nature. This danger is also increased by its subtlety, and also by the countenance given it by educated and cultivated people. If such abandon themselves to indulgence, and neither by precept nor example show forth the beauties of right living and self-control, what can be hoped for from those of inferior knowledge and understanding, uncontroled habits and appetites, and undisciplined lives.

It is undeniable that in the first class these causes produce a marked degeneration of character.

How impossible to estimate the numerous bad tempers, and the immense amount of incompatibility of temper resulting from illy prepared food. Sour bread induces sour stomachs; these cause sour tempers and sour lives generally. How many poor souls wal in darkness, finding no light; how man are in despair because of morbid an depressed feelings; how many goo Christians are mourning the "hidin of the Lord's countenance," merel from the effects of physical derange ment, ari-ing from indigestible, care lessly and ignorantly prepared food?

Can one in whom is superinduced a morbid condition intelligently and can didly judge of the merits of importan questions? Is a legislator or senator half dead, uttterly miserable, and in a raging humor from a fit of indigestion in a proper condition to decide upon or help to make laws upon which depends the prosperity of a great people? Evidently "the hope of a nation lies in its kitchens as well as in its legislative halls, and is controled as much by cooks as senators." Why, then, should not the art of cooking be reckoned among the *fine arts*? Is it not for women a noble mission to illumine that blackness of darkness which surrounds the culinary department? This is the basis, the very corner-stone of all other departments. Who in all the wide world is independent as regards the quality of food? It is the very chief corner-stone to all perfection in art, literature and science. The very advancement in the natural sciences today depends upon strong, able-bodied, enduring men, to prosecute its researches. We need strength of muscle and vigor of nerve, as well as ability of mind; and to secure such strength and vigor, proper food is a necessity.

The improper and ignorant treatment and care of the body, seems to be the condition of no particular age or time. Aristotle informs us that "all the great men of his time were hypochondriacs, and had cultivated their minds at the expense of their bodies." Dr. Cox is reported to have said: "It is well Luther was not a dyspeptic, for the reformation would have been delayed had he wanted a good digestion." We must have intellect in this department, not only for our own further development, but to prevent our material natures from being a hindrance to that development. It is not possible for a

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mind to turn its attention to the higher interests of mankind while the body is racked with torturing pain, or the brain stupefied with impure blood. Is it not, then, conclusive, that, for the most part, peace, morality and happiness depend largely upon physical conditions?

In the words of Prof. Youmans: "To high and sustained mental power, ample lungs and a vigorous heart are essential. And these organs again fall back upon the digestive apparatus, which, if feeble, may impair the capacity of a good heart, and sound lungs, and well constituted brain. Digestion, and even the caprice of appetite thus stand in direct dynamic relation to intellectual results. If the poisonous products of bodily waste are not constantly swept from the system, the cerebral changes are disturbed, and the mind becomes stupefied. Foods, drinks and drugs affect specifically the appetites and passions and thoughts. Those fluctuations of feeling with which all are more or less familiar, the alternations of hope and despondency are vitally connected with organic states.

"In high health the outlook is confident, but with low or disturbed circulation, thin, morbid blood, and bodily exhaustion, there is depression of spirits, gloom, inaction, paralysis of will and weariness of life."

LIVING ROOMS AND BACK STAIRS.

A CAREFUL observer of new houses and furniture will notice a growing tendency towards simplicity, economy of means, and above all toward the exercise of independence and individuality. It is but a tendency as yet, and its examples struggle to light from among the rank weeds of extravagance and bad taste which still outnumber them largely. But the new departure is made. The new "declaration of independence" in matters of daily life is proclaimed, and the revolution has begun. The progress of the nation from the rugged discomforts of stern necessity to the greater discomforts of servile imitation, forced with iron rigor upon each and all alike, and insisting that "style" shall rule palace and hovel in the same kind, if not in the same degree, has taught its lesson to the thinking part of the community. Yet there must be much more thinking, as well as writing and talking, before the majority of people turn their backs upon the vexations of sham luxury, and their faces steadfastly toward real comfort and beauty. And to help them in this they have that never failing guide, reason. Let nothing be voluntarily done in building or furnishing unless a good and sufficient reason can be given for it. Necessity is a reason, fashion is not. The number of people who are forced into inconvenient and unhealthy houses by necessity is very small. The number who inhabit such houses because they lack the independence to live in their own way, and are in addition too lazy to think out a plan by which they may do so, is very great. The poverty of America is in its wastefulness, and wastefulness in useless rooms, staircases, and gimcrack furniture, as much as in vulgar ostentation of dress and squandering of food from lack of brains in cook and housekeeper.

There should be scarcely such a thing as poverty in this land of riches. Almost any man who tries can have a fit and comfortable home of his own before he reaches middle life, if he gives his mind to it and is willing to discard that which he does not need. The trouble is that three quarters of the money employed in building is wasted. A laboring man or journeyman mechanic needs a large "living room" to cook in and eat, and a scullery for the dirty work of pots, kettles, and pans, and a sufficient number of wholesome sleeping-rooms for the decent comfort of his family. His walls, floors, furniture, all need to be substantially, but plainly, made. The wife, who is housekeeper, nurse-maid, and "biddy" in

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one, must have no unnecessary work made for her. The one staircase of the little tenement should be as easy to climb as that of a palace; it costs little if any more. These are the needs, and yet it is found almost invariable, that n houses built by mechanics every ule of use and real comfort is disregarded, and generally sacrificed to some wretched mockery of cheap display; a bit of a "show parlor" with a monumental mantel, or perhaps a black walnut door or two, or a grape-vine cornice and flowered center-piece in stucco. Such houses sadly remind one of the fact that the occupant is too often ashamed of his honorable craft, and his house and work both show it. He aspires to rise, not by ability in his station, but by some lucky accident.

But the faults of the poor are prominent enough; how is it with those of the middling class, the ruling class in America? Their needs and means are various. How much thought is expended in satisfying the former and applying the latter? The plan of house provided by the "speculative builder" includes generally a parlor, a sitting-room, a dinning-room, a kitchen, more or fewer chambers, and perhaps a bath-room. All these rooms are usually placed with no reference to the points of the compass, and with very little to their uses. Access is got from the first floor to the upper regions by a steep staircase, starting from the front door and ending near the principal chamber; this is supplemented by a narrow, crooked affair, squeezed into a dark corner and known as the "back stairs." The first is to show a flaring stair-carpet with brass rods; and for this purpose the steeper it is the better, because the less the carpet is walked on the grander will be its appearance, and the nearer perpendicular the staircase the better it can all be seen by people looking in at the front door. The back stairs are for use, for the bearing of heavy burdens, for the little children who are not allowed on the handsome front carpet. But why should they be steep and dark to fit them for these uses? What exercise of reason has for years wasted money on these dual devices for increase of lab and sorrow? There was an old-tim plea, before plumbing was known, the need of separate and obscure wa for chamber-maids. With mode conveniences this is a poor excuse f waste of money and greater evil What is needed, and all that is needed in dwellings of moderate capacity, *one good, broad, easy* staircase, of har wood if possible, placed so as to b easily reached from all parts of th house for all purposes; as well lighte as any room, and not conspicuously in view from the front door, with which it has probably less to do than with any other feature of the house. The run of the stairs should be broken by one or more broad landings, to give variety and rest. The moldings of rails, posts, and balusters should no facilitate the collection of dust and dirt, and should have no sharp corners to leave their imprint on tender heads till retributive furniture knocks them in turn. Such stairs may have a strip of durable plain carpet in the middle, to deaden sound and prevent slipping of the feet, but it should be so arranged as to be easily removed for cleansing and so as not to catch the foot or trip the careless climber unnecessarily. Such stairs would be neither "front" nor "back," but the grand stairway of the house, the high road between the upper and lower regions, on which mistress and servant and guest may pass without offence or interference. Where a mansion is of such magnitude as to require two stairways for regular service, the working stairs should be well removed from the other, and should be made every way as light and easy. The money that is saved by cutting out one staircase had better be spent in making the other perfect, but the space that is saved can be readily utilized in making the rooms larger, or for closets.

Having eliminated from the popular style of house two useless features, and substituted one useful one, the number and size of the rooms next merit thought. Leaving special cases out of consideration, the ordinary family require a "living-room" (not sitting-room

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r parlor) which should be large, and hould have the sun all or nearly all ay long. Everything in it should be ubstantial and useful (and consequently comfortable) and in good taste. t should always have an open fire, nd this in addition to furnace or other eat. The reasonable desire of the idy housekeeper, who is also the nother of a boisterous little family, or a reception-room should be gratified when means will permit, but not by sacrificing the more important "living room." Such reception-room should be small and cosy, furnished in a home-like way, and kept warmed and in reasonable use. The formal and frigid gloom of the old-time "best parlor" or "drawing-room" is suited only for the reception of one's worst enemy. In fact the dearer a friend the easier access should be given to the real home life of the house. Any one worth receiving had rather be received honestly; and no greater compliment can be paid a guest than a fearless welcome into the heart of the domestic circle. However there are callers, "more's the pity," whom one lets inside the front door with reluctance, and for these a furnished entrance hall or a decent reception-room is a *desideratum*. But it would be a stupid thing to sacrifice the family comfort to such as these, and still less to go to any unusual or hardly-to-be-afforded expense for them.

We have lost with advancing years the old fashioned farm-house kitchen (a true living room), but we can still retain many of its happiest features, and supplement them by books, pictures, and other good things which the "good old times," so called, knew little of. We can have a cheerful open fire; we can have a capacious center-table for the family group; we can have a smooth, hard floor, easily stripped of its soft rugs in a few moments for a jolly dance or romp; we can have the piano in a retired nook or bay-window and facing the room ready for the singer or player. Though our furniture may not furnish enervating beds for the absurdly indolent, it may be comfortable and restful for vigorous youth, and hale old age. The children who have been, where they belong, out of doors all day will be glad to gather in such a room by the glow of the fire in the twilight, or around the evening lamp for study or amusement.

The hope of the nation is in the homes of its middling classes. From these come the wisdom and valor and virtue on which we must depend in hours of trial. These homes are the early world of our children, the larger and more important world of many women. Too much thought cannot be given to make them fit their purpose, and to make them more attractive to their inmates than any other place on earth. — *Journal of Chemistry.*

GEO. B. WINDSHIP, M. D.—HIS RELATIONS TO PHYSICAL CULTURE.

BY LEWIS G. JANES.

SOCRATES.—"And will gymnastic exercises be a suitable training for the noble youth of the republic?"

Glaucon.—"I cannot say."

"I am afraid," I said, "that such exercise is but a sleepy sort of thing, and rather perilous to health. Do you not observe that athletes sleep away their lives, and are liable to most dangerous illnesses if they depart, in ever so slight a degree, from their customary regimen?"

"Yes, I observe that."

"Then," I said, "a finer sort of training will be required for our athletes, who are to be like wakeful dogs, and to see and hear with the utmost keenness."

"That is my view," he said.

"The really excellent gymnastic is twin sister of that simple music which we were just now describing."

"How is that?"

"Why, I conceive that there is a gymnastic that is simple and good. * * There, complexity engendered license,

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and here disease; whereas simplicity in music was the parent of temperance in the soul, and simplicity in gymnastics, of *health* in the body."

"Most true," he said.

"And in the same way simple gymnastics will incline him to have as little as possible to do with medicine."

"That I quite believe."

"The very exercises and toils he will undertake in order to stimulate the spirited element of his nature, rather than with a view of increasing his (muscular) strength; he will not, like common athletes, use exercise and regimen to develop his muscles."

"Very right," he said." * *

"Thus in gymnastics also, if a man works hard and is a great feeder, and s the reverse of a great student in music and philosophy, at first the high condition of his body fills him with pride and spirit, until he is twice the man that he was."

"Certainly."

"But if he do nothing else, and never cultivates the muses, even that intelligence which may be in him, having no taste of any sort of learning, or inquiry, or thought, or music, becomes feeble and dull and blind, because never roused or sustained, and because the senses are not purged of their mists."

"True," he said.—*Dialogues of Plato.*

Dr. George B. Windship, of Boston, commonly known as the "strong man," whose death, at the early age of 42 years, has been recently reported, is an example of a man the object of whose life has been the development of the muscular system to the utmost, through gymnastic exercises. We propose in this article to examine the method which he adopted, the results of its practice upon his own health, and his relations to the various systems of physical culture which are advocated and practiced among us. We propose to ask, and, if possible, to let the facts of his life answer the question: Was this method of bodily training calculated to improve health, prolong life, and render him more capable of physical and mental labor; of successfully following the vocations of a useful life?

That Dr. Windship was sincere in advocating his system of exercise, l life-long practice, and the testimony those who knew him best, leaves room to doubt. Dr. Butler, of Bost who knew him well, says of him in recent letter: "He thoroughly believ in his system; namely, the forcing muscular development to the utmos What this system was, and how he w led to adopt it, we will permit him describe in his own language. W quote from his "Autobiographic sketches of a Strength-seeker."

In the class of 1854, Harvard Colle he was the smallest member but on He says: "My meditations on the su ject of an inferior stature led me to a d termination to try what gymnastic pra tice could do to remedy this defect. *

"A youth, who had considerable a vantage of me, both in inches and years, and whose animal spirits r quired some object to vent itself upo selected me as the victim of his ebu lient vivacity. He began by tossi my books down stairs. * * He woul even play tricks on me at the dinne table. * *

"How could I help myself? The a gressor was my superior in weight an size. It was a plain case that I shoul get badly whipped if I attempted t cope with him in any pugilistic e counter. * * I thought the matt over intently, and finally resolved th I would put myself on a physical equa ity with my persecutor, and then me him in a fair fight with such weapon as Nature had given us both. I said t a classmate, 'Wait two years and promise you that I will either make m tormentor apologize, or give him such thrashing as he will remember for th rest of his life.'

"Thus was my resolve renewed t accomplish myself as a gymnast, an above all, to develop my physic strength. * * Having now a definit object in view, I set about my wor in earnest, and went through a dail systematic practice of a little mor than an hour's duration. * * Th spring-board, horse, vaulting appa ratus, parallel bars, suspended ring horizontal and inclined ladders, pulle weights, pegs, climbing-rope, trapezoi

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etc., were all put in frequent requisition. * * For two years I persistently and methodically went through the exercises of the gymnasium."

He then describes how he called upon his former tormentor, and demanded and received an apology, parting without collision.

"The impetus given to my gymnastic education by the little incident I have just related, was continued without abatement through my whole college life. Gradually I acquired the reputation of being the strongest man in my class."

In August, 1855, when in his 22nd year, five years after he commenced his regular gymnastic practice, he added regular lifting to his other exercises, commencing by lifting a weight of between four and five hundred pounds, with a rudely constructed apparatus—a barrel filled with stones and gravel, suspended to a rope through a loop in which he inserted a hoe handle, standing astride, with body straight.

"It was no great feat, after all," he says "considering that I had been for five years a gymnast. I found that I was inharmoniously developed in many points of my frame—was perilously weak in the sides, between the shoulders, and at the back of the head. However, the day after this trial, I succeeded in lifting the same weight with somewhat less difficulty. This induced me to add on a few pounds; and in three or four weeks I could lift between six and seven hundred. * * Some one had told me, that in lifting a heavy weight there was danger of fracturing the neck of the thigh bone; but my experiments satisfied me, that, if properly positioned, it would safely bear a strain of from two to three thousand pounds. And so I concluded that I might safely continue my practice of lifting till I reached the last named limit. * *

"About this time * * I gave up meat and restricted my animal diet to milk. From tobacco and all ardent spirits I had to abstain, of course. Beer and all fermented liquors were also ruled out. * * With regard to diet, the experiment of going without animal food did not succeed. So far from gaining in strength, hardly did I hold my own. Suddenly I resolved to give up my vegetable diet, and return to beefsteaks, mutton-chops and loin of veal. A daily appreciable increase of strength was soon the consequence. Within ten days I succeeded in shouldering the loaded barrel weighing 216 pounds; and a day or two after I shouldered a barrel of flour. * * At this time I was in excellent health, and weighed 143 pounds. * *

"In the autumn of 1859 I advanced to lifting by the hands 1,133 pounds, and in the spring of 1860 to 1,208."

More than eight years after, Dr. Windship acknowledged to the writer that he had never exceeded this *ultimatum* in hand lifting.

In July, 1860, he commenced lifting by means of a padded rope, afterwards a wooden yoke, fitting across the shoulders, and connected with the weight by two chains. In this way he lifted, November 23, 1861, 2,007 pounds; and in 1868 had advanced to 2,700 pounds, which limit he never exceeded. In concluding his essay in 1861, he says: "I have fixed 3,000 pounds as my *ne plus ultra*."

In considering the effect of these exercises, it must not be forgotten, first, that he had followed the usual course of gymnastic training for five years before he commenced lifting at all, becoming "the strongest man in his class;" secondly, that he did not omit his other exercises after he commenced lifting, never considering that sufficient in itself, but merely necessary to supply a defect in the ordinary gymnastic training; and thirdly, that his object seems always to have been to become able to perform immense feats of muscular strength; to punish his persecutor; to lift 3,000 pounds; to shoulder a barrel of flour; to put up a 200 pound dumb-bell. To succeed in these attempts was his chief ambition; health was merely an incident growing out of his practice, if it might, but evidently little considered in this connection.

He was not contented with lifting all that his hands would sustain, but must

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attempt, by the use of the yoke, to reach the limits of strength in the human frame. It is probable that his systematic exercise was at first not unfavorable to his health. He completed his course in Harvard and the Medical school, honorably, and within the next five years devoted himself for a time to writing and lecturing. When he had nearly reached his *ultimatum* of lifting by hand, he says of himself, "I was in excellent health." At first, as Plato so truthfully expresses it, "the high condition of his body fills him with pride and spirit until he is twice the man he was."

His later condition, after continuing for some years the practice of yoke or shoulder lifting, afterwards supplemented by side lifting, both of which result in the abnormal and unsymmetrical development of certain large muscles of the back and limbs, is also admirably described by Plato. "But if he do nothing else, having no taste for any sort of learning or inquiry, or thought or music, his intelligence becomes feeble and dull and blind, because never roused or sustained." How truthful is this description all will understand who have known him in these later years. "His death," says Dr. Butler, "was instantaneous, without any warning, the immediate cause paralysis. Intimate friends had known for some time that he was invalid and failing, but he attended to his business as usual to the last."

His dietetic habits conformed to the necessities of what we must regard as his false ideas of physical training. Aiming to perform great feats of muscular strength, he stimulated himself unnaturally with animal food, until compelled to desist, and return to a low diet, by the evil effects of this artificial stimulation. "He told me," says Dr. Butler," that at certain times he took five meals a day, and mostly of beef, and a large amount at once."

"The forcing of muscular development to the utmost seemed to be his idea of physical culture. He adopted the 'Shoulder Lift,' because by that method, he could force the development of larger and harder muscles than by any other process."

Dr. Butler adds: "He expected to be longlived, while I always predicted the reverse. Though he thoroughly believed in his system, you and I do not doubt that he was a victim to a false method of physical training."

This suggests the importance of correcting a popular misapprehension respecting Dr. Windship; that he was the originator of the system of exercise known as the Health Lift, or Lifting Cure. Those familiar with this method will at once see, from Dr. Windship's description of his own training, that his ideas and processes were totally different from and diametrically opposed to those of Dr. Butler and his followers.

Windship aimed to promote the development of large and hard muscles, and in his own person exhibited wonderful results in the production of such development; while the Health Lift aims to produce *vital* development, and never results in hard or large muscles. The writer has used the Health Lift regularly for ten years, and has not a noticeably hard or large muscle on any part of his frame.

Windship aimed to perform wonderful feats of muscular strength; while the Health Lift system resolutely frowns on competition, and discourages all lifting "to see how much you can raise."

Windship used all the ordinary gymnastic exercises, and regarded lifting only as calculated to develop certain muscles which were not reached by the other movements; while the Health Lift discards all gymnastics, and regards its own process as complete and sufficient: following the rule of Plato, that "*simplicity* in gymnastics engenders health in the body."

On Windship's apparatus a *dead* weight is lifted from an unyielding surface, suddenly contracting a few of the larger muscles; while on the apparatus of the Butler Health Lift, the weight is raised gradually from gently yielding springs, thus consecutively reaching the more deeply seated muscles and vital organs of the body, exercising the whole system symmetrically, and vitalizing every part.

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Dr. Windship's method, resulting in e sudden termination of his life, is ie more example of the pernicious ef-cts of forcing abnormal muscular de-lopment. Following in the footsteps . Walter Brown, Renforth, and a score other professional athletes, his ex-nple should lead us to guard against ie errors into which they fell, and to dopt truer methods of health-culture. We would render him all praise for is devotion to what he deemed a cor-ect system of physical training, and or the general interest which he promoted in this all-important subject. "As an acquaintance," says Dr. Butler, "he was open-hearted even to a fault. He often spoke of his faults with a freedom that surprised his friends; but with all his faults he had many virtues." Let us, then, emulate his virtues while we forget his faults; or remember them only to guard against their repetition; and render him the honor due to a pioneer in a cause which is of vital import to every man and woman.

A WOMAN'S POEM.

YOU say you love me, and you lay
Your hand and fortune at my feet;
I thank you, sir, with all my heart,
For love is sweet.

It is but little to you men,
To whom the doors of life stand wide;
But much, how much, to woman! She
Has naught beside.

You make the worlds wherein you move;
You rule your tastes, or coarse, or fine;
Dine, hunt, or fish, or waste your gold
At dice and wine!

Our world (alas, you make that too!)
Is narrower—shut in four blank walls;
Know you, or care, what light is there?
What shadow falls?

We read the last new novel out,
And live in dream-land till it ends;
We write romantic school-girl notes,
That bore our friends.

We learn to trill Italian notes,
And thrum for hours the tortured keys;
We think it pleases you, and we
But live to please!

We feed our birds, we tend our flowers,
(Poor indoor things of sickly bloom!)
Or play the housewife in our gloves,
And dust the room.

But some of us have hearts and minds!
So much the worse for us and you;
For grant we seek a better life,
What can we do?

We cannot build and sail your ships,
Or drive your engines; we are weak,

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And ignorant of the tricks of trade;
To think and speak,

Or write some earnest, stammering words,
Alone is ours, and that you hate;
So forced within ourselves again,
We sigh and wait.

Ah! who can tell the bitter hours,
The dreary days that women spend?
Their thoughts unshared, their lives unknown,
Without a friend!

Without a friend? and what is he,
Who, like a shadow, day and night,
Follows the woman he prefers?
Lives in her sight?

Her lover, he; a gallant man,
Devoted to her every whim;
He vows to die for her, so she
Must live for him?

We should be very grateful, sir,
That, when you've nothing else to do,
You waste your idle hours on us;
So kind of you!

Profuse in studied compliments,
Your manners, like your clothes, are fine,
Though both, at times, are somewhat strong
Of smoke and wine!

What can we hope to know of you?
Or you of us? We act our parts;
We love in jest; it is the play
Of hands, not hearts!

You grant my bitter words are true
Of others, not of you and me;
Your love is steady as a star;
But we shall see.

You say you love me; have you thought
How much these little words contain?
Alas! a world of happiness,
And worlds of pain!

You know, or should, your nature now,
Its needs and passions. Can I be
What you desire me? Do you find
Your all in me?

You do. But have you thought that I
May have *my* ways and fancies, too?
You love me; well, but have you thought
If I love you?

But think again. You know me not;
I, too, may be a butterfly,
A costly parlor doll, on show
For you to buy!

You trust me wholly? One word more.

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You see me young; they call me fair;
I think I have a pleasant face,
And pretty hair!

But, by and by, my face will fade;
It must with time, it may with care;
What say you to a wrinkled wife,
With thin, gray hair?

You care not, you; in youth, or age,
Your heart is mine, while life endures;
Is't so? Then, Arthur, here's my hand,
My heart is yours.

HYGIENE FOR BRAIN AND NERVES.

BY AN OLD PHYSICIAN.

HOW TO CURE NERVOUSNESS.

TO lay down broad rules and general principles for the treatment nd cure of nervousness is, I can assure y readers, by no means an easy task. owever, "a stout heart to a stiff rae" as they say in canny Scotland, nd I have at least a guiding hope hat this paper may be read with inerest by very many persons, and prove eneficial to not a few.

Those who suffer from nervousness—nd their name is legion—have my sinerest sympathy and pity, and they now that they are but little accusomed to either. It is characteristic of oor human nature to pity only the uffering which can be seen, and those who to all outward appearances are ale, healthy and strong, yet who know nd feel they are not as others are, must s a rule, brood over their sufferings in he silence of their own heavy hearts.

"There can't be much the matter with you at all events." Do we not hear his sentence made daily use of toward some one who complains without apparent cause. Would those who make this unfeeling remark be surprised to learn that a man may be to all appearances strong—nay, he may even be, so far as muscular power is concerned, vigorous and capable of prolonged physical exercise, while he is at the same time suffering from nervous disorder which makes his existence a wearisome burden to him, and shortens his life.

In the human body there are two distinct nervous systems. The brain and spinal cord are the c nters of one set, viz., the set of animal life, which are distributed to the various muscles of the body and to the skin. Any one of these nerves may be described as a filament or thread, or prolongation of the brain itself, thickest where it joins the brain or spinal column, and all along its lower course dividing and subdividing into smaller and smaller bunches until the minutest and most remote muscular fiber and the smallest speck of skin are supplied with a loop or filament of nervous matter. Judge of the size and fineness of these when I tell you that you cannot prick the skin or flesh with the point of the finest needle without piercing one or many of them. One cannot think for a moment of the delicate and intricate machinery of the nervous system without exclaiming to himself, "How fearfully and wonderfully are we made!" The nerve tubes themselves, which are the chief components of nervous and brain matter, vary in size from one 24,000th up to one 1,200th part of an inch, and the nerve cells from one 8,000th to one 200th part of an inch in diameter. Is it any wonder that the nervous system should be easily and often put out of order. There are two sets of nervous filaments bound up together in the same sheath to form each nerve, just as two sets of telegraphic wires might be bound together, isolated and placed

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in the same tube. The one set of nerve filaments is called the motor, and they carry the will from the brain to the muscles you propose to call into action.

I "will" to dip my pen in the ink, and the will is carried downward by the motor filaments of the nerves of my arm, and brings into play the muscles which move the extremities toward the inkstand, and here, in writing, the eye plays no unimportant part: to wit, I have forgotten to dot that last I. The omission is painted on the retina of my eye, nerves of the retina communicate with the brain, and brain, well knowing what printers are, sends instant orders to fingers to correct the omission. The other set of nerve filaments take cognizance of the sensations of skin and muscles. They are called excitor filaments, because they excite the brain to action. To give a common example: you slip out of bed some morning and tread on what is sometimes called the business end of a carpet tack. The nature of the accident is at once telegraphed to the brain through the excitor filaments, and the order to lift the foot sent back by the motor filaments. But until that message goes and the other comes, you are powerless to move your foot. It is a sort of telegraphic work, and the brain is the head office. Take another illustration. A whale in the Arctic ocean is pierced in the tail with a harpoon. The tail sends word to the brain, "I am struck with a harpoon," and at once the brain on receiving this message, if the whale is wise and able, sends back word "strike and capsize the boat," or what is more likely, "swim out of the way," whatever order comes back the tail tries to execute.

The other system of nerves is also of the greatest importance to the animal economy. These are called the nerves of organic or vegetative life. Lying in front of the spinal column is a chain of ganglia or nerve-knots. They communicate with other ganglia among the intestines, and with the spinal cord. From these ganglia proceed the nerves which are distributed to the internal organs of the body, heart, liver, stomach, etc., and to the blood-vessels also.

Although this second system of nerv is connected with the first, and to certain extent sympathizes with the its action is beyond the control of o wills. The ganglia from which th arise are, so to say, each little fram themselves, little Leydenjars filled wi the electricity of life itself. Now this system be weakened, we can eas understand how a man or woman m be ill and nervous and not show much outwardly, for the two set nerves are to a great extent indepen ent of each other. We have, inde as the immortal Bichat, well says, "t lives, an organic or vegetative, and animal life."

It is on account of some defect in t former life, the organic man, that t largest number of persons suffer fr nervousness; and it is pleasant to able to tell those sufferers that a m jority of them can be cured, and ev those born so greatly alleviated.

I will now explain what I consid to be the causes and pathology of ne ousness, and its general sympton when the reader will be able to und stand the rationale of treatment.

Nature moves in a mysterious w her wonders to perform. Chemical brain matter consists of water, fat. bumen, ozmazone, and phosphoru but the inner workings of the nerv the mystery of the nervous fluid. hidden from mortal man, and scien has not yet lifted the vail that shrouds them. One thing we kn however, as the blood is that suppl the nerves, so will the nervous pow be. Again, if the nervous power small, the heart itself being regula by that power, it naturally follows th this organ acts feebly and irregular and the blood is not circulated su ciently to nourish the nerves, so th so to speak, starve.

Seeing that the nerves must be su plied with pure blood in proper qua tity to enable them to do their du can we wonder if neglect of the co mon rules of health shall cause a fe ing of illness, an unstrung state of t system, and misery and wretchedne The nerves get poisoned with impu blood, starved with thin blood. T

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ood may be poisoned by bile, by alhol, by bad food, by tobacco, tea, ffee, opium, henbane, hops, chloral, breathing polluted air, neglect of the in. One thing follows—nervous exustion.

The causes of nervousness above umerated act on the system through e blood. Other causes act on the erves themselves. Mental anxiety id worry is not one of the least of ese, especially if continued for any ngth of time. The loss of sleep is nother; so too, are excessive exposure heat and cold, over work, bodily fague, too much brain work.

The symptoms of nervousness are o many to mention, and vary in different subjects. The patient knows nd feels he is ill, but cannot tell where r how. He becomes fretful and peevsh, and angry without a cause. He is asily startled, complains of irregular ction of the heart, sleeps badly, nd this loss of sleep spoils the next lay's happiness. Resolution and courge fail, memory is impaired, he beomes tired and easily confused. He s subject to fits of melancholy, coninually makes himself unhappy. He ooks on the dark side, and seems to ave no silver ray to line the clouds of ife. If the nerves of motion become veakened the sufferer has little pleasre in either bodily or mental exertion. The appetite fails, becomes capricious, nconstant; the patient complains of a ad feeling, a pain in the head, flatuence, irregularity of bowels. Woe be o him now, if he flies to alcohol to timulate his failing powers!

I shall not here enter into the symptoms of hysteria, so often the result of nervousness in both men and women.

Now, from whatever cause or combination of causes nervousness has been produced, if happiness and health are to be restored, the causes must be removed and the injury they have caused be repaired. For in proportion to the weakness of a man's system and the enfeeblement of his nerves, will be the liability of his falling a victim to other and more fatal maladies; and thus it is that every day we find such diseases as bronchitis, consumption, Bright's disease, brain disease, and insanity following at the heels of nervousness.

The indications for treatment are fourfold. First, we must remove the cause, restore the tone of the heart, improve the blood. All injurious habits must be given up; late hours and intemperance in eating abandoned; smoking if practiced stopped. This done, the patient is on the road to a cure; for Nature is very kind when she has a chance, though she is dreadfully cruel when abused.

The food is most important. It must be abundant and wholesome—neither too much nor too little. It should not be sloppy, and soups had better be avoided so long as solid food can be taken. Rise from the table feeling you have had enough, but not oppressed with what you have eaten. Many a man has lived to old age by following this rule. The bread should be stale, and no very heating food taken.

Eight hours sleep should be taken every night if possible. This alone will nearly cure. "Early to bed and early to rise," should be the motto. Sleep is the salvation of the nervous system. When there is strength, a cool bath, short and quick over, with much friction under a sheet, should be taken every morning, and a reaction secured. Without a reaction much harm results.

The exercise should be moderate and pleasant. Riding, driving, rowing, light physical labor, are all good. Breakfast early; dine at 1 or 2, and sup two hours before going to bed; drink no tea.

Take no narcotics to make you sleep. A few raw oysters before bed time are worth all the narcotics in the world, are easily digested, and furnish material for restoring nervous tissue and blood. If you wake up in the middle of the night, sometimes a small stale biscuit eaten will send you off to sleep again.

A change of scene, air, and cheerful society, with sea-bathing, are excellent agents for curing nervousness.

Avoid physic—it exhausts the tone of the system. The very thing you would restore.

Above all, keep up a good heart, and a firm reliance on the great Author of life.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

MAMMA'S PRESENT.

Two busy dear little darlings,
Whispering, chattering so;
Silent when mamma comes near them—
Planning some mischief, I know.
Two pretty heads close together,
Half-lifted eyes, how they shine!
Lit with some wonderful secret—
Secret that soon will be mine.

"Mamma," I smile as I listen;
"Mamma," these little ones say,
"If we should give you a present,
Playing it's Christmas to-day;
Wouldn't you keep it forever?
Keep it until you shall die?
Promise us really and truly—
It's just to remember us by."

"Dollies or marbles!" I question.
"Mamma must wait, she will see."
And when I promise them "truly."
Quickly they vanish in glee.
Soon with young hearts all a-flutter,
Springing they come to my side.
"Under the lounge in the corner,"
Saying "Your present we'll hide."

Two little heads, close together,
Rest on the pillow so white;
Four rosy lips softly kiss me,
Two voices murmur "good night."
Under the lounge in the corner
Lo! I am peering, half blind,
Mother-tears dimming my vision;
What in the world shall I find!

Only a bit of white paper!
Ah! as I open each fold,
Here in my hand I am holding
Brown curls and tresses of gold!
Curls that my little boy severed,
Tresses my daughter hath given—
Never the gold can be brighter
Waiting to crown her in Heaven.

Some day perhaps it may happen—
Mothers are often bereft—
Some day this sweet childish token
Only for me may be left;
Some day perchance they will wander—
Earth is so weary and wide.
How I shall cherish this treasure
When I have nothing beside!

Gently I kneel by the sleepers;
Softly I whisper a prayer;
"Keep them, my innocent birdlings,
Father, all safe in thy care
Till, with their angel arms round me,
Never to part or to die,
Oh, I will bless Thee! for Heaven
Needs naught to remember them by."

Mrs. G. W. White.

PHUSIPATHY, OR NATURE'S MODE.

Let your senses guide ye!
Wherefore were they given?
Why let knaves bestride ye,
And 'gainst sense be driven?

What's your box of brains for,
If they're not to rule ye?
Why d'ye take such pains for
Other folks to fool ye!

What are your sensations,
Cold, and heat, and so on?
Organic intimations,
Safe as rocks to go on.

Earth in season sends you,
Roots, stalks, fruits, and juices.
Health to all commends you—
Each one hath its uses.

Medicine and liquor
Poison are unto ye;
Killing you the quicker,
The more of them goes through ye.

Every nerve and muscle
Asks for full employment.
Mix in this world's bustle,
Work out your enjoyment.

Ere you take your posts,
Find out what will suit ye;
Then, like armed hosts,
March and do your duty.

Never mind the "'pathies,"
Nor "academicians."
Every fellow hath his
Notion of physicians.

Our is—keep it quiet—
We're sober now, not quizzic.
"Some plague you with bad diet,
And others, with worse physic."

Nullo Pati.

THE SOURCE OF POWER.

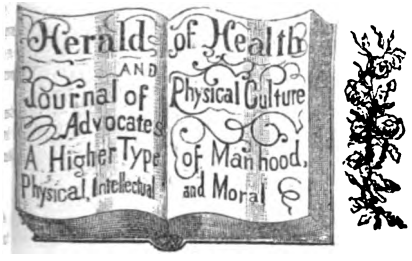
The noblest lesson taught by life
To every great heroic soul,
Who seeks to conquer in the strife,
Is self-control.

Truth grants no scepter to the hand,
Where pride and passion hold the sway;
He who with honor would command,
Must first obey.

An honest doubt is oft the seed
Of truth, that bright celestial flower.
And weakness, through some noble deed,
Is changed to power.

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EDITORIAL DEPARTMENT.



NEW YORK, DECEMBER, 1876.

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.

END OF THE YEAR.—Our year of jubilee is drawing to a close, and a few more days will bring it to an end. For a whole twelvemonth we have rejoiced in attaining the one hundredth anniversary of our national existence, and multitudes have come to our shores to see us and our productions, as exhibited at the world's fair. As an anniversary year it is one long to be remembered, and a half century hence, when the youth of to-day—old enough to recall to mind their visit to Philadelphia—are old men and women, they will tell their children of the enthusiasm, and recount to them the joy of their hearts as their minds were enlightened by visions of worlds of beauty they had not before dreamed of. There is much in 1876 to be thankful for. The new life, new impulse, and new thought awakened by the Centennial exhibition, will bear valuable fruit in improved culture, better citizens, and nobler manhood. The inhabitants of all parts of the country will cultivate toward each other a fraternal feeling, so desirable to national wellbeing; sectional feuds will diminish, and a tendency to greater harmony will prevail. The seed planted will produce fruit all along the coming centuries.

But the year has not been all sunshine, all joy. Few are, or can be, thankful for hard times, lack of employment, poverty, the increase of intemperance. But these are temporary and evanescent. They, too, bring their lessons of economy, prudence and foresight. Even intemperance, the greatest curse of the world, carrying in its train poverty, disease, and crime, calls out the very noblest traits of character in developing means for its suppression. The hard times put an end to wild speculation and bring back the people to their sober senses. Let us hope, however, that the hard times are drawing to an end, for already the balance of trade between our country and Europe is largely in our favor; we are selling more than we are buying, wealth is slowly accumulating, debts are being paid, and the car of prosperity, so long rusty, is beginning to move on with less friction.

The work of THE HERALD OF HEALTH, now at the beginning of the new century, seems more important than ever. Though somewhat affected by the times, that affect all things, it is not dis

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couraged or cast down. In January it will return to being published monthly, and at the reduced price of $1 a year. Already new subscribers are coming in, and fine prospects are ahead. Those of our present subscribers, who have not received their full dues for 1876, and who are entitled to four numbers more than they have received—THE HERALD being published this year only for eight and not twelve months—will, if they send in their subscriptions at once, receive THE HERALD to the end of 1877 for 50 cents. We urge all our subscribers to do this, as it will cause their subscriptions to expire with December, 1877, which is very desirable. We also ask all our present subscribers to do something to increase our list for 1877, by sending in a few names, at $1 each. It certainly cannot be asking much to ask this. Have not many received benefits from its pages greatly in excess of what they have paid, and will they not show their gratitude by increasing our list by one, two, three, or more subscribers. Some might be glad to send the full $1 for 1877, not desiring us to make good to them the four numbers due for 1876, and thus slightly contributing to its prosperity. We promise all such, that the money shall be used in making THE HERALD better, thus returning to them their slight contribution to its success.

With these few words we close our annual friendly chat with our readers, hoping, trusting, and believing, that we shall soon hear from them, with best wishes and substantial remittances.

FORGIVENESS. — Forgiveness is no matter of words, or emotions; but a matter of purposes. To say that we forgive, that we will put the thing away, and cover it up, and think no more of it, answers no vital end. S ing forgive, is not forgiving. Anyb can do that; anybody can say " will let it go." We do not wish to it go. To let it go is not to forgi We wish to recover—not to banis we wish to bring it home to our hea —not to expel. There certainly oug to be no difficulty in forgiving mere personal affront, insult, on confessi made of repentance. It ought to easy to remember one's own infirmit and to consider another's temptatio It is a pure shame that people, wh have been educated from childhood Christianity, should not have reache a point at which they can forgive slight affront, pass over a careless sult, pardon a misunderstanding. Ho much offence they have perhaps be giving? How much heedlessness a they chargeable with? Cannot w make excuses for others? Cannot w be considerate and palliate? Cann we weigh motives and extenuat Then it is a pity of us. Our religi is hollow — a pretence. Forgivene demands more than that. Forgivene implies help to recovery. The o word, as used in Scripture, means "cover," put out of sight. But to p out of sight may be equivalent to ma ing believe a thing is not there. that forgiving—making believe it is n there? This one may do from co ness, or indifference; nay, from sh heartlessness. To uncover the sk eton, bring it to light, and let us s what it is, is the first step to forgi ness. Let us measure the offence, behind it, weigh it, and understand i let us hang the skeleton up in the s and air, and see it disappear. To be penitence is the essential thing. cause until penitence is begotten t vital force of recovery is not start

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and nothing begets penitence but kindness. Coldness will not do it; harshness will not do it; heartlessness will not; hate will not; kindness only awakens kindness. The time is yet far off when men will forgive so heartily that their good will shall, by mere force of expression, awaken the penitence which pardon now presupposes. But it will come; it must come. There is sufficient wealth of feeling and purpose, sufficient nobleness of heart to bring it. Yes, the time will come when the old idea of forgiveness shall be put away; when forgiveness will mean bringing injury to the light, in order that light may be substituted for darkness; in order that love may anticipate contrition. When that time arrives, the seeds of Paradise will come bursting through the sods, and the flowers of Paradise will perfume the air. The bad heart will respond to the good one; evil will be overcome. Better still, it will be reclaimed; compassion will break hearts that levity could only harden.—O. B. F.

THE HALF-TIME STUDENT.—My attention was drawn not long since to an article in your most excellent journal of health, on "Three Hours School a Day." It is an able article, and cannot but be appreciated, as regards its merits, both in style and argument. While the article bears only on the half-time system, as applied to cities, where there are many youths employed in the various workshops, yet it is equally beneficial and applicable to all students. Take, for instance, the student who is pursuing a course in civil engineering while he could not very well study three hours and work three hours, (especially if attending school away from home); yet what could be more beneficial, to both his physical condition and his success as a civil engineer, than to go to school half the year, and work with some engineering corps the other half? Undoubtedly he would far surpass the one who binds himself down to four years close study, with the exception, perhaps, of the short summer vacation.

By working in an engineering corps half the time, he would gain an insight into the practical part of his profession, ; which can only be had in this way. True, the argument is often raised that it would take a student too long to get through his course, and his classmates would graduate before him.

In answer to the first part of the argument, supposing it does take a little longer (seldom over two years.) Ask any engineer whom he would prefer at the end of six years, the student who kept right along with his course, and practiced in the field two years after graduating in his four years' course, or the half-time student? Invariably he will choose the latter; and why? Because in the former case, the student has had but little genuine practice in the field, is most likely broken down in health, and unable to fulfill his full share of the work; and often thinks, because he is a graduate, he should immediately be appointed "engineer-in-chief," whereas many engineers say they dislike to employ a graduate fresh from college, because he thinks he knows so much, when in reality he knows but little about the real workings of an engineering corps.

But, in the latter case, the student has kept up his physical condition, versed himself in all the minor points and workings of an actual engineering corps, (the value of which cannot be over-estimated) has learned to apply

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his studies to his actual practice, has had time to turn over in his mind and consider what he has studied the previous six months, and, in fact, is gradually working himself up in the engineering corps, at the same time he is advancing in his college course, so that at the end of six years almost any first class engineer would prefer the half-time student twice over. And as to his getting behind his class, it should not unease his mind in the least; if he knows that he is doing the best thing possible for health and success professionally, then let him have independence enough to carry out his plan without any feeling of getting behind his class. Act honestly and independently, and you will be respected.

These arguments will apply to almost every occupation in life; hence it cannot be too forcibly impressed upon the student to work out in the open air half the year, and during his work turn over in his mind what he has previously studied, applying it to his aim in life, and finding wherein he is most deficient, so when he returns to school he will know just what he wants to study. Whoever faithfully follows out the half-time system will find himself stronger, more fully developed, with clearer ideas, and better, in almost every respect, than he who sticks closely to school, breaking down his health and getting no time to apply what he learns.

O. Russell Wood.

Keep Thine Hand Open.—An inveterate drunkard once asked a Quaker whether he knew a method whereby he could cure himself of his dominant vice. "Friend," answered the Broadbrim, "it is as easy as keeping thine hand open.' "How can that be?" said the drunkard; "every man can keep his hand open; but as to abstaining from liquor, that's quite a different thing." "I will tell thee, friend," quoth the Quaker. "When thee has gotten a glass of gin in thy hand, and before thee dost raise the tempting liquor to thy lips, open thine hand—*and keep it open.* Thee breakest the glass, but thee breakest not the law of sobriety."

Patent Medicines at the Centennial.—This is what Bayard Taylor says in a letter to the New York Tribune: "After noticing so much that is agreeable, I may be permitted to mention one very unpleasant fact. The patent medicine man has forced an entrance into the Exhibition and openly advertises his nostrums—of course with the permission of some branch of the Centennial Commission. His signs are placed along the railway which makes the circuit of the grounds, and although they are small and of subdued colors, the offence cannot be excused, as one of very different character is said to have been, by saying: 'But it is such a little one!' All the approaches to the Exhibition are made so hideous by suggestions of disease, that the grounds, at least, should have been kept free from this vulgar nuisance. I cannot understand why it was permitted; or why, if one is allowed to enter, the whole should not be free to all."

A Laundry Secret.—The following recipe for doing up shirts will be found of use to many housewives: Take two ounces of fine white gum arabic powder; put it into a pitcher and pour on it a pint or so of water; and then, having covered it up, let it stand all night. In the morning pour it carefully from the dregs into a clean bottle, and cork it and keep it for use. A tablespoon-

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ful of gum water stirred into a pint of starch made in the usual manner, will give to the lawns, either white or printed, a look of newness, when nothing else can restore them, after they have been washed.

CARPETS AND DISEASE.—Is it true that carpets are a fruitful source of disease? that organic particles from the sick become entangled in them?

We answer emphatically, *yes*, and we quote Prof. Tyndall, in "Fragments of Science," who says, in regard to a case of scarlatina of apparently spontaneous origin. "But then the question arose, how did the young lady catch scarlatina? She had come there on a visit two months previously: and it was only after she had been a month in the house that she was taken ill. The housekeeper at once cleared up the mystery. The young lady, on her arrival, had expressed a wish to occupy a nice room in an isolated tower; and in that room six months previously a visitor had been confined with an attack of scarlatina. The room had been swept and whitewashed, but the carpets had been permitted to remain." This is *one* case in many. So long as the seeds of disease are kept alive epidemics must recur, and so long as certain habits and customs prevail, then seeds must be kept alive. Imperfect sewerage, unrenovated walls, uncleaned floors and carpets, are among the leading causes of retained disease.

Sewerage in these days is receiving a fair share of public and private attention, and the walls of houses where contagious diseases have been, are very generally cleansed, whitewashed, or newly papered; but carpets are too often overlooked as the carrier of disease. The truth is that *they*, more than any article of furniture, more even than the *walls* of the room, gather and retain *dust*; and this dust, though chiefly inorganic, and comparatively harmless, contains organic germs, which only need to be raised into the air and taken into the human economy, to develop into active disease; creating, under favorable circumstances, an epidemic.

Do we believe this? Any careful physician or nurse *knows* that it is true. Again, the dust, which we spoke of as "comparatively harmless," is a most fruitful source of catarrh and consumption. The irritation to the mucous membranes of the nose, throat and lungs, becoming chronic, leads to serious disease, that undermines health and destroys life. Can we deny this?

Again, How many women say: "If it were not for the sweeping of my carpets I could get along with housekeeping very well. Many women know from experience that sweeping is one of the great trials of the housekeeper's life; and that it causes much of "the weakness" among women.

"Fore-warned is fore-armed." When we see the need of change in any direction, we are ready to accept better methods. What shall these better methods be in relation to carpets and disease? A PHYSICIAN.

INTERESTING WORK FOR INVALIDS.—We should like to suggest to some of our rich invalids who live in the country, that they might find a life-long employment in improving some of our natural fruits. The leading ones are the persimmon and papaw; not the true papaw, of course, which we have in Florida, but the Asia Minor or Western papaw, so called. Our American plums have for many years been in

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some sort of cultivation, and have improved greatly upon the wild forms, but they have not been systematically attended to. Their extreme liability to black rot, and other attacks, renders them for the present unsuccessful. Our wild chestnuts are sweeter than those of the Old World; it would be well to try whether races might not be developed with the nuts as large as marrons, or Spanish chestnuts, and without diminution of flavor. If we were not so easily satisfied with a mere choice between spontaneous hickory nuts, we might have much better and thinner shelled ones. The pecan is waiting to have the bitter matter between the kernel bred out; the butter nuts and black walnuts to have their excess of oil turned into a farinaceous and sugary matter, and their shells thinned and smoothed by continued good breeding, when they will much surpass the European walnut.

COMPOUND OXYGEN.—The use of the compound oxygen treatment for such diseases and debility as are common to a very large number, is conducted by Dr. J. W. Mitchell, at 17 East 21st street, New York. This method of treatment is thoroughly hygienic, it consisting in inhaling an atmosphere doubly charged with oxygen for a few minutes each day—thus impregnating the system with this gas in such quantities as nature intended by natural living in the open air, but which our civilized life and indoor habits prevent. The Doctor also furnishes home treatment for such as may desire it. Address him as above.

MUCH WATER DRINKING.—A person may drink too much water; but he is not likely to, unless he has a mania for it. The great Hungarian, Kossuth, is a great water drinker. He also drinks a good deal of milk, and can make a meal of toasted bread sopped in milk, which he considers quite a delicacy. He appears to be very particular as to the quality of water he drinks, and draws it with his own hand from a spring, in a rough jug containing about a quart, which only lasts him one meal. The splendid health enjoyed by Kossuth, is, no doubt, mainly due to the banishment of all exciting viands and liquids from his table, and his appearance is proof of the virtues of water-drinking, so hard to be practiced by the generality of mortals.

WEIGHT AND NUTRITION. — The weight of the body has often been assumed as an infallible proof of the maintenance of the condition of the body, or of a deposition of a tissue, and the food which keeps up a man's weight has been regarded as on that account satisfactorily nutritious. But the weight of the body is no criterion of the value of the food taken; because while the weight remains constant, or even increases, water may increase in the tissues and albumen and fat diminish; or there may be an increase of weight and deposition of fat, while there is also at the same time a diminution of the albumen of the body. Badly nourished people are usually not lighter than others, but their bodies contain more water and less albumen and fat than those who are well nourished. Every cattle-feeder knows that cattle which are being fattened do not at first increase in weight proportionately to the food they take. And yet people commonly regard weight as of great importance in the case of men, though a butcher will not buy a car-

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ss on the merits of its weight alone; must know the quality of the meat.

SMALL CHANGE.—In sending fractional parts of a dollar in a letter to , where not convenient to procure change, postage stamps may be sent. he most convenient denomination are ly of those from two to ten cents. hey are quite as acceptable as money.

THE AMERICAN AGRICULTURIST FOR 877.—See advertisement of the American Agriculturist elsewhere. We will nd the Agriculturist and THE HERALD OF HEALTH for 1877, for $2.10, both ostpaid.

OTHER MAGAZINES.—We will send HE HERALD OF HEALTH for 1877, and he Atlantic Monthly, Scribner's, Harpers' Monthly, Weekly or Bazar, for $4.25.

CURRENT LITERATURE.

—:o:—

HE SACRED ANTHOLOGY. A book of ETHNICAL SCRIPTURES. Collected and Edited by Moncure Daniel Conway. New York: H. Holt & Co. Price $5.

Mr. Moncure D. Conway, whose previous merican reputation has been brought into renewed notice by a series of brilliant lectures tely delivered through the country, has put he public under various weighty obligations y his prolific and versatile pen. In all that e writes or utters there is shown a singular enius and enthusiasm, and a feeling for the oughtful and picturesque, that is quite rare nd unmatched. There is no subject with hich he deals that does not from his handling ke on poetic and fascinating proportions; and or this reason his London pulpit has now beome one of the attractive institutions of that ity. It is even said that travelers, in their surey of that great cosmopolitan center, set it own as one of the things to be attended to. he circle of readers or hearers that awaits on im, and that is held either by his pen or his poken utterance, is always edified by some ommunication of beauty, or some piquantly elivered message. As Dr. Johnson remarked of oldsmith, so it can well be said of him: *Nil tetigit quod non amavit.* He touches nothing which e does does not adorn. I have often noticed n his eloquent letters to the Cincinnati Commercial—lightly thrown off, as a matter of course—no less than in the more carefully written productions which he gives to Harper's Monthly, that his artistic instinct never by any means forsakes him, but appears in every paragraph, and especially in the grouping of his topics; making him, in fact, one of the most captivating and instructive of our periodical writers. His mind, I should say, is helped by some sort of kaleidoscopic quality, which gathers up all sorts of quaint bits and colors, and then drops them into a related picture of infallible regularity, and glowing with the wonder and charm of picturesque truth.

It is not altogether strange that one who possesses this faculty, and who adds thereto an inquisitive interest in all that concerns the evolution of humanity, should have found in the splendor and fertility of the East themes that have grown under his hand until they have assumed the shape of a volume of somewhat rare flavor. This volume, published by H. Holt & Co., is entitled "The Sacred Anthology; a book of Ethnical Scriptures," and it is safe to say that no such culling of Eastern flowers and fruitage has ever before been brought together in the English tongue. Readers of The Dial, the unique little magazine which Mr. Conway published in Cincinnati, about 17 years ago, will not be likely to forget its frequent notice of the Eastern religions, nor that serial "Catholic Chapter," made up from the Talmud, the Zendavesta, the Koran, and other like sources, which formed a particular feature of it. It would seem that in this early compilation, made for an occasional illustration, as it were, of the sympathy of religions, not to speak of the solidarity of humanity, we find the original impulse which has resulted in this book. Indeed, the author says in his preface to the fourth edition: "The present selection from ancient religious writings was begun 20 years ago, without any intention of publishing the extracts I was in the habit of makfng from such works." But the interest in them grew; they were read in his published pages, and listened to with attention in his pulpit efforts, until a larger collection, of which they were the gems, seemed to him and to others a want of the time.

The present writer is able to state from personal knowledge, that the book has cost—compilation though it is—more hours of indefatigable labor in the search through old manuscripts, the rummaging of old libraries, and the comparison of authorities as to dates and authorship, than a mere reference to it would make seem credible. The author has employed the best Sanscrit scholars to translate for him certain portions that lay buried up in obscure parchments, and has missed no opportunity to bring the best scholarship to bear on the verification of any part of the contents which seemed doubtful. And there is probably no place in the world where the apparatus for its production could be found, except in London.

To quote Mr. Conway more fully, these ancient Scriptures originated in a primitive phase of the moral nature of man, which cannot be repeated in cultivated and complex societies, and can be known only by these, its simple records.

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We have our psychology, or other sciences to put love and conscience in their crucible, and tell us their constituents, but in those early ages the splendor of the moral sentiment was turned directly upon nature, making it glorious with fair and fiery shapes; and the emotions, the speculations, the prayers and hymns of human hearts, under that awakening light, were spontaneous and unconscious. The movements of the human mind partook of the necessity by which bees build their cells and birds their nests. To study their records is to know the archæology of the heart of man. In "Sakantala" we read of a *Yogi* in his sacred grave, who had so long been absorbed in devout meditation that his motionless form had become to the wild creatures a part of the wood; the bird had reared her young in his matted hair, the serpent had cast its skin across his knees. We may be sure that in the hermit's thought there had gone on equally natural and necessary processes. Nay, that in him were beginning the moral forces which have shaped each of us; and to learn his dreams is to spell out the first faint sentences of our own biography.

I believe I betray no secret—though the intention may not before have been publicly announced—if I say that it is the purpose of this author to glean the classical field, in a way similar to that of the present Anthology, for such pearls of ethical wisdom as may be found; and, if I remember correctly, to make, with some larger extracts from the Scandinavian literature than here appears, a companion volume to this, when he will consider the scope of his effort as practically complete.

In whatever way we may view the merits of this volume, it cannot fail, I think, to bring to us a lively sense of the universality of moral and spiritual ideas, when we note that among no people is there an absence of the divine light which makes life easier and more rational to live, and the issues of life in a measure exalted and apprehensible. It is well enough to boast of our Christian superiority; but it is wholesome, too, to see that even from the ancient races of heathendom, there trails down to us an illumination that it will long be difficult for us in practice to outspeed or overmatch. — *Joel Benton.*

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JANUARY 1st, 1876.

Net Assets, January 1st, 1875		$1,652
Received for Premiums	$859,069 15	
Received for Interest	88,872 91	
		947
		$2,600

DISBURSEMENTS.

Paid Death Claims and Matured Endowments	$196,233 13	
Paid Return Premiums and Surrendered Policies	210,069 56	
Paid Contingent Expenses	52,820 06	
Paid Commissions to Agents	75,315 67	
Paid Taxes and Interest on Guaranteed Capital	5,091 85	
Paid Advertising, Printing and Postage	19,342 36	
Paid Physicians' Fees	13,654 75	
Paid Re-Insurance and Annuities	6,197 74	
		$578
		$2,022

ASSETS.

Cash in Bank and on Hand	70,704 05	
Bonds and Mortgages owned by Company	703,287 10	
United States and State Bonds	194,484 55	
Loans on Call (secured U. S. Bonds and other Collaterals)	212,455 21	
Real Estate	61,555 54	
Loans on Policies	414,848 79	
Premiums in course of Transmission, and deferred Premiums	302,036 48	
Accrued Interest	48,177 18	
Furniture and Fixtures	7,651 62	
Due for Re-Insurance	6,996 01	
		$2,022

LIABILITIES.

Reserve on policies in force, Dec. 31, 1875, as per standard of State of New Jersey Amer. Exp. 4 1-2 per cent	$1,437,332 00	
Death Claims not due and in process of Adjustment	58,000 00	
All other Liabilities	20,200 00	
		$1,495
Surplus to Policy-holders		$527

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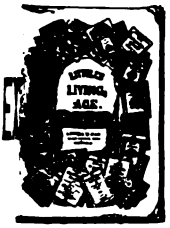
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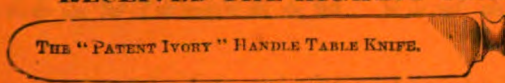
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