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THE
HERALD OF HEALTH.

JANUARY, 1880.

THE SECRET OF A CLEAR HEAD. (1).

BY J. MORTIMER GRANVILLE.

TEMPERATURE.

SUCH expressions as a "cool head," "hot-headed," and the like, commonly relate to temperament rather than temperature; but it is essential to a full comprehension of the subject before us that the *rationale* of animal heat should be stated, and the laws that govern the phenomenon of temperature actual and subjective, at least cursorily explained.

The heating process is not, as was once supposed, worked out by any special organ. Neither the lungs nor the liver form the focus of combustion; the work is done in detail all over the body, and not in a special center. The blood that courses through the vessels is not merely a heat-carrier but a heat-producer. It holds in solution the elements of food taken up from the digestive organs, prepared for use, and destined to serve as material to supply the demand created by the consumption of tissue in the vital functions of the body. Each tissue selects from the blood brought into contact with it, by the wondrous network of capillary vessels, the particular elements it requires. In a rough sort of way this process of nutrition may be illustrated by saying that it is carried on much as the process of growth in a plant is performed by the selective and appropriative power of the rootlets which strike into the soil, or, in the case of water plants, lie submerged in the fluid; what is needed is absorbed and assimilated, the rest is allowed to pass.

If the quantity of material appropriated is in excess of the systemic requirements, or the nutrition of any part of the body is carried on too hurriedly—perhaps because it has been previously exhausted by over-work, or starved—an excess of heat may be set up either throughout the body as a whole, in which case there is fever, or in a part of the organism, producing what is called inflammation. Disturbance of nutrition, destroying the relations of health, whether caused by chill, mechanical injury, or poison, either organic or inorganic, may cause a condition of disease to be established, but when that exists, however caused, the phenomenon of increased temperature is the immediate effect of disorderly nutrition. When from any cause nutrition fails, or is defective, an opposite, but not less abnormal state—deficiency of heat—results; the chemico-vital processes are not carried on in their integrity, and the temperature of the body is lowered, as in starvation.

If when a person is cold he goes into a heated apartment, or sits before a large fire, he receives with advantage just as much heat as will bring the skin of his body up to the normal standard; as soon as that point is reached the organization will begin to labor to get rid of the superfluous caloric, and by sweating the heat must be kept from rising above the standard. All the

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heat thrust upon the body above 98.6 degrees is waste and mischievous, except in so far as it may promote perspiration, which probably helps to work off some of the useless and burdensome, possibly morbid and poisonous, materials that oppress the system. This is how Turkish baths and sweatings generally do good, by exciting increased activity of the skin, and, as it were, opening up new ways of egress for matters which, if retained, might offend.

So far as the heat of the body is concerned, whether in health or disease, when the heat-producing powers of the organism are small, the air around should be warm. These are precisely the conclusions to which experience and observation conduct us; and the facts now briefly stated explain the reason why.

The absorption of heat is determined by the degree in which the body is colder than the surrounding temperature. As we have said, no more external heat is wanted by the organism than will suffice to bring it up to 98.6° F., and even this aid may readily be dispensed with if their be no abstraction or loss of heat from within. Practically, therefore, we do not need to absorb heat, and in a temperate though changeful climate are more deeply interested in keeping the heat we make in winter, and defending ourselves from the access of heat from without in summer by moderate measures, than devising precautions against either extreme. Nature attaches more importance to internal heat than to variations of external temperature. She has given the inhabitants of the Torrid Zone dark skins because these are better for the radiation of heat than white, although the dark color absorbs more rapidly than the lighter. On the other hand, she has given the denizen of the Frigid Zone a pale skin, and clothed the Polar bear with a white fur, because white does not so freely part with the heat it holds or covers, as black.

Local temperature, that is, the heat in the several regions of the body is determined by conditions which control the circulation of the blood, and the function of nutrition or food appropriation. If the circulation is free in a part its temperature is maintained; if from any cause the flow of blood is retarded, the local heat will be reduced. Any one may put this to the test by encasing the hands in somewhat tight gloves when the weather is cold. The pressure prevents the free passage of the blood through the vessels, and the temperature falls. There is no warmth of any kind in the gloves; they act simply as non-conductors of heat, and prevent the heat generated within the body from passing off. For example—if a piece of lint or rag be dipped in cold water and laid on the skin, and a sheet of impervious or non-conducting material, such as india-rubber or thick flannel, is wrapped closely round, the the heat of the body will raise the cold water to a temperature at which it will be given off as steam the moment the covering is removed. When the extremities are enclosed in thick and dense coverings their temperature will depend on the amount of heat generated within them, and if the flow of blood through the vessels is arrested or retarded, nothing is gained, but everything lost, by the measures taken to protect them from the external cold.

This is a matter of the highest practical moment, and needs to be thoroughly understood. The feet are to be kept warm unless the blood circulates freely in the extremities, and that will not be the case if the boots, shoes or stockings are tight. These last named articles of clothing are practically the worst offenders. A stocking encircling the foot and leg closely and enveloping every part, with special pressure at the instep, around the ankle, and above or below the knee, must inevitably tend to oppose the circulation and so reduce the natural heat. The arteries which bring the blood to the extremity are deeper seated than the veins which carry it back, and as the latter are provided with valves which open toward the heart, it is too commonly supposed that the support afforded by the stocking will favor the return of blood more than it can impede the deeper supply currents, and so help the circulation;

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but practically we know this is not the fact, for a tight stocking ensures a cold foot, and the chilliness of which many persons complain is mainly caused by the practice of gartering and wearing stockings which constrict somewhere or everywhere.

There is a popular notion that if the feet are cold the head must be hot, and by keeping the extremities warm with wraps the blood is drawn from the head, and its temperature reduced. Those who have on the one hand studied the phenomenon of fever, and on the other noted the physical condition of races and individuals who habitually leave the extremities unclothed, will know that this theory of the distribution of heat is only partially true. Heat depends on the due supply of nutrient elements to the tissues. It is the expression or result of the process of local feeding. If a part is active it will be heated. When the feet are left bare the complex muscular apparatus of the extremity, which in a stiff shoe scarcely works, is called into vigorous action, the arch of the foot plays with every step, and each toe performs its share in the act of progression. This promotes growth and calls for nutrition, whereby the heat is maintained; whereas if it be simply packed away as a useless piece of organism, no amount of external heat will warm it. Work is the cause and counterpart of heat throughout the body.

The same principle applies to the head. No amount of external cooling ing will reduce the temperature, no drawing away of the blood by artificial expedients will permanently relieve the sense or obviate the fact of heat if the organ within the cranium is excessively or morbidly active. The brain is a peculiarly delicate and complicated organ, requiring more prompt and constant nutrition than any other part of the body, because the constituent elements of its tissue change more rapidly than those of any other in proportion to the amount of exercise. Moreover, the brain is always acting during consciousness, and even in sleep it is seldom wholly at rest, as we know from the occurrence of dreams. The faculty of nutrition is highly developed in the organ or it could not so continuously, and on the whole healthily, discharge its functions, even when other parts of the body, or the system as a whole, are suffering from disease. When the head is heated there is nearly always a local cause for it, and the remedy must be addressed to the seat of the malady. The temporary expedient of drawing away the blood by applying heat to the extremities is good as far as it goes, and may suffice to enable the organ to rid itself by the contraction of its bloodveesels from a surplus charge of this fluid; but in the absence of special causes the reason of the heat of the head is undue exercise or disturbance of nutrition in the brain itself. Perhaps the seat of the overwork and consequent heating may have been limited to a particular part of the head; for example, the apparatus of sight, or hearing, as when the head becomes heated by reading too long in a strong light. The point to understand is that when the head is physically hot it is the seat of too much or disorderly nutrition, and either the amount of brain or sense power exercised must be reduced, or the mode of action changed, and the particular part of the apparatus of perception or of thought which has been too severely taxed relieved.

From these general observations—recapitulating a few only of the more notable facts relating to heat and heat production—we may draw the following conclusions:

First, the heat of the body depends on its own conditions and functions, rather than on the temperature of the objects by which it is surrounded. There is a wonderful power of self-preservation and adaptation to external needs provided in the constitution of man, and his chief aim should be to aid instead of hindering the exercise of this benificent faculty.

Second, external temperature ought to be treated rather as an enemy than a friend; and the body should be so trained as to resist its variations. If we rely on the aid of the heat without to help the heat within, we must ex-

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pect to be chilly when the weather is cold, and responsive to all its variations. The body which seems out of health in cold weather is essentially unhealthy; it is deficient in the power of heat generation, and unless it can be shown that some accidental waste is going on which depresses the vital powers, and so accounts for this weakness of function, it may be assumed that either the heart is feeble or diseased, the bloodvessels are out of condition, or there is a defect somewhere in the apparatus of nutrition. The true condition of health is that in which the temperature of the body as a whole and of its several parts is not disturbed by surroundings either of heat or cold.

Third, the preservation of a natural and healthy temperature is mainly to be secured by the maintenance of a regular and well distributed circulation of blood charged with the materials of nutrition.

The first condition of a free and continuous flow of blood is a healthy heart, not hampered by irritants, mental or physical. Sudden grief or fright produces cold by arresting the circulation, and the flow may be permanently retarded by anxiety. The mind has a wondrously direct influence on the heart and bloodvessels—on the latter through the nerves which increase or reduce the caliber of the minute arteries, as in blushing or blanching at a thought. Instead of loading the body with clothes, the chilly should search out the physical cause of their coldness. The blood must not only circulate freely; it must be rich in nourishing materials, and not charged with poison. An excess of any one element may destroy the value of the whole. It is too much the habit of valetudinarians and unhealthy people of all kinds to charge the blood with substances supposed to be heating or cooling as they think the system requires them. This is a mistake. The body does not need to be pampered with cordials or refrigerated with cunningly devised potions. If it is well nourished it will be healthy.

PUBLIC HEALTH IN DUBLIN.

BY A. W. LEIGHTON, M. D.

IN the United Kingdom, as in the States, sanitary science receives ever increasing attention in the minds of such as regard the public welfare and their own safety and comfort; while epidemics of preventable disease are here also sufficiently frequent to force upon the people at large the necessity of efficient legislative action, and often with prompt response from government. At present this ancient city of 268,000 inhabitants, which has long been known as "dear, dirty Dublin," with its astonishing medley of the highest and lowest conditions of men, and in many respects offering the most difficult social and hygienic problems, is the subject of especial investigation by a royally appointed commission, the results of which will be very important, leading as it doubtless will to remedial effort by the highest skill and with almost unlimited powers. The commissioners, Robert Rawlinson, C. E., C. B., and Dr. Francis X. F. McCabe, have long been known as persistent and successful workers in the field of sanitary reform, especially the former, whose faithful services in the army of the Crimea, and in many important cities and districts of the kingdom, the Queen rewarded with the Companionship of the Bath.

Their task is indeed an unenviable one, for it would appear necessary first to civilize and in every way better the condition of the large class where reform is most needed, and without whose intelligent co-operation the carrying out of any system would meet with serious difficulty. On my rounds among the out patients of a large charity I see much that lies at the root of the unhealthy condition of the city

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whose death rate is undoubtedly very high, and to a great extent due to these lowered states of the system dependent on overcrowding, deprivation, and the presence of putrid matters in the air, water or food, as well as to disease, the specific causes of which are spread and made active by unhygienic conditions.

Contagious diseases are very common, as scarlatina, small-pox, typhoid, especially before the recent introduction of Vartrey water, and typhus at present in some quarters; but there is evidence also of an unusual amount of ill-health conveniently summed up under the term scrofula, which includes a long series of affections indicative of a morbid constitutional state, peculiarly liable to take on low forms of inflammation, and as referable to like causes I would also mention strabismus and errors of vision, which are strikingly common, and usually traceable to the darkness of private and school-rooms, the general use of candles, and life in a vitiated atmosphere.

In all classes alcoholism is an extremely common cause of ill-health in this city, and for that matter the whole country appears to suffer more from spirit poisoning than America, favoring as excess in this respect does nearly all diseases by reducing the resisting power and deranging the whole economy.

The muddy Liffey, a small stream running through the city, has received the popular blame, as also numerous tanneries, chemical and slaughter-houses, all doubtless more or less unwholesome; but in hundreds of back streets and lanes in all parts of the city are the conditions which furnish the principal sources of disease, as would appear probable from the fact that the vicinity of the river is exceptionally healthy, owing perhaps to the free access of fresh air, which is a most beautiful disinfectant, while it is in the denser part of the city among the poorer classes that disease is most fatal. Here, as elsewhere, general drainage and the disposal of garbage is very defective, but in addition there is often overcrowding to a deplorable extent of the most prolific portion of the people whose personal and domestic habits are astonishingly filthy, and where drunkenness and misery is seen in its worst phases.

I once found a whole family huddled together in a single dark room, where the stench was most vile, with insufficient warmth and food, and on a bed one end of whose sides rested in holes in the wall, the mother recently confined and suffering from fever, undoubtedly excited by uncleanliness and deprivation, while the drunken husband was trying to pawn the bedclothes for liquor. There are extensive localities where similar conditions prevail; the areas in front and rear receiving every kind of refuse and sending up a most dreadful odor. Even the better parts of the city are excessively dirty, partly from the nature of the soil, which is clay and is generally allowed to accumulate on the streets and walks, and partly from the smoke of soft coal which blackens and ruins architecture, and is precipitated on every exposed surface by the prevailing fogs. Such dirt is not necessarily unhealthful, but people habituated to it appear to have a correspondingly low standard of cleanliness; as in one block of houses condemned by the inspectors on account of its filth and decay, the inmates were very indignant that such a clean wholesome place should be thus abused.

Contented with their surroundings, resigned to the increase and decrease of their numbers, they are alike careless of health, inured to bad smells, and often toughened by their exposures; and it furthermore seems paradoxical to see in all parts with the weakly, numerous half-clothed, chubby, rosy children, also with tangled hair and unwashed faces, as well as people of every age, furnishing abundant examples of the wonderful vitality and adaptability of the race under the most varying circumstances, and calculated to keep us from exaggerating the direct effect of these unwholesome conditions as compared with numerous other causes of disease, as hereditary predispositions and other unhealthful influences.

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BREAD AND BREAD-MAKING.

I KNOW of few persons who excel Mrs. Brown in all matters pertaining to housewifery. She has taught me a great many things: among others to make and bake, and that without any misgivings during the process as to the ultimate result, whole-meal bread and cakes such as they have in their beautiful home. It will, I do not doubt, require the exercise of the nicest tact to convince many of the probability of making whole meal loaves at all comparable with white ones, or cakes of the same material that are fit to be seen at the table. Yet in spite of all this I can not resist the opportunity of impressing upon those who may read this article my belief in the superiority of honest wheatmeal bread and cakes to the insipid substance known as baker's bread. I am sure you will thank me, provided you succeed in learning that which I have been able to learn. It is very easy, much more easy than the acquisition of a new pattern in crochet, or a new stitch in embroidery, and a hundred times more useful, and quite as pleasant, too; and as to being unladylike, away with any such nonsense. If any of my fair friends object on that account I should like them to hunt out and ponder over the derivation of the beautiful Saxon word *lady*, a word so sadly twisted from its true meaning. It means laaf-dig, or loaf-giver, and doubtless in those primitive Saxon days even the high-born lady, herself the laaf-dig of the castle, has often made and baked with her own hands the loaves she was permitted to distribute. Even in the 19th century, with all its farce of keeping up appearances, we are not without high example of what true ladyhood should be. Our own President's wife knows how to make a beautiful loaf of bread. Queen Victoria's daughters can bake a loaf or make a batch of butter equal to any farmer's wife in New England. So away with the nonsense of supposing it beneath the dignity of a lady either to make her own household bread or to teach others how to do it properly. You should hear Mrs. Brown talk against the trash too often sold and eaten under the name of bread. You would never wish to see it on your table again. Not that she would banish the fine wheat loaf from the table, for it is very good company unto the brown bread; bnt we should have them both sweet and brown and wholesome, with a taste of the grain left in them, which is very rarely the case with that you buy from the baker's. If you could once actually taste her delicious brownmeal loaves and cakes I am sure you would immediately want, as I did, to know how to make them yourself so as to have a constant supply.

Now while I am sitting in her bright, cheery kitchen as the process is going on, I like to share her homely household life. A coal and wood fire is sparkling in the grate, shedding a comfortable and mellow light over the walls and dark open rafters, the mingled fragrance of burning pine and fresh baked cakes diffuses itself throughout the room. The cakes are being cooled off on the dresser. A part of them are the result of my second experiment in the making of wheatmeal bread. They were made and baked by me, and taken out of the oven half an hour ago. Mrs. Percy declares they are quite as good as her own, and I am of the same opinion. I say this merely to state that the art is not difficult of acquirement; but I will give you Mrs. Brown's instructions as she gave them to me. The first thing she did was to give me a large white apron to fasten carefully around the waist, so that not a speck of flour would spill upon my clothes.

"Now, Miss Lizzie," she said, as she lifted the lid off her meal-box, "just look at the flour; isn't it very fine and sound, and sweet as perfect white wheat and good grinding can make it. It has not had all the nutriment sifted out of it, like much of the baker's flour that is whitened until it has neither taste nor nourishment left. Bread ought to be the staff of life, but such bread can not be. A man ought to be able to

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lean on a staff without its breaking under him, but with that fine white bread, if he were to live off it a month he would find himself growing weaker. It does not nourish so thoroughly; but a working person or a growing child can live on such bread as I make from this whole meal and thrive."

There is a great deal of sense in what Mrs. Brown said. I knew this well enough before, but I had failed to put my knowledge into practice. It would make a great saving in our housekeeping expenses, and people would be better nourished, too, if they once saw the necessity of using the whole of the grain in their daily food. It would almost make flesh meat unnecessary.

"Well, now, Miss Lizzie, suppose you should wish to make two or three of what we call 'farmers' wives' cakes,' like what you have here. You take, say four pounds of meal in a large pail and mix a spoonful of salt with it. Now here is an ounce of yeast, mix it up in a cup with a little of this warm milk, make a hole in the middle of the flour and pour it in. Yes. Now take a spoon and stir this lukewarm milk into the yeast and flour, with this buttermilk—but you can use sweetmilk just as well, or half water if you like. The more milk you use the more weight of bread you have. Stir it into the batter, this way. Now let it stand for half an hour to work."

At the end of the half hour I went back to my bowl, and the yeast in the flour was working actively, and Mrs. Brown was ready with further instructions.

"Now take your hand to it, Miss Lizzie, and work up the flour into the the dough. You will want a cup more of warm milk."

I did as she told me and worked the contents of the bowl into the firm dough and kneaded it well, cut the top twice across like the marking of a hot cross bun, and put the cloth over the top of the bowl and left it for two or three hours to rise, while I stepped out into the garden to pick a bouquet of flowers, to get a little breath of fresh air and observe the loveliness of the golden clouds. After a little I went back to my bowl to inspect the dough. It had risen splendidly, and was ready to be made up. Mrs. Brown, too, was ready at hand with her instructions. Acting upon them I divided my bowl of dough into three portions, kneaded each one a little, and making it into a round cake put it on the baking tin and laid it before the fire to rise still further, and rise it did for about ten minutes till the loaf was quite plump. Now came the tug of war.

"The oven is just hot enough, now, Miss Lizzie. It wants to be pretty hot just at first; put it in and shut the door."

I did so; then I washed my hands, took off my apron and was done with my kneading. By-and-by I opened the oven door again and peeped in to see how my work progressed. The big white loaf was bigger than when I put it in and was baking steadily. After a while I looked in again and turned it upside down. The third time I took it out and rapped it with my knuckles to see if it was done.

"Just a little longer," said Mrs. Brown, whose culinary ear had more experience than mine, so I put it back, knitted away for 10 minutes longer, then I took it out again and put another in its place, and submitted the result of my labors to Mrs. Brown's criticism. She had little fault to find with it. It was brown and beautiful, and not to be distinguished from her own. I was mistress of the art, at least of bread-making, and here I will close my story, simply remarking that others can learn as easy as myself an art quite as useful as crocheting or playing upon the piano.

QUIET WOMAN.

SANITARY ERRORS.—It is a popular error to think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they learn. To conclude that if exercise is good, the more violent the more good is done, To imagine that whatever remedy causes one to feel immediately better is good for the system, without regard to the ulterior effects.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

FAITH IN PROVIDENCE.

Though we have faith in Providence,
We all must work as well,
As God to guide, then use the means
That sense and reason tell.

Cause and effect are God's own laws
That rule this world of ours,
And if we wish for any good
We must exert our powers.

The days of miracles are past,
So work must go with prayer,
And in the path where duty lies
God's choicest blessings are.

But if we wait for luck or chance,
Our wishes to fulfill,
Sad disappointment will be ours,
With want and sorrow still.

Fair harvest time will come and pass,
And bring us golden sheaves,
No fruit in autumn will there be
Among the faded leaves.

Luck will not bring a ship in port
That is not wisely manned;
And where would drift the little boats
If oarsmen fold the hand?

So with our faith in Providence,
We need our senses, too,
And need to keep the thought in mind,
Each has his work to do.

And when the way is hedged around
With sorrow and with woe,
Work, prayer, and faith in Providence
Point out the way to go.

Anna Linden.

PEACE OF MIND.

The joys from outer sources brought,
Are oft, alas! too dearly bought,
Too soon, alas! they cloy;
While those which center in the soul,
Nor time nor change can e'er control,
Nor fortune can destroy.

With this companion in the breast,
That man must feel supremely blest
When all around is fair;
And e'en should troubles sore annoy,
They ne'er his inward peace destroy,
Nor drive him to despair.

May we true peace of mind retain,
Whatever else we lose or gain,
Be this our refuge sure;
To guide us through life's varied scenes,
Prolong its joys, relieve its pains,
And lesser evils cure.

LET IT PASS.

Be not swift to take offence:
Let it pass!
Anger is a foe to sense!
Let it pass!
Brood not darkly o'er a wrong;
Which will disappear ere long;
Rather sing this cheery song—
Let it pass!
Let is pass!

Strife corrodes the purest mind;
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar souls that live,
May condemn without reprieve;
'Tis the noble who forgive;
Let it pass!
Let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred,
Let it pass!
Since our joys must pass away
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let it pass!
Let it pass!

If for good you've taken ill;
Let it pass!
Oh, be kind and gentle still!
Let it pass!
Time at last makes all things straight;
Let us not resent but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Bid your anger to depart;
Let it pass!
Lay these homely words to heart;
"Let it pass?"
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!

All the Year Round.

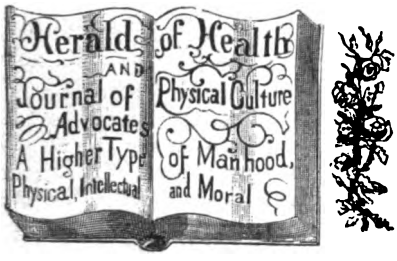
SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,
None may escape from its burden and care;
Miss it in youth and 'twill come when we're older,
And fit us as close as the garments we wear.

But somehow or other the pathway grows brighter
Just when we mourn there are none to befriend;
Hope in the heart makes the burdens seem lighter,
And somehow or other we get to the end.

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EDITORIAL DEPARTMENT.



NEW YORK, JANUARY, 1880.

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.

A NEW YEAR.—Here we are again on the threshold of a new year. It is always an occasion of interest, and we pause as it approaches, as if some mighty event were about to happen, some great caravan to pass which we must not fail to see; or, perhaps, we pause after the work of the year to take breath, that we may begin the New Year fresh and vigorous, and in good condition for the cares and labors sure to come. It is well, for there is no better time to stop and take a retrospect of the past to see just where we are and how far along we have gone on life's journey, to note how much we have grown, or whether we are satisfied with our lives; and after we have done all this it is well also to make a survey of the future so far as it is in our power, to see what is likely to happen, what we may be able to accomplish, what errors of the past we may avoid, what opportunities for improvement we may secure.

THE HERALD OF HEALTH would proffer a few reflections at this season, which may be useful to some of its readers. Of course it is well known what the mission of this monthly is. It is the apostle of a higher type of manhood, physical, intellectual and moral. It brings glad tidings to the world full of disease, for it declares that much of this can be avoided, and pain and suffering reduced to a minimum. It announces faith in the gospel of health, a life full of blessings for all who accept this gospel, which is the foundation of health and morality. It is the gospel of purity, of cleanliness, of temperance, of right living. Parents who desire their children to grow up with strong, symmetrical bodies, that will not prematurely bend to the burdens of life, should imbue the memories of their little ones with the doctrines of this gospel of health when their minds are like wax to receive and like adamant to retain impressions. They should teach them to read and understand the simple lessons which will save them from sickness, pain and premature death, and give them such ideas of that happiness which is the outgrowth of health, that they will cheerfully obey its laws. We believe that the period of human life may be prolonged, and its enjoyments vastly increased by simple submission to the laws which govern us. That health should be the rule and sickness the exception, and that many diseases considered incurable would yield to the healing touch of Nature and submission to her decrees.

But, in addition to all this, we teach that human life might be made more full and round than it is. How many of the human race live complete lives; Very few. What a multitude lead

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vague, narrow, empty ones. They are born and die and leave no trace behind them that they have lived at all. They do not even live so that they get out of life for themselves half of its treasures. The human race is much like the trees in a thick forest. A few are noble, majestic, grand; many are commonplace, while a multitude are dwarfed, gnarled, sickly, worthless for any important use. How can this be remedied. As almost every tree in the forest, by giving it room, light, air, and a good soil and culture, would grow up perfect of its kind, so may human beings. Give each person plenty of food, light, air, proper physical care, and he will grow up in health and vigor. Give him moral and intellectual culture and he will live a full life. The trees of the forest differ from men in one important particular, they cannot change their opportunities; they must accept their lot, while human beings have the power to change theirs within certain limits, and there are none so sadly situated that they cannot do something to make their lives more complete. An hour or two a day can be gained by almost all by simply forming habits for the study of some subject which is in harmony with their tastes, and in a few years it adds to the value of their existence manifold.

The New Year is a good time to begin this process of filling up life, making it less empty, more round, full, large and complete. Let those who are not satisfied with what they have done, or are doing, try for the year 1880 and see what they can do in this direction. And now with a "Happy New Year" for all, we go on with our work, trusting that our friends everywhere will co-operate with us to make it as effective as the humaa heart can wish.

HOW A SMOKER GOT A HOME.—I began to chew at the age of 12. A few years later I commenced smoking. The practice grew upon me till I was smoking a large portion of the time except when asleep. At length I united with the Church, and very soon abandoned the filthy habit of chewing tobacco. I still, however, enjoyed the cigar.

Just at this time I met a friend, who, with a countenance beaming with love, said, "It don't look well to see a member of the Church smoking." "You are right," said I, and taking the cigar from my mouth threw it into the gutter. That was the last cigar I ever smoked. I was emancipated from a slavery worse than Egyptian bondage.

I now deposited the money I had been so long squandering for tobacco in the Seaman's Bank for Savings. I will tell the boys what I did with it, that they may see how unwise and inexpedient it is to commence the expensive, demoralizing habit of smoking or chewing tobacco.

We had long lived in the city, but the annual visit of the children to their grandfather's made them long for a home among the green fields. I found a very pleasant place for sale. There were over two acres of land, with abundant shade and fruit trees, a good garden, a fine view of Long Island Sound—near the academy, churches and schools, and a convenient distance from New York. The cigar money was drawn upon to purchase the place, and it is mine.

I wish the boys who are tempted to smoke could see how the children enjoy their new home, as they watch the great steamers, and the vessels with their white sails as they course along the Sound. Sometimes over 100 are seen at one view.

Just before or after a storm we hear very distinctly the roar of old Ocean. It is then that we think of the perils of the sea, and realize the dangers to which the brave sailors are exposed. The children are also interested in the horse, cow and chickens. They enjoy their plays and sports on the green grass, which give them health and happiness.

My smoking was moderate compared with that of many, only six cigars a day, at 6¼ cents each, equal to $136.50 per annum, which, with an equal sum added each year, at seven per cent. interest for 49 years, amounts to the small fortune of $51,719.99. This has afforded means for the education of my chil-

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dren, with an appropriate allowance for benevolent objects.

Great as the saving has been, it is not to be compared with improved health, a clear head and steady hand, at the age of three score and ten, and entire freedom from desire for tobacco in any form. L. P. HUBBARD.

UNFORTUNATE LIVES.— An unfortunate life is one of the important causes of both physical and moral disease. One might write an entire volume upon this subject. Numerous examples of the effects of an unhappy life may be observed every day. Every child knows of them. An unhappy life is like dust in the machinery of a clock ; it makes it go badly ; even prevents it from going at all. But when the dust has been removed it goes once more as well as ever. When we are fortunate and happy we are as sound as a fish in the water. An unhappy, unfortunate life prevents those changes from going on in the system which health requires ; prevents good digestion, good circulation, and a comfortable action of the nervous system. If we wish to be healthy we should all endeavor to make our lives successful and happy. On the other hand moderate joy and happiness is the best spice of life. Indeed it is absolutely essential to normal living. A deficiency of pleasure brings the thermometer of the organization down to zero, and diminishes the physical activities and powers. An excess of joy and pleasure is injurious. Optomar Domrich, in speaking of the highest griefs and joys, remarks that they are very exhausting to the nervous system ; that he has known of cases killed as quickly by excessive joy as if struck by lightning ; and there are other cases on record in which the brain has been for a time completely paralyzed by it ; the heart ceasing to beat and some of the bloodvessels being ruptured. Other extremes beside those of joy may act even more injuriously.

TEA OR BEER.—The Brewers' Guardian is very facetious over the effects of tea upon the famous charger of Lord William Beresford mentioned in a recent number of THE HERAKD OF HEALTH. As will be remembered, the horse in question ate a considerable quantity of tea, which had been accidentally mixed with his corn. The animal plunged and kicked, and ran backwards and galloped madly around, and finally dashed his head against a rock, after which he was killed. A post-mortem examination showed extreme congestion of the brain. The Guardian, remembering the fact that teetotalers are often comparing the harmless properties of tea, as they say, with the poisonous character of alcoholic drinks, says "that the rabid and incoherent gesticulations and speeches of certain teetotal lecturers can now be accounted for. They are evidently due to the excessive indulgence in tea."

Although the Guardian only intends this as a joke there may be after all a good deal of truth in it.

BEDS ON OCEAN STEAMERS. — Who that has not experienced the feeling can conceive how truly the width of the Atlantic is put between you and your friend, who has just left you on the deck and stands on the wharf as the ship moves and makes its perceptible distance between you and the land ? The impossibility of return until the long distance has been gone over and repeated, strikes with a strange newness upon your consciousness, as if the fact had before been a myth. You feel at one thought, by some mysterious shadow going before, the days and nights of ceaseless motion, and the endless distance behind and before as you go toward the strange land. This mingling of the present moment, so full of meaning, with the days in prospect soon settles itself in the mind as a tale that is told, and gives place to the realities of the new life. You are not a long time realizing that two things are inevitable, the ceaseless motion of the vessel and the close air of your stateroom. The former, without waiting for reflection or to analyze the feeling, you respect and admire, and set about adapting yourself to it physically and mentally. Whatever inconvenience and discomfort come from it, you ignore as

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far as possible, and what cannot be ignored accept as a necessary accompaniment of the voyage. You feel that the steamer is a complete world of itself. Pushing away from all earthly support, it is self-contained, and goes on its unerring way without fear or favor; and you are in full sympathy with this brave undertaking which so individualizes and dignifies the vessel.

But the close air is quite another matter. You rebel against it with every breath, and feel certain it is, to a great extent, unnecessary. There must be more or less of the cooking smells, and it is not unusual to have days when waves wash over the deck, and the companion-way doors and skylights must be shut. This you can bear for a day—indeed one can bear anything that must be—but the intolerable smell of the beds, however clean they may look, is too much for human endurance. You know at once it is not in consequence of the confined air necessarily imposed, but from the hundreds who have slept in that same berth before you, and left, each his mite to swell the vile accumulation. The rules of the ship require that everything shall be in order before a certain hour, and the stewardess who tries to do her best and is faithful, is sure to get every berth in presentable condition as soon as possible after the occupant has left it. If, instead of requiring that the rooms shall be in order at 10 o'clock, or any given hour, the rule should be that the blankets and mattresses shall be shaken and left in the best condition to be aired, and that portholes and skylight be opened when it is safe, and proper attention at the ports given to airing the beds and ventilating the rooms, the most disagreeable accompaniment of an ocean voyage would be overcome. I do not remember to have seen this point mentioned by the host of letter-writers who tell us not only of foreign travel but the necessary voyage to reach it; but in speaking to those who have tried it, all agree that the peculiar smell of the berths is the one thing unendurable, but has been accepted as a matter of course.

I am surprised that some genius has not before this invented some way of making mattresses that can be ventilated by some mechanical arrangement, forcing the air into the mattress. And yet it is not so very strange when we realize how few people know what a really wholesome bed is. In the neatest households the beds are made as soon as possible in the morning, so as to have the rooms tidy. Women who are extremely fastidious about the beds and bed-linen so far as one can see, often fail to have clean smelling beds from lack of sufficient airing after each sleeper. The sweetest bed will in a few months become utterly impure, however clean it may look, if it is made each morning without a thorough airing. In houses where a sleeping-room opens out of the sitting-room it is not uncommon to find this peculiar odor, not strong, or perceived by the family, but enough to be offensive to lungs used to breathing pure air. In families, however, there is no disputing the right to introduce little or much fresh air, but on ship there is enough necessary discomfort to the majority of travelers to make them feel like demanding all the comfort possible. The system of ventilation now used in first class vessels is very complete, so far as it goes, but nothing but personal attention to each berth can secure freedom from the unwholesome smell, however perfect the ventilation for general purposes. I am sure if really fresh beds could be furnished on the ocean steamers there would be much less seasickness.

MRS. A. R. A.

THE IMPORTANCE OF GUARDING AGAINST UNWHOLESOME FOOD. — The general use of baking powders throughout the civilized world requires a word from us at this time, when there are so many kinds in the market, most of which are more or less impure and unhealthful. The principle on which baking powder acts consists in the generation of carbonic acid gas by uniting an acid with a carbonated alkali. It is necessary, however, that the acid and alkali should be such as have been proven by long and practical experience to be pure and healthful, and combined in

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proper proportions. Experience and science have demonstrated that cream-of-tartar—the acid derived from grapes in the process of wine-making—and bicarbonate of soda, when both are free from adulterations, form the most wholesome baking powder.

Manufacturers of baking powder, however, do not always have in view the health of the consumers, and many of them substitute for the expensive grape cream-of-tartar a cheap and very objectionable article—alum. Alum in the food produces injurious effects on the stomach, intestines and blood, and is a fruitful source of disease. Other substances also are used, such as terra alba, ammonia, etc., to increase the weight and decrease the cost of manufacture.

In the present agitation of this subject, and while the public mind is excited thereby, we have felt it our duty to test many of the baking powders now in general use to find one made of pure grape cream-of-tartar and bicarbonate of soda, that we could conscientiously recommend. Just such an article we find manufactured by Cleveland Brothers, of Albany, New York. Their powder has been analyzed by a number of eminent chemists in different parts of the country, and all pronounce it to be absolutely pure and wholesome. Prof. Johnston, chemist in the Scientific School of Yale College, states: "I have lately purchased of several grocers in this city packages of Cleveland's Superior Baking Powder, have submitted their contents to chemical analysis, and have found them to consist only of very pure and entirely wholesome materials, very suitably combined for their purpose. They contain no other acid than that of the purest grape cream-of-tartar, and are completely free from alum or any other deleterious or doubtful substance."

STUDIES IN HYGIENE FOR WOMEN.

A Railway Observation. — Going out of Boston toward nightfall, a few weeks since, on a certain railway, I found myself nearly opposite three young girls of 15 or 16, who attracted my attention by the extreme loudness of their talk. The car was full of passengers, and much conversation was going on, but these three voices rose easily above all the others. They were obviously school-girls, returning with their books in their hands to some suburban home. They were nicely dressed —including irreproachable gloves—and used correct and inoffensive language. But how noisy they were! how regardless of everybody around them! They were full of jokes and personal allusions, at which they laughed uproariously; they ate apples together and told the day's adventures, and behaved in all respects as if there were nobody else in the car. It is difficult to quarrel with those who are simply young and untrained and overflowing with natural spirits; and there was not the slightest indication of their doing all this to attract anybody's attention; but they were very inconsiderate of the comfort of all round them, and their demeanor was certainly hoydenish. Perhaps their manner would be best described by that ingenious word "girlsterous," invented by a child to correspond to the word "boisterous," applied to boys.

The noisiest of these young maidens had been sitting face to face with the others all this time, having turned a seat back for the purpose. She had complained once or twice of the headache, and at last jumped up impulsively, saying that she could bear it no longer—then turned her seat over and took her place with her back to the others. Precisely at that moment a rosy schoolboy came through the car and with great promptness took his seat beside her. Whether this convenient combination had been arranged beforehand, or whether it was what Emerson calls "one of those pieces of good luck which happen only to good

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players" I cannot say. What I do know is that from the moment she was thus accompanied her whole manner changed; she was quiet and lady-like, her voice and laugh grew low and pleasing, and her former companions after making a few efforts to joke with her, abandoned her in despair, but went on as loudly as ever between themselves.

This was not all. At a way-station one of the remaining damsels got out—the quietest of the three—leaving her companion unattended. Then, with a promptness that did him credit, another smiling boy seized at once upon the vacant seat beside the deserted maiden. Again the same wonderful transformation scene took place; she, too, became gentle and lady-like, her voice was no longer heard above the others, and this pair of young people, like the pair in front of them, kept up a constant prattle in quiet and well-bred tones all the rest of the way, without a single noisy outbreak. What the presence of a whole car-full of passengers could not do, the companionship of two boys of their own age instantly effected. Thus peacefully they journeyed on, amid great relief to all about them, until they reached a town some dozen miles from Boston, where they all got out, evidently at home.

Can it be that an influence so natural, so refining, so useful, is not desirable to employ? I remember that my first impression in favor of co-education came from noticing in a boarding-school which I attended, and again in another boarding-school where I taught, the greater refinement and propriety among the day-scholars, who associated with their sisters and other young girls at home, as compared with the boarding-scholars, who were simply a mob of boys herded together. This reflection was only for the benefit of the boys, however. But the same thing gradually suggested itself, as time went on, in regard to girls also. I well remember that the teacher of a girl's grammar school under my charge in Worcester—when we were substituting mixed schools for separate schools—after deploring the expected injury to the manners of her pupils, came in a few months to tell me that she thought the union had done the girls as much good as the boys in respect to manners. After all, the way of Nature is the best, and "What God hath joined let not man put asunder," seems to me the very safest rule, whether we are organizing home, school, society, church or state.—*T. W. Higginson in Woman's Journal.*

WOMEN AT THE POLLS.—By a recent law in the State of Massachusetts, women who register and pay two dollars poll tax are permitted to vote for school officers at elections. Although less than 2,000 voted at the first election, their influence seems to have been good, for the Board of Aldermen in the city of Boston by a unanimous vote directed that no smoking should be permitted at the polling places until after 12 o'clock at noon, thus giving the ladies who wished to deposit their ballots an opportunity to do so without being subjected to the fumes of tobacco. Who can say after this that the influence of women in politics may not be for good. If the presence of a few women has driven tobacco from the polling places for a few hours of the day at least, decent men, who like to vote in a decent atmosphere, have these ladies to thank for the opportunity. If ten women can accomplish so much what will they not do when all are allowed to vote? May we not then have plenty of polling places as clean and decent as parlors.

THE EFFECTS OF A FRUIT DIET.—The Secretary of the Liverpool Vegetarian Society gives some of his experience of the effects of an exclusively fruit diet, in the Dietetic Reformer as follows: "It is not unknown among us for individuals to live absolutely on fruit for 12 months at once, and get through an almost incredible amount of sedentary and active physical work upon it. I have myself tested it in a comparatively small way by walking from Liverpool through Chester, Hereford, Ross, Gloucester, down to Bath, thence to London, and back through Bedford, Leicester, Derby, Buxton and Manchester, to Liverpool again—a distance of about 500 miles, being an av-

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erage of at least 35 miles a day for 15 days, in very hot weather, without taking anything either to eat or drink except in the shape of raw fruit. During this time I was three nights without getting to bed, two of which were in succession, making three days and two nights tramping at a spell. And yet I did not feel a bit jaded, but felt fresh to the last, so much so that the last day's walk I did right off without a rest. This was straight from the confinement of an office, and by one of more than ordinarily sedentary habits."

Millions of people live on fruit. Dates make a good and sufficient diet for millions in Africa for months together. Figs are as nutritious as bread, and a supreme blessing is that a man can "sit under his own vine and fig tree," which will provide for all his wants. Men get abundant nourishment from the bread fruit, the banana, or the plantain. We have known men to live wholly on apples. And all nice juicy fruits are curative. So far from causing bowel complaints, they are a rapid and perfect cure for them. When we passed through a season of Asiatic cholera in New York, and thousands fled, we stayed and lived on fresh vegetables and fruit. The doctors, with their usual wisdom, prescribed the worst possible diet — salted meats and fish—and the hospitals were filled with patients, and there was a great mortality, which could have been, we believe, entirely prevented by a system quite different from the one pursued.

The reason why fruit may be harmful when eaten after flesh is that the gastric juice secreted to act on flesh will not act well on fruit.—*Dr. Nichols.*

THE SECRET OF BEAUTY.—The secret of beauty is health. Those who desire to be beautiful should do all they can to restore their health if they have lost it, or to keep it if they have it yet. No one can lay down specific rules for other people in these matters. The work which one may do, the rest he must take, his baths, his diet, his exercise are matters for individual consideration, but they must be carefully thought of and never neglected. As a rule, when a person feels well he looks well, and when he looks bad he feels bad, as a general thing. There are times when one could guess, without looking in the glass, that his eyes were dull and skin was mottled. This is not a case for something in a pretty bottle from the perfumers, or for the lotion that the circulars praise so highly. To have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health and the happiness that usually comes with it are the true secrets of beauty.—*Quarterly Review.*

HOLIDAY DINNERS. — Good Health says: "Friends, those of you who expect to treat your children and relatives or neighbors to a holiday feast, let us give you a hint. Before making preparations for the occasion pause a moment to consider whether it would not be best to deviate a little from the almost universal custom of making our national holidays the occasion for animal gormandizing. Instead of loading the table with articles of food of a character certain to injure the digestive organs, and to work mischief in every part of the vital organism, would it not be better to put upon the table a variety of good, wholesome foods which might be partaken of with impunity, and which will not stimulate the palate to gluttony?

"Overeating at Thanksgiving, Christmas and New Year's dinners annually causes many cases of sickness and not a few deaths. Doctors are always busy the next day after these holidays, and may generally expect an unusual increase in business.

"Nothing could be more unreasonable than for people who understand the laws of health as relating to diet, to depart on special occasions from the course which their reason leads them to generally pursue, and by their actions, at least, declare to be good and desirable at those special times what at all other times and on all other occasions they pronounce bad and unwholesome."

This is sound advice. Why are all our holidays days of unreasonable unnatural feasting? Our women might

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make a great reform in the world in this respect.

CURRENT LITERATURE.

—:o:—

WINTER AND ITS DANGERS. By Hamilton Osgood, M. D. Philadelphia: Lindsay & Blakiston. Price 50 cents.

This is one of the series of American Health Primers, and now is a suitable season to notice it. The work contains 160 small pages, and 10 chapters, as follows: 1. General Considerations. 2. Dangers from Errors in Dress and Carelessness and Ignorance in Bathing. 4. Inattention to Pulmonary Food. 5. Dangers from over-heated Air. 6. Indifference to Sunshine. 7. Neglect of Exercise. 8. School Life in Winter. 9. Winter Amusements, 10. Closing Considerations. The work seems to be well written and contains many hints which cannot fail to prove useful if heeded. A few brief extracts will give the reader a better idea of the book than could otherwise be given. The author begins by quoting the well known French proverb, which translated into English means, "the common cause of death is stupidity." Too often we hear it said that afflictions caused by sickness, or loss of friends, are due to the will of an inscrutable Providence, when carelessness in dressing the body, foolish exposure, poorly ventilated houses, and recklessness and negligence are at the root of the whole matter.

In reference to colds the author says: "A cold will sometimes avoid the throat and lungs and seize upon some other organ. In the care of our bodies, if we know that we have a sensitive organ we should not consider any part stronger than that. If we do the strain will come upon the weak part and throw it into disorder, by which disease may enter the system. A person may say: My lungs are perfectly strong, I never have colds, I am not going to bury myself under clothing. But this person has a weak heart, or weak kidneys, or weak bowels, is liable to rheumatism or neuralgia. If, then, he asks his system to bear too much cold he is surprised by an attack in a weak locality or organ, and is at a loss as to its cause, for in other respects his life may have been wise and careful. Every individual therefore should study his needs as to clothing. Within certain limits each of us may be a law unto himself, but must see to it that the law is wise."

In another place the author says: "The practice of swathing the throat and lower portion of the face in cold weather is an error. Once begin this practice and it must be continued, thus depriving the lungs and blood of much of the oxygen which is their food and life. There is no danger in exposing the face and throat if the dress be equally warm as high as it is usually worn." Still further on we have this: "Another faulty and dangerous custom in our country is that of wearing overcoats or other outside garments in churches or places of amusement. Its effects are vicious. A person thus clothed in a public room, usually overheated, provides for himself all the elements of a hot air bath." The latter part of this quotation is not strictly correct, for one of the important elements of the hot air bath is that the clothing should be entirely removed from the body, and that the air shall be pure. In regard to riding in horse-cars in winter the author's warning may not be amiss. "These vehicles are constantly exposed to drafts. The conductor pushes back the door to collect the fares. The quick rush of cold air strikes every person in the car. Delicate children are especially victims to these conditions. In winter it is always wise to take along an extra garment to protect the chest and lungs while in the cars." In another place the writer says: "No sensible person would wear thin boots in winter."

The following anecdote will certainly prove interesting if not suggestive: "A physician who had vainly tried to prevail upon his patient, a nervous and hysterical one, to admit fresh air to her chamber. He never failed to find the atmosphere of her room close and sickening. The patient's habit was to search for the cause of her condition. Her physician argued in favor of fresh air; he rang all the changes of the bad effect of vitiated air, but nothing could induce that woman to have her window open. At last, in desperation, the doctor said one day: 'Madam I have considered that the whole cause of your condition is dirty food.' Being extremely fastidious in regard to her meals, the patient was for a moment speechless with indignation, but finally burst out with 'Doctor what do you mean by such language—my food dirty?' And he said, 'I do not mean the food you eat, that is clean enough; I was alluding to the food you give your lungs, and through them to your blood.' With all the earnestness of a conscientious man and physician he explained to her the condition of the air she inhaled, how it reeked with carbonic acid taken from their personal effluvia, how unwashed and foul it was, and expressed his astonishment that she, a dainty, fastidious person, could breathe over and over again air which had once been swept out of her lungs and the lungs of her attendants. The doctor never again had occasion to allude to the matter."

On the subject of school hygiene the author makes this remark: "Children too often lose their lives, or contract lasting lung affections by being sent to school after having taken cold or shown signs of disturbed health, and before the attack has developed itself. The child growing worse, becomes feverish, but since it has been sent to school it does as the other children do, wears no more clothing than other children, suffers an increase of the conditions, which if the child had been kept at home and carefully nursed might have been broken up."

We think the author might have added a chapter on taking cold and how to prevent it; but the work as a whole is a very good one, and we can conscientiously recommend it to those who are desirous of studying the subject of which it treats.

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HEALTH FOODS.

For about one year we have made room in our pages for the publication of brief expressions of opinion concerning the merits of the improved Foods of the Health Food Company, 74 Fourth avenue, New York City. We knew that a good deal of interest had been awakened in the greatly improved processes which this company had introduced for the preparation of the various cereals, and we felt assured that the thoughtful and intelligent class that patronizes THE HERALD OF HEALTH would be glad to exchange notes upon the subject of the benefits resulting from their use. We are convinced that we have done wisely in offering a page in each issue of our journal to those physicians and others who have recommended and employed these excellent foods, and who would be glad to see them universally introduced into the homes of the people. While we have been obliged to condense the letters received to narrow dimensions, because of limited space, we have still endeavored to give all a chance.

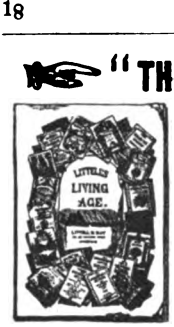
An immense amount of testimony has, however, accumulated, which we can never publish. It comes to us in the form of newspaper and magazine articles, and in letters from New York correspondents to the press in various sections of the country. Some of these are not only exceedingly interesting, but are really very valuable contributions to hygienic literature. Mrs. D. G. Croly, widely known as "Jennie June," Editor of Demorest's Magazine, lately wrote and published an article evincing careful study of these Health Foods and much experience in their use, in which she commended them in the strongest language. In the November issue of an excellent domestic paper called The Household, published at Brattleboro, Vt., we saw an article headed "What Shall We Eat?" It proved to be the experience of a writer who signed herself "Rosamond C." in the use of various articles prepared by the Health Food Co. It occupied more than a column and a half, and was worthy of a place in every woman's scrap book. We copy from the article a few lines concerning the particular substance called the Universal Food, which is made from the germs of wheat and barley:

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Besides the earnest testimony to the value of these foods from intelligent men and women in private life, a good deal has accumulated from the pens of physicians of all schools and classes, and from writers of strictly medical literature. Few physicians are more widely known or bear a higher reputation at home and abroad than Prof. Austin Flint of New York. This distinguished gentleman has just issued a large volume on "Clinical Medicine," in the course of which he takes occasion to speak in very warm terms of commendation of the White Wheat Gluten manufactured by the Health Food Co., the use of which as a bread food he advises in cases of diabetes. Dr. L. Duncan Bulkley, Editor of the Quarterly Journal of Dermatology, New York, very earnestly advocates the use of the Cold Blast Whole Wheat Flour of this Company, in affections of the skin and scalp, and says patients under his care have reaped decided benefit from the daily use of this excellent flour, especially in cases attended with loss of hair. The last issue of the Boston Medical and Surgical Journal said of another product of this society: "The Gluten Suppositories made by the Health Food Co., 74 Fourth avenue, New York City, are now largely prescribed by physicians in constipation and with uniformly favorable results. The theory of the success of this remedy is, that rectal motor nerve power is increased by the ready absorption of the soluble gluten and its contained salts, thus overcoming the semiparalysis which nearly always exists in chronic constipation.

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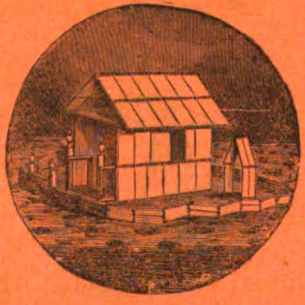
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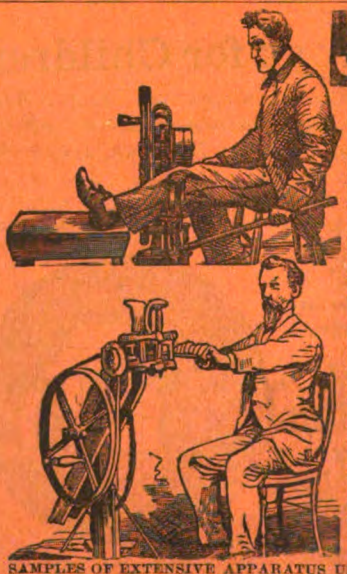
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THE
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MARCH, 1880.

THE SECRET OF A CLEAR HEAD. (3).

BY J. MORTIMER GRANVILLE.

THE precise mental process by which the passage of time is made to seem slow or fast may be described as one of concentration. If the attention be directed to details, and each little incident of the way becomes the subject of special cognizance, time moves slowly; whereas, if the end only is thought of, and the episodes of the interval are counted as hindrances, they seem to block the way and defer the realization of hope interminably. Another notable experience, the converse of that last described, is the difference between time past and time future—looking back and looking forward. The explanation of this difference will be found in the facts already stated. It is because the mind, when glancing behind, loses sight of the daily procession of events, that the time past seems short; whereas the future is full of plans and purposes which attract the mind to the path, and give the sense of distance. If some particular object of hope—as the attainment of man's estate and fancied freedom to a youth—rivets the attention and diverts it from the road by which it will have to be reached, then the desired object seems near. The impression is in each case directly dependent on the manner in which the mind views the object, and the experience is wholly subjective.

It may appear idle to speak of the present, for while we think of it the fleeting moment passes. Nevertheless, there are states of feeling in which time drags like a galling chain over the bruised body, and others when the spirit bounds forward so joyously that it takes no thought of time, and the winged hours pass unheeded. These opposite sensations are determined by the conditions explained previously, and depend on the feelings with which the mind looks around or forward, and back on the past, with the consciousness of being hurried on or retarded in its progress. In this sense there is a mental and physical cognizance of the passing instant of time, and there is a *present*. Now let us try to see what these slight and suggestive, rather than elucidatory, considerations are worth in the practical bearings of the mind and consciousness towards life in its diverse forms and moods, its grateful and untoward experiences.

To make time go slowly, or seem long when we look back upon it, it must be well filled with incidents which engross the attention and leave a record in legible marks on the memory. Few lives are wholly colorless or devoid of "experiences," but the least varied, if also they are objectless and uninspired by some engrossing purpose, are the longest to look forward upon, the briefest in retrospect. The future lies before the mental vision as a vista straight and immeasurable, because unmeasured; the trail behind is like a track across the desert, traceable only for a short distance, and seemingly short. By marking the way with white stones

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the path may be made a pleasant object to retrace in thought, and the more nnmerous these records the longer and better defined it will appear. Black and mournful remembrancers produce the same effect, and give the feeling of having lived long in the world; but, in the latter case, the feeling produced is one of weariness, while in the other, a sense of maturity and experience may be enjoyed which inspires happiness and a consciousness of strength rather than discontent and exhaustion. In either event it is the busy life that seems the longest, whether the business in hand be good or bad, useful or mischievous.

The precept to be inferred from these premises is so plain that it stands in little need of argument to enforce it. Those who would have the sense of happy maturity to cheer them in their later years, when the consciousness of waning energy begins, must live with a purpose, and worthily, while life is young and vigorous. Nothing so effectually prepares the mind for rest as the knowledge of having labored to some good result. And those who can look minded back on the amplest tale of work accomplished enjoy the feeling of having lived the longest, and being ready to lay down the responsibility of life with the satisfaction of duty discharged, and the least regret or disappointment in surrendering it. And so it is with the present and the future. If we would have time pass lightly, with none of that painful sense of being burdened or wearied, and having to resort to all sorts of devices to pass time and kill time, which embitters the existence of many folk, there is nothing for it but to set the mind earnestly on some object toward which the energy may strive.

It is not enough to occupy the time; mere industry may, as we have seen, have the effect of making the time go slowly by turning the incidents of daily duty into difficulties. This explains why a multitude of ease-seeking people find no relief or lightening of the burden of life in occupation. The task undertaken has no purpose. It alone engrosses the thoughts, and, instead of carrying time forward, it seems to clog and weary the spirit. This must always be the effect of work without a purpose. It sets the mind counting the hours before the task will be completed, and the soul wears out more rapidly, while the leaden foot of time does not seem to move any faster. When work or occupation gives energy and hope, when it lightens the darkness and brightens the daylight, it has a purpose. The mind does not count the enterprise a task without reward, but a means to some end on which the eye of faith and expectancy is fixed. Life, to be happy, must have an object and a future; nothing else can sweeten it or make it pass pleasantly and briskly.

It is well that milestones are set up by custom in this world of ours to mark how the years go by and offer each wayfarer a standard by which to measure his own progress. A host of personal questions crowd in on the mind with every occasion which reminds us that another period of time has passed away. Has the year that has just concluded gone with us more or less rapidly than those which have preceded it? The fact that the details of this recent page in our record is fresh in our memory, while those which have gone before are perhaps forgotten, will tend to mislead the judgment and make the last period seem busier and better spent than its predecessors. Allowance must be made for this defect in the register kept by conscience. It is generally a bad sign when the recent past seems short and the near future long. The spirit is weak, or there is not much to cherish fondly in the memory, no good pile of work to regard with pleasure, none of that legitimate pride that a sense of honorable industry inspires.

The estimate of time which each individual makes for himself is of high interest, and, if rightly judged by the common standard, may help to throw an additional light on character. Men measure time very variously. The old and the young make widely diverse calculations of the length of the past and the future. The good and bad view it from opposite standpoints and

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under different aspects. It is a happy and hopeful experience when the years that are gone seem like ripe sheaves of grain well garnered, the future looks all too short for the work to be accomplished, the happiness to be enjoyed, and a prize glitters in the distance to be worthily won in steadfast faith by loyal service.

The priceless virtue of patience shows itself in a wise and self-possessed method of measuring time, and the sorrow and pain of impatience are occasioned by inability to perform the natural and half-unconscious function in a spirit of intelligent respect for the laws that govern the procession of causes and effects. To cultivate that most excellent faculty, the power of "waiting," on which success in life generally depends, should be one of the prominent aims of education, and, of course, of self-improvement. True patience is not so much the stern repression of a longing desire as the faculty of devoting due attention to means and processes without losing sight of the end. The object to be gained is kept steadily before the mind, but the intellect busies itself with the measures by which the desired result is to be attained.

Instead of lying down in feeble expectancy, the wise man works while he waits, and the enterprise in which he engages is in some way made contributory to the purpose by which he is animated. He is not indifferent to the progress of time or insensible of its tardy advance; but he shortens the seeming delay by filling, with acts of useful purpose tending to the end in view and occupying the mind without exhausting it, the interval which must elapse before the fruition of his hopes. Patience is an active rather than a passive quality. It inspires with new energy, instead of wasting that which it exerts. The notion of sitting still while waiting is the cause of many a disastrous failure. The really patient are busy, and in place of consuming strength, they devote it to progress, advancing the realization of their desires and making the way seem less long by embellishing it with good and worthy exploits, which engross thought and save the mind from the blighting effects of disappointment and weariness.

None of us can avoid the daily practice of time measuring. Those who affect to take no heed of time are either worried by the slow progress it seems to make, or are apt to be taken unawares by the discovery of the speed with which it flies from them. The only way to live peaceably and contentedly, free from boredom on the one hand or surprises on the other, is to make the method of time-measuring a subject of intelligent thought. The man who systematically sets himself to disregard the state of his worldly affairs deserves to be overtaken by misfortune. He can have no reasonable ground of complaint if things go ill with him. The bargain he makes with conscience is one in which he is to purchase the present ease of ignorance at the cost of ceaseless risk and final discomfiture. The man who essays to ignore the flight of time can seldom make even as good terms as these with Destiny. He pays the penalty of indifference in a present sense of heaviness and weariness nothing can compensate, and which only purpose and industry could relieve. His heart is not at ease when alone within its secret chambers. His head is seldom, if ever, clear.

CREMATION.

BY PROF. C. HOWARD YOUNG, OF THE JOURNAL D'HYGIENE DE PARIS.

CREMATION it by no means a modern idea; it dates back from fabulous times. Later, one finds it mentioned in the Bible; yet with the Jews it was an honor reserved for royalty alone, whereas with the Greeks and Romans it was general. Later in northern and central Europe the custom of

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burning was universal. The ancient Hungarians burnt their dead. Attila, self-styled scourge of God, was burnt mounted and in full armor. Ancient Arabian manuscripts prove that cremation was practiced in Russia in the 10th century. In Germany the custom was universal, but was put an end to by a Christian order of knights in the 13th century. It was regarded as heathenish. "No cremation," was then the cry of the clergy, as it will be now with many for a time.

Lately, cremation has become a subject of great interest. Various societies for this object have been formed in different parts of Europe. At Milan I attended the meeting of a flourishing *societa di cremazione* under the direction of Prof. Polli, and other celebrated Italian medical men, vigorous exponents of the new ideas in favor or chemical burning. The meeting had for its object to induce the Italian National Parliament to admit cremation, at least as optional.

Progress and humanity demand the destruction of corpses by fire; hygiene demands it. Now, Mamma Hygiene is a most respectable old lady, who deserves a hearing. Why should the dead become objects of disgust to the living? The cemetery of Pere la Chaise, at Paris, is a most delightful spot, and one may spend many an agreeable hour rambling there. On one occasion I approached a small burial house belonging to the Carmelite order and, pushed by curiosity, applied my face to the open iron-work gate; the effect was an electric leap backwards. To express the matter delicately, I will say that the benevolent sisters did not exhale an odor of—say sanctity! Now these good ladies did so much good while living, that I am sure they would not wish to become detrimental after death.

At Schlier-See, a small village in Upper Bavaria, where I passed three months, the cemetery was directly beneath my windows. The village possessed but 500 inhabitants, yet the emanations from the graves were far from agreeable or hygienic, because the earth had become saturated with the products of decomposition. In the little mortuary chapel at the side were dozens of skulls, neatly piled on shelves beside the altar. On each skull was printed the usual mortuary biography, "*geboren, verheirathed, und gestorben.*" These individuals had been dug up years ago to make room for fresh arrivals. In large cities, on account of the great number buried, the earth of the graveyards inevitably becomes saturated with decomposition matter, and after long use changes from a light porous earth into a dark, oily, lime-like mass; then the escaping emanations become detrimental to the health of those who live in the vicinity, because the air becomes poisoned. Alas! the products of decomposition, slowly filtering through the ground, must often find their way into our drinking water, thus both air and water are ruined: thereby causing typhoid fever, small-pox, and probably many other contagious diseases, and epidemics. Now we have often no choice in the location of our dwellings, and are obliged to content ourselves with the air and water which are at hand; therefore every precaution should be taken in order that they may remain pure.

It is now the opinion of the most eminent European naturalists and medical men, that all contagious diseases are the products of excessive decomposition. According to the latest discoveries, decomposition is produced by infusoria and microscopic plants. Infusoria are probably the origin of all contagious diseases. This theory of the origin of epidemics is the only one meriting the name of scientific. The discovery of these tiny, microscopic organic atoms of fermentation inside of and around persons sick with contagious diseases, is sufficient proof of their complicity. In carbuncles, in typhoid, in small-pox, in scarlatina, in puerperal fever, in blennorrhea, in syphilitic ulcers, and in hospital gangrene the microscope shows us the secretions of the sick, their saliva, their blood, etc., infested with these infusoria — bacterii and vibrioni, or vibria lineola; the last is the strongest organic agent of one of the most important phenomena of Nature, viz., putrefaction.

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dissolves a corpse into its smallest elements. When one watches the process of destruction, one sees the corpse disappear so quickly that it appears as if the liquid took possession of it and literally eat it up. As soon as the corpse is laid upon it the liquid foams, and the body burns brightly, without odor, and changes into transparent, clear, gaseous substances, which are not to be distinguished from atmospheric air. In the liquid only the white ashes remain, and if one wishes one can easily by filtration separate them." Gorini estimates the cost of such a cremation at about six francs.

The systems of cremation suggested have been various. That of the beforementioned celebrated Dr. Giovanni Polli, of Milan, presents perhaps the fewest disadvantages. The corpse is inclosed in a great coffer of cast iron and reduced to ashes by illuminating gas. There is no odor and the process is invisible.

F. Siemans, in Dresden, is the inventor of an oven which is simple and practicable. Sir Henry Thompson, of London, burnt by it a pig weighing 227 pounds to white ashes, within 45 minutes. There was no perceivable gas, and not the slightest trace of smoke. Everything was consumed.

At Paris recently the municipality discussed the project of making new cemeteries at a greater distance from the city. Various Parisian journals had already recommended cremation; a member of the municipality thereupon officially proposed "that the cemetery question be abandoned, and six months be devoted to the study of the best method of burning the dead."

In Italy cremation will, I think, be readily adopted, as the cheapest, most hygienic and quickest way of disposing of corpses. Generally speaking, the Italian has a superstitious dread of the dead. I have known persons in Italy to refuse even to enter a room where a dead person had lain. The municipal law, in some cities, requires that the body be conveyed to the dead-house within 12 hours after death. I once related to a friend of mine, a Neapolitan lawyer, our custom of keeping the dead three days.

"But," he rejoined, in his imperfect English, "eat ees so disgusting to have a dead body in the house!"

I replied: "But *amico mio*, love prevents us from parting with a dear relative sooner."

"He answered: "I coude not eat a ting."

I made the reproachful observation, that "an appetite could not be expected under the circumstances."

"Yas, yas, *caro mio*, your coustum is noble, *ma corpo di dio, mi renga, i briridi, solo a pensarci*" (shivers run over me at the very idea.)

What prejudices can a Neapolitan have against cremation? There are certainly more pleasant sights than the huge pits in Naples, into which are thrown naked the corpses of young and old of both sexes. I suppose most of my readers know that the common people of Naples are thrown after death into deep pits. Lime is then poured on them, and the pits sealed up until the next year. When it is opened nothing remains. There are 365 of these, and a fresh one is opened every day.

The church can have no reasonable objection to cremation. "*Memento homo, quia pulvis es, et in pulverem reverteris.*' Fire imitates nature, but in a more expeditious and less perilous manner. Fire effects precisely what the earth does. The latter slowly reduces the body into its various gases, which are disposed in the air, leaving behind only the salts or earth. The former also reduces the body into its various gases, and only the ashes remain. Matter is eternal, and in either case the body after death enters into a thousand different combinations. Between the two processes there is merely a question of time. Precious time! The present process of interment, allowing corpses to decompose slowly, develops often miasmatic poisons; whereas cremation expeditiously removes all danger of the dead poisoning the living. Why not, then, hasten Nature's slow procedure?

Is it not a poetical and beautiful idea

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to have the ashes of our ancestors arranged in neatly labeled urns, in an appropriate place? Then may disappear that frightful spot, where lie seething in one common mass of putridity rich and poor, good and bad.

Piety and reverence for the dead, and regard for the living, recommend cremation.

P. S.—It has finally been resolved by the Municipality of Paris that the cemetery should be removed to a greater distance from the city. The discussion lasted weeks. There were three parties: One saw no necessity of the common graveyard being at a remote distance from the metropolis. "The touching attention which the French ever pay to their dead would have to be then remitted more or less. Besides," they said, "are there not numerous causes of insalubrity at Paris, such as gas, sewers, privies, etc., and is the mortality thereby increased." The second party—triumphant in the end—pronouncing itself for a remote cemetery, recognized the danger of cadaveric decomposition, and as an immediate proof of the danger of the emanations of matter in a state of putrefaction, called the attention of the honorable councillors to the violent epidemic which lately appeared in the Forest of Vincennes, near Paris, among the soldiers garrisoned there, it being the opinion of the local physicians that the epidemic was produced by the bad quality of the drinking water used by the garrison of Vincennes, which was corrupted by the water of the moats around the forts, where there was much organic matter in a state of decomposition. The third party, that of the future, greatly in the minority, advocated that cremation alone could solve the problem, and demanded that the Municipal Council should adjourn the question until the House of Deputies could pronounce on the matter. The principal spokesman of this group, M. Metevier, observed, "that all physicians who had frequented amphitheatres of anatomy could indorse the assertion that the emanations from the bodies in a state of decomposition on which the students worked occasioned at times serious accidents. If accidents so dangerous," he continued to say, "result from the respiration of the products of decomposition of organic bodies in a confined room, it is a sufficient reason to maintain that public health may suffer greatly by the presence in the neighborhood of cities of vast hearths of putrefaction, viz., cemeteries." The City Council finally adopted the proposition "to study the most practical method of reducing bodies to ashes (cremation) and to demand the Government to submit to the Assembly a project of law permitting cremation."

Talmy, a distinguished member of the French Marine, in an address to the French Academy of Medicine, January, 1880, proposes the immersion of corpses in the sea for cities on coasts, and that cremation be everywhere adopted for inland cities.

A public lecture on Cremation is to held in February at Paris. The lecturer is Dr. Pietra Santa, Editor of the Paris Journal d'Hygiene.

Permit me to mention another fact bearing on the objections of the church. At the Cremation Congress held lately at Zurich, a well-known protestant clergyman observed that, considered from a material standpoint, there could be no reasonable objections against the burning of the dead. From a spiritual standpoint, to those who believe in a Supreme Being, the manner of burial must be indifferent.

ARROWROOT FOR INFANTS. — Dr. Routh says, in his "Infant Feeding and its Influence on Life:" "I cannot conceive of anything more injurious than arrowroot feeding. I believe that it is a cause of death of many infants." Dr. Davis says in the Virginia Monthly, "that there is perhaps no error more common than that of administering to the infant arrowroot, corn-starch, tapioca, or other starch foods. Not till after dentition is *diastase* secreted by the salivary glands, and starch food remains in the stomach and intestines non-assimilable, as a foreign substance, only disposed to irritate the delicate membranes."

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

A VERIFIED LEGEND.

Somewhere there lived, but *where* I cannot tell,
A man who loved his ease and quiet well;
And cared but little for the better things
An earnest love of God and Heaven brings.

Each Sabbath morning when the church-bells' chime
Tolled far and near the peaceful worship-time,
He sought some spot wherein to pass away
In ease and idleness the holy day.

His wife was not as he was. Clear and strong
Was her perceptions of all right and wrong,
And love of God thro' all her nature grew,
And made her thoughts and actions good and true.

Her heart yearned strongly for her husband's good,
As every loving Christian woman's should,
And she besought him oft to change his ways,
And seek, with her, God's holy house of praise.

But always, when she asked him, he would say,
"Go thou to church, this pleasant Sabbath day,
And when, with others there, you bend the knee,
Why then, dear woman, pray for thee and me."

Now it so happened that one night he slept,
And dreamed a dream, whose record I have kept.
Though fast asleep upon his easy bed,
He *thought* that he and his good wife were dead.

Their earthly life concluded, hand in hand
They started off toward the Better Land,
And reached at last, faint, tired, and worn and weak,
The gates of Heaven, that all good Christian's seek.

He knocked, not doubting that beyond the gate
Was rest awaiting. Faith was strong and great.
St. Peter came, and swung the door ajar,
And questioned, by the legend, who was there.

Why, I," was the prompt answer, "and my wife.
We've just departed our old earthly life;
And now, good old St. Peter, let us by,
For we're quite travel-worn, my wife and I."

"Please wait a moment," good St. Peter said
"You staid at home while your good woman prayed.
You bade her go to church and bend the knee,
And pray, while she was there for her and thee.

"So, as she prayed to Heaven for her and thee,
For thee and her, her rest in Heaven shall be,
For if she did the praying while you stayed at home,
Then you've no right to Heaven. Woman, come."

So through the gate his wife passed out of view,
And left him longing for an entrance through;
Left him to realize, when it was *too late*,
The rest and peace beyond the blessed gate.

Amazed, he questioned: "Have I then no lot
In heavenly rest because I sought it not?
The rest is for my wife and not for me
Because she did the praying. That I plainly see."

The sense of his great loss struck him so strong and deep
That it awoke him from his troubled sleep,
And he was very much rejoiced to find
That he was still alive among mankind.

"If Heaven," he reasoned, "is not worth the pains
Of praying for, who can expect the gains?
If I can't pray for my own soul at all,
But leave't to others, I deserve to fall."

Next morning, when the church-bells rang at ten
And called to worship all the sons of men,
His wife was much astonished at the gate,
To see her husband by the roadside wait.

"You've prayed," he said, for your own self and me
So long, that I'm ashamed to ask of thee.
Hereafter in our worship we'll combine,
You do *your* praying and I will do *mine!*

Eben E. Rexford.

TO A BEREAVED MOTHER.

Sure, to the mansions of the blest
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.
On wings of ecstacy they rise,
Beyond where world's material roll,
Till some fair sister of the skies
Receives the unpolluted soul.
That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolored gleam
The more it lingers upon earth.

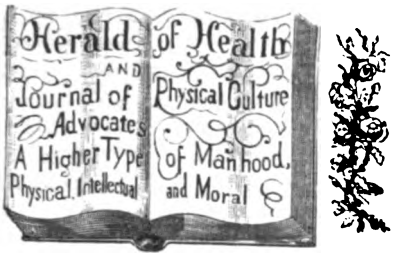
But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death
Which speeds an infant to its tomb.
No passion fierce, nor low desire,
Has quenched the radiance of the flame;
Back to its God the living fire
Reverts, unclouded as it came.
Fond mourner, be that solace thine!
Let hope her healing charm impart,
And soothe with melodies divine
The anguish of a mother's heart.

Oh, think the darlings of thy love,
Divested of this earthly clod,
Amid unumbered saints above,
Bask in the bosom of their God.
O'er thee with looks of love they bend;
For thee the Lord of life implore;
And oft from sainted bliss descend
Thy wounded quiet to restore.
Then dry henceforth the bitter tear,
Their part and thine inverted see.
Thou wert their guardian angel here,
They guardian angels now to thee.

John Quincy Adams.

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EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1880.

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.

MEDIUMSHIP AND CLEAR-HEADEDNESS.—*To the Editor of The Herald of Health*:—It is presumed that you do not regard the discussion of mediumship or alleged spirit manifestations, as coming properly within the scope of your magazine, except, perhaps, so far as these matters have a bearing upon health and the proper functions of body and mind. But since one of your contributors, J. Mortimer Granville, in treating on the subject of a "Clear Head," in the February number, has gone somewhat out of his way to advance opinions on the above subjects which many of your readers regard as not only widely mistaken, but even derogatory to their common sense, you surely will not consider it amiss if I ask that a word of dissent may be put on record in the same publication.

Had your contributor been content with saying only so much as was warranted by his premises, viz., that "unconscious energy, or habit controlled by instinct," will account for *some* somnambulistic phenomena, and perhaps also for *some* results often ascribed to spirit agency, I should have taken no exception to his generally instructive and useful paper. But when he makes the sweeping assertion that the causes above named "will account for the strangest of the so-called spiritualistic or somnambulistic manifestations," and when he implies that all mediumship which is not "intentional fraud," is shallow delusion, I must protest in the interest of true science. He thereby gives conclusive evidence of either a slight acquaintance with the phenomena referred to, or a remarkable lack of logical power in tracing effects to adequate causes — in other words, shows a sad want of that clearheadedness which it is his ostensible aim to promote.

Careful observation and study of both somnambulistic and alleged spirit manifestation, extending through nearly 30 years of my life, and much of this time under circumstances of the most favorable character in my own family, where the supposition of fraud or imposture was wholly out of the question, I thiuk fully authorize me to say that the theory of "unconscious energy, or habit controlled by instinct" will by no means apply to an overwhelming amount of phenomena which has come under my personal notice.

Were it proper, or did I suppose the statement would be welcome, I could fill your entire pages with facts of my own observation, showing, as I think, beyond question, that mediums and sometimes somnambules (who in many cases are neither more nor less than mediums) are made by a power distinct from their own conscious wills or intelligence, to speak, write, and do many

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other things, as they were never "trained" to do, and never had the "habit" of doing—even such as they knew nothing about and never thought of saying or doing before—and which exhibit the action not of any "subordinate faculty, lesser intelligence," or force of "instinct," but, on the contrary, that of higher, more capacious and cultivated intellects than their own, even at their best, and which, moreover, persistently and always claim to be excarnated human beings, or spirits.

The facts I speak of include instances of the accurate foretelling of future events, the forewarning of disasters, the teaching of truths or doctrines that were disbelieved or distasteful at the time, the production of writings or speeches of a character of literary excellence and profundity of thought far beyond the manifested ability of the medium, the correct use of words and phrases in foreign and unknown languages, the accurate description of numerous persons never known to the medium, who were deceased, but alleged to be seen as present, with the giving often of their names, former residences, cause of death, and characteristic messages to surviving friends, the discovery and diagnosis of disease, with detailed and successful directions for its cure by methods before unheard of by the medium, etc., etc.

To one so familiar as I have become with such things, nothing can appear more unscientific or preposterously absurd, than attribute them to "habit controlled by instinct." And my experience in these matters is that of but one among many thousands, not only in this country but in all parts of the civilized world, who have pursued the investigation independently, yet with like results.

This attempt to resuscitate the many times exploded "unconscious cerebration" theory of Prof. Carpenter, as an explanation of the alleged spirit phenomena, seems quite behind the times. Your contributor's kindly endeavor to relieve *some* mediums of the imputation of intentional fraud, is doubtless well meant, but since he would do it under the alternative of making them and all who believe in spirit intervention dupes of a very stupid illusion—tricked by the automatic play of lower instinctive faculties—they will not feel very highly complimented by his effort.

As to the hygienic bearings of mediumship, there is much that might be said to profit; and I should be glad to see the subject widely treated in the pages of THE HERALD. But I would say in advance, that it will be of little avail, as far as intelligent mediums or spiritualists are concerned, for any one to attempt the treatment who does not recognize the reality and value of true mediumship, or who can perceive no distinction between the unguided play of the "instinctive or lesser faculty" of human nature, and the action of that higher and nobler capability which consists in openness to influxes of thought and emotion from higher realms of being, and which is usually termed *inspiration*. This capability has been exemplified in the grandest souls that have illuminated the history of the race. Genius is in fact but another name for inspirational capacity, which has many grades and phases. And this capacity has been recognized and employed by some of the clearest-headed philosophers of all ages, from Socrates and Plato to R. W. Emerson.

A SUBSCRIBER.

[We think it no more than fair that we give place to the foregoing in answer to J. Mortimer Granville's remarks concerning mediumship in our February number. We do this, however, without wishing to open our limited space at present to a discussion, *pro* or *con*, of this subject. Spiritualism, like all other subjects, must fight its way to the front by indubitable facts, and its advocates ought to be thankful for the most severe but honest criticism. If it contains a central truth it will overcome all obstacles; if not it ought to fail.—ED.]

THE PREVENTION OF TYPHOID FEVER.—Typhoid fever is a very common and dangerous disease of civilized life.

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Whether it is frequent among the Indians in their natural condition, or whether the Esquimaux are troubled with it or not, and whether the wild Africans are subject to it, we are not able to say. It has been a subject much discussed whether this fever is contagious or not, and many antagonistic opinions have been advanced. The most probable truth is, that the disease is not in any sense contagious, like small-pox and scarlet fever; that is to say, a person may nurse another sick with it, and breathe the atmosphere of the sick-room and not take the disease, for it is spread in a very different way. Nor, on the other hand, is it spread by contact with the person who has it. The nurse of a typhoid fever patient may take the disease from the same source that the patient took it, and have it, and so may other members of the family. He or she may become ill from the close confinement of nursing the patient, but this is all. In typhoid fever the poison is propagated in the bowel, and is thrown off by the discharges from it. It thus passes off in a manner which secures its immediate removal from the room, for the germs, or poison, are in the discharges. The danger, then, in this disease, is not in coming in contact with the person, nor the atmosphere of the room, but in the discharges from the bowels. If these are properly disinfected and disposed of there need be no spread of the disease from this source; but if they are permitted to pass into drains which are imperfectly made or badly ventilated, or if they are carelessly thrown on the ground and allowed to percolate through it, perhaps into the drinking water, then cases may arise, and these again give rise to others. A case of typhoid fever in a house is a very good test of the sanitary condition either of the drains or of the closets. A case of typhoid fever brought into any locality, and the stools not disposed of properly, may cause the disease to spread all through the neighborhood, and many persons may die. The hygienic lesson which we wish to inculcate in this matter is this: That the owner of the house, the nurse, the husband, wife, sister or brother, who has the care of the inmates, must see to it that all discharges are immediately disinfected with some strong disinfectant, and then placed where they cannot possibly do any harm. From what has already been said it will be seen that typhoid fever is spread only, or almost exclusively through water. The poisoned water is drank, and some of the poison which causes the fever is brought in contact with certain glands of the intestinal tract, which are the only ones which can be affected by it. If the germs are taken into the system and do not come in contact with these glands, even then the fever is not caused. It is believed that the poison may be generated in privies, even though there is none of it put in there with the excrement from a patient sick with the disease. For this reason we ought to be on the safe side and have all such places thoroughly disinfected by some simple and cheap means. One of the cheapest disinfectants is a solution of the sulphate of iron, which may be bought for a few cents per pound.

THE USEFULNESS OF BEAUTY.—"And beauty be the bride of use."—*Whittier.* Of what use is beauty? Much, every way. Some one has quaintly said, that "the beautiful is as useful as the useful." Granted; but of what use is it? That is the question. Well, we think a little thought will enable us to answer it.

In the first place, beauty is orderly. There is scarcely any such thing as beauty without order; or, if there be, it is always sadly impaired by disorder. And order, we know, is the very parent of use. The orderly person can do more work, in less time, and do it better, and with less fatigue, than one who is disorderly. He does not need to spend any time in looking for tools or materials, for he knows just where to find them; nor does he suffer the annoyance of having to do without things that are lost, or broken; for he rarely loses or breaks—and the orderly woman can find her things at the first trial, even with her eyes shut. Good

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order is of itself one kind of beauty; and it is as useful as it is beautiful. And all the other kinds of beauty are in themselves orderly, and promote order.

Beauty cheers our spirits and makes us glad. And whatever makes us glad quickens our pulse, lightens our toil, relieves our weariness, and even soothes our pain. And certainly those things are useful.

But more than that; whatever is beautiful is refining. Whether in nature or in art, the presence of the beautiful softens and purifies. But let no young lady fall into the blunder of supposing that only that which is expensive can ever be beautiful. It is labor, care, skill, an artistic eye and a refined taste that beautify. Whether in home or in dress, in speech or in manners, money is not the main thing which provides the beautiful. The dawdy apparel of many a slattern has cost *more money* by far than the neat and beautiful garb of her indigent, but orderly, neighbor.

And, after all, external beauty is not the chief adornment of the real lady.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

ADDISON JONES.

RECORD OF HYGIENIC PROGRESS.—"If Jesus Christ ever returns to this world he will enter it through the bedchamber and the nursery." These are the striking words of one moral reformer, and they express a most important truth, viz., that if this poor suffering world is ever to be redeemed from sin, the reformation must commence at the fountain of life, must commence before the birth of the human soul, and must be continued most assiduously through the child life. Jesus Christ, the "coming man," must first take the little children in his arms and bless them, in order that mature manhood may be redeemed. Hence a record of hygienic progress is especially significant when it notes the improvement of child life and education; and it is, indeed, just here, in the home and school training of the child, that we see the most marked improvement in our American life.

Whoever has seen and noted the changes that have been going on in this respect during the past 25 years, cannot but have observed a marked improvement in some important respects. Not education alone, but health and general culture are insisted upon as within the province of the teacher. There is especially a healthier tendency regarding the display which children make before strangers and the public, and to this we would especially call attention now. Recently the writer asked the lady principal of a private school for boys and girls in a neighboring city, whether she intended giving a public exhibition at the close of the year. To which she replied: "No, I do not believe in such exhibitions, and if I did the parents of my pupils would not allow it." Why not? Is it not gratifying to see the semi-theatrical performances of beautifully dressed children? Such an entertainment attracts attention to the school and gratifies the pride of teachers, parents and children. Why, then, not allow it? Because it has an unhealthy influence upon the mind and body of the child. The preparation for it is a season of nervous excitement, during which the sober work of the schoolroom is forgotten or thrown that into the background. The time should be devoted to a review of the term's work is consumed in preparation for a show in no way related to that work, or related to it only in the matter of elocution. But the most objectionable feature of a fashionable school exhibition is the nervous excitement attending the final performance. At an hour when the little ones should be in bed they are upon the stage before an applauding audience, not in the capacity of diligent scholars, but in that of theatrical performers. We here note a healthy improvement of public sentiment upon this subject, and applaud those parents who "would not permit" their children to be thus displayed,

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tects, who thought they understood their profession, yet, as he recently informed us, he found there was not an architect in New York who knew any more about ventilation as applied to architecture than he did himself, which was nothing.

In small cities and villages, and especially upon farms, there is the greatest waste of time and strength. The sink where dishes are washed is on an average 14 feet from the china closet. The table where pastry is made is perhaps 15 feet from the stove. An estimate lately made of an ordinary kitchen, gave the distance walked in the washing and replacing of dishes alone, as 75 miles a year. Add to this the journeys for fuel, and we realize that it was wholly unnecessary for Bertha Von Hillern to fatigue herself last spring in Tremont Temple, to prove her ability to walk 3,000 quarter miles in as many quarter hours, for the kitchens all over the land are proofs of woman's ability to walk. As a rule, our kitchens are built by men who can not understand their requirements. They would gladly arrange them did they know how. It has been in a large measure woman's fault in the past, and will be most seriously so in the future if she does not take this matter in hand and study her needs, and make herself understood intelligently, and insist upon the needed reform in domestic architecture.

WOMEN'S DECLARATION OF INDEPENDENCE.—The first place then from which to issue a women's Declaration of Independence, is from the home and fireside, and this once established, good housekeeping, perfect home-making, and just legislation, which are inseparable, will begin to "look up" in the world. Very many of the evils of the unjust legislation, of which women complain, can trace their origin to miserable housekeeping. How can men legislate justly and wisely, with their stomachs loaded and gorged with unwholesome, indigestible food, ill cooked and ignorantly and carelessly prepared? Dyspepsia has heaped more wrongs upon women than any or all other agents combined, and women themselves are indirectly, but not directly, responsible for their own sorrows. Just show me a man who is bitterly, positively, and unconvincingly opposed to woman's equality with man in every respect, and I'll show you a man who is afflicted with a bad stomach—a stomach in which dyspepsia can be found in an incipient, a chronic, or an acute—generally chronic—form. Who can wonder at the peevishness and ill-natured fretfulness of Francis Parkman's articles against woman's rights, in recent numbers of the North American Review, when it is known that Francis, according to a statement of one of his book reviewers, is a sickly man—one whose "mental activity is restrained"—one who is afflicted with a "racked nervous system," in addition to a "malady of the eyes." How can a man have any but one-sided views of great questions in such a condition as this? No doubt some ignorant, slovenly housekeeper has been, under man, the prime cause of all Francis Parkman's troubles. His stomach has been tortured and martyred, and his whole system undermined by his allegiance to the health enfeebling cooking of the age.—*Mary E. Haggart.*

HEALTH HINTS FOR MARCH.—Be careful and avoid taking cold during the month of March, for the changing weather favors it. Keep the skin active by bathing and friction, and the bowels open by fruits and brown bread. Avoid excesses in eating, and diminish the amount of fatty food taken. Keep the feet warm and dry, the head cool, and dress for comfort. Live and sleep in good sweet air, but not in a cold draught. In cold weather night air is just as wholesome as day air. In winter we are apt to breathe impure air, take too little exercise, and eat and drink too much. This often causes indigestion, constipation and depression when warm weather comes on. Now comes the temptation to take patent medicines. This is all wrong. Let them alone, aud learn how to eat and drink and sleep so as to be well without them. These lines have been written to answer a lady's question, who suggests the publication of hints for each month on this subject. These are equally

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adapted to both sexes. The idea that we need physicking out every Spring is one of the superstitions of the past, unworthy of an enlightened age.

SNOW-RAISED BREAD.—It is a fact, well known in Nova Scotia, that snow, when incorporated with dough, performs the same office as baking powder or yeast; and as this natural baking-powder sometimes lies scattered in countless tons over the face of the land, it offers a good opportunity to lady readers to experiment therewith. I had this morning for breakfast a snow-raised bread cake made last evening. The cake, when baked, weighed about three-quarters of a pound. A large piled tablespoonful of fine, dry, clean snow was intimately stirred with a spoon into the dry flour. To this was added a teaspoonful of caraway, a little butter and salt, and sufficient cold water to make the dough of a proper consistence—simply stirred in with a spoon, not kneaded by the warm hands. It was then immediately put into a quick oven and baked three-quarters of an hour. It turned out very light and palatable. I have understood that boiled puddings, dumplings, and the like, are made light by the same means. —*English Mechanic.*

BATHING A PERSON IN BED.—A lady subscriber asks the question: "How shall a sick person be bathed while in bed?" To which we answer as follows; Pin a blanket around the shoulders, fastening it behind after removing the night-dress. Now throw a blanket over the person so as to expose but a small portion of the body at once, and have the patient lie upon the side, with one or two soft towels to absorb any drops of water which may run off the skin. Sponge the entire back, either by wetting the hand in a basin of water, or a wet sponge. Sometimes the hand seems the most satisfactory, and this is especially the case if the bather has what is called a good "touch." In this way proceed over the entire body. If there is fever, the hands may be placed in a dish of water and a sponge or pitcher used to wet the arms. The same with the feet and legs. The hair should be combed once or twice every day. A woman's hair being more difficult to manage, requires more attention. It may be parted in the middle and braided into two braids; if done up in one it forms a hard ridge, very uncomfortable to lie upon. If tangled, a little sweet oil moistens it and makes it more easily combed. The patient who is able to move his head onto a pillow covered with a woolen blanket on the lap of the bather, who sits by the side of the bed, may have it very thoroughly sponged and wet, and then it may be wrapped in soft towels to dry. The patient should not be tired too much by the bath, and when he complains cease and let him rest. Some persons in bathing a sick one would tire him more than others. Only the most gentle and careful management is permissible in cases of great prostration—otherwise harm will be done.

SMOKING AND CHILDREN.—A new lady subscriber writes: "My husband is a great smoker. Do you think our children, who may be born, will be any the worse for it?" To which we answer, yes, there is little doubt of it. Dr. B. W. Richardson says: "I do not hesitate to say that if a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and a physically inferior race of men and women would be bred up." Dr. R. is not the only physician who has made an equally strong statement. Men who feel that they have no duties to render to their offspring will continue to smoke—those who feel that they have will not.

POTATOES FOR BREAKFAST.—Peel them, and cut them in very thin slices into a very little boiling water, so little that it will be evaporated when they are cooked. At this point, add salt to your taste, some cream, or if you have not cream put in a very little milk and a bit of butter. A little practice will make this a very favorite dish in any family. The art is, to cook the potatoes with a very little water, so that it

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will be evaporated at the time the potatoes are done. They must be stirred occasionally while cooking.

NAMES OF DISEASES.—A subscriber desires to know if pleuropneumonia in cattle, is the same as the disease in man. To which we reply, no. Pleuropneumonia in cattle is wrongly named. It should be pleuropneumonia-contagiosa. Another disease to which he refers is hog cholera, and he desires to know if this disease bears any relation to the same, named cholera, in man. To this we may answer, no. Hog cholera is simply contagious typhoid fever and nothing else.

TO COOK ONIONS.—It is a good plan to boil onions in milk and water, it diminishes the strong taste of that vegetable. Chop them after they are boiled, and put them in a stew-pan with a little cream and let them stand about 15 minutes. This gives them a fine flavor, and they should be served up very hot.

HOW TO MAKE A MUSTARD PLASTER.—The Dental Cosmos says: "In making a mustard plaster, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster that will draw perfectly, but will not produce a blister, no matter how long it is allowed to remain upon the part."

CURRENT LITERATURE.

—:o:—

THE SUMMER AND ITS DISEASES. By James C. Wilson, M. D. Philadelphia: Lindsay & Blakiston.

EYESIGHT, AND HOW TO CARE FOR IT. By Geo. C. Harlan, M. D. Philadelphia: Lindsay & Blackiston.

HEARING, AND HOW TO KEEP IT. By Charles H. Burnett, M. D. Philadelphia: Lindsay & Blackiston.

The special works titled as above, form respectively the third, fourth and fifth in the Philadelphia Series of American Health Primers, two of which have been already noticed in a previous number of this journal. As we have spoken with considerable fullness of the qualities which are embodied in the series, and with general commendation of their good sense, it will be an easier matter to refer to those which remain. In the primer devoted to the ear the method is as follows: First, the structure of the ear—external, middle, and internal—is given; the physics and physiology of sound and hearing come next, all of which is concluded by an acconnt of the various diseases of, and the methods of hygiene for, this important organ. Suitable illustrations accompany the text, and make it so plain that no one can fail to understand the subject and its treatment. Dr. Burnett objects to pulling children's ears and to boxing them, both practices being liable to injure the dense fibrous tissues holding the auricle in place. Ear-picks, ear-spoons, etc., are not commended, but charged with doing positive injury. The practical directions not only in this volume, but also in the one on the preservation of the eyesight, are of real value, and if generally followed would be of inestimable public benefit. Tne object set forth in the primer on "Summer and its Diseases," is to point out some of the peculiarities of our summer climate, to show what season influences at that time act unfavorably upon the public health, and to suggest such means as will best enable each individual to escape the sickness peculiar to summer. It is written on the principle that prevention is the latest and highest motive in the healing art: or, to use the author's precise words: "To be armed is to be prepared, and a little prevention is better than much cure."

THE WONDERS OF LIGHT AND COLOR. Including Chromopathy, or the Science of Color-Healing. By E. D. Babbitt. New York: Babbitt & Co. Price 25 cents.

Now that warm weather is approaching there will be an opportunity for invalids to use sunbaths, and Dr. Babbitt's little book will stimulate their use. He has collected in this little work much testimony from eminent authorities as to the value of the solar ray, and added considerable of his own experience and practice. Without being able to endorse every theory in this book, we can commend it heartily, and multitudes may be benefited by its perusal. It is gratifying to see that there is a more general study of the hygienic agents which may be used in the cure of disease, and Dr. Babbitt is one of the most enthusiastic students in this direction.

THE POPULAR SCIENCE MONTHLY. New York: D. Appleton & Co. $5 a year.

This monthly is one of the most useful of all the magazines. Its articles and abstracts of articles, original, selected, and illustrated, give accounts of all important discoveries and applications of science that are of general interest. Its pages also faithfully represent the progress of scientific ideas, as it affects the higher questions of hnman interest, such as those of the statesman, the philanthropist, the jurist, the financier, the educator, the divine, the artist, the historian, and the social reformer. Prominent attention has been given, and is to be given, in its pages to the various sciences which help to a better understanding of the nature of man, as affecting all private, domestic, and public relations—in short, to the comprehensive science of human nature.

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HEALTH FOODS.

One of the improved foods of the Health Food Company, 74 Fourth avenue, New York, is called the "Universal Food," because it imitates, supplements, and aids in the digestion of milk, which *is* the universal food of mankind in infancy. This "Universal Food" is made from the "chits," or germs, of grains—the little vital molecule which is designed to form the new plant. These germs are separated by simple processes after the bran coats of the cereal are peeled off—and are then reduced to a fine flour. This flour is mixed with water to form a stiff dough, which is hermetically sealed up in a cast iron vessel, which, with its contents, is subjected to a cooking process at a temperature below 150° F. for 30 hours. The mass is then taken out, spread thin and dried, after which it is reduced to a flour or meal, and packed in boxes for sale and shipment.

The first lot prepared, some years ago, was consumed entirely by little babies. The theory of the use of the germs of cereals as food, is a purely scientific one, and seems to furnish a ready and satisfactory answer to the question: "How shall infants and feeble adults be fed?" These germs are rich in diastase, which is the chief agent for the conversion of starchy, amylaceous foods into dextrine and sugar, without which conversion starch is valueless as food. Diastase is the chief chemical ingredient in healthy adult saliva and pancreatic juice; diastase disappears from the saliva and the pancreatic juice in most, if not all, diseased conditions, and pancreatic juice and the saliva are alkaline in health, but in all serious diseases they become acid; diastase is instantly destroyed by acids. Diastase is not found in the saliva or pancreatic juice of even healthy children under nine months old, except in small quantities. All these facts make it evident that in feeding infants and sick persons on farinaceous foods, we must supply the lacking diastase, or such foods will do no good, and, by passing undigested may do much harm.

It now appears that diastase has absolute value as an aid in the digestion of milk. Milk taken alone and quickly swallowed by a healthy adult, coagulates in a dense, impenetrable curd. Held for a minute or two in a healthy mouth, and chewed, or mingled with saliva, it is found to coagulate in a soft, custard-like mass, which enables the gastric juice to readily penetrate and emulsify it.

If, then, the saliva has lost its diastase through sickness, or contains only a small amount, as in the case of infants, it is proper to add this agent to the food. Happily it is found in certain food substances, and nowhere else outside of the healthy body. All seeds develop it in the process of germination. This fact has been taken advantage of in the preparation of malt extracts. Malted grain is simply a germinating seed, and malt extracts would be very powerful aids to digestion if properly prepared. But they are generally inert syrups of glucose, of value only for the sugar contained in them. The diastase which would give them value, being volatilized at 150° F., is largely dissipated in drying out the malted grain, and what remains is dissipated in the boiling process by which the tea or wort is reduced to a viscid syrup. In the UNIVERSAL FOOD all the diastase is saved, and is thoroughly blended with the gluten, or albumen, and converted carbo-hydrates existing in the germs from which it sprang. The union should theoretically form a perfect food for babies and sick people; and practical results seem to fully sustain the theory. The UNIVERSAL FOOD is prescribed by many physicians, and is found to be very efficient as a builder up of the thin, emaciated sufferer from dyspepsia and nervous prostration. Its usefulness as a blood-former is not confined to its power to digest other foods. It is of itself a refined and concentrated nourishment, rich in nitrogen, and in the phosphates, which are demanded by the teeth and bones and brain and nerves of all growing children, and of many adults. Dr. J. H. Hanaford, of Reading, Mass., secures wonderful results from its use.

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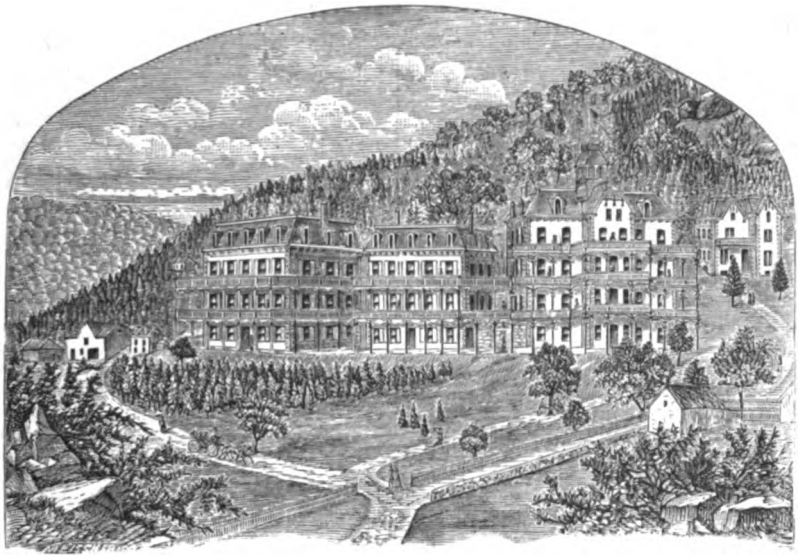
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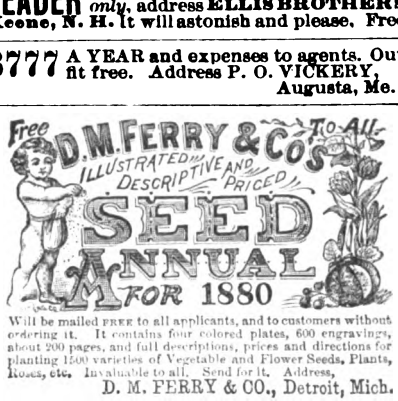
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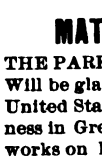
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THE
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MARCH, 1880.

THE SECRET OF A CLEAR HEAD. (3).

BY J. MORTIMER GRANVILLE.

THE precise mental process by which the passage of time is made to seem slow or fast may be described as one of concentration. If the attention be directed to details, and each little incident of the way becomes the subject of special cognizance, time moves slowly; whereas, if the end only is thought of, and the episodes of the interval are counted as hindrances, they seem to block the way and defer the realization of hope interminably. Another notable experience, the converse of that last described, is the difference between time past and time future—looking back and looking forward. The explanation of this difference will be found in the facts already stated. It is because the mind, when glancing behind, loses sight of the daily procession of events, that the time past seems short; whereas the future is full of plans and purposes which attract the mind to the path, and give the sense of distance. If some particular object of hope—as the attainment of man's estate and fancied freedom to a youth—rivets the attention and diverts it from the road by which it will have to be reached, then the desired object seems near. The impression is in each case directly dependent on the manner in which the mind views the object, and the experience is wholly subjective.

It may appear idle to speak of the present, for while we think of it the fleeting moment passes. Nevertheless, there are states of feeling in which time drags like a galling chain over the bruised body, and others when the spirit bounds forward so joyously that it takes no thought of time, and the winged hours pass unheeded. These opposite sensations are determined by the conditions explained previously, and depend on the feelings with which the mind looks around or forward, and back on the past, with the consciousness of being hurried on or retarded in its progress. In this sense there is a mental and physical cognizance of the passing instant of time, and there is a *present*. Now let us try to see what these slight and suggestive, rather than elucidatory, considerations are worth in the practical bearings of the mind and consciousness towards life in its diverse forms and moods, its grateful and untoward experiences.

To make time go slowly, or seem long when we look back upon it, it must be well filled with incidents which engross the attention and leave a record in legible marks on the memory. Few lives are wholly colorless or devoid of "experiences," but the least varied, if also they are objectless and uninspired by some engrossing purpose, are the longest to look forward upon, the briefest in retrospect. The future lies before the mental vision as a vista straight and immeasurable, because unmeasured; the trail behind is like a track across the desert, traceable only for a short distance, and seemingly short. By marking the way with white stones

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the path may be made a pleasant object to retrace in thought, and the more nnmerous these records the longer and better defined it will appear. Black and mournful remembrancers produce the same effect, and give the feeling of having lived long in the world; but, in the latter case, the feeling produced is one of weariness, while in the other, a sense of maturity and experience may be enjoyed which inspires happiness and a consciousness of strength rather than discontent and exhaustion. In either event it is the busy life that seems the longest, whether the business in hand be good or bad, useful or mischievous.

The precept to be inferred from these premises is so plain that it stands in little need of argument to enforce it. Those who would have the sense of happy maturity to cheer them in their later years, when the consciousness of waning energy begins, must live with a purpose, and worthily, while life is young and vigorous. Nothing so effectually prepares the mind for rest as the knowledge of having labored to some good result. And those who can look back on the amplest tale of work accomplished enjoy the feeling of having lived the longest, and being ready to lay down the responsibility of life with the satisfaction of duty discharged, and the least regret or disappointment in surrendering it. And so it is with the present and the future. If we would have time pass lightly, with none of that painful sense of being burdened or wearied, and having to resort to all sorts of devices to pass time and kill time, which embitters the existence of many folk, there is nothing for it but to set the mind earnestly on some object toward which the energy may strive.

It is not enough to occupy the time; mere industry may, as we have seen, have the effect of making the time go slowly by turning the incidents of daily duty into difficulties. This explains why a multitude of ease-seeking people find no relief or lightening of the burden of life in occupation. The task undertaken has no purpose. It alone engrosses the thoughts, and, instead of carrying time forward, it seems to clog and weary the spirit. This must always be the effect of work without a purpose. It sets the mind counting the hours before the task will be completed, and the soul wears out more rapidly, while the leaden foot of time does not seem to move any faster. When work or occupation gives energy and hope, when it lightens the darkness and brightens the daylight, it has a purpose. The mind does not count the enterprise a task without reward, but a means to some end on which the eye of faith and expectancy is fixed. Life, to be happy, must have an object and a future; nothing else can sweeten it or make it pass pleasantly and briskly.

It is well that milestones are set up by custom in this world of ours to mark how the years go by and offer each wayfarer a standard by which to measure his own progress. A host of personal questions crowd in on the mind with every occasion which reminds us that another period of time has passed away. Has the year that has just concluded gone with us more or less rapidly than those which have preceded it? The fact that the details of this recent page in our record is fresh in our memory, while those which have gone before are perhaps forgotten, will tend to mislead the judgment and make the last period seem busier and better spent than its predecessors. Allowance must be made for this defect in the register kept by conscience. It is generally a bad sign when the recent past seems short and the near future long. The spirit is weak, or there is not much to cherish fondly in the memory, no good pile of work to regard with pleasure, none of that legitimate pride that a sense of honorable industry inspires.

The estimate of time which each individual makes for himself is of high interest, and, if rightly judged by the common standard, may help to throw an additional light on character. Men measure time very variously. The old and the young make widely diverse calculations of the length of the past and the future. The good and bad view it from opposite standpoints and

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under different aspects. It is a happy and hopeful experience when the years that are gone seem like ripe sheaves of grain well garnered, the future looks all too short for the work to be accomplished, the happiness to be enjoyed, and a prize glitters in the distance to be worthily won in steadfast faith by loyal service.

The priceless virtue of patience shows itself in a wise and self-possessed method of measuring time, and the sorrow and pain of impatience are occasioned by inability to perform the natural and half-unconscious function in a spirit of intelligent respect for the laws that govern the procession of causes and effects. To cultivate that most excellent faculty, the power of "waiting," on which success in life generally depends, should be one of the prominent aims of education, and, of course, of self-improvement. True patience is not so much the stern repression of a longing desire as the faculty of devoting due attention to means and processes without losing sight of the end. The object to be gained is kept steadily before the mind, but the intellect busies itself with the measures by which the desired result is to be attained.

Instead of lying down in feeble expectancy, the wise man works while he waits, and the enterprise in which he engages is in some way made contributory to the purpose by which he is animated. He is not indifferent to the progress of time or insensible of its tardy advance; but he shortens the seeming delay by filling, with acts of useful purpose tending to the end in view and occupying the mind without exhausting it, the interval which must elapse before the fruition of his hopes. Patience is an active rather than a passive quality. It inspires with new energy, instead of wasting that which it exerts. The notion of sitting still while waiting is the cause of many a disastrous failure. The really patient are busy, and in place of consuming strength, they devote it to progress, advancing the realization of their desires and making the way seem less long by embellishing it with good and worthy exploits, which engross thought and save the mind from the blighting effects of disappointment and weariness.

None of us can avoid the daily practice of time measuring. Those who affect to take no heed of time are either worried by the slow progress it seems to make, or are apt to be taken unawares by the discovery of the speed with which it flies from them. The only way to live peaceably and contentedly, free from boredom on the one hand or surprises on the other, is to make the method of time-measuring a subject of intelligent thought. The man who systematically sets himself to disregard the state of his worldly affairs deserves to be overtaken by misfortune. He can have no reasonable ground of complaint if things go ill with him. The bargain he makes with conscience is one in which he is to purchase the present ease of ignorance at the cost of ceaseless risk and final discomfiture. The man who essays to ignore the flight of time can seldom make even as good terms as these with Destiny. He pays the penalty of indifference in a present sense of heaviness and weariness nothing can compensate, and which only purpose and industry could relieve. His heart is not at ease when alone within its secret chambers. His head is seldom, if ever, clear.

CREMATION.

BY PROF. C. HOWARD YOUNG, OF THE JOURNAL D'HYGIENE DE PARIS.

CREMATION it by no means a modern idea; it dates back from fabulous times. Later, one finds it mentioned in the Bible; yet with the Jews it was an honor reserved for royalty alone, whereas with the Greeks and Romans it was general. Later in northern and central Europe the custom of

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burning was universal. The ancient Hungarians burnt their dead. Attila, self-styled scourge of God, was burnt mounted and in full armor. Ancient Arabian manuscripts prove that cremation was practiced in Russia in the 10th century. In Germany the custom was universal, but was put an end to by a Christian order of knights in the 13th century. It was regarded as heathenish. "No cremation," was then the cry of the clergy, as it will be now with many for a time.

Lately, cremation has become a subject of great interest. Various societies for this object have been formed in different parts of Europe. At Milan I attended the meeting of a flourishing *societa di cremazione* under the direction of Prof. Polli, and other celebrated Italian medical men, vigorous exponents of the new ideas in favor or chemical burning. The meeting had for its object to induce the Italian National Parliament to admit cremation, at least as optional.

Progress and humanity demand the destruction of corpses by fire; hygiene demands it. Now, Mamma Hygiene is a most respectable old lady, who deserves a hearing. Why should the dead become objects of disgust to the living? The cemetery of Pere la Chaise, at Paris, is a most delightful spot, and one may spend many an agreeable hour rambling there. On one occasion I approached a small burial house belonging to the Carmelite order and, pushed by curiosity, applied my face to the open iron-work gate; the effect was an electric leap backwards. To express the matter delicately, I will say that the benevolent sisters did not exhale an odor of—say sanctity! Now these good ladies did so much good while living, that I am sure they would not wish to become detrimental after death.

At Schlier-See, a small village in Upper Bavaria, where I passed three months, the cemetery was directly beneath my windows. The village possessed but 500 inhabitants, yet the emanations from the graves were far from agreeable or hygienic, because the earth had become saturated with the products of decomposition. In the little mortuary chapel at the side were dozens of skulls, neatly piled on shelves beside the altar. On each skull was printed the usual mortuary biography, "*geboren, verheirathed, und gestorben.*" These individuals had been dug up years ago to make room for fresh arrivals. In large cities, on account of the great number buried, the earth of the graveyards inevitably becomes saturated with decomposition matter, and after long use changes from a light porous earth into a dark, oily, lime-like mass; then the escaping emanations become detrimental to the health of those who live in the vicinity, because the air becomes poisoned. Alas! the products of decomposition, slowly filtering through the ground, must often find their way into our drinking water, thus both air and water are ruined: thereby causing typhoid fever, small-pox, and probably many other contagious diseases, and epidemics. Now we have often no choice in the location of our dwellings, and are obliged to content ourselves with the air and water which are at hand; therefore every precaution should be taken in order that they may remain pure.

It is now the opinion of the most eminent European naturalists and medical men, that all contagious diseases are the products of excessive decomposition. According to the latest discoveries, decomposition is produced by infusoria and microscopic plants. Infusoria are probably the origin of all contagious diseases. This theory of the origin of epidemics is the only one meriting the name of scientific. The discovery of these tiny, microscopic organic atoms of fermentation inside of and around persons sick with contagious diseases, is sufficient proof of their complicity. In carbuncles, in typhoid, in small-pox, in scarlatina, in puerperal fever, in blennorrhea, in syphilitic ulcers, and in hospital gangrene the microscope shows us the secretions of the sick, their saliva, their blood, etc., infested with these infusoria — bacterii and vibrioni, or vibria lineola; the last is the strongest organic agent of one of the most important phenomena of Nature, viz., putrefaction.

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Eiselt, Britann, Budd, Vogel, Thompson and Rainey discovered fungi, germs of vibrioni and adult vibrioni in the rooms of hospitals where lay persons sick with contagious ophthalmia and cholera. Swayne, Budd, Britann, Reinhardt, Leubuscher, Lindsay, Boehn and Chavannes discovered in the intestines of cholera patients infusoria which multiplied under the eyes of the observers. Dujardin, Hassall and Duvaine found in their excrements the cercomonas intestinalis. Dr. Pouchet was astonished at the vivacity of the vibrio regula which he observed in cholera excrements.

Attention, reader! These murderous infusoria arise in organic substances in a state of decomposition. Now, the germs of disease are often not destroyed in the earth, but lie dormant for years. Who can assert that these tiny infusoria which infest corpses in a state of putrefaction are harmless, when the sting of a blue-bottle fly, which has dined on putridity, often proves deadly. Definition, then, of a graveyard, the paradise of infusoria.

In the name of hygiene sepulchre in churches was abandoned. In the past century, in a little city of Germany, of 180 persons who had partaken of communion in the parish church, more than 60 a quarter of an hour after fell sick, and some died. The sacristan was arrested and tortured, being suspected of having used poison. The following Sunday a chalice of wine was exposed on the altar; an hour after it was covered with myriads of tiny insects. Their track was followed, and it ended in a tomb where 14 days before a corpulent woman had been interred. The tomb was opened; of the four men who performed the operation two died and two were violently ill. The corpse was a putrid mass, covered with these little insects.

In 1752, at Ehelwood, London, a corpse was disinterred which had lain in the grave 30 years. The person had died of small-pox. Fourteen individuals who were present at the disinterment were attacked by the same disease, and in a few days the entire village. In Saulien, Bourgogne, France, in 1773, 170 persons assisted at the disinterment of a corpse: 149 were taken with putrid fever. A similar case took place near Dizon, France.

After the terrible battles of the late Franco-Prussian war, in the neighborhood of Metz, the dead were burned wholesale by the Germans. By this energetic proceeding fevers were avoided. The burning succeeded to every one's satisfaction, with the exception of the soldiers who were detailed for the service, who complained of want of appetite--natural perhaps under the circumstances.

An additional argument in favor of cremation is, that it prevents all future desecration of the grave. I remember as a boy in a western city, that a certain congregation finding their ancient graveyard too small, sold it for building purposes, buying another site for their new cemetery, to which the remains of the dead were transferred. Many of the coffins, however, had fallen to pieces, and their contents were dispersed. I observed at that time that my dog regularly disappeared, reappearing with unusual-looking bones, which he prudently buried in a spot in the garden, which he considered as his larder. I accidentally discovered that he patronized the above-mentioned graveyard. Not wishing to have the entire congregation buried piecemeal in the garden, I took the necessary measures to prevent Ponto's indiscriminate selection of bones.

Scientific men in Italy have during the last 20 years been earnestly engaged with the technical difficulties of cremation. One may mention in this respect the celebrated Brunetti, Professor of Pathological Anatomy, at Padua; also Prof. Gorini, of Lodi. The former invented an oven for burning corpses, requiring but little combustible material, and has proved the practicability of his system on six corpses. The latter, who petrified a short time ago the remains of the celebrated Italian patriot and writer, Mazzini, writes in 1873: "I know a substance which when brought to an extremely high temperature creates a liquid which in a wonderful manner in a few seconds

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dissolves a corpse into its smallest elements. When one watches the process of destruction, one sees the corpse disappear so quickly that it appears as if the liquid took possession of it and literally eat it up. As soon as the corpse is laid upon it the liquid foams, and the body burns brightly, without odor, and changes into transparent, clear, gaseous substances, which are not to be distinguished from atmospheric air. In the liquid only the white ashes remain, and if one wishes one can easily by filtration separate them." Gorini estimates the cost of such a cremation at about six francs.

The systems of cremation suggested have been various. That of the beforementioned celebrated Dr. Giovanni Polli, of Milan, presents perhaps the fewest disadvantages. The corpse is inclosed in a great coffer of cast iron and reduced to ashes by illuminating gas. There is no odor and the process is invisible.

F. Siemans, in Dresden, is the inventor of an oven which is simple and practicable. Sir Henry Thompson, of London, burnt by it a pig weighing 227 pounds to white ashes, within 45 minutes. There was no perceivable gas, and not the slightest trace of smoke. Everything was consumed.

At Paris recently the municipality discussed the project of making new cemeteries at a greater distance from the city. Various Parisian journals had already recommended cremation; a member of the municipality thereupon officially proposed "that the cemetery question be abandoned, and six months be devoted to the study of the best method of burning the dead."

In Italy cremation will, I think, be readily adopted, as the cheapest, most hygienic and quickest way of disposing of corpses. Generally speaking, the Italian has a superstitious dread of the dead. I have known persons in Italy to refuse even to enter a room where a dead person had lain. The municipal law, in some cities, requires that the body be conveyed to the dead-house within 12 hours after death. I once related to a friend of mine, a Neapolitan lawyer, our custom of keeping the dead three days.

"But," he rejoined, in his imperfect English, "eat ees so disgusting to have a dead body in the house!"

I replied: "But *amico mio*, love prevents us from parting with a dear relative sooner."

"He answered: "I coude not eat a ting."

I made the reproachful observation, that "an appetite could not be expected under the circumstances."

"Yas, yas, *caro mio*, your coustum is noble, *ma corpo di dio, mi renga, i briridi, solo a pensarci*" (shivers run over me at the very idea.)

What prejudices can a Neapolitan have against cremation? There are certainly more pleasant sights than the huge pits in Naples, into which are thrown naked the corpses of young and old of both sexes. I suppose most of my readers know that the common people of Naples are thrown after death into deep pits. Lime is then poured on them, and the pits sealed up until the next year. When it is opened nothing remains. There are 365 of these, and a fresh one is opened every day.

The church can have no reasonable objection to cremation. "*Memento homo, quia pulvis es, et in pulverem reverteris.*' Fire imitates nature, but in a more expeditious and less perilous manner. Fire effects precisely what the earth does. The latter slowly reduces the body into its various gases, which are disposed in the air, leaving behind only the salts or earth. The former also reduces the body into its various gases, and only the ashes remain. Matter is eternal, and in either case the body after death enters into a thousand different combinations. Between the two processes there is merely a question of time. Precious time! The present process of interment, allowing corpses to decompose slowly, develops often miasmatic poisons; whereas cremation expeditiously removes all danger of the dead poisoning the living. Why not, then, hasten Nature's slow procedure?

Is it not a poetical and beautiful idea

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to have the ashes of our ancestors arranged in neatly labeled urns, in an appropriate place? Then may disappear that frightful spot, where lie seething in one common mass of putridity rich and poor, good and bad.

Piety and reverence for the dead, and regard for the living, recommend cremation.

P. S.—It has finally been resolved by the Municipality of Paris that the cemetery should be removed to a greater distance from the city. The discussion lasted weeks. There were three parties: One saw no necessity of the common graveyard being at a remote distance from the metropolis. "The touching attention which the French ever pay to their dead would have to be then remitted more or less. Besides," they said, "are there not numerous causes of insalubrity at Paris, such as gas, sewers, privies, etc., and is the mortality thereby increased." The second party—triumphant in the end—pronouncing itself for a remote cemetery, recognized the danger of cadaveric decomposition, and as an immediate proof of the danger of the emanations of matter in a state of putrefaction, called the attention of the honorable councillors to the violent epidemic which lately appeared in the Forest of Vincennes, near Paris, among the soldiers garrisoned there, it being the opinion of the local physicians that the epidemic was produced by the bad quality of the drinking water used by the garrison of Vincennes, which was corrupted by the water of the moats around the forts, where there was much organic matter in a state of decomposition. The third party, that of the future, greatly in the minority, advocated that cremation alone could solve the problem, and demanded that the Municipal Council should adjourn the question until the House of Deputies could pronounce on the matter. The principal spokesman of this group, M. Metevier, observed, "that all physicians who had frequented amphitheatres of anatomy could indorse the assertion that the emanations from the bodies in a state of decomposition on which the students worked occasioned at times serious accidents. If accidents so dangerous," he continued to say, "result from the respiration of the products of decomposition of organic bodies in a confined room, it is a sufficient reason to maintain that public health may suffer greatly by the presence in the neighborhood of cities of vast hearths of putrefaction, viz., cemeteries." The City Council finally adopted the proposition "to study the most practical method of reducing bodies to ashes (cremation) and to demand the Government to submit to the Assembly a project of law permitting cremation."

Talmy, a distinguished member of the French Marine, in an address to the French Academy of Medicine, January, 1880, proposes the immersion of corpses in the sea for cities on coasts, and that cremation be everywhere adopted for inland cities.

A public lecture on Cremation is to held in February at Paris. The lecturer is Dr. Pietra Santa, Editor of the Paris Journal d'Hygiene.

Permit me to mention another fact bearing on the objections of the church. At the Cremation Congress held lately at Zurich, a well-known protestant clergyman observed that, considered from a material standpoint, there could be no reasonable objections against the burning of the dead. From a spiritual standpoint, to those who believe in a Supreme Being, the manner of burial must be indifferent.

ARROWROOT FOR INFANTS. — Dr. Routh says, in his "Infant Feeding and its Influence on Life:" "I cannot conceive of anything more injurious than arrowroot feeding. I believe that it is a cause of death of many infants." Dr. Davis says in the Virginia Monthly, "that there is perhaps no error more common than that of administering to the infant arrowroot, corn-starch, tapioca, or other starch foods. Not till after dentition is *diastase* secreted by the salivary glands, and starch food remains in the stomach and intestines non-assimilable, as a foreign substance, only disposed to irritate the delicate membranes."

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

A VERIFIED LEGEND.

Somewhere there lived, but *where* I cannot tell,
A man who loved his ease and quiet well;
And cared but little for the better things
An earnest love of God and Heaven brings.

Each Sabbath morning when the church-bells' chime
Tolled far and near the peaceful worship-time,
He sought some spot wherein to pass away
In ease and idleness the holy day.

His wife was not as he was. Clear and strong
Was her perceptions of all right and wrong,
And love of God thro' all her nature grew,
And made her thoughts and actions good and true.

Her heart yearned strongly for her husband's good,
As every loving Christian woman's should,
And she besought him oft to change his ways,
And seek, with her, God's holy house of praise.

But always, when she asked him, he would say,
"Go thou to church, this pleasant Sabbath day,
And when, with others there, you bend the knee,
Why then, dear woman, pray for thee and me."

Now it so happened that one night he slept,
And dreamed a dream, whose record I have kept.
Though fast asleep upon his easy bed,
He *thought* that he and his good wife were dead.

Their earthly life concluded, hand in hand
They started off toward the Better Land,
And reached at last, faint, tired, and worn and weak,
The gates of Heaven, that all good Christian's seek.

He knocked, not doubting that beyond the gate
Was rest awaiting. Faith was strong and great.
St. Peter came, and swung the door ajar,
And questioned, by the legend, who was there.

Why, I," was the prompt answer, "and my wife.
We've just departed our old earthly life;
And now, good old St. Peter, let us by,
For we're quite travel-worn, my wife and I."

"Please wait a moment," good St. Peter said
"You staid at home while your good woman prayed.
You bade her go to church and bend the knee,
And pray, while she was there for her and thee.

"So, as she prayed to Heaven for her and thee,
For thee and her, her rest in Heaven shall be,
For if she did the praying while you stayed at home,
Then you've no right to Heaven. Woman, come."

So through the gate his wife passed out of view,
And left him longing for an entrance through;
Left him to realize, when it was *too late*,
The rest and peace beyond the blessed gate.

Amazed, he questioned: "Have I then no lot
In heavenly rest because I sought it not?
The rest is for my wife and not for me
Because she did the praying. That I plainly see."

The sense of his great loss struck him so strong and deep
That it awoke him from his troubled sleep,
And he was very much rejoiced to find
That he was still alive among mankind.

"If Heaven," he reasoned, "is not worth the pains
Of praying for, who can expect the gains?
If I can't pray for my own soul at all,
But leave't to others, I deserve to fall."

Next morning, when the church-bells rang at ten
And called to worship all the sons of men,
His wife was much astonished at the gate,
To see her husband by the roadside wait.

"You've prayed," he said, for your own self and me
So long, that I'm ashamed to ask of thee.
Hereafter in our worship we'll combine,
You do *your* praying and I will do *mine!*

Eben E. Rexford.

TO A BEREAVED MOTHER.

Sure, to the mansions of the blest
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.
On wings of ecstacy they rise,
Beyond where world's material roll,
Till some fair sister of the skies
Receives the unpolluted soul.
That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolored gleam
The more it lingers upon earth.

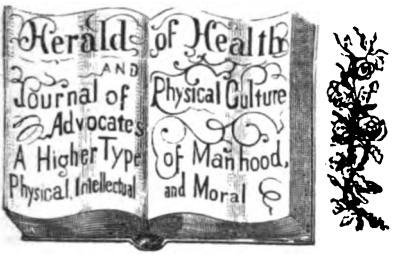
But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death
Which speeds an infant to its tomb.
No passion fierce, nor low desire,
Has quenched the radiance of the flame;
Back to its God the living fire
Reverts, unclouded as it came.
Fond mourner, be that solace thine!
Let hope her healing charm impart,
And soothe with melodies divine
The anguish of a mother's heart.

Oh, think the darlings of thy love,
Divested of this earthly clod,
Amid unumbered saints above,
Bask in the bosom of their God.
O'er thee with looks of love they bend;
For thee the Lord of life implore;
And oft from sainted bliss descend
Thy wounded quiet to restore.
Then dry henceforth the bitter tear,
Their part and thine inverted see.
Thou wert their guardian angel here,
They guardian angels now to thee.

John Quincy Adams.

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EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1880.

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.

MEDIUMSHIP AND CLEAR-HEADEDNESS.—*To the Editor of The Herald of Health*:—It is presumed that you do not regard the discussion of mediumship or alleged spirit manifestations, as coming properly within the scope of your magazine, except, perhaps, so far as these matters have a bearing upon health and the proper functions of body and mind. But since one of your contributors, J. Mortimer Granville, in treating on the subject of a "Clear Head," in the February number, has gone somewhat out of his way to advance opinions on the above subjects which many of your readers regard as not only widely mistaken, but even derogatory to their common sense, you surely will not consider it amiss if I ask that a word of dissent may be put on record in the same publication.

Had your contributor been content with saying only so much as was warranted by his premises, viz., that "unconscious energy, or habit controlled by instinct," will account for *some* somnambulistic phenomena, and perhaps also for *some* results often ascribed to spirit agency, I should have taken no exception to his generally instructive and useful paper. But when he makes the sweeping assertion that the causes above named "will account for the strangest of the so-called spiritualistic or somnambulistic manifestations," and when he implies that all mediumship which is not "intentional fraud," is shallow delusion, I must protest in the interest of true science. He thereby gives conclusive evidence of either a slight acquaintance with the phenomena referred to, or a remarkable lack of logical power in tracing effects to adequate causes — in other words, shows a sad want of that clearheadedness which it is his ostensible aim to promote.

Careful observation and study of both somnambulistic and alleged spirit manifestation, extending through nearly 30 years of my life, and much of this time under circumstances of the most favorable character in my own family, where the supposition of fraud or imposture was wholly out of the question, I thiuk fully authorize me to say that the theory of "unconscious energy, or habit controlled by instinct" will by no means apply to an overwhelming amount of phenomena which has come under my personal notice.

Were it proper, or did I suppose the statement would be welcome, I could fill your entire pages with facts of my own observation, showing, as I think, beyond question, that mediums and sometimes somnambules (who in many cases are neither more nor less than mediums) are made by a power distinct from their own conscious wills or intelligence, to speak, write, and do many

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other things, as they were never "trained" to do, and never had the "habit" of doing—even such as they knew nothing about and never thought of saying or doing before—and which exhibit the action not of any "subordinate faculty, lesser intelligence," or force of "instinct," but, on the contrary, that of higher, more capacious and cultivated intellects than their own, even at their best, and which, moreover, persistently and always claim to be excarnated human beings, or spirits.

The facts I speak of include instances of the accurate foretelling of future events, the forewarning of disasters, the teaching of truths or doctrines that were disbelieved or distasteful at the time, the production of writings or speeches of a character of literary excellence and profundity of thought far beyond the manifested ability of the medium, the correct use of words and phrases in foreign and unknown languages, the accurate description of numerous persons never known to the medium, who were deceased, but alleged to be seen as present, with the giving often of their names, former residences, cause of death, and characteristic messages to surviving friends, the discovery and diagnosis of disease, with detailed and successful directions for its cure by methods before unheard of by the medium, etc., etc.

To one so familiar as I have become with such things, nothing can appear more unscientific or preposterously absurd, than attribute them to "habit controlled by instinct." And my experience in these matters is that of but one among many thousands, not only in this country but in all parts of the civilized world, who have pursued the investigation independently, yet with like results.

This attempt to resuscitate the many times exploded "unconscious cerebration" theory of Prof. Carpenter, as an explanation of the alleged spirit phenomena, seems quite behind the times. Your contributor's kindly endeavor to relieve *some* mediums of the imputation of intentional fraud, is doubtless well meant, but since he would do it under the alternative of making them and all who believe in spirit intervention dupes of a very stupid illusion—tricked by the automatic play of lower instinctive faculties—they will not feel very highly complimented by his effort.

As to the hygienic bearings of mediumship, there is much that might be said to profit; and I should be glad to see the subject widely treated in the pages of THE HERALD. But I would say in advance, that it will be of little avail, as far as intelligent mediums or spiritualists are concerned, for any one to attempt the treatment who does not recognize the reality and value of true mediumship, or who can perceive no distinction between the unguided play of the "instinctive or lesser faculty" of human nature, and the action of that higher and nobler capability which consists in openness to influxes of thought and emotion from higher realms of being, and which is usually termed *inspiration*. This capability has been exemplified in the grandest souls that have illuminated the history of the race. Genius is in fact but another name for inspirational capacity, which has many grades and phases. And this capacity has been recognized and employed by some of the clearest-headed philosophers of all ages, from Socrates and Plato to R. W. Emerson.

A SUBSCRIBER.

[We think it no more than fair that we give place to the foregoing in answer to J. Mortimer Granville's remarks concerning mediumship in our February number. We do this, however, without wishing to open our limited space at present to a discussion, *pro* or *con*, of this subject. Spiritualism, like all other subjects, must fight its way to the front by indubitable facts, and its advocates ought to be thankful for the most severe but honest criticism. If it contains a central truth it will overcome all obstacles; if not it ought to fail.—ED.]

THE PREVENTION OF TYPHOID FEVER.—Typhoid fever is a very common and dangerous disease of civilized life

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Whether it is frequent among the Indians in their natural condition, or whether the Esquimaux are troubled with it or not, and whether the wild Africans are subject to it, we are not able to say. It has been a subject much discussed whether this fever is contagious or not, and many antagonistic opinions have been advanced. The most probable truth is, that the disease is not in any sense contagious, like small-pox and scarlet fever; that is to say, a person may nurse another sick with it, and breathe the atmosphere of the sick-room and not take the disease, for it is spread in a very different way. Nor, on the other hand, is it spread by contact with the person who has it. The nurse of a typhoid fever patient may take the disease from the same source that the patient took it, and have it, and so may other members of the family. He or she may become ill from the close confinement of nursing the patient, but this is all. In typhoid fever the poison is propagated in the bowel, and is thrown off by the discharges from it. It thus passes off in a manner which secures its immediate removal from the room, for the germs, or poison, are in the discharges. The danger, then, in this disease, is not in coming in contact with the person, nor the atmosphere of the room, but in the discharges from the bowels. If these are properly disinfected and disposed of there need be no spread of the disease from this source; but if they are permitted to pass into drains which are imperfectly made or badly ventilated, or if they are carelessly thrown on the ground and allowed to percolate through it, perhaps into the drinking water, then cases may arise, and these again give rise to others. A case of typhoid fever in a house is a very good test of the sanitary condition either of the drains or of the closets. A case of typhoid fever brought into any locality, and the stools not disposed of properly, may cause the disease to spread all through the neighborhood, and many persons may die. The hygienic lesson which we wish to inculcate in this matter is this: That the owner of the house, the nurse, the husband, wife, sister or brother, who has the care of the inmates, must see to it that all discharges are immediately disinfected with some strong disinfectant, and then placed where they cannot possibly do any harm. From what has already been said it will be seen that typhoid fever is spread only, or almost exclusively through water. The poisoned water is drank, and some of the poison which causes the fever is brought in contact with certain glands of the intestinal tract, which are the only ones which can be affected by it. If the germs are taken into the system and do not come in contact with these glands, even then the fever is not caused. It is believed that the poison may be generated in privies, even though there is none of it put in there with the excrement from a patient sick with the disease. For this reason we ought to be on the safe side and have all such places thoroughly disinfected by some simple and cheap means. One of the cheapest disinfectants is a solution of the sulphate of iron, which may be bought for a few cents per pound.

THE USEFULNESS OF BEAUTY.—"And beauty be the bride of use."—*Whittier.* Of what use is beauty? Much, every way. Some one has quaintly said, that "the beautiful is as useful as the useful." Granted; but of what use is it? That is the question. Well, we think a little thought will enable us to answer it.

In the first place, beauty is orderly. There is scarcely any such thing as beauty without order; or, if there be, it is always sadly impaired by disorder. And order, we know, is the very parent of use. The orderly person can do more work, in less time, and do it better, and with less fatigue, than one who is disorderly. He does not need to spend any time in looking for tools or materials, for he knows just where to find them; nor does he suffer the annoyance of having to do without things that are lost, or broken; for he rarely loses or breaks—and the orderly woman can find her things at the first trial, even with her eyes shut. Good

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order is of itself one kind of beauty; and it is as useful as it is beautiful. And all the other kinds of beauty are in themselves orderly, and promote order.

Beauty cheers our spirits and makes us glad. And whatever makes us glad quickens our pulse, lightens our toil, relieves our weariness, and even soothes our pain. And certainly those things are useful.

But more than that; whatever is beautiful is refining. Whether in nature or in art, the presence of the beautiful softens and purifies. But let no young lady fall into the blunder of supposing that only that which is expensive can ever be beautiful. It is labor, care, skill, an artistic eye and a refined taste that beautify. Whether in home or in dress, in speech or in manners, money is not the main thing which provides the beautiful. The dawdy apparel of many a slattern has cost *more money* by far than the neat and beautiful garb of her indigent, but orderly, neighbor.

And, after all, external beauty is not the chief adornment of the real lady.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

ADDISON JONES.

RECORD OF HYGIENIC PROGRESS.—"If Jesus Christ ever returns to this world he will enter it through the bedchamber and the nursery." These are the striking words of one moral reformer, and they express a most important truth, viz., that if this poor suffering world is ever to be redeemed from sin, the reformation must commence at the fountain of life, must commence before the birth of the human soul, and must be continued most assiduously through the child life. Jesus Christ, the "coming man," must first take the little children in his arms and bless them, in order that mature manhood may be redeemed. Hence a record of hygienic progress is especially significant when it notes the improvement of child life and education; and it is, indeed, just here, in the home and school training of the child, that we see the most marked improvement in our American life.

Whoever has seen and noted the changes that have been going on in this respect during the past 25 years, cannot but have observed a marked improvement in some important respects. Not education alone, but health and general culture are insisted upon as within the province of the teacher. There is especially a healthier tendency regarding the display which children make before strangers and the public, and to this we would especially call attention now. Recently the writer asked the lady principal of a private school for boys and girls in a neighboring city, whether she intended giving a public exhibition at the close of the year. To which she replied: "No. I do not believe in such exhibitions, and if I did the parents of my pupils would not allow it." Why not? Is it not gratifying to see the semi-theatrical performances of beautifully dressed children? Such an entertainment attracts attention to the school and gratifies the pride of teachers, parents and children. Why, then, not allow it? Because it has an unhealthy influence upon the mind and body of the child. The preparation for it is a season of nervous excitement, during which the sober work of the schoolroom is forgotten or thrown that into the background. The time should be devoted to a review of the term's work is consumed in preparation for a show in no way related to that work, or related to it only in the matter of elocution. But the most objectionable feature of a fashionable school exhibition is the nervous excitement attending the final performance. At an hour when the little ones should be in bed they are upon the stage before an applauding audience, not in the capacity of diligent scholars, but in that of theatrical performers. We here note a healthy improvement of public sentiment upon this subject, and applaud those parents who "would not permit" their children to be thus displayed,

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thus excited and over-wrought. We have something to learn in this matter from Germany, where at the close of the school year several days are devoted to a thorough review of the studies of the entire year, during which nearly all the parents and many other friends pass from room to room with freedom, witnessing the evidences of the work done. There is much practical work, but no theatrical display.

PRESIDENT HAYES'S EDUCATION AND EARLY HABITS.—President Hayes was born and educated in the center of Ohio, and was always a good scholar. Before his 14th year he had read, in company with his sister Fanny, Hume and Smollett's History of England, Shakespeare, Tom Moore, and various Latin and Greek authors. They also dramatized Scott's "Lady of the Lake." Young Hayes, when at Kenyon College, took a prominent part in the literary debates, and was finally elected the valedictorian of his class. He used to keep a diary in college days, and in this he declares himself, at that time, "too ready to try the edge of his wit on others," a failing which he proceeded to curb. In reference to his physical habits it is said that "he was addicted to every kind of manly sports, and excelled in shooting, hunting, swimming and skating, while as a fisherman he was especially successful. He accomplished some great feats in pedestrianism, walking 40 miles home to Delaware in 12 hours, at Christmas time, and then after vacation back to Gambier, when there were four inches of snow on the ground." The early training of this kind had a marked effect on his after career. His excellence in field sports greatly conduced to his physical strength, while his studious habits were the means of gaining for him "the mass of knowledge which is placed to his credit."

STUDIES IN HYGIENE FOR WOMEN.

WOMEN AS ARCHITECTS. — Martha McKay has written a very sensible article on women as architects, which has appeared in a recent number of the Western. We have not space for the entire paper, and must content ourselves with a brief synopsis. Women, according to her opinion, are more deeply interested in domestic architecture than men, for they spend more time within doors. And besides, the household is her throne, and she ought to know her own needs better than men. If the house is not rightly made for convenience in doing work, she has to endure it, not man. If the sanitary arrangements are faulty, so that bad air must be breathed, she has to breathe it longer than her husband, for he is much out of doors. Men do not appreciate woman's desire for closets and shelves and hooks, and rarely is a home built with enough of them to satisfy her taste. The woman who surveys this field will have no need to weep like Alexander, for she will find abundance of conquests to be made. Euripides said: "Men need not try where women fail." But in domestic architecture men have tried and thoroughly failed, and women have not tried at all. Of course women will need to qualify themselves for this work with a thorough knowledge of mathematics, the strength and value of material, the laws of proportion; but these are all subjects she can master. The compensation — usually five per cent. on the cost of the building—will be sufficiently remunerative, and in case of large buildings, afford her a very handsome competence. Our author hopes that hygiene in the building of houses by women will be made a special study, for here there has been great lack of knowledge. An educator in New York recently built a very large school-house, and aimed to ventilate it most thoroughly; but although he employed the best and most costly archi-

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tects, who thought they understood their profession, yet, as he recently informed us, he found there was not an architect in New York who knew any more about ventilation as applied to architecture than he did himself, which was nothing.

In small cities and villages, and especially upon farms, there is the greatest waste of time and strength. The sink where dishes are washed is on an average 14 feet from the china closet. The table where pastry is made is perhaps 15 feet from the stove. An estimate lately made of an ordinary kitchen, gave the distance walked in the washing and replacing of dishes alone, as 75 miles a year. Add to this the journeys for fuel, and we realize that it was wholly unnecessary for Bertha Von Hillern to fatigue herself last spring in Tremont Temple, to prove her ability to walk 3,000 quarter miles in as many quarter hours, for the kitchens all over the land are proofs of woman's ability to walk. As a rule, our kitchens are built by men who can not understand their requirements. They would gladly arrange them did they know how. It has been in a large measure woman's fault in the past, and will be most seriously so in the future if she does not take this matter in hand and study her needs, and make herself understood intelligently, and insist upon the needed reform in domestic architecture.

WOMEN'S DECLARATION OF INDEPENDENCE.—The first place then from which to issue a women's Declaration of Independence, is from the home and fireside, and this once established, good housekeeping, perfect home-making, and just legislation, which are inseparable, will begin to "look up" in the world. Very many of the evils of the unjust legislation, of which women complain, can trace their origin to miserable housekeeping. How can men legislate justly and wisely, with their stomachs loaded and gorged with unwholesome, indigestible food, ill cooked and ignorantly and carelessly prepared? Dyspepsia has heaped more wrongs upon women than any or all other agents combined, and women themselves are indirectly, but not directly, responsible for their own sorrows. Just show me a man who is bitterly, positively, and unconvincingly opposed to woman's equality with man in every respect, and I'll show you a man who is afflicted with a bad stomach—a stomach in which dyspepsia can be found in an incipient, a chronic, or an acute—generally chronic—form. Who can wonder at the peevishness and ill-natured fretfulness of Francis Parkman's articles against woman's rights, in recent numbers of the North American Review, when it is known that Francis, according to a statement of one of his book reviewers, is a sickly man—one whose "mental activity is restrained"—one who is afflicted with a "racked nervous system," in addition to a "malady of the eyes." How can a man have any but one-sided views of great questions in such a condition as this? No doubt some ignorant, slovenly housekeeper has been, under man, the prime cause of all Francis Parkman's troubles. His stomach has been tortured and martyred, and his whole system undermined by his allegiance to the health enfeebling cooking of the age.—*Mary E. Haggart.*

HEALTH HINTS FOR MARCH.—Be careful and avoid taking cold during the month of March, for the changing weather favors it. Keep the skin active by bathing and friction, and the bowels open by fruits and brown bread. Avoid excesses in eating, and diminish the amount of fatty food taken. Keep the feet warm and dry, the head cool, and dress for comfort. Live and sleep in good sweet air, but not in a cold draught. In cold weather night air is just as wholesome as day air. In winter we are apt to breathe impure air, take too little exercise, and eat and drink too much. This often causes indigestion, constipation and depression when warm weather comes on. Now comes the temptation to take patent medicines. This is all wrong. Let them alone, aud learn how to eat and drink and sleep so as to be well without them. These lines have been written to answer a lady's question, who suggests the publication of hints for each month on this subject. These are equally

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adapted to both sexes. The idea that we need physicking out every Spring is one of the superstitions of the past, unworthy of an enlightened age.

SNOW-RAISED BREAD.—It is a fact, well known in Nova Scotia, that snow, when incorporated with dough, performs the same office as baking-powder or yeast; and as this natural baking-powder sometimes lies scattered in countless tons over the face of the land, it offers a good opportunity to lady readers to experiment therewith. I had this morning for breakfast a snow-raised bread cake made last evening. The cake, when baked, weighed about three-quarters of a pound. A large piled tablespoonful of fine, dry, clean snow was intimately stirred with a spoon into the dry flour. To this was added a teaspoonful of caraway, a little butter and salt, and sufficient cold water to make the dough of a proper consistence—simply stirred in with a spoon, not kneaded by the warm hands. It was then immediately put into a quick oven and baked three-quarters of an hour. It turned out very light and palatable. I have understood that boiled puddings, dumplings, and the like, are made light by the same means. —*English Mechanic.*

BATHING A PERSON IN BED.—A lady subscriber asks the question: "How shall a sick person be bathed while in bed?" To which we answer as follows; Pin a blanket around the shoulders, fastening it behind after removing the night-dress. Now throw a blanket over the person so as to expose but a small portion of the body at once, and have the patient lie upon the side, with one or two soft towels to absorb any drops of water which may run off the skin. Sponge the entire back, either by wetting the hand in a basin of water, or a wet sponge. Sometimes the hand seems the most satisfactory, and this is especially the case if the bather has what is called a good "touch." In this way proceed over the entire body. If there is fever, the hands may be placed in a dish of water and a sponge or pitcher used to wet the arms. The same with the feet and legs. The hair should be combed once or twice every day. A woman's hair being more difficult to manage, requires more attention. It may be parted in the middle and braided into two braids; if done up in one it forms a hard ridge, very uncomfortable to lie upon. If tangled, a little sweet oil moistens it and makes it more easily combed. The patient who is able to move his head onto a pillow covered with a woolen blanket on the lap of the bather, who sits by the side of the bed, may have it very thoroughly sponged and wet, and then it may be wrapped in soft towels to dry. The patient should not be tired too much by the bath, and when he complains cease and let him rest. Some persons in bathing a sick one would tire him more than others. Only the most gentle and careful management is permissible in cases of great prostration—otherwise harm will be done.

SMOKING AND CHILDREN.—A new lady subscriber writes: "My husband is a great smoker. Do you think our children, who may be born, will be any the worse for it?" To which we answer, yes, there is little doubt of it. Dr. B. W. Richardson says: "I do not hesitate to say that if a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and a physically inferior race of men and women would be bred up." Dr. R. is not the only physician who has made an equally strong statement. Men who feel that they have no duties to render to their offspring will continue to smoke—those who feel that they have will not.

POTATOES FOR BREAKFAST.—Peel them, and cut them in very thin slices into a very little boiling water, so little that it will be evaporated when they are cooked. At this point, add salt to your taste, some cream, or if you have not cream put in a very little milk and a bit of butter. A little practice will make this a very favorite dish in any family. The art is, to cook the potatoes with a very little water, so that it

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will be evaporated at the time the potatoes are done. They must be stirred occasionally while cooking.

NAMES OF DISEASES.—A subscriber desires to know if pleuropneumonia in cattle, is the same as the disease in man. To which we reply, no. Pleuropneumonia in cattle is wrongly named. It should be pleuropneumonia-contagiosa. Another disease to which he refers is hog cholera, and he desires to know if this disease bears any relation to the same, named cholera, in man. To this we may answer, no. Hog cholera is simply contagious typhoid fever and nothing else.

TO COOK ONIONS.—It is a good plan to boil onions in milk and water, it diminishes the strong taste of that vegetable. Chop them after they are boiled, and put them in a stew-pan with a little cream and let them stand about 15 minutes. This gives them a fine flavor, and they should be served up very hot.

HOW TO MAKE A MUSTARD PLASTER.—The Dental Cosmos says: "In making a mustard plaster, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster that will draw perfectly, but will not produce a blister, no matter how long it is allowed to remain upon the part."

CURRENT LITERATURE.

—:o:—

THE SUMMER AND ITS DISEASES. By James C. Wilson, M. D. Philadelphia: Lindsay & Blackiston.

EYESIGHT, AND HOW TO CARE FOR IT. By Geo. C. Harlan, M. D. Philadelphia: Lindsay & Blackiston.

HEARING, AND HOW TO KEEP IT. By Charles H. Burnett, M. D. Philadelphia: Lindsay & Blackiston.

The special works titled as above, form respectively the third, fourth and fifth in the Philadelphia Series of American Health Primers, two of which have been already noticed in a previous number of this journal. As we have spoken with considerable fullness of the qualities which are embodied in the series, and with general commendation of their good sense, it will be an easier matter to refer to those which remain. In the primer devoted to the ear the method is as follows: First, the structure of the ear—external, middle, and internal—is given; the physics and physiology of sound and hearing come next, all of which is concluded by an acconnt of the various diseases of, and the methods of hygiene for, this important organ. Suitable illustrations accompany the text, and make it so plain that no one can fail to understand the subject and its treatment. Dr. Burnett objects to pulling children's ears and to boxing them, both practices being liable to injure the dense fibrous tissues holding the auricle in place. Ear-picks, ear-spoons, etc., are not commended, but charged with doing positive injury. The practical directions not only in this volume, but also in the one on the preservation of the eyesight, are of real value, and if generally followed would be of inestimable public benefit. Tue object set forth in the primer on "Summer and its Diseases," is to point out some of the peculiarities of our summer climate, to show what season influences at that time act unfavorably upon the public health, and to suggest such means as will best enable each individual to escape the sickness peculiar to summer. It is written on the principle that prevention is the latest and highest motive in the healing art: or, to use the author's precise words: "To be armed is to be prepared, and a little prevention is better than much cure."

THE WONDERS OF LIGHT AND COLOR. Including Chromopathy, or the Science of Color-Healing. By E. D. Babbitt. New York: Babbitt & Co. Price 25 cents.

Now that warm weather is approaching there will be an opportunity for invalids to use sunbaths, and Dr. Babbitt's little book will stimulate their use. He has collected in this little work much testimony from eminent authorities as to the value of the solar ray, and added considerable of his own experience and practice. Without being able to endorse every theory in this book, we can commend it heartily, and multitudes may be benefited by its perusal. It is gratifying to see that there is a more general study of the hygienic agents which may be used in the cure of disease, and Dr. Babbitt is one of the most enthusiastic students in this direction.

THE POPULAR SCIENCE MONTHLY. New York: D. Appleton & Co. $5 a year.

This monthly is one of the most useful of all the magazines. Its articles and abstracts of articles, original, selected, and illustrated, give accounts of all important discoveries and applications of science that are of general interest. Its pages also faithfully represent the progress of scientific ideas, as it affects the higher questions of human interest, such as those of the statesman, the philanthropist, the jurist, the financier, the educator, the divine, the artist, the historian, and the social reformer. Prominent attention has been given, and is to be given, in its pages to the various sciences which help to a better understanding of the nature of man, as affecting all private, domestic, and public relations—in short, to the comprehensive science of human nature.

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HEALTH FOODS.

One of the improved foods of the Health Food Company, 74 Fourth avenue, New York, is called the "Universal Food," because it imitates, supplements, and aids in the digestion of milk, which *is* the universal food of mankind in infancy. This "Universal Food" is made from the "chits," or germs, of grains—the little vital molecule which is designed to form the new plant. These germs are separated by simple processes after the bran coats of the cereal are peeled off—and are then reduced to a fine flour. This flour is mixed with water to form a stiff dough, which is hermetically sealed up in a cast iron vessel, which, with its contents, is subjected to a cooking process at a temperature below 150° F. for 30 hours. The mass is then taken out, spread thin and dried, after which it is reduced to a flour or meal, and packed in boxes for sale and shipment.

The first lot prepared, some years ago, was consumed entirely by little babies. The theory of the use of the germs of cereals as food, is a purely scientific one, and seems to furnish a ready and satisfactory answer to the question: "How shall infants and feeble adults be fed?" These germs are rich in diastase, which is the chief agent for the conversion of starchy, amylaceous foods into dextrine and sugar, without which conversion starch is valueless as food. Diastase is the chief chemical ingredient in healthy adult saliva and pancreatic juice; diastase disappears from the saliva and the pancreatic juice in most, if not all, diseased conditions, and pancreatic juice and the saliva are alkaline in health, but in all serious diseases they become acid; diastase is instantly destroyed by acids. Diastase is not found in the saliva or pancreatic juice of even healthy children under nine months old, except in small quantities. All these facts make it evident that in feeding infants and sick persons on farinaceous foods, we must supply the lacking diastase, or such foods will do no good, and, by passing undigested may do much harm.

It now appears that diastase has absolute value as an aid in the digestion of milk. Milk taken alone and quickly swallowed by a healthy adult, coagulates in a dense, impenetrable curd. Held for a minute or two in a healthy mouth, and chewed, or mingled with saliva, it is found to coagulate in a soft, custard-like mass, which enables the gastric juice to readily penetrate and emulsify it.

If, then, the saliva has lost its diastase through sickness, or contains only a small amount, as in the case of infants, it is proper to add this agent to the food. Happily it is found in certain food substances, and nowhere else outside of the healthy body. All seeds develop it in the process of germination. This fact has been taken advantage of in the preparation of malt extracts. Malted grain is simply a germinating seed, and malt extracts would be very powerful aids to digestion if properly prepared. But they are generally inert syrups of glucose, of value only for the sugar contained in them. The diastase which would give them value, being volatilized at 150° F., is largely dissipated in drying out the malted grain, and what remains is dissipated in the boiling process by which the tea or wort is reduced to a viscid syrup. In the UNIVERSAL FOOD all the diastase is saved, and is thoroughly blended with the gluten, or albumen, and converted carbo-hydrates existing in the germs from which it sprang. The union should theoretically form a perfect food for babies and sick people; and practical results seem to fully sustain the theory. The UNIVERSAL FOOD is prescribed by many physicians, and is found to be very efficient as a builder up of the thin, emaciated sufferer from dyspepsia and nervous prostration. Its usefulness as a blood-former is not confined to its power to digest other foods. It is of itself a refined and concentrated nourishment, rich in nitrogen, and in the phosphates, which are demanded by the teeth and bones and brain and nerves of all growing children, and of many adults. Dr. J. H. Hanaford, of Reading, Mass., secures wonderful results from its use.

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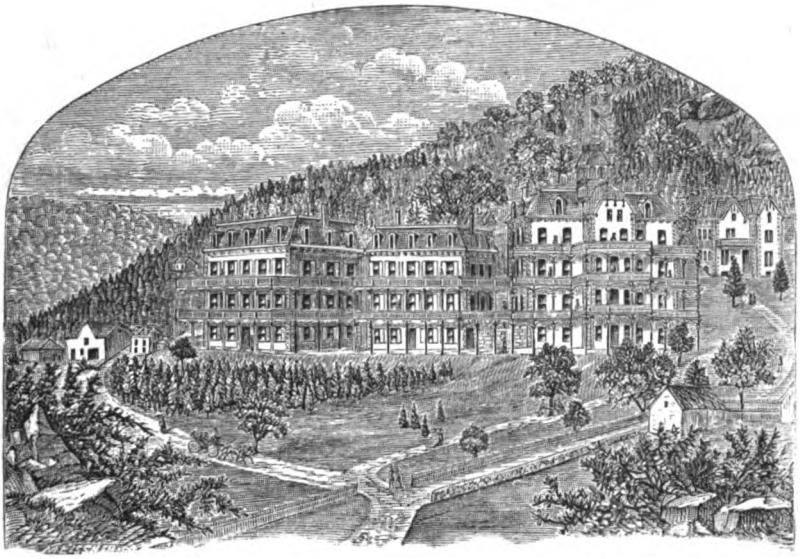
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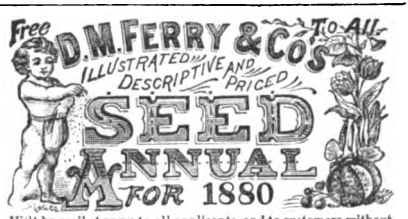
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THE SECRET OF A CLEAR HEAD. (4).

BY J. MORTIMER GRANVILLE.

SELF-IMPORTANCE.

FUSSY faces, care-worn faces, supercilious and cold faces, with here and there benevolent faces beaming with good will and friendliness, spring from the sense of self-importance. What must be the feelings of the man who goes about with the consciousness that the fate of nations, in large measure, depends upon his intelligence, address and patriotism? It matters little whether the consciousness be real or imaginary, the personal effects are the same—and it is with these we are mainly interested.

Man-and-woman-kind may be ranged by the expression they wear on their countenances, in two principal classes—the Somebodies, who lord it more or less graciously over their fellows, and the Anybodies who meekly, or otherwise, submit to be ruled, patronized, or oppressed. Those who have the bearing of being thoroughly contented with their lot, whether high or low, form an almost insignificant minority, about whose way through life, with its tame enjoyments and mitigated sorrows it is not worth while to waste words—albeit these last are the only truly happy folk in the world, and their inanely-joyous faces glow with the blissful ignorance of human nature's worst and most worrying regrets, disappointments, and annoyances.

To be Somebody in statecraft, diplomacy, military skill and prowess, literature, science, art, commerce, or even manual industry, probably inspires a comforting sense of superiority, but it must entail a multitude of anxieties. Setting aside the burden of responsibility which presses heavily on sensitive shoulders, there is the perpetual effort to maintain the position gained. Much flapping and fluttering of wings will be necessary to keep the place in mid-air "over the heads of the people." The up-gazing multitude is apt to follow the flight of the eagle and his imitators, whether hawk or lark, wondrous curiously; and the consciousness that one is so watched cannot be wholly inspiriting. It may even embitter triumph to know that success has not been gracefully achieved.

Again, to be Somebody must be to feel that reverence is due to the dignity; and if homage is not yielded willingly, which cannot be always the fact, there is the ever present sense of vigilance to see that the full meed of respect is rendered or enforced. Self-assertion may come easily to certain minds; but it must certainly form part of the character, or things are sure to go awry. This constitutes a serious drawback to the advantage of feeling self-important. In short, the consciousness of superiority is scarcely an unqualified boon, and those of us who are not so gifted may be thankful to be spared the penalty distinction entails. Meanwhile the lack of cause for the mingled pleasure and pain of boastfulness leaves us free to compassionate

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the sorrows and inconveniences of the Nombodies with whom we are brought into contact; and there is no sincerer gratification to the insignificant than to pick holes in the virtues, point out the defects, execrate the vices, and playfully pity the weaknesses of the great, the prosperous, the pampered and the blest.

Somebodies, real and pretended, abound. It is difficult to move a step without encountering them; and it is not easy at first sight to distinguish the true from the false. The spurious article seems to possess all the marks of sterling quality, and to bear them bravely—often better defined than the genuine. This is not surprising, seeing that self-assertion forms part of the Somebody character; and that quality is ever the same, whether the self-asserted superiority be good or bad, tricky or honest.

The sense of self-importance rewards and inspires adventurers as well as good men, though it may come to the aid of the pretender late in his career. Whenever and however it comes, the feeling is real in itself, though perhaps insufficiently grounded, and it is therefore unreasonable to expect anything essentially incongruous or startling in the deportment of new men, or pretenders, which shall mark them off from the number of really important personages and brand them openly as impostors.

It is no uncommon circumstance to hear an expression of surprise that men and women not to the manor born contrive to conduct themselves even fairly well in positions of prominence. This reflection is the outcome of a mistaken mode of reasoning. It would be more startling to find that those who have proved the possession of a power to control and set aside adverse conditions had not also the wit to adapt their conduct to the positions to which they have raised themselves. The sense of being somebody is itself educationary and elevating, and it has probably done excellent work in improving those who have experienced its influence, as well as bad work in adding plausibility to the deception practiced on others. There are few things that are wholly bad, and the consciousness of superiority is not one of the number.

Nevertheless self importance, when it dawns prematurely on a weak mind, is apt to impel the victim of its blandishments to strangely indecorous deeds and mannerisms. How infinitely grotesque is any broad affectation of superiority in station or intellect when the pretence is ill-founded! The brainless adventuress who mimics the airs of a woman of fashion; the insensate being who sets up for a person of taste without a vestige of culture; the man of money-bags who apes the man of acres—how laughably comical are the exploits of these monsters! The feeling of being Somebody is a treacherous and misleading guide, and needs to be controlled with a strong judgment if it is to be restrained from gaining the mastery over its subject and inciting him to exploits of riotous imbecility.

It is no uncommon experience for a man who has performed some feat of nobility or political genius to find himself wholly out of his element in the situation to which he has been raised, or at the work with which he has been entrusted.

It is one of the practical lessons men learn painfully in the rigorous school of experience, that the ability to perform an exceptional action does not imply the existence of power to maintain the path of supremacy achieved. The sense of self-importance may be engendered by having done something great, but it is extremely probable that it will issue in disappointment. Those are wise who keep the consciousness to themselves for a sufficiently long period to test its grounds before they proceed to give it expression in public.

Now and then we find this sense present to the mind of a man of genuine ability, and sustaining him in the doing of small things, when his work and genius are, as yet, unappreciated. The feeling of power in reserve gives confidence, and it is well if it also inspires patience. There is no policy so successful as that of waiting, when the idea includes working strenuously,

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though unobtrusively, to a definite end. He who waits will win; and nothing so greatly helps the self-restraint necessary to carry out this policy to a full issue as a rational sense of self-importance. It arms the well-constituted mind against its own besetting impulses, it smoothes the path of privation, aids reserve, and consoles for many a passing but painful indignity.

It is not wholly, or in the main, a bad sense, this self-consciousness of fitness and capacity for better things and a higher status. The personal problem is—to use it rightly, to make it subservient to good ends, and never to let it get the upper hand or obtain the mastery. The wise man who is sensible of being Somebody in a particular sphere—and it is possible to be Somebody in any sphere—will be more intent on developing his capacity for future achievements than on hugging the consciousness for its own sake. Being really Somebody, it is little sacrifice, and no self-denial, to be unappreciated amid the associations in which the present is cast. There is no morbid discontent or sulkiness with the present, still less is there impatience, or that visionary isolation which romantic persons and impostors alike are wont to affect. The present is looked upon as a season of preparation, and its every opportunity is prized and utilized as means to an end—means to be made the most of, and resolutely employed to both immediate and remote advantage.

The state of mind in which inactivity is induced by the sense of being Somebody presages disappointment. The indolent and dreamy are ever prone to seek refuge from duty under the pretence of feeling worthy of better and higher things. Alas, Jonah's gourd withers too certainly! The surest proof of unworthiness is to be found in this method of expressing the consciousness. The man or woman who is possessed with the sense of self-importance, and who does not feel stirred to diligence and increased forbearance by the consciousness, is deceived. It is a convincing token of nothingness and emptiness to be without resolute purpose and lacking in energy. Such people are Nobodies, and have nothing to hope for.

HOW TO GROW OLD.

FROM THE LONDON HERALD OF HEALTH.

HERE is a letter which comes at a good time to give us a good subject for what we should like to make a good article. In a firm, beautiful handwriting we have this brief and business-like epistle:

"DR. NICHOLS—*Dear Sir.*—I am an old reader of yours. I am getting near 70 years of age. Can you, in a future Herald of Health, give any special advice for old age?

"I am, Dear Doctor,

"JOHN P. BIBBY."

"Special advice for old age!" Let us see what can be said about it. But first let us give another letter, still briefer than the above, and received about the same time. We must, however, make two slight alterations, because we doubt if it would be proper to give in this case, without permission, the name or the address. These, therefore, are fictitious. All the rest is as real as we can write:

"SIR.—I shall feel obliged by a call from you at your earliest convenience.

"Your obed., IDLEWILD."

The handwriting of this invitation or summons is clear, graceful, a little variable, perhaps, but still better than the average. But the name or title was (the real one we mean) we are ashamed to say, quite unfamiliar. Only noble lords in this country sign themselves in that way. Looking in the "Red Book," we found that "Idlewild" was the titular designation of an earl. It was a rainy day, and there

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was no indication of urgency, so we waited. Next day it rained all the same, so we went. The rail, and then a cab, took us some miles out of town, and to a fine old mansion on the banks of the Thames. A porter at the lodge threw open the gate, and in a few moments we were looking at pictures, statues, marquetry tables, mosaics, and the rich and curious things which people with money and leisure gather from other lands.

It is a very nice thing to be a noble lord and have a great estate. When M. Taine was in England he made the acquaintance of one who had his splendid town house in Belgravia and several country seats, to give him a choice of climate and recreation. "You ought to visit Wales," said the noble lord to M. Taine. "The country and the people would interest you. Just go to my estate there; they will take good care of you, and you can stay as long as you like."

"You are very kind," said the clever Frenchman, "but I should not like to put your lordship to such inconvenience."

"No inconvenience. I will give you a line to my butler. I am seldom there myself, but the establishment is kept in order in case I take a fancy to come. Every day at 12 o'clock the carriage comes round for a drive, and every day at 7 o'clock a dinner is laid for 12 persons. Your staying there will not make the least difference."

From the hall we were shown into a drawing-room of rather antique magnificence, and not much used at present, it seemed to us, and then conducted to the apartments of Lord Idlewild, a slender man with short white hair, bristling all over his head, keen eyes, and a face seamed with some wrinkles, indeed, but full of vigor. He welcomed us with a cheerful voice and open hand, sitting in an arm-chair, with his feet in thick woolen stockings laid on another.

Gout? No, hardly that. He did not look like a gouty subject.

"You were surprised at getting my note," said he; "I am much obliged to you for coming to see me. I have been wanting to see you this long time."

"Your lordship is very good. I was a little surprised that you should know me."

"You do yourself injustice. You are much better known than you think—look here!" and he took out of a drawer in the table two well-thumbed pamphlets. One was "How to Live on Sixpence a Day," the other "The Diet Cure."

"There!" he said, with a vivacity which gave no sign that I had an invalid to deal with, "I think these are two of the best books in the world. Here is a passage I have marked"—turning over the leaves of "How to Live on Sixpence a Day"—"the very words I said, years before I read it. I tell the doctors so, too. It ought to be written in letters of gold."

The sentence Lord Idlewild had marked was this: "In nine cases out of ten, if people when ill would simply stop eating they would have no need of doctors or medicine."

Then he told some of his experience of the benefits of temperance, in careful diet, and of people he knew who had practiced living on sixpence a day. A little further on, *apropos* to I forget what, he said: "Now, how old would you take me to be?"

This is a hazardous question — especially when a lady asks it. One needs to be wary. His back was to the window, as it happened. I made, however, the best guess I could—"somewhere from 75 to 80."

"I am just past 93."

"That is beautiful," said I; "and I am very glad you asked me to come and see you. Cornaro lived to be 100, and I see no reason why you should not live longer than he did. What a constitution!"

"Yes, all my family have had that. I have been very strong. I rowed from Oxford to London once in a day. It is 63 miles by rail—I don't know how far by the river. I have been a teetotaler for many years, and I am very careful about my diet. I eat no beef or mutton—only a chicken or game and vegetables, and I am very fond of fruit. I

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live as much as I can in the open air, and I diminish the quantity of my food as my power of digestion grows more feeble."

There was little advice necessary to be given to a man who had lived 93 years, and who bids fair to live 10 or 15 years longer; but we may give some to those who have barely achieved 70 years, and have, therefore, so much less experience.

The way to grow old is to be economical of life. If it be carelessly squandered in any way it cannot last so long as it otherwise might. Overwork kills a few. Overworry kills more, because it is more depressing and exhausting. The indulgence of the appetites and passions is still more fatal. Men who eat more than they need, drink more than is good for them, and indulge in other kinds of riotous living, spend life as they spend money.

If within certain limits the young can be lavish of life without apparent injury, this is not so with those who have passed its meridian. As the nervous power or vital force is expended we must husband it more carefully and expend it more economically. We must limit our labor; we must guard against exposure to extremes of temperature, we must be more careful to get needful rest and sleep, and above all we must lessen the quantity of food we take, and be more careful as to its quality. The aged do not need so much food as the young, because waste is slower, the absorbents are less active, digestion is weaker. As the demand is less, the supply must be diminished. A child wants its food often, and requires a much larger quantity in proportion to its bulk than the adult. The aged, with slower movement, less expenditure, and failing powers of digestion, assimilation, secretion and excretion, need still less of food, and the surest way to live long and well is to gradually reduce the quantity keeping inside of, so as never to overtask, the digestive power.

Experience ought to tell every man of 70 years what kind of food is best for him. But some go on their customary routine and never try experiments. The Scotchwoman in the Orkneys who died some months ago at the age of 106, lived chiefly on oatmeal. The Bedouins, who live to 130, eat barley bread, dates and camel's milk. Beef and brandy do not promote longevity.

There died a few years ago, and a few weeks ago, two men who made a strong mark on English literature. Each fell suddenly, "died in harness," as is said, at a little past 50, in what should have been the prime of life. Both lived generously, both worked upon stimulants, both ate and drank too much—far more than was good for them. Gifted with powerful constitutions and high vitality, both, so far as a physiologist can judge, might have lived 50 years longer—50 years of useful, honorable life.

The just published letters of Charles Dickens show how his life was thrown away. We see how he ate and drank and worked up to the last moment. Wise as he was in many things, and kind and generous as we knew him to be, he was ignorant of the science of life. And never was a valuable life more recklessly wasted and destroyed. The world is full of such examples; and though there are now a few medical men like Sir William Gull, Sir Henry Thompson, Dr. Richardson and Dr. Kerr, who see the evils of stimulation, and have some proper notions on diet, the great mass of the medical profession prescribes beef and brandy, excess of food and continual stimulation, with the results which we see all around us.

The aged, above all, need the conditions of health in perfection. They should breathe pure air night and day, protected by warm clothing and guarded from sudden chills. They should live as much as possible in the open air, and bask in the sunshine. Lord Brougham found his at Cannes, and lived there, in spite of a hard life, until past 90.

Perfect cleanliness, and the frequent bath, which may be hot water or hot air, as with the portable hot air bath, followed by a cold sponging, and rubbing of strong hands, are preservatives of life. The aged can take to them-

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selves much of the superabundant life of the young, which is one of the uses of grandchildren and great-grandchildren. In the patriarchal system nature has arranged for this supply of vitality to the old. Children get wisdom and pay for it with life.

Stimulants may quicken life for the moment, but they do not prolong it. All stimulation is a waste of vital power. There is no one who uses stimulants of any kind who would not, other things being equal, live longer without them. This law applies to tea, coffee, tobacco, opium, hasheesh, as well as to alcoholic stimulants.

The food of the aged should be especially simple, bland, easy of digestion, and never in quantity beyond the requirements of the organism. Those requirements diminish as age advances. There is less need of matter to supply waste, and less power to deal with a superfluous quantity. It is, therefore, of the last importance that the aged should use a spare and careful diet. That the aged should be free from care, from the need of labor more than is pleasant to them, and from all anxieties, is evident. Cherished, honored, protected and loved, their last days on earth should be their brightest and happiest.—*Dr. T. L. Nichols.*

THE HOT SPRINGS OF ARKANSAS.

BY S. O. GLEASON, M. D.

THE United States Government owns two miles square of this region—mountain, hill, valley, gorge, ravine, rocks, streams, hot and cold water springs. The country here, and for many miles around, is very barren; the most of it in fact is absolutely worthless for any farming purpose whatever. The hills are made up of huge masses of volcanic rock, covered with yellow pine and oak timber. The city occupies four ravines. Foundations for buildings are either dug out of the rock, or long timbers support the front of the same, while the rear hangs on the rocky bluff above. With the exception of a few hotels and some small cottages, the buildings are temporary board structures. There is one exception—there are two large, elegant bath-houses that are substantial.

The reason why all is so crude, so temporary, is this: the Government has not as yet given any titles to any one. The Commission sent here by the Government has done some good work. They made surveys and put up permanent stones to mark all points desired for future reference. One of the members of the Commission, it is claimed, was bribed by parties to make what seemed to be an unjust arrangement, and was to share in the spoils. The matter has come up in the present Congress, so the acts of the Commissioners are to be investigated before any final settlement can be made with the so-called "squatters" on these lands.

"Uncle Sam" has reserved the main hot springs, the tops of all the hills, so that they may not be denuded of the forest trees and their chief beauty spoiled. Wise Uncle! Thousands of his nephews and nieces will, in after generations bless him for his wise forethought. I, for one, will thank him now, by way of encouragement. There are a large number of springs here, sending out huge streams of hot water varying in temperature from 100° to 150° F. The main springs cannot be monopolized by any one while the Government owns them. It is to be hoped that some adjustment will be made with the settlers soon, as no one will now make any large and permanent investment. But just as soon as titles can be had a better class of buildings will be erected, and accommodations for strangers and visitors will multiply and improve. This is sure to be one of the great resorts of this country. There are about 2,000 guests here at present. The hotels cannot begin to accommo-

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date all, so many hire little rooms in shanties, or get into some private cottage.

I cannot as yet say much as to the real character of the water. No examination of the waters has as yet revealed the real source of their therapeutic power. No chemical analysis yet made shows the presence of any gas or salt that cannot be produced by any competent chemist. Many of the mineral waters are imitated by the aid of science. Still there seems to be some factor wanting to make them as efficient in the cure of disease as those used on the spot, just issuing from their hidden sources. Faith may be an element which facilitates a cure. Again, there may be some subtle element too delicate for any known test to appreciate, upon which its potency may in part depend.

One writer says: "I do not believe that ordinary hot water will produce such results." The curative power does not seem to depend upon the amount of minerals held in solution, as some thermal springs with no more foreign substances held in solution than ordinary spring water contains work equally good results. Where shall we look, then, for a potential element? It has been ascertained by experiment that water containing oxygen, carbonic acid gas, or nitric, or sulphurous, or hydrochloric acid acts *positively* on the magnetic needle, and produces a variation of from 20″ to 85″.

Many thermal waters at a high temperature, containing mineral matter in solution, are thus highly charged with electricity. It is not improbable that in this fact lies in part the curative power of the waters of these springs.

The intimate relation of the nerve force to electricity makes it an important power in the constitutional changes wrought by thermal baths. The great nerve centers are aroused to activity by its presence, while the skin takes on new force, discharging waste and useless matter with great rapidity. It is not irrational to suppose that some force beside simple heat is produced in the great furnace of Nature that imparts some quality to the waters, which as yet we have no means of weighing or measuring. At any rate, these waters seem to store up heat and some as yet unexplained power. The body remains warm and the glow continues longer after a bath in these waters than after taking ordinary artificially heated baths. My experience confirms the above statement, as well as that of thousands who have tested the hot baths of this region.

RICE.

RICE is one of the great articles of food, whole nations making it their principal nourishment. It has been cultivated in the East Indies from time immemorial, and from its Arabic name, aruz, comes the Spanish name, arroz, and our appellation also, through the Latin. There are 161 varieties known, most of them requiring a marshy ground, like the wild rice of our northern lakes. Still there are varieties, such as the dry, or mountain rice, raised in Ceylon, Java, Hungary and Virginia. This latter kind is, however, not prolific, producing only 15 or 20 bushels to the acre, while the swamp rice has produced 90 bushels, yielding 48 pounds of clean rice to the bushel. To the Chinese, as to the Southern Hindoos, it is the great staple of food, and their word (fan) for rice enters into many combinations. A beggar is called "tou-fan-tee," that is, "the rice-seeking one." Even the ordinary salutation "chee-fan," answering to our "how do you do?" means "have you had your rice?" Rice-growing in swampy lands subject to a fever is something that defies European constitutions. Negroes Hindoos and Coolies seem alone able to bear the malaria. Rice grows in a sort of hull that does not easily come off, and has to be removed by rubbing or basting.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

TWO WAYS.

"My girl shall be," a mother said,
A delicate, fine lady."
And as she tossed her haughty head,
She murmured, "Maybe she will wed
Some stately person, rich and great—
I'll do my share, at any rate;
So, to begin, I'll keep her in—
Though doctors say it is a sin—
Where it is nice and shady."

"My girl shall be," a mother said,
"A strong and happy maiden,
For there is nothing like the wealth
Of sturdy and unvarying health.
I will not wrap her childish grace
In costly, flimsy silk and lace,
But she shall run, and jump and play
Out in the sunshine every day,
Where winds with balm are laden."

True to their separate way each wrought
Her dear plan to perfection.
To womanhood the maidens brought
The ideal that their mothers sought;
One was so fragile, sweet and fair,
Too rude a breeze she could not bear,
Her hands were lily-white, her waist
Was modeled after modern taste,
As fashion gives direction.

The other—ah! could you have seen
Her bright eyes and red roses,
You would have said a very queen
Of beauty (a la hygiene),
Was walking in the midst of men,
And Venus had come back again,
Strong-limbed and lovely as at first,
Ere woman was too gently nursed,
As vanity discloses.

The dainty, pallid, languid maid
Became a wife and mother;
She never had a rose to fade,
And when a fragile form was laid
Beneath the dreary coffin lid,
That hid a fretful invalid,
Only her little children cried
Because the poor cross creature died—
There mourned her not another.

If I dared tell you of her home,
Whose parent was the wiser,
Its threshold Mecca would become
To those who wide and vainly roam,
Seeking for health, the priceless pearl
That God would give to every girl,
If mothers left their darlings free
To be what maidens ought to be,
When Nature is adviser.

Good sisters, will you not some day
Regret too fine a lady?
When o'er a daughter's speechless clay
You bend in anguish, will it pay
To know that through your erring way
Your trembling lips may truly say,
"That all the sunshine from her face
Is shut away—her last resting-place
Is very dim and shady!'"

Mrs. G. W. White

THE LONGING.

(From the German of Schiller.)

From this vale so cold and lonely,
With its heavy gloom oppressed,
Could I find a pathway only,
Oh what joy should fill my breast!
I can see the mountain yonder,
With eternal verdure bright,
Had I wings to soar the ether
I would reach the glowing height.

I can hear the music ringing
Sweetest tones of heavenly calm,
And the gentlest zephyrs winging,
Bearing me celestial balm.
There the golden fruits are glowing,
Bending down their dusky spray,
And the flowers forever blowing,
Never frost can turn away.

In the glow of suns eternal,
Oh how happy there to dwell.
In that purest air supernal,
Never weary, ever well;
But a torrent roars before me,
High in angry surges roll,
How these rising waves appal me—
With a terror thrill my soul.

There a bark is tossing ever,
But, alas! the pilot fails,
Tremble not, but fearless enter,
Life is thrilling all the sails.
Never pledge will Heaven give thee—
Firmly trust, then bravely dare,
Faith, the wonderful, must bring thee
To that wonderland so fair.

Lydia M. Millard.

REAPING.

Every one is sowing, both by word and deed;
All mankind are growing either wheat or weed.
Thoughtless ones are sowing any sort of seed
Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown.
Think upon the reaping, each one reaps his own

Surely as the sowing shall the harvest be
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is one all knowing, looking on alway.
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing in the grand array?

Ye that would be bringing sheaves of golden grain,
Mind what you are flinging, both from hand and brain,
Then mid glad songs singing, you shall glean great gain.

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EDITORIAL DEPARTMENT.



NEW YORK, APRIL, 1880.

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.

RALEIGH, N. C., March 1st, 1880.

Dear Herald of Health.—To you who have for so many years preached the gospel of Food, it will be a special gratification to know that in a region too conservative almost to recognize the existence of so unconservative a journal, an awakening has come. As a people Americans have all needed such preaching. No other civilized nation on the earth has such a food supply. No other nation has more abused its possibilities; and one who looks with an understanding eye at the dietaries of East, West and South, finds in that of the average Southerner the explanation of many peculiarities, otherwise quite unaccountable. We are very much what we eat. The man raised on hog and hominy thinks hog and hominy, and it is only of late years that this fact has struck far enough into the public mind to warrant the founding of cooking schools, and the earnest labor involved in spreading the principles of such schools.

That this work was most urgently needed at the South all admitted. The utter change of the whole social system has left a generation of housekeepers almost helpless under the new régime, and facing the kitchen battery of pots and pans with a terror born of ignorance, and a despair almost hopeless of ever bringing order out of the chaos. Yet the suggestion of a cooking school was derided, and when the walls of a new building intended for this purpose were seen rising at the side of a school for girls, at Raleigh, known as Peace Institute, the minority hesitatingly admitted "it might work, but they didn't much think it would," while the majority followed the fashion of the ancient Jews—a fashion still part of the conservative system—"all they that passed by did wag their heads for scorn."

Nearly six months have passed since a group of sceptical and inwardly rebellious listeners gathered about the expounder of the new system and looked half disdainfully half in wonder at the array of shining utensils. That a lady could touch one, save in the way of possibly making a cake or dessert, that cooking had any first principles, that these principles could form a system, or that anything in or about it demanded any attention whatever, were all questionable points, each one brought up vehemently, urgently, each one at last quietly dismissed as settled once for all. Interest grew steadily; false notions dropped out of sight, lost in the pleasure of accomplishment, and to-day 30 young girls own the first intelligent idea of food and of what forms of food this wonderful human body demands, that has ever entered their minds. Before the school year

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ends each will, with her own hands, have made bread both brown and white, broiled steak, cooked potatoes properly, and mastered the mysteries of coffee and tea, with as many of the essential processes in cookery as the size of the class will allow each individual. There has been no interference with school work, and the cooking days —Monday and Wednesday afternoons of each week—have been welcomed as a recreation rather than extra work.

In the city itself the classes have become very popular, but there is no space to-day to speak either of that work or of the wonderfully interesting class at the N. C. Institute for the Deaf and Dumb. In another paper I may be able to give you some details of both, merely adding now that the success of the undertaking has stimulated schools elsewhere. Letters of inquiry are coming in from all sides, and another year, while still retaining headquarters at Raleigh, I shall go from point to point as called upon.

HELEN CAMPBELL,
Superintendent of the Raleigh Cooking School.

GETTING HELP FROM OUR HABITS. —When we do a thing a great many times it becomes easier, especially if we always do it in precisely the same way. After a while we learn to do it without thinking of it, or while thinking of something else; and at last we do it without knowing it, and sometimes without being able to help it. This is called habit, and is a powerful source of good and evil. If our habits be formed with care, and after the best models, they will help us mightily. When a boy has a new knife, which of course he does not want to lose, it may cost him considerable trouble to learn to shut it up and put it in his pocket the moment he is done with it; but if he will learn to do it, he will after a while do it without thinking of it, just as gentlemen who do not intend to steal sometimes pocket borrowed pencils without knowing it. And if the boy will form such a habit it will help him greatly; so that whenever he wants his knife he has only to feel in his pocket and it is there. In that way he will save all the annoyance and trouble, and the loss of time and temper spent in hunting his knife when he wants to use it immediately. If, in addition to that one habit, he will also examine his pockets occasionally to see that there are no holes in them, and will be careful not to let his knife drop out of his pocket when he is undressing, he may carry it for years without losing it.

A man once gave a new knife to his younger brother, who was a boy, and also gave him the above-mentioned rule, which the boy tried to keep, and did keep, and in that way kept his knife until he was an old man. It was worn out and useless long before; but the history and the habit were worth more to him than many knives—the habit of having a place for everything, and of putting it in that place the moment you have done using it. You finally do it without thinking of it, and whenever you want an article, even in the dark, you have only to put your hand to the place and the article is there. The habit helps you; and the principle applies to almost everything a man does.

Form the habit of early rising, and of retiring early, which is quite as important, and it will be easy to do it. Do it regularly and the habit will form itself, so that finally it will be almost the easiest course you can take; do it irregularly, and you will have a life-long fight against irregular habits and bad hours.

Learn the somewhat costly habit of using good language, of choosing words which are not vulgar nor coarse, nor yet bookish nor stilted. Learn to enunciate distinctly and beautifully, and to pronounce correctly; and to use a voice that is full, rich and sweet; and after a while habit will come and fasten these things upon you, so that you will carry them as a lady might wear golden chains and beautiful ornaments for life.

The appetites, the sleep, the work, the health, the dress, the handwriting, the manners, the morals and the purity of the heart, are all helped forward and

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pward by this great law of good habs; or else held back and dragged ownward by habits that are bad. ood habits are powerful friends to elp us; bad habits are powerful foes ruin us. ADDISON JONES.

COLD WATER INJECTIONS IN CHRONIC DIARRHEA. — Dr. Messemer, of the ount Sinai Hospital, New York, retes three cases of the value of his ractice in the treatment of very obinate chronic diarrhea, accompanied y much tenesmus. He orders a quart f ice water to be injected in divided oses of half a pint after each stool, ie exit of the water being assisted fter each injection by pressure made n the abdomen by the hand. After ie expulsion a small quantity—about alf a teacupful—may be again slowly njected, so as not to excite peristaltic ction; and this is enough to keep the alls of the rectum apart and prevent eir irritating each other. He does ot object to internal treatment being mployed at the same time, and he onsiders proper dieting as of the highst importance. Improvement soon reulted in these cases, although they ere examples of bad diarrhea.

This practice has been used by hyropathists for a long time, and often ith good results. With the sitz bath nd suitable diet it would relieve and ure many obstinate cases. Dr. Jackon gives a case in point treated by im. The patient had suffered for ome years, taken medicines enough to ake a whole regiment of healthy men ick. Nothing seemed to do him any ood. He had from 11 to 14 liquid evacations in 24 hours, had gone down rom 160 to 110 pounds, and was a alking anatomy:

"We put him upon two meals a day f Graham crackers, Graham pudding nd boiled milk. He was not allowed o eat anything else, and this he ate as was measured to him. Instead of ating a little at a time frequently, hich he had been doing, we insisted at he should eat only twice a day nd live on what he ate. In addition o that we gave him fomentations over is stomach and bowels three times a week for 30 minutes, as hot as he could bear the cloths; from that he was seated in a sitz bath at a temperature of 80° for 10 minutes, 85° for five minutes, 80° for five minutes, taken out, wiped dry, laid upon a bed and his bowels rubbed with the hand for 10 or 15 minutes more. Every movement of the bowels which he had in the daytime was followed by an injection of water as warm as he could take it. He was kept clean by skin ablutions, and made to lie down as much as possible. In the course of two months we had his diarrheic passages reduced one half; in the course of six months he was gaining flesh; in eight months his diarrhea was overcome; in a year he was well. As he gained we modified his treatment; always, however, giving him what we call the compound treatment—first warm and then cold. It is worth while for our readers to understand that where there is disturbed circulation and the person is feeble, warm treatment is better than cold. If cold has to be had let it be preceded by warm, and let the whole treatment be such as to produce reaction. Where persons are sick it is difficult sometimes to get up reactions if baths are administered cold, therefore reactions are regulated far better by giving first warm and then afterward, after a few moments, cold."

BEE STINGS.—Nearly 20 years ago I lived in western Ohio. Our family consisted of my wife and myself, a little girl about three years old, and a little boy a babe. One day my wife started on a visit on horseback, intending to return in the evening. I helped her on the horse, and went probably about 30 rods distance with her to let down the fence for her to pass through. During the time we left the children in the house, thinking they would not be likely to receive harm till I came back; but, to my great surprise, on returning to the house I found that the little girl had made her way to the beehives and, I suppose, had thrust one of her arms into a hive, as it stood up some distance from the ground, and in this way had stirred up the bees. When I took her

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into the house she was suffering extremely from the great number of stings which she had received. I took her upon my knee and counted the number of stings as I pulled them out from her face, arms and neck. I found 33, and afterwards discovered that there were as many more in her hair. Of course this looked to me like a very serious injury—enough to cause her death, if I could not devise some mode of treatment that would be very effective. I had not been in the habit of using medicine in my family in a long time, but depended entirely upon water. After pulling out the stings I stripped the child, filled a tub half full of water, right cold from the well, and placed her in it for about a minute; then took her out and wrapped her in a sheet and put her in the cradle. I repeated this process, bathing her about three times, 10 minutes apart, and had the satisfaction of seeing it alleviate her suffering. After I had bathed her three times and wrapped her up warmly in the sheet, she went to sleep and did not wake up for about 20 minutes. Then the fever and pain woke her up, and I bathed her again. After two more baths she slept soundly, and on waking seemed to be nearly recovered. By the time her mother came home that evening, she was able to be around, with scarcely any marks of stings upon her person. I do not believe that any other than water treatment would have brought about such a good result in so short a time.

RATS.—Rats are a great nuisance in any house, and it is perfectly proper to war against them in every conceivable way. The Scientific American gives the following method of ridding a house of them. It has one advantage, that if not successful, the benefit of cleanliness and disinfection is at least secured;

"We clean our premises of these detestible vermin by making whitewash yellow with copperas, and covering the stones and rafters in the cellar with it. In every crevice in which a rat may tread we put crystals of the copperas, and scatter the same in the corners of the floor. The result was a perstampede of rats and mice. Since time not a footfall of either rats mice has been heard about the hou Every spring a coat of the yellow w is given the cellar, as a purifier, a rat exterminator, and no typhoid, d entery or fever attacks the fam Many persons deliberately attract the rats in the neighborhood by ing fruits and vegetables uncovered the cellar, and sometimes even soap is left open for their regalem Cover up everything eatable in the lar and pantry, and you will soon h them out. These precautions, joine the services of a good cat, will prov good a rat exterminator as the chee can provide. We never allow rats be poisoned in our dwellings, they so liable to die between the walls a produce much annoyance."

NEGLECT OF THE EYE. — What an ounce of prevention may be to o members of the body, it certainly worth many pounds of cure to the Like a chronometer watch this deli organ will stand any amount of not to say abuse; but when once off its balance it very rarely can brought back to its original perfect of action, or, if it is, it becomes ev after liable to a return of disability function or the seat of actual dise One would have supposed from th fact, and from the fact that mod civilization has imposed upon the an ever increasing amount of stra both as to the actual quantity of w done and the constantly increas brilliancy and duration of the illum ation under which it is performed, th the greatest pains would have been ercised in maintaining the organ i condition of health, and the grea care and solicitude used in its tre ment when diseased. And yet it is to say that there is no organ in body the welfare of which is so pers ently neglected as the eye.

I have known fond and doting mo ers take their children of four and years of age to have their first t filled, instead of having them extra ed, so that the jaw might not suffer

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due development and become in er year contracted, while the eye, most intellectual, apprehensive, d most discriminating of all or- ns, receives not even a passing ought, much less an examination. It ver seems to occur to the parents at the principal agent in a child's ucation is the eye; that though it ins not only in sense of the methods d ways of existence of others, but en the means for the maintenance of own; nor does it occur to the pa- nts for an instant that many of the ental as well as bodily attributes of a owing child are fashioned, even if they are not created, by the condition of the eye alone.

A child is put to school without the slightest inquiry on the part of the parent, and much less on the part of the teacher, whether it has the normal amount of sight; whether it sees objects sharply and well defined, or indistinctly and distorted; whether it be near-sighted or far-sighted; whether it sees with one or two eyes; or, finally, if it does see clearly and distinctly, whether it is not using a quantity of nervous force sufficient after a time not only to exhaust the eyes, but the nervous system at large.—*Dr. Loring.*

STUDIES IN HYGIENE FOR WOMEN.

THE TELEGRAPHIC DISEASE.—Some the most skillful women telegraph erators become afflicted with what is lled the telegraphic disease. It is a rm of nervous exhaustion caused by ose confinement, unvarying attention, sufficient air and exercise, too close- ting clothing. The most skillful op- ators suffer most. Telegraph oper- ing is not a very healthful occupa- on, and all who follow that business ould spend considerable time out of oors and at some physical exercise very day. Above all, the diet should e nourishing, easy digested, and plen- y of oatmeal and cracked wheat may rofitably enter into the daily food; ll stimulating drinks had better be voided. Tea is especially bad in such ases. It seems strange that young omen will seek positions so dangerous o the health without thoroughly ac- uainting themselves with the best ethods of avoiding the evils to which hey are exposed. We cannot omit on his point to censure employers who verwork and often underpay their elp, and work them like animals. hey ought to insist on obedience to he laws of health as far as possible. Many employers really murder those hey employ, and this is especially true f great corporations, which are said ruly to have no souls. A case in point is that of a certain factory for the manufacture of lead paint near New York. The law does not require any sanitary thoughtfulness on the part of the company, and so they employ men at most hazardous work, without sanitary care, till they are used up, and then they send others to their places without giving them the slightest warning of the danger they run, or taking the slightest care themselves to prevent it. No board of health or sanitary law can reach such cases, and so public sentiment must be educated up to a point which will recognize these evils. In France there are laws which prohibit a company from endangering the lives and health of those who work in lead factories and other dangerous employments without such precautions as will limit as far as possible the danger. Similar laws might be useful in this country, and applied to many occupations not heretofore included, and among them perhaps might be included telegraph operating.

POTATOES AND DIPHTHERIA—Every little while some doctor starts a theory as to the causes of this or that disease, and as a novelty it gets published in all the papers, and perhaps the theory finds a good many believers. One of the last is from a Nebraska doctor, who finds in potatoes the cause of diph-

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theria. His reasoning is very queer. The starch granules of the potato are different from those in other grains, and contain a peculiar aromatic principle which causes diphtheria. How very simple this is. This Esculapius must be a great genius to have overlooked foul drains, dirty cesspools, decaying animal and vegetable matter, and multitudes of other sources of disease. He had better study hygiene a while. Alas! that this science is so much neglected by physicians, who are often if anything more ignorant on this subject than intelligent people of other professions.

HOW TO APPLY A FOMENTATION.—Good Health says: "One of the best remedies known for bruises, sprains, boils, neuralgias, rheumatism, gout, colic, and a host of maladies we might name, is fomentation; but it must be applied thoroughly. The first thing requisite is a soft flannel of a sufficient size to well cover the part to which it is to be applied after being folded four thicknesses. Fold as to be applied, and then dip in very hot water, lifting it out by the corner and placing it in the middle of a towel. Roll up quickly lengthwise of the towel, and wring nearly as dry as possible by twisting the ends of the towel. In this way the fomentation can be wrung out much hotter than with the hands. Of course it will be too hot to apply to the bare flesh; but do not waste heat by letting it cool. Protect the skin by one or more thicknesses of flannel and apply at once, covering with another dry flannel. The fomentation will gradually warm through, and will retain its heat two or three times as long as when applied in the ordinary way.

"When heat is required a long time, a bag of hot meal, hot salt, or sand, a hot brick or bottle, or, best of all, a rubber bag filled with hot water may be used, being covered with moist flannel when moist heat is necessary. When a fomentation is wanted quickly it may be prepared in half a minute by wringing a flannel nearly dry out of cold water and wrapping it around the ove-pipe, or holding it against the side of the stove. If the stove has been recently blacked a thickness of newspaper should be placed between the wet flannel and the hot surface to keep the flannel clean.

"Poultices usually act essentially the same as fomentations, being most useful where moisture and heat are needed for some hours, as in the case of boils and felons. The ordinary way of applying is troublesome and inconvenient. Here is a much neater way. Make a little bag of proper size to cover the part to which the poultice is to be applied, of some kind of loose material, as slazy muslin. Put the poultice in this, not waiting for it to cool. To prevent burning, when first applied, place one or two thicknesses of flannel between the bag and the skin. Cover all with a dry cloth or piece of oil-silk."

A HINT TO MOTHERS.—A lady who expressed surprise at seeing the children of a friend exposing themselves to taking cold by recklessly wetting their feet, when asked if her children did not do the same thing, answered "No; I've managed to make my three boys believe that it is vulgar and ungentlemanly either to get their feet wet, or sit in a thorough draft, or bolt their food, or eat goodies between their meals, or go to juvenile parties, poor dears. They're rather soft, perhaps, but they're twice the size of any other boys of their age, and they've never had an hour's illness in their lives."

Such mothers as this one are an honor to the world, and with more of them we should see fewer sickly children and more robust ones.

DANGER FROM BAD EGGS.—At this season of the year it is often difficult to obtain eggs that are fresh unless they are procured from some farmer who will guarantee their freshness. During warm weather eggs speedily undergo changes akin to putrefaction. The shell but partially protects its contents from the destructive action of germs, unless it is rendered impervious by the application of some substance capable of filling the pores so that the air cannot pass through. An English

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n who has investigated the subject te thoroughly, finds, upon a careful roscopical examination, that stale s often contain certain peculiar cells a fungoid character. These seem to developed from the yolk of the egg, t portion which should furnish the terial to form the flesh and bones of chick which the egg would have oduced by development under favore conditions. Eggs containing these ls produced a poisonous effect upon gs to which they were fed. We knew ase in which a whole family were zed with violent purging in consee nce of the use of stale eggs; at st the difficulty could be assigned to other cause.

Eggs grow lighter as they grow older, the evaporation of their fluid conts, causing the internal portion to rink. This leaves a small air space one end, which becomes larger as e egg is older, and if it is very stale will float when placed in water. ich eggs should be discarded as unfor food.—*Good Health.*

A WISE COOK.—Some weeks back a orthy lady advertised for a plain cook, id several persons applied for the sitation. Owing to her fastidiousness, owever, none of them seemed to suit er requirements; but at the eleventh our a maiden from the Emerald Isle ade application. In reply to a quesion whether she was able to do plain ooking, she gave an affirmative anver, adding, "The plainer the bether or me." After being further tested in n oral manner, the good lady said, My husband likes his meat boiled, nd I like mine roasted. Now, if you ad a fowl to cook, how would you o?" "Please ma'am," said the girl, I wud roast it furst, an' you could ate our share; then I wud boil what you ft fur the masther."

DRIED PEARS.—We give our readers n advance a hint as to their pears, if ey cultivate more than they can use the fresh state. Scald them in a thin rup of white sugar and then dry them. hey should be peeled, quartered, and overed and dried quickly in an oven r dryer. Thus managed they are simply delicious and wholesome, and if kept in a glass jar will remain good for any length of time.

OATMEAL BREAD.—To one quart of cold oatmeal mush add a pint of water, and after beating smooth, mix with white flour or wheat middlings to the consistency of a stiff batter; use a teacup scarcely full of yeast, let it rise over night; in the morning add white flour until it can be molded nicely in the form of a loaf, and then let it rise and bake.

FRUIT GEMS.—I make Graham gems sometimes by mixing in stewed apple, part sweet and part sour, and use but little water. I have made baked puddings in the same way, except that I use more sour apple and mix them thinner. A good sauce can be made of the juice of sour boiled apple by putting in sugar and a little flour or cornstarch; then boil a few minutes.

CURRENT LITERATURE.

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BRAIN-WORK AND OVER-WORK. By Dr. H. C. Wood. Philadelphia: Lindsay & Blackiston.

This is number 10 of the series of American Health Primers, edited by W. W. Keen, M. D. The following are the outlines of a few chapters: 1. Are nervous diseases increasing? 2. General causes of nervous trouble. 3. Work, showing especially the effects of emotional and intellectual labor. 4. Rest in labor. 5. Rest in recreation. 6. Rest in sleep. 7. Paroxysmal labor. Stimulants during labor and signs of nervous breakdown.

The following brief extract perhaps will give as good an idea of the author's style as anything that we could say. He declares that labor without excitement is far less dangerous than work with excitement. The banker who struggles in the hoarse, surging crowd of Black Friday does not do the intellectual work of a scholar's day, but it may be months before his nervous constitution recovers from the strain, in which anxiety and excitement had the mastery. Under these circumstances health and fortune are wrecked together. Nervous exhaustion is very frequent among brokers and stock-speculators, but not more so than among those whose speculative operations are based upon gold or any other form of property. Stocks are more easily handled and transferred than gold and other valuables, and offer more temptation to the gambling spirit. It is, however, speculation, and not what is dealt in, which causes speculators so often to break down from over-work. In most cases, however, the man has performed but little mental and abso-

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lutely no physical labor. He has been crushed, not by work, but by emotional excitement. We are sorry, however, to see the statement in this little book, that one time for labor is as good as another, that night work is no more injurious than day work. It is not true that "it makes no difference, *per se*, whether our work is accomplished during one period of the 24 hours or not." Multitudes of facts go to show that night-work is injurious even when it is done under the most favorable circumstances. Here and there individuals may be so constituted that they are able to hold up and maintain a fair degree of health and labor at night, but these are the exceptions, and should not be made a rule for others. Neither is it true that the English laws are all made at night, although it may be true that they are discussed and passed upon during these hours. The book, however, contains so many valuable suggestions that we commend it in spite of its few defects, which the wise and sensible reader will recognize as he scans its pages.

HEALING BY LAYING ON OF HANDS. By James Mack. Boston: Colby & Rich. Price $1.25.

We have here a very interesting little book, discussing with considerable fullness that method of healing practiced by Christ and the apostles with such wonderful success, and being revived in modern times by healers. The book is made much more valuable than it otherwise would be by chapters on the healers who have lived in various ages. Chapter 1 is introductory, and gives the author's views of the healing power, chapter 2 the qualifications of the healer, chapter 3 the medical theories and the healing principle, chapter 4 treats of healers ancient and modern, chapter 5 explains the author's method of work, and chapter 6 discusses magnetism as a curative agent. Perhaps one of the most interesting chapters is that of the birth and early life of Valentine Greatrakes, who was of English parentage, and born in the year 1628. He was a protestant gentleman of unblemished character, high social position and great wealth. After filling important public offices for a considerable portion of his early life he became possessed and overmastered with a healing power which he exercised during the remainder of his life with great success, if we may judge by the reports which come down to us from those times. The following brief sketch of Mr. Greatrakes, will, perhaps, give the key to his success. One report says: "He was a man of great stature and surprising strength. He has very often taken a handful of hazel-nuts and cracked most of them with one gripe of his hand, and has often divided a single hazel-nut by his thumb and forefinger. He had the largest, smoothest and softest hands, I believe, of any man of his time, to which I attribute the reason of the great virtue of his hands above other men's." Dr. Dean wrote of him as follows: "I refer all his virtues to his particular temperament and complexion, and I take this principle to be a kind of elixir, and that he cures by a sort of contagion." The work is written with great force, and will repay a careful perusal by all who are interested in the subject of which it treats.

ST. NICHOLAS. Scribner's Illustrated Magazine for Girls and Boys. New York: Scribner & Co. $3 a year.

This is probably the best magazine of its kind in the world. Its editor, Mary Mapes Dodge, is a live, progressive editor, and keeps the magazine up to a very high ideal of excellence. The March number, now before us, contains an excellent paper from our friend, Rev. Washington Gladden, on the disadvantages of city boys, from which we quote, as follows:

"It is an immense disadvantage to you that you are not learning, in these years when the habits of life are formed, the habit of steady, patient, plodding work. It is a disadvantage to you that you have so much time for play; many of you get the idea that the staple of life is play; your heads are so full of it that you cannot do justice to your studies, any task becomes irksome to you, and you lose the power of application and the habit of persistence. The abundance of amusements within reach of a city boy whose parents are in fair circumstances, is a great obstacle in his way. Such amusements, indulged in to the extent that they are by the majority of boys of this class, debilitate the mind, instead of refreshing it, and unfit the boy for the serious business of life.

"The free access to the city libraries and the circulating libraries is, I fear, a great disadvantage to many of you. It need not be, if you make the right use of them, as many of you do. If you read only novels and sensational tales of travel, then your reading has exactly the same effect upon your mind that your other amusements have. The result of it is that you lose your mental grip, and find yourself unable to do any patient, vigorous mental work.

"Another of your disadvantages is, that you have too much money to spend; or, if you have not much, that what you have comes easily, with little or no effort on your part. You have not much chance of learning the cost of money. Money costs work, and any large amount of it costs prudence and frugality—that is the rule, to which there are few exceptions. You are not likely to prove exceptions to the rule when you go out into the world, and it is a pity that you should seem to be exceptions now. You think, perhaps, that your fathers get considerable money without seeming to work very hard; but you forget that it was by years of hard work, with small earnings and small savings, that your fathers, most of them, gained the power and the knowledge and the credit and the capital that enabled them now to reap large rewards with comparative ease. You are not going to do off-hand what it has cost them a life-time to learn how to do. And it is a great misfortune to you that your money, be it much or little, is so easily gotten. You do not realize the price that must be paid for money, and you throw it away in a reckless fashion. As the wise man says, 'It comes lightly, and is soon diminished.'"

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HEALTH FOODS.

Prof. Alexander Wilder, M. D., has addressed a letter to the medical profession, portions of which we transfer to our pages as being of interest to non-professional readers as well:

"The foods prepared by the Health Food Company, at 74 Fourth avenue, New York, deserve the highest commendation. Their chief end is not expressed by Peter Pindar's significant phrase, 'Made to sell.' They are manufactured for the advantage of the buyer rather than of the seller. The two essentials of food, nutritive quality and easy digestibility, they possess to a degree which we never saw excelled. They are elegant in form, agreeable in flavor even to luxuriousness, and every way suited for the table.

"We are most partial to the White Wheat Gluten. Perhaps this is from prejudice. The world has appeared to us mad over the compounds of starch. People are starved with preparations of bolted flour, and other food of which starch is the staple, till thin muscles, morbidly sensitive nerves, and dyspepsia are well nigh universal. In an article like the gluten furnished by the Health Food Company, is found in abundance the very food that nourishes muscles, tissues and bones, sustains the brain and nervous system, and meets every want of the human body. We do not believe that a person subsisting principally or even entirely upon this substance would suffer any of the thousand nameless torments of dyspepsia with which we have been familiar, would be nervous, feeble in muscle, or liable to the ails proceeding from imperfect nutrition—among which we enumerate inability of close and consecutive thinking, intellectual feebleness, nervousness, neuralgia in all its forms, and especially toothache. Indeed we believe that a dietary based upon the gluten of the wheat would go very far toward doing away with the destruction of teeth, and the ills which attend or ensue.

"Consumption, the scourge of the Northern and Atlantic States, is emphatically a disease which is developed and hastened to its termination by improper, innutritious and indigestible food. While believing in its contagious character, we are also convinced that it is more or less amenable to proper care. Food easy to digest, abounding in albumen and phosphatic elements, which supplies the waste peculiar to that exhausting disease, is of the last importance. While we would insist upon abundance of pure air, and even would say a word in behalf of judicious medication, we would base our principal confidence upon the diet. The articles offered by the Health Food Company meet these conditions.

"In the Cold Blast Flour the hulls are excluded, and all that is food remains. The hulls are of no more service in the human stomach, and have no more logic in their favor than ground walnut shucks or maple chips. The Pearled Oats also deserve commendation. Rice, arrowroot, sago, tapioca, corn starch—the whole starch catalogue, in short—we would exclude from the diet of the consumptive, the student, or the man of sedentary habits. Almost every argument that exists against the use of alcohol applies with like force against starch as the staple of food, while gluten and other elements abounding in nitrogen and phosphatic substances cannot be extolled too highly.

"The Health Food Company have a variety of other preparations which are invaluable as adjuncts to the dietary, especially the dietary of infants and invalids. We cannot just now recall their names, but a glance at the Company's circulars, which are freely distributed to all applicants, will be all-sufficient. They have provided for the taste as well as for the stomach—setting aside the idea that so many physicians and dietetic reformers seem to entertain—that food to be wholesome must be more or less disagreeable. The head of the Company is a careful student, an expert chemist and an educated medical man: and his ingenuity is directed toward the seducing of people into ways of living which they will find to be attractive as well as beneficial, 'ways of pleasantness and paths of peace.' Scientifically he has already made his point in this matter, He has only to extend the operations of the Company to render himself and his fellow-laborers public benefactors in the just sense of the term. He has struck upon a royal road to health—and that is next to the pathway to wisdom, if not to eternal life itself."

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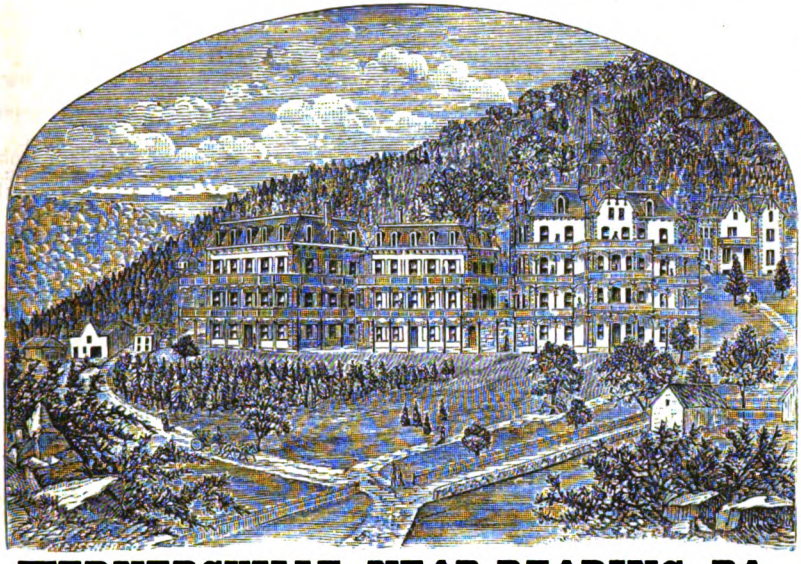
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der not less than a fault. The simple-mindedness which declines these expedients is the happiest and most excellent of qualities, and in the end earns the best and the highest reward.

Another form and fruit of simple-mindedness is thoroughness. The character which is distinguished by simplicity of purpose suffers no loss of energy by the scattering of efforts. A steady gaze, a settled purpose, an unwavering earnestness, a simple motive, will carry a man rapidly and pleasantly to his goal, and spare him many troubles by the way. Instead of being diverted by the distractions and misled by the so-called temptations that allure the loiterer through life, the simple-minded worker discharges his duty and presses forward, unaffected by the hindrances which delay less well-disposed travelers. Thoroughness is one of the priceless qualities of character and work. It enhances the value of every achievement and gives tone to virtue. Many a bitter disappointment at the end of a career might have been avoided by thoroughness at the outset and on the way. Thoroughness secures a concentration of power, so that whatever has been accomplished, however small or great the sum of the work may be, is characterized by completeness; and this, in itself, forms no inconsiderable element of perfection.

Men and women are seldom, if ever, thoroughly evil; the more of thoroughness there is in a character the greater is the probability that it will be, in the main good. The earnestness that prompts a mind to set all its energies on a single object is generally the expression of a simple devotion to principle; and the mere fact of looking steadily at an object goes far to insure a wise judgment as to its real value. Anything that will bear the scrutiny of an earnest mind steadfastly bent upon it as an object in life, is almost sure to be worthy of the time and thought bestowed upon it. The thoroughness that sometimes seems to characterize the energy of the evily-disposed, is an obstinancy which relates to an object coveted rather than a line of conduct carefully conceived and thoughtfully carried out.

The converse of thoroughness is purity; and this, too, is one of the striking characteristics of simple-mindedness. There is no admixture of false and true principles, because the heart is pure in its affections, and the mind clear and straightforward in its aims and purposes. Impurity is the consequence of a mingling of interests. Corruption begins at the point where the sympathies commence to wander from a single object. It may not be detected until the stream is fouled, but it is at work when desire goes out in a false direction. This is true of every form of inclination; and the wise will be warned by the first departure from that simplicity of regard and purpose which concentrates the whole of a feeling, a passion, an interest, on a single object. No man can serve two masters, and no mind can compass two objects, the same in nature, and claiming the like service, without a sacrifice of purity of intention and thought.

The estimate set upon simple or single-mindedness with purity of purpose is not commensurate with its value to the individual or to society. National character is the aggregate of personal qualities, with something superadded which grows out of association and the mutual conformative influence of opinions and policy. If individual character is not cultivated among a people, the nation cannot long be distinctive or great. If the tributary streams are polluted the outfall will be foul. This is why it should be held to be the business of the State, in the interests of public morality, to provide for the religious instruction of the masses, and especially of the young. It is, again, a potent ground of appeal to the multitude, on the score of good citizenship, to cultivate personal integrity, in all its aspects and bearings. Simple-minded honesty and thoroughness will always attach high value to purity, and this will in no small degree conduce to the development of the virtue so esteemed.

It follows from what has already been said that there is a fourth prom-

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inent feature of simplicity—individuality. The man or woman who is honest, thorough, and pure—all of which elements of character are essentially personal — must be individualized. Nothing is so much to be appreciated in art or policy, in conduct or character, as this quality when it springs from the strength of a personal motive as contrasted with a mere affectation of eccentriricity. It has been the glory of art-work in the best periods that each worker has left the mark of his tool, the impress of his individual manner and skill on his achievements. It is the distinguishing trait of genuine excellence in all descriptions of work that the result bears token of the personal labor bestowed in its accomplishment.

This is strikingly true of the self-culture which accrues to simple-mindedness. The individual thinks and acts in obedience to an inner motive, and the momentum derived from personal impulse carries him clear of much that might otherwise mar his usefulness and deteriorate, if it did not destroy, his character. Simple-mindedness is a rare safeguard against the leveling influences that all must experience in their passage through life, and under the debilitating effect of which so many too pliable natures fall. It seems to set a fence about the moral nature and protect it alike from assault and subjugation. The sincerely simple-minded are neither offensively egotistical nor too independent, but, having a set purpose and a steady gaze on the way before them, they are less susceptible of general impressions, and the quality that individualizes, spares them many a mischief and much disappointment and regret.

Simple-mindedness is innocence transmuted into an active principle—ignorance of, and insensibility to evil—manifesting itself by a single-hearted energy expending itself upon what is good. There is an absence of *finesse*, of cunning, of low worldly cleverness, and an unhesitating devotion to something that is felt and known to be right and worthy. It is no reproach to such characters to say that they are often, perhaps generally, found associated with minds occupied with a single idea. This is not an essential consequence of the quality; but in its highest development simple-mindedness obeys the precept, "Whatsoever thy hand findeth to do, do it with thy might." The labor may be varied, the achievements manifold, but for the time being the one object in view holds the gaze entranced, and the eye does not wander, nor is the spirit allowed to falter or the effort to relax. Simple-mindedness is a virtue which all should cultivate, and none more sedulously than the young and inexperienced.

One half the failures those who have trodden the longest part of their course look back upon and deplore may be justly ascribed to the lack of this quality. No amount of sagacity, no keenness of instinct, no devotion to self-interest can compensate for the want of a disposition of heart and intellect, a constitution of mind and character which is simply intent on an object clearly discerned, and shapes its conduct in life as though no other influence sought to distract attention from the path of duty. The purity which springs from simple-mindedness has the priceless gift of *clear-sightedness*, or what is of equal value in life, faith in the ultimate triumph of right and truth and justice. "To the pure all things are pure," because simplicity of purpose pervades the whole field of vision, and whatever is not comprehended in the scope of the pure intention is disregarded.

If there be a royal road to happiness the simple-minded find it, and the peace and contentment they participate is a boon which the vexed and scheming adventurer, however well-meaning, is seldom privileged to enjoy. There is only one way in which genuine simplicity can be attained by those who would fain reap its advantages It is compounded of the three primary qualities, honesty, thoroughness and purity; and these produce a fourth, individuality. Those who would be simple-minded must cultivate these three virtues, and they must not shrink

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from the distinguishing characteristics produced. The lessons I have tried to teach in the preceding papers, rightly interpreted and intelligently applied, will be found to embody the principles of healthy brain action and the secret of a clear head,

CROOKED SPINES.

BY DIO LEWIS, A. M., M. D.

OF two sorts I speak, the *side* crook and the *forward* crook. The sideways sort is not very common, and is a girl's trouble; the forward sort is very common, and found in both sexes.

People are anxious about the *side* crook and take the girl to a doctor; but they don't care much about the *forward* crook. They seem to think that the side crook is pretty bad, perhaps dangerous, but most everybody has got the forward curvature (stooping shoulders) and of course that can't be much.

Now the fact is, neither sort does much harm, except as it deranges the position of the organs within the body, and the forward sort does that more than the side curvature.

The spine has no more power to hold itself in position than has the mast of a ship. The mast must be kept upright by strong ropes, the spine by strong muscles. If either begins to give way you must strengthen the supports—the ropes or the muscles.

An ignorant doctor will tell you when you take a girl with a side curvature to him: "Cure her? why of course I can. One of my $75 steel corsets will do it. I have treated 12,247 cases with this steel corset, and it never fails."

Now the fact is he has never cured a single case. You may safely offer him $10,000 if he will cure you, the money to be paid when the cure is effected. Not only does he never cure a case, but he always makes it worse, and for the simple reason that the steel corset reduces the strength of the muscles. The weakness of the muscles having produced the crook in the spine, you are not likely to straighten the spine by making the muscles weaker. Does anybody doubt that squeezing the muscles with a steel corset will make them weaker. If any one does he must have a funny kind of a mind.

To the superficial there is something plausible in the notion that if the spine sticks out one side, all you need to do is to press hard against the point that sticks out, and force things back into the right place. Suppose this were true of the thigh bone, for instance, does anybody with a thimbleful of brains think it would prove true of the spine, which is made up of more than 20 little bones piled together upon each other? No! the muscles control the position of the spine! An immense amount of suffering and mischief have been inflicted upon the victims of spinal curvatures by corsets and braces.

But can nothing be done for a crooked spine? Shoulder-brace manufacturers will tell you that their machines will do it. So far as shoulder-braces simply remind you of your stooping and stimulate you to use your muscles to straighten yourself, they are useful; but so far as the actually hold your shoulders in position, thus dispensing with the muscles, they do mischief. But, it will be said, the pressure must be good so far as it goes! Why not keep up the pressure and exercise the muscles, too?

Let us suppose that you make a pressure against the projecting part. That would be well enough, provided the pressure were made by some one outside of you. I don't say it would do any good, but it would do little harm. But when you press against the projecting part of the spine, don't you see unless you keep some one near you pressing against the part, that you must lace something about the chest—a corset—and that every pound you

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press against the projecting bone, must be pressed against the other side? And tenfold worse than that, must be squeezed about the chest, not only pressing the muscles so that they are every day made thinner and weaker, but cramping the respiration that the whole vital strength is reduced. It is a sad blunder.

The best treatment for any and every kind of spinal curvature is found in the practice of carrying a weight on the head. A sheepskin bag filled with sand is the best weight.

A girl with the side crook may begin with 10 pounds and increase gradually to 50 pounds. If the crook is the common one toward the right, she may walk about with her left hand steadying the bag. That position of the left arm adds to the efficacy of the weight.

The bag may be carried from 10 to 30 minutes in the morning, and about the same time just before going to bed at night. The head must be kept erect, with the chin close to the neck.

Of course I need hardly say that the dress must be worn very loosely about the chest and waist. Within a few weeks the improvement will begin.

Of all possible measures this carrying a weight upon the head is the best calculated to produce an erect spine. There is one objection to it, and I fear it is a fatal objection, viz., *no doctor can make a penny out of it.*

PATERNITY.

BY JULIA WARD HOWE.

PATERNITY as well as maternity has its real and its ideal side. The love of offspring, most passionate in women, is common to both sexes. But among the ideals of manhood, how is it that to-day the ideal of fatherhood is rarely held up to the sex as one especially worthy of attainment. We love to speak of our fathers, and in this Centennial period have made ourselves almost tiresome with emphasizing their merits and services. We have exhumed their rusty arms, their faded ornaments, and our fashion delights to masquerade in their cocked hats and knee breeches. But how do we deal with those noble traits of manhood which make men the spiritual fathers of a clean and clear society, a society energetic, rational, inspired by art, and not corrupted by luxury?

I will not say that these traits have faded from the race to-day, nor will I declare them to be less frequently met with than in times less distinctly known to us. But I will say that much of the public teaching, with which I am familiar, puts them out of sight. Especially is this the case with the sort of dogmatism by which some men to-day rebuke the efforts and aspirations of women toward an ideal life.

Tennyson in one of his poems accuses an unworthy mother of preaching down a daughter's heart. But the fathers of criticism to-day preach down the hearts of mothers and daughters alike. They say to women, "You must be self-denying—our convenience demands it." It does, indeed. But they say further, "We will be what we choose to be. You must have endless patience in performing thankless offices, and faultless skill in tedious ministrations. Ours shall be the larger industries, the greater glories, the higher reward. You must be religious, and the clergy who instruct you must make it a part of your religion that you shall obey us. We are naturally sceptical—there is no help for it. But, above all, you must be chaste." Why? Because unchastity degrades, and a degraded parent will bear degraded children? "Not exactly; that argument would prove too much. Under that head, what man of us would be a candidate for holy matrimony? No, you must be chaste, because men wish to be sure that the children they are to bring up, princip-

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ally through your labor, have been in the first instance begotten by them. This is the supreme reason which binds you to the condition of chastity. Nature has no counter obligation to impose upon us. Therefore while matrons must either be faithful to their vows, and maids to their traditions, or else submit to the extreme of social disgrace, a whole tribe of women without womanhood must be kept in the background of society in order that we may indulge without inconvenience appetites whose very existence in you we should consider it a shame to recognize."

There is then, in these times, a great cry about maternity, and the stress laid upon it by popular writers would induce one to suppose parentage to be an office whose solemn duties and responsibilities devolve upon one sex alone. The law of chastity, according to this view, is imposed by men upon women, partly because men determine to assure the parentage of the children whom they undertake to rear and educate, partly because lawless sexual indulgence is inimical to the moral influence and responsibility of mothers. With all this, society, which even in its progress vacillates from its true standard, shows to-day lapses and deficiencies which do not seem to be wholly chargeable upon the mothers of the community. The sins which destroy the public credit, the breaches of trust which honey-comb the wealth of American society, these were not committed by women.

In the generality of homes throughout the land, the mother lives and works to-day as mothers have ever been wont to do. The compulsion of the waxen fingers, the tyranny of tender beauty and clinging dependence, the slavery, in short, of the wooden cradle maintains its sway. Women, wise and foolish, are in its thrall; the lowest lifted by its infallible discipline, the highest learning a truth beyond their own guessing from the lips of their babes, before those lips can form articulate sounds. What is wanted in those homes in which motherhood is vigilant, tender and unwearied? If anything is wanting, it is fatherhood. It is not usually the mother who comes home reeling with the fumes of liquor. It is not the mother who beats and stamps and tramples. It is not the mother who follows the lewd person home, who accepts her service and pays her fee. It is not from the mother, usually, that a child inherits the results of syphilitic disease, or the nervous debility and suffering which mark the children of intemperate parents. I have seen a young mother, fresh and innocent as a flower, poisoned with loathsome disease by the wretch who received her candid marriage vows, uttered in a language whose meaning had ceased to be intelligible to him.

In fashionable life, the varnish of polite surroundings heightens the darker future, instead of concealing them. We sometimes see here an offending wife, sought and ruined by some man of her own class, who keeps his position while she loses hers. Or we observe a gay group of young ladies and gentlemen at a party in which the forms of ceremonious intercourse are for a moment relaxed. We are struck by the low level upon which the young people come together. Down, down, they lead each other, ever more silly, ever further from reason and dignity. The girls cannot strike low enough to reach the plane of the young men's habitual thoughts and emotions, or rather sensations. Why is this? It is because the young men are simply dissolute. The women who are their familiar associates are as vicious as they. The habits which disgrace their private lives color the tenor of their social intercourse, and their influence, in so far as they have any, drags society down to a low plane of feeling and of motive.

In the pursuit of purity society is mistaken in laying the principal stress upon that portion of the community least inclined to the excess of sexual passion and best shielded by nature from its covert and irresponsible indulgence. The laws and institutions which are in force to-day, openly recognize the fact that men are more inclined to sexual license than women. Even poets express this in a more sub-

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tle form: "I am man and she is woman, and her passions unto mine are as moonlight unto sunlight, or as water unto wine." An entire system of what may be called indulgences is based upon this natural difference between the sexes. Laws that crush and dishonor the offending woman mildly admonish the offending man, who must be reckless indeed if he cannot sin to his heart's content without bringing himself within the domain of the obliging statute.

When people dwell with great emphasis upon the necessity of educating women to be mothers, and of educating them for very little else, it sometimes occurs to us to ask why so little is said about educating men to be fathers? I myself have sometimes asked this question with a satirical intention, but I resolve never to ask it again except in the most sober earnest.

In the duties of parentage men have properly as great a part as women have. To fulfill these duties in any higher sense, and with completeness, men as well as women require a certain education. It is true that the birth of a child usually surprises the father as well as the mother with the sudden development of an unselfish affection. But parents of either sex do not deserve the name unless they follow up the revelation of Nature by careful study and effort to know and to do the best that can be done for their child. The building of a home is one of the most important tasks of the architecture of human society, and it would be strange indeed if in the plan out of which the building comes, the man were not intended to supply a moral as well as a material half. In a masculine college, as these are to-day administered, our sons are educated to consider themselves superior to what? To Nature, to home duty, to the requisitions of family life. As a consequence of this, they are usually deficient at the outset in the qualities needed to lay the foundation of a happy home.

Christ does not find it necessary to exhort mothers to love their children. His own household saint had taught him that they do. A great fact in his teaching nevertheless remains to-day unappreciated. It was by holding up the ideal of fatherhood that Christ chiefly expected to revolutionize the world. The universal brotherhood brought to view by Christianity is the result of this great primary relation. The supreme ideal of the human race, the divine, in short, is a father. The infinite, omnipotent God watches over his children with tireless affection, with never failing compassion and forgiveness. The Father—Philip asks to see him and is admonished. The spiritual nurture, the sacrifice and forgetfulness of self, the vigilance and painstaking which their life with the Master has shown them, these trials constituted the fatherhood of humanity, and Philip, even in that rude age, and by that indulgent chief, was blamed for not having known it.

I will show you the father in the simplest mode of family life and in the highest form of human attainment. Fatherhood and motherhood, the two most steadfast and intense forms of affection known to the human race, will never die out from the depths of its life, even if partially lost sight of for a time in its fashions and literature. But as the powers of human society develop, the dignity of human relations becomes more evident. As the standard of culture rises, that of moral and social obligation rises also. You will find in all ages sublime fathers and mothers among the lofty and the lowly; but toward this special ideal, the fatherhood of the race, our young men of to-day need especial training. A few rare spirits, from age to age, take upon themselves this high office, with its ceaseless care and unremitting burdens. We call them heroes and philanthropists; but while we admire their exceptional gifts we fail to see in them the rare and special trait which makes these gifts a blessing to mankind. This is that very spirit of fatherhood which busies itself with the needs of others, and with the vital interests of the community. These illustrious instances of merit have usually had their source in the education of the domestic hearth; the real basis of a nation's happiness.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

"HER FACE IS HER FORTUNE."

"Her face is her fortune," and why?
Not because of the red and the white,
Not because of the dimples so bright,
Or the beautiful blush mounting high,
Or the womanly forehead so fair,
But because of the love beaming there.

Just look at that ripe little mouth,
In its delicate curve is no scorn,
While its breath is as sweet as the morn
In a balm-laden grove of the south;
And the kind, loving words drop like pearls
From the lips of this gentlest of girls.

Her eyes—I've looked into them oft,
And they are as you say, heavenly blue;
But one marks not the beautiful hue
So much when the clear orbs grow soft
With pity, and quite overflow
At the pictures of sorrow and woe.

Her hair seems a mesh of pale gold,
Which snowy and deft little hands
Puts up in the trimmest of bands,
Or loops in the intricate fold.
Bright hair, such a glory and grace
To frame in her beautiful face.

"Her face is her fortune," she'll bring
No dower to the man of her choice,
But he well in his heart may rejoice
When she weareth the plain wedding ring,
When arrayed in the white bridal gown
She puts on the orange-bud crown,

She'll bring to his dwelling her love,
With never a stain or a blight—
She'll be to him comfort and light,
With the ways of an innocent dove,
As the seasons and years they may roll,
For her face is a key to her soul.

Maude Miller.

THE DASHING WATERS' SORROW.

(From the Italian.)

As waters down some Alpine height
Are rudely dashed and broken all
And loudly moan their bitter fate,
Yet grow more limpid by their fall;
While others rest in shady bed,
And never danger know or fall,
Yet never grow more clear and bright,
And lose in rest their beauty all.

So hearts that ever tranquil rest.
That never fight with wave or woe,
Lose in repose their richest zest,
And never stronger, brighter grow.

Lydia M. Millard.

Thou from on high perceivest it were better
All men and women should on earth be free;
Laws that enslave and tyrrannies that fetter,
Snapped evanish at the touch of Thee.

BELIEVE AND TRUST!

A childless widow, seemingly forsaken,
Gave words to wrath, rebellious fierce and wild;
Wrath that the gift The Giver gave was taken,
And would not pardon God who took her child.

She had a waking vision, saw a band
Of happy children—there she knew her boy.
Each held a lighted lamp in his young hand,
And as they passed each sang a hymn of joy.

All but one mournful child; *his* solemn tread,
And face, were gloom; *his* lamp—it had no light;
When, sobbing through her tears, the mother said:
"How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you make me sad;
Your tears put out my lamp, and stay my voice;
I must be mournful when I would be glad.
And silent where, in soul, I should rejoice."

Up rose the mother from her knees, and smiled;
Her sobs were stilled; of tears remained none;
As bending low her head towards her child,
She clasped her hands and said, "His will be done."

Out burst the lamp, with a wide-spreading light,
Out burst from all that group a joyful hymn!
'Twas as a change to perfect day from night,
When heard and echoed by the Seraphim.

S. C. Hall.

HAPPINESS.

And what is happiness? It is the gleam
Of wintry moonlight infant's try to clasp;
It is the bubble with its rainbow beam;
The bubble bursts in our too eager grasp.
It is the etherial fold of fleecy cloud
Which wraps a mountain-top we try to scale;
It clings around us like a vap'rous shroud,
And hides from us the beauties of the vale.

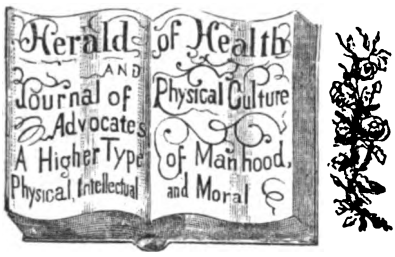
The hand of virtue cannot grasp the prize
Of wintry moonbeam: neither that of sin.
The bubble's brilliant rainbow surely dies
Within the grasp of pure hand, or unclean.
The enfolding cloud hides Virtue's eyes from peace,
And from Sin's gaze vails Purity and Love.
Around, below is wrapped in its embrace,
The light that can illumine is from above,

Oh honor well that noble, valorous heart,
Who seeks not peace, or happiness, or joy;
Who holds his life as something set apart,
A sacred trust in Virtue's glad employ.
As manly vigor grows through manly toil,
So Virtue strength will gain in virtuous strife.
God in His own good time will end the moil,
And heavenly peace will crown the earthly life.

Ktel D'Ar.

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EDITORIAL DEPARTMENT.



NEW YORK, MAY, 1880.

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* PUBLISHER *does not hold himself as indorsing every article that may appear in* THE HERALD. *He 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.

EAT SLOWER.—A stout, respectable, elderly lady patient came to London to consult the very highest medical authority about her dyspepsia and its accompanying ailments. Her two guineas—she could not offer a less fee to so celebrated a physician—were wrapped in soft white paper so as not to make an indecent jingle, or offend the delicacy of a purely philanthropic professional, who never can be paid for his opinions, but in an absent-minded way pockets an honorarium. She waited patiently for her turn, entered the awful presence, told her pitiful story, put out her furred and creased tongue.

The doctor listened, and said, "Um! Ah! Yes! Just so!" Then he looked profoundly, awfully wise.

"Now, doctor, what *shall* I do? I have tried everything, and nothing does me any good. Can you do anything to help me?"

"Yes, madam, you must eat slower."

She waited for her prescription, but the doctor did not write; and was evidently expecting her to go. He thought she might be hard of hearing, and spoke louder:

"*Eat slower!*"

By an involuntary, but slight movement of his right hand she saw there was nothing to do but pay the fee. The guineas dropped, and she sadly left the presence.

Two guineas for two words! But they are richly worth the money. "Eat slower" is very wise and very important counsel. There is a time for all things—and as eating is one of the most important things of our mortal life, the time we take to do it rightly is of very great importance.

There are all our grinding teeth expressly provided to reduce our food to perfect pulp before it is swallowed. This is a work of time, and to eat fast is to eat imperfectly. No lump of solid matter should go into the human stomach. *Eat slower.*

Then there are salivary glands pouring their juices into the mouth, softening and saturating the food, and beginning the process of digestion. This is a work of time. The saliva enters the mouth through fine tubes, and as the food is turned over and over, mashed and ground, this potent solvent should reach and envelop every atom. By this means digestion is well begun in the mouth and made easy in the stomach. *Eat slower.*

Food should never be swallowed until it is well tasted and enjoyed. The gustatory nerves of tongue and palate have their rights in this matter. They excite both the salivary glands and the stomach. The instinct of hunger is gradually allayed by the pleasure of eating. When the food is quickly swallowed or washed down with liquids, there is no proper enjoyment of eat-

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ing, and we do not know when we have got enough. The consequence is eating more than we can digest and more than we need. Superfluous food is not only wasted material but wasted life. Vital force is expended in digestion, and in disposing of such and casting it out of the system. It is much better to *eat slower.*

Don't choke the mill of the mouth. Take small mouthfuls, chew well, perfectly insalivate, and get the greatest amount of food at the smallest cost. The old lady got an excellent bargain. It was well worth the two guineas, or any number that she could pay. In thousands of cases the best possible advice is, *eat slower.*

And the advice given to this good lady applies to all kinds of food. It is not safe to eat even soup or porridge too rapidly. However liquid it should be kept a little while in the mouth. If it need no chewing it is better for dyspeptics to go through the motions as if it did. Let the saliva mingle with the food and it will digest all the better. This rule applies even to milk. Drank rapidly it forms a solid curd in the stomach and takes long to digest. Nature has arranged this very nicely for babies. They get their food slowly, and in very delicate streams. The suction with which it is drawn into the mouth, draws also streams of saliva to meet and mingle with it before it is swallowed. Water can be drunk rapidly because it needs no digestion—but very cold water is best taken in sips. The rule for dyspeptics in regard to all kinds of food solid or liquid is, *eat slower.—T. L. Nichols, M. D.*

SUPPOSED CAUSE OF INTERMITTENT FEVER.—For a long time investigators have been seeking the cause of intermittent fever. In a recent number of a German scientific periodical are given the investigations of two eminent scientists which go to confirm Prof. Salisbury's investigations made in this country 20 years ago. These two investigators spent several weeks during the spring of 1879 in the Agro Romano, notorious for so much of the worst form of ague and remittent fever.

They examined minutely the lower strata of air, the soil, and the stagnant water of the region and found in it great abundance a microscopic plant of a peculiar shining color, longish, of oval shape, and capable of motion. In order to test the matter thoroughly, they filtered out a quantity of these plants, dried them, and then inoculated healthy dogs under the skin with the residuum. The result was the animals suffered with malarial fever, having it with all those peculiar features which are observed in human beings. While this is, perhaps, not conclusive, it certainly is very suggestive, and goes far to prove the truthfulness of the germ theory of disease at least so far as malarial fever is concerned. The spores were found not only in the water but in the soil and lower strata of air.

The hygienic lesson to be learned from these investigations is, get rid of the stagnant water which is filled with them, by thorough drainage. There is nothing new in this; but old lessons must be repeated over and over again before they are learned by heart.

HEALTH HINTS FOR MAY. — The pretty birds are mating and meeting. Colonizing birds follow their food, and don't care a fig for Dr. Malthus. They eat and sing, build their nests, hatch their young, and have a very jolly time. They have a new suit of clothing once a year, and are always in the fashion. They eat the food Nature has provided for them, and neither smoke tobacco nor drink whisky. Consequently they enjoy good health. We have never seen a rheumatic lark nor a dyspeptic sparrow. If men lived as simply and naturally they would be as healthy and happy as the birds. Every disease of man is created by his bad habits, his luxuries, his vices. He poisons the air he breathes—he poisons the water he drinks. With gluttony and sensuality, with needless toil and needless worry he disorders and weakens his body and shortens his life. Our scientists are never tired of telling us that man is but an animal, an improved specimen of the monkey tribe, who has lost his tail and most of his hair, and acquired

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some good and many bad habits—eating other animals, and sometimes his own species, drinking alcohol, and smoking tobacco. Some of this progress is in the wrong direction. Monkeys die of consumption shut up in the bad air of the Zoo; but monkeys in their forest homes, living on nuts and fruits, never have liver complaint or consumption, so far as is known.

THE PROPERTIES OF A GOOD APPLE.—Mr. Elwanger, the famous nurseryman of Rochester, makes the following statement concerning the properties of a good table apple. We should like to hear from others on this subject:

"In listening to the discussions respecting the merits of various kinds of apples for family use, it has seemed to me that there is often, if not generally, a misapprehension as to what really constitutes a good family apple. For the most part, high flavor is alone considered. This is an important constituent, but not the only important one. Besides high flavor, we should look to the juiciness, and, above all, to what may be termed the dissolving properties of a fruit. This is at once easily understood by illustration. The Spitzenburg is one of the highest flavored apples we have, but its value as a table fruit has, in my estimation, been considerably overrated, for the reason that among all the popular table varieties this is one of the most tough and indigestible. These serious defects go far toward nullifying its unquestionable high flavor. The Baldwin is similar in this respect to the Spitzenburg, but without its high flavor, and therefore as a table fruit it is utterly valueless. The Jefferis, Fameuse, Jonathan and Northern Spy are none of them quite equal to the Spitzenburg in flavor, but how far superior these are as dessert varieties any one familiar with them well knows. The reason why they are superior is on account of their crisp flesh, which is yet so tender as almost to dissolve in the mouth. A chronic dyspeptic can eat these varieties freely—they ought to form a considerable portion of his food—when to eat an uncooked Spitzenburg or Baldwin would be sure to bring dire results.

"These remarks will apply to other fruits as well as to apples, but as the apple (very unjustly) is used for food probably as much as all other fruits combined, I have only specified varieties of this fruit. The four sorts I have named will ripen in the order given, and furnish a supply of fruit from early autumn till late spring. They are in my opinion the four best apples for table use yet produced."

EFFECTS OF A SLIGHT WOUND.—A German author mentions the case of a girl who fell upon a wine-glass and cut one hand with the broken glass; for years after she suffered from severe neuralgic pains, emaciation, withering and weakness of the hand—epilepsy was also present. The wound was opened and a bit of glass was found close to a nerve, which had thickened and hardened. After removing the glass the neuralgia and epilepsy disappeared, and the girl recovered entirely the use of her arm and hand. Such instances show us how perfect is the unity of our physical life, and how far-reaching through the nervous system may be a most trivial injury. Indeed nothing is trivial in our wonderfully made bodies, and the thoughtful person will deem it a sacred duty to preserve holy, that is healthy, the temple of his body.

MILK.—A purely vegetable diet is capable of affording all that is necessary in the shape of aliment. Thus the gluten of wheat and other grains corresponds to the fibrin of meat, while the sugar and starch contained in the grain are converted into fat by the action of certain fluids secreted during the process of digestion. The ox, elephant, hippopotamus, and other great quadrupeds, are herbivorous or graminivorous; their massive muscles are derived from food selected solely from the vegetable world, while amongst mankind vegetarianism has been found not incompatible with the highest mental and physical development. The more general use of milk as a beverage by adults would be attended with benefit to health. Beer, on an average,

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contains but one per cent. of nutritive matter, while milk contains nearly 12 per cent. All its valuable constituents would be utilized, and its freedom from alcohol would be of incalculable value. We should, perhaps, be ridiculed if we were to commend the use of milk at the dinner table, but at that meal we really require no beverage whatever, and digestion would be effected much more easily and comfortably without the dilution caused by imbibing large draughts of beer or wine, all of which must be absorbed before the gastric juice can efficiently act on the solid mass. The substitution of milk for tea and coffee, however disagreeable the change would be to most people, would, in general, be productive of benefit. At any rate children under 12 years of age should not be permitted to take either of these beverages, as they undoubtedly affect injuriously the nervous system, while the high temperature at which they are generally drunk is another cause of debility and subsequent dyspepsia.—*Prof. Lowes.*

RECORD OF HYGIENIC PROGRESS.—We have an item for this record that touches the weak point in our American social life, viz., domestic service. It is a problem that few American ladies have solved, but one which some of the most thoughtful and benevolent ladies of Boston and New York are earnestly endeavoring to solve through the agency of cooking schools, and that new American institution called the "Kitchen Garden." Tired of the uneducated, unthinking service of those whose only preliminary training was in the poverty-stricken hut of their native bogs, the ladies of Boston have organized cooking schools similar to the famous one at South Kensington in London.

The circular of the Boston society presents the names of 17 influential ladies who constitute the Cooking School Committee, and the Chairman writes us that the work has been highly successful. The demonstration lessons in practical cooking are attended by a large number of servants and young housekeepers. In New York the same object is attained by the Kitchen Garden, which originated in this city about four years since at one of the city missions. The Tribune says of it: "The object was to elevate the home life of the poor by introducing order and good manners at the table, and neatness and intelligence in the performance of all household duties. An experiment was made with this idea. The little girls who went to the mission in question to learn sewing and the rudiments of an English education, were taught in simple lessons how to set the table, sweep the floor, dust the furniture, make the beds, and do a variety of other things in the way that a refined woman would like to see those things done in her own house. The lessons were taught to the children with the aid of toy implements and table sets, and were impressed upon their memories by means of a large number of pretty songs, the verses of which contained the rules for the performance of the different tasks. Within the past four years it has been elaborated, and in a quiet way has been tested in nearly 20 mission schools in this and other cities. Although a book has been privately printed on this subject by Miss Huntington, the originator of the system, no parade whatever has been made, because the ladies connected with it did not want to make any, and because the capacity of the system for usefulness had not been demonstrated. It certainly creates a new agency by means of which refined women can influence the lowly for the better. And it seems to be a step toward solving the old problem of how to obtain a supply of skillful, intelligent and contented household servants. A suggestive fact is reported from Boston. A class of children from prosperous families was formed there this winter. The delight with which the members of the class entered upon their lessons indicates that possibly this system may yet be of value in the general training and education of women."

Under the management of intelligent and philanthropic women this movement promises a great improvement in the character of domestic service, and the hygiene of home life.

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STUDIES IN HYGIENE FOR WOMEN.

WOMENS' DRESS.—Dr. Richardson livered a lecture recently at the ondon Institution on Health and ress. The lecturer said that the aracter of dress stands so closely to e character of the person who wears that it is hard to speak of one with- t the other. All kind of sympathies e evoked by dress; political sympa- ies are on the most intimate relation- ip with dress; social sympathies are dexed by it; artistic sympathies are a rt of it. Proceeding then to lay out ie plan of the lecture, he begged it to e understood that it was altogether part from his purpose to depreciate ood fashion in dress. He thought it as the duty of every one to cultivate ood fashion, and that every woman ught to make herself as becomingly eautiful as she possibly could.

Corsets, waistbands, garters and ight shoes were specially denounced. The dress should be loose, and the weight of it born by the shoulders. In mens' modern dress this was fairly ac- omplished: but in womens' dress, dragging from the waist, there was pro- luced such a waste of physical power that if women were in all respects free as men they could never approach to the position of men as active workers until they had emancipated themselves from this physical bondage.

The reform he suggested in the dress of women was that it should in all practical details have the same advan- tages, and should be in fact the same, with the exception of the exterior robe or gown. The long dress for women, which even trespassed slightly on the ground, was the most becoming for them. This should play the same part as the outer coat of the man, the rest of the dress being the same, except that it might be made of rather lighter ma- terials. The great surgeon, Cline, when once consulted by an anxious mother what she should do to prevent a girl from becoming deformed, answered, "Let her have no stays, and let her run about like the boys." He would in- dorse this wise rule, and would add, "Let the mothers of England clothe the girls precisely as they clothe the boys, permitting Knickerbockers if they like, and let them add the one distinguish- ing mark of light, loose flowing gown, and the girls will grow into women as vigorous, as healthy and as well formed in body as their companions of thee sterner sex." In the next part of the lecture the quality of clothing was con- sidered, and the amount at various seasons. The necessity of special care in adapting clothing to season was ill- ustrated from the physiological rule first discovered by the late Mr. Milner, that the body, independently of any will of its own, underwent two pounds of waste and of increase of weight, the waste commencing toward the close of September, and the increase in the first weeks of April. Warm clothing ought to begin in September or early in October, and ought not to be left off until the close of April. For under- clothing next the skin he strongly rec- comended silk, and with that light fleecy flannel. Thick heavy flannel, and every material that absorbed and held the watery excretions from the skin, were at all times bad. Heavy clothes were bad, and had really no necessary connection with warmth. For outer garments in cold weather those that were light and fleecy were best, and furs were excellent.

After describing the dangers that occur in cold seasons from sudden changes of dress, and the flimsy dresses in which young ladies go in and out the heated ball-room during inclement weather, the lecturer touched on the ventilation of dress. He criticised se- verely the permanent waterproof which shuts up the rain that distills from the body at the same time that it keeps out the rain which falls from the clouds—a distinction with a difference not in favor of the wearer of the permanent water- proof. Then he dwelt on the color of dress, contending that *The Lancet* was quite right in stating that white color was the best even in cold weather, while it was admittedly the best in the

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summer season. The objection to white was, of course, the readiness with which it showed the dirt, an objection which was strictly an advantage in a health point of view, but which would be met practically by modifying the color to gray. For all ordinary occasions light gray ought to take the place of black for outer coverings of the body. Black was in fact of all colors the very worst, and those poor ladies who thought it necessary after bereavement to immerse themselves for months in crape were indeed to be pitied. After the suttee it was almost the saddest of miseries inflicted by society on the already miserable.

BENEFITS OF A CHEERFUL DISPOSITION.—Almost every object that attracts our notice has its bright and its dark side, He who habituates himself to look at the dark side will sour his disposition, and consequently impair his happiness; while he who constantly beholds it on the bright side insensibly amelorates his temper, and, in consequence of it, improves his own happiness and the happiness of all around him.

THE COMING WOMAN.—Prof. Emmerson has just delivered a lecture before the Woman's Moral Reform Society of Boston, in which he speaks hopefully of the coming woman's health. He says: "What will the coming woman be physically? That she will be very much stronger than the woman of the present we have reason to expect, for two reasons. In the first place, as a race, the women of to-day are much more healthy than their grandmothers were, and we shall find the women of 60 and 70 years from to-day much stronger than were the women of the same age seventy-five years ago. Again, the minds of women are being drawn towards the subject of health. There is now in Boston a Ladies' Physiological Society whose object is to teach women the laws of their own bodies. Fifty years ago it was thought vulgar for a woman to understand these laws or, indeed, to know anything about her bodily organs. This change is a great one, and is tending always in the right direction. Could we live seventy years from now, and look upon the women of that future day, we should see no small pinched waists, for the women are fast learning that the organs which sustain life lie at the waist, under the corsets, and that any derangement of these vital parts causes suffering and disease. To-day, none but ignorant women are trying to make their waists smaller. Thoughtful women are learning that a large waist is the most healthful and they are also beginning to see that it is the most beautiful.

NEGLECTING COLD IN THE HEAD.—Dr. D. B. St. John Roosa, says: "The most frequent origin of chronic diseases of the lachrymal passages, of the conjunctiva, and of the middle ear, is in a neglected 'cold in the head.' It is generaly conceded that no person in perfect health, except under extraordinary circumstances, takes cold, and yet the majority of mankind have, at some time, suffered from cold in the head. The popular idea that a cold in the head is an insignificant affair is founded on the fact that most of the people recover to such an extent that they are able to go about afterward and engage in their ordinary avocations without special notice, at the time, of the consequences of the disease, which may even then be settled upon them. He believes that very many of the maladies which prevented men and women from reaching the allotted period of three score and ten have their origin in these colds; and that many serious affections which act as an impediment to the success of their victim are dated from a cold in the head.

He describes the suffering incident to an acute attack of cold in the head, and of the impossibility of having repeated attacks without producing serious local changes—not only local change, but a permanent impairment of nutrition. To correct all this, special attention must be paid to individual hygiene, and if the evil consequences of neglected cold in the head were to be abolished, the abolition must come through a public sentiment properly educated

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upon this as upon all other sanitary questions.

PEEVISHNESS A DISEASE.—It is just as much the nature of some people to be peevish and fretful as it is for others to be good-natured. A philosopher has said, not only quaintly but truly, that it is more creditable for some men to be only half decent than for others to be saintly. Still it does not make their company any more agreeable to know, concerning the sect of grumblers, that their grumbling is a kind of disease. It may not be a man's fault if he has the plague, but, nevertheless, we do not want to hug him to our bosoms. A somewhat sour young lady, who had a peculiar talent for making everybody unhappy, was once traveling with several other passengers in a stage coach. It was a warm day, and perhaps they were all alike thirsty, but she kept saying, in pleading tones, "Oh, how thirsty I am!" She repeated this interesting sentence so often that at last one of the passengers got out of the coach, hurried up a hillside where there was a spring, and brought her the cooling draught. It was not so much pure philanthropy, it must be confessed, as a selfish desire to stop that young woman's tongue. She drank deeply and sank back into her corner of the coach, with a sigh of relief and the passengers felt that the crisis was over. Judge of their horror and astonishment, however, when a few minutes afterward she broke the silence with the exclamation, "Oh, how thirsty I was!" and from that moment her tongue, which, like a hand organ, had only been set to a different tune, was occupied every five minutes with repeating the words "Oh, how thirsty I was!"

HINDOO GIRLS.—The Hindoo girls are graceful and exquisitely formed. From their earliest childhood they are accustomed to carry burdens on their heads. The water for family use is always brought by the girls in earthen jars, carefully poised in this way. This exercise is said to strengthen the muscles of the back, while the chest is thrown forward. No crooked backs are seen in Hindostan. Dr. Henry Spry, one of the Company's medical officers, says, "this exercise of carrying small vessels of water on the head might be advantageously introduced into our boarding and private familes, and that it might entirely supersede the present machinery of dumbbells, blackboards, skipping ropes, etc. The young lady ought to be taught to carry the jar as these Hindoo women do, without ever touching it with their hands." The same practice of carrying water leads to precisely the same results in the south of Spain and in the south of Italy, as in India. A Neapolitan female peasant will carry on her head a vessel full of water to the very brim, over a rough road, and not spill a drop of it; and the acquisition of this art or knack gives her the same erect and elastic gait, and the same expanded chest and well-formed back and shoulders.

ONE USE OF THE BRAIN.—One of the functions of the brain is control over the nervous centers which lie below it, just as the general in an army controls the action of the officers below him; and the increased or irregular action of lower nerve centers not under the control of the brain indicates disorder and degeneration, just as the aimless action of an army without its leader does.

CHILBLAINS.—A good wash for hands or feet affected with chilblains is sulphurous acid three parts, glycerine one part, and water one part. The acid will be found particularly useful in the irritating, tormenting stage of chilblains. It should be applied with a camel-hair brush.

CURRENT LITERATURE.

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FOUR SMALL BOOKS ABOUT CHILDREN.

1. FOUR LECTURES ON EARLY CHILD-CULTURE. By W. N. Hailman, A. M. Milwaukie, Wis.: Carl Doerflinger. Price 25 cents.
2. HYGIENE AND EDUCATION OF INFANTS; or How to take Care of Babies. By the Societe Francaise D'Hygiene of Paris, France. Cincinnati: Robert Clarke & Co. Price 25 cents.
3. BABY'S GUIDE TO HEALTH. W. H. Price, M. D. New York. Price 25 cents.

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4. About Babies. By Kate J. Jackson, M. D. Dansville, N. Y.: Austin, Jackson & Co. Price 15 cents.

The first of these books contains four chapters on the following subjects: 1. Laws of Childhood. 2. The Soul of Froebel's Gifts. 3. The specific Use of the Kindergarten. 4. The Kindergarten—a School for Mothers. In this last chapter Mr. Hailmann takes strong ground in favor of educating young women for motherhood. He says:

"I would insist upon devoting in the life of young girls and young women a great portion of the time which is now given to the acquisition of a smattering in arts for which they have no genius, or in science for which they have neither talent nor desire, of the time which is now given to the reading of sensational novels, high-strung romances, demoralizing sentimentalities in prose and poetry, and other productions of the brandy-literature of the age; of the time now given to preparation for the ball-room and to the ball-room itself, where disgusting remnants of barbarous and semi-barbarous modes of wooing and wedding are perpetuated; a portion of the time now given to idle gossip and to shopping, which in the life of woman is little removed from saloonings and clubbing in the life of men; I would insist upon devoting a portion, a very great portion, of these times to training in the science and art of teaching little children—their own little children that are to be—to feel correctly, to think clearly, and to do vigorously; in the science and art of putting these little ones on the shortest and surest road to efficiency and success, to wisdom and virtue, to a high, pure, growing humanity."

With all this every true heart will agree. The instincts which we have so long trusted as sufficient to help the mother manage correctly her child are not ignored, but they are supplemented by suitable instructions.

The second book on our list is translated from the French. It contains in all 10 short chapters, and was evidently intended as a cheap manual to be placed in the hands of French mothers, perhaps gratuituously. We quote a brief paragraph on light. The author says:

"The beautiful brightness of the golden sun is indispensable to the new-born. In an obscure or shaded chamber the infant languishes and perishes.

"Behold those poor little beings with countenances wan and wrinkled, who are always plunged in a black and stifling atmosphere. What a contrast to the fresh and rosy babies, which expand in fresh air and abounding light. It is, however, necessary not to fall into the contrary excess, since the eyes of a young infant are delicate organs, the susceptibility of which must be regarded. A too brilliant light striking suddenly upon them may cause cerebral or visual troubles more or less serious.

"It is then necessary to avoid the dangerous impression produced by a ray of solar light reflected from a mirror or polished furniture, or which penetrates between the slats or openings in the shutters. Not only may this cause the infant to squint, but vision may be affected thereby in the future."

Dr. Price's "Baby's Guide to Health" is also a sensible book. The following sample must suffice:

"There are certain mistakes that parents make in the management of their children during the nursing period, and that are the frequent sources of much illness, many times resulting in death. Some of these are as follows: A child, for instance, is perfectly healthy and well, and has plenty of breast milk from the mother, who may also be quite well. This child being from one to two or three months of age, and quite smart and promising, is much beloved by its parents, who now begin, while they are at their own meals, to feed the little darling with small bits of food and titbits generally, such as they may be eating themselves. The child, unconsious of the harm that these bits of food and small drinks of tea and coffee are soon to inflict upon it, imagines of course that the feeding performance is only a play, and so it goes on cooing and laughing at the beck of overjoyed parents, and gulping down the pieces of food and drink until the meal is finished."

The fourth book, by Dr. Kate J. Jackson, a mother and physician of very large experience, is most excellent in every respect. It not only gives details as to taking care of the baby, but it does it in language which comes from the head and the heart. Hear what she says in the chapter on sickness;

"The illnesses of children are in large measure within the control of those who bring them up. With good care, in many instances they will not and need not be sick at all; and again, so long have ancestors been addicted to pork and cider, fried cakes, hot bread, sweetmeats and pastry, bad dressing, drainage and ventilation, exhaustive labors and unregulated passions, and in consequence so lacking in vitality, and so inharmoniously organized are their descendants, that with the best management in every respect children will sometimes be sick, and very sick.

"Then what to do? Parents should have something of a medical education. Nearly all young persons throw away the time and opportunity which, if improved, would acquaint them with the more practical principles of medical science. It is no nicer a matter, and takes no more time to learn to recognize the normal beating of the pulse of even a young babe, and what in general its variations indicate, than to acquire skill in running up and down the scales of the piano, in making laces, or in judging of the qualities of dry goods, groceries and jewelry. 'Knowledge is power.' Acquaintance with nature gives faith in her, and this is of greatest value and comfort. Said an eminent regular physician to the friend with whom he was to leave his delicate daughter—his heart's idol—during a protracted absence from her: 'If my child gets ill, even very ill, do not call a doctor, and do not give her medicine. I prefer to run the risk of trusting her to nature and to your good nursing.'"

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HEALTH FOODS.

We are glad to make room for the following letter from a well-known merchant of New York, who is no stranger to our pages. His testimony to the value of the Health Foods and to the special system of dietetics which he has practiced since 1878, is of great importance, coming as it does from an intelligent gentleman deeply engrossed in business affairs, who, as we well remember, was a good deal broken down by overwork and careless living before he embraced a more consistent mode of life.

115 Broad Street, New York.
April 12, 1880.

DR. HOLBROOK—*Dear Sir:* I write concerning the preparations of the Health Food Company, 74 Fourth avenue, New York, not to complain of the FOODS, which I believe in, but of some omissions on the part of the Company. I think they are to blame that they do not prepare and publish the best methods of mixing, cooking, and *eating* their excellent Foods. I think they make a mistake in not broadly advertising the Foods, instead of leaving them to work their way under the friendly mention of yourself and a few other intelligent editors. Again, I am positive that the Company seriously err in recommending the use of cow's butter and milk with their Foods, except in the case of infants, when milk may be needed. Olive oil should be substituted for butter in every case, as I have fully proved. *Salt* enters into many of their recipes; this is wrong, because Nature has supplied the grains, especially the gluten portion of them, with sufficient salts.

Here is a leaf from my own experience. I abandoned the use of animal products, roots, vegetables, coffee, tea and alcohol in 1878. Since then I have lived luxuriously on the Health Food Company's Pearled Cereals, and their Gluten, gaining largely in strength, weight and vim. I have constantly used sweet apples and other sweet fruit, and have acquired a cheerfulness which is not spasmodic, but constant and enduring. I know what I am talking about when I say to my friends on the exchange at lunch time, that I have ceased to eat trash, and that I would not return from gluten, pearled cereals and fruits, to beef, potatoes and coffee for all the money that could be piled up. The fact is, this Gluten is better than flesh food for any man, woman, or child, sick or well. With me it has been for two years the great blood-maker, and to the excellence of that blood you, Doctor, are competent to testify, as you have lately examined it microscopically and approved its quality.

Let me offer one recipe for gluten biscuit and bread, on which, with sweet fruit, I often dine, and which will make anybody's body work as harmoniously as a chronometer all the year round, if anything can. Take two quarts crude gluten flour, no salt, a half pint of olive oil, a cup of sugar, three teaspoonfuls of baking powder, add water to make a soft paste. For biscuits roll out to an inch thick, cut and bake in a hot oven 20 minutes. For loaf, a slower oven, bake half an hour. One third fine wheat flour, or oat flour, leaving out as much gluten, makes a still more palatable, but less valuable, food; both best warmed over, and both good for a week. Sincerely yours,

JOHN CINNAMON.

I have tested nearly all the Improved Foods of the Health Food Co., 74 Fourth ave., New York, and find them in every respect a vast improvement over all bread-making and cereal foods heretofore introduced. Their Gluten is a mine of wealth, alike from its remarkable nutritive qualities, its delicate flavor, its curative effects in dyspepsia and feeble digestion, and the readiness with which it can be made into a multitude of delicious dishes. The recipes supplied by the Company are good as far as they go, but my interest in this good work has impelled me to endeavor to extend it by increasing the number of simple formulæ for the preparation of palatable dishes. These I forwarded to the Editor of the Brattleboro (Vt) *Household*, in the April (1880) number of which they duly appeared. — EMILY HAYES, Roxbury, Mass.

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HYGIENE OF THE BRAIN,

AND

The Cure of Nervousness.

BY M. L. HOLBROOK, M. D.

PART I.

CHAPTER 1.—THE BRAIN
CHAPTER 2.—THE SPINAL CORD
CHAPTER 3.—THE CRANIAL AND SPINAL NERVES
CHAPTRR 4.—THE SYMPATHETIC NERVOUS SYSTEM
CHAPTER 5.—HOW THE NERVES ACT
CHAPTER 6.—HAS NERVOUS ACTIVITY ANY LIMIT?
CHAPTER 7.—NERVOUS EXHAUSTION
CHAPTER 8.—HOW TO CURE NERVOUSNESS
CHAPTER 9.—THE CURE OF NERVOUSNESS (Continued)
CHAPTER 10.—VALUE OF A LARGE SUPPLY OF FOOD IN NERVOUS DISORDERS
CHAPTER 11.—FIFTY IMPORTANT QUESTIONS ANSWERED
CHAPTER 12.—WHAT OUR THINKERS AND SCIENTISTS SAY

Chapter 12 contains Hints on the following Subjects:

Expectant Attention—*Wm. B. Carpenter, M. D., F. R. S.* Normally Developed Brains—*E. H. Clarke, M. D.* Alcohol Enfeebles the Reason—*Benjamin W. Richardson, M. D., F. R. S.* Women and Brain Labor—*Frances Power Cobbe.* Difference between Man's and Woman's Brain—*G. Spurzheim, M. D.* Rejuvenating Power of Sleep—*J. R. Black, M. D.* Physiological Effects of Excessive Brain Labor—*William A. Hammond, M. D.* Training Both Sides of the Brain—*Dr. Sequin.* Amount of Blood Necessary to Mental Vigor—*Alexander Bain, LL. D.* Take Care of Your Health—*John Tyndall, LL. D., F. R. S.* Neuter Verbs—*Archbishop Whately.* Exercising the Brain—*Lionel John Beale, M. R. C. S.* How Chancellor Kent was Educated—*Chancellor Kent.* Origin of Abuse of the Mind—*Robert Macintosh.* Intellect Not All—*Dr. Brown Sequard.* Early Mental Culture a Mistake—*Amariah Brigham, M. D.* Walter Scott's Boyhood—*Harriet Martineau.* A Wise Thought from *Herbert Spencer,* Hot-House Brains—*R. R. Bowker.* Book-Gluttony and Lesson-Bibbing—*Thomas W. Huxley, M. D., F. R. S.* Continued and Varied Activity of the Mind—*Benjamin W. Richardson, M. D. F. R. S.*

PART II.

Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by Themselves for this Work.

1. O. B. FROTHINGHAM—Physical and Intellectual Habits of
2. FRANCIS W. NEWMAN—Physical and Intellectual Habits of
3. T. L. NICHOLS, M. D.—On the Physical and Intellectual Habits of Englishmen
4. JOSEPH RODES BUCHANAN, M. D.—Interesting Suggestions on Mental Health
5. GERRIT SMITH—His Physical and Intellectual Habits (Written by his Daughter)
6. THOMAS WENTWORTH HIGGINSON—His Rules for Physical and Mental Health
7. NORTON S. TOWNSEND, M. D.—Mental Hygiene for Farmers.
8. EDWARD BALTZER—Habits of the German Radical
9. WILLIAM LLOYD GARRISON—Interesting Hints from
10. A BRONSON ALCOTT—An Interesting Letter from
11. S. O. GLEASON, M. D.—A Plea for Hunting for Over-worked Brains.
12. WILLIAM E. DODGE—Suggestions from
13. HENRY HYDE LEE—A Business Man's Suggestions
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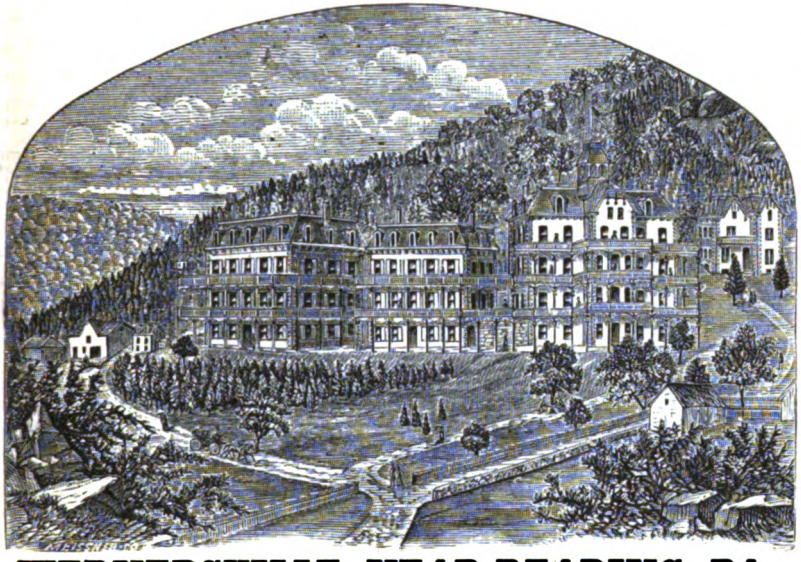
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THE
HERALD OF HEALTH

JUNE, 1880.

COMMON MIND TROUBLES. (No. 1.)

BY J. MORTIMER GRANVILLE.

FAILINGS.

WE all have our *failings*, and for the most part we regard them tenderly. They do not count as offences; scarcely are they held to be faults. It is always a probable conjecture that an error of omission has been unintentional; not unfrequently it seems possible it was unavoidable. A sentiment of pity for, and even sympathy with, weakness overpowers the sense of grievance; the voice of the inward monitor is silenced, and the self-excused conscience sleeps. Meanwhile failings are the worst and most mischievous, the deadliest and least curable, of the ills to which the moral nature of man is heir. They are the source of evil whence spring the blackest vices of human character, the false roots that nourish and sustain its parasites, and steal the sap of its inner life. A failing is not merely negative; its sinister aspect is one of positive wrong-doing, wherein some behest of the will is disobeyed, a measure of moral power wasted, a rebel habit formed or fostered. To compassionate failings in others is to beg the question of fact for the sake of politeness; to look with leniency on the errors which self would fain palliate, by assuming that they are unavoidable, is to play the traitor to Truth, and let the enemy into the citadel; whereas conscience is set to guard the nature of man from treachery not less carefully than to protect it against assault.

Failings may be moral, mental, or physical, as they show themselves in the character, the intellect, or the bodily habit and powers. It generally happens that what strikes the observer as a failing is compounded of errors in feeling, thought and action combined. The practical question is how the overt evil came into existence; or, if happily the failing should be detected in an earlier stage of growth, before it has betrayed its presence by ugly consequences, we may ask: what are the mischievous forces? where are they at work? how can they be counteracted? Why has this person the "failing" of a tendency to excessive indulgence in drink, or the gratification of some unbridled passion; and that individual a seeming inability to recognize and pursue the right and honest course of conduct in the presence of any so-called temptation or difficulty?

A search for the causes and the conditions which have determined the development of failings is reasonable, and it will not be profitless. Many of the shortcomings we deplore as irremediable might be amended, perhaps wholly eradicated, if, with the light experience and science can bring to bear on the subject of human character, the will were charged resolutely to look for the hidden sources of weakness, pliability, subjugation to passion, moral obliquity or seeming lack of principle, together with those less blamed but equally disastrous defects, indolence,

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want of perseverance, and indifference to truth, which combine to form, or are themselves, what the weakminded and the unwise call failings.

Some of the most regrettable and injurious failings which disfigure and defame the character run through families, appearing in successive generations and seeming to be inherited. This theory of their perpetuation is well founded; and it has been adduced as conclusive evidence of the truth of the hypothesis that mind, and, of course, character, is the mere outcome of matter. The force of the argument obviously rests on the assumption that nothing more than, or outside, matter can be transmitted from parent to child; that a particular constitution of brain and nerve centers, a special arrangement or combination of the elements which compose the mind-organ, may be reproduced, and, if it is, a similarity of character will be entailed; but as for the independent existence of mind or spirit, that is a pure figment of the imagination, which science will sooner or later drive beyond the pale of credulity, and to which, even now, only a few thinkers crippled by prejudices avowedly cling.

Failings must be studied in the light of the lessons these facts and considerations combine to teach. The moral question involved is one of responsibility for the use each individual may make of the brain power allotted to him. The neglect to employ gifts and capacities is as grave an error, from an ethical point of view, as their application to a bad purpose. The servant who buried his talent in the earth was held accountable for the failure to use it and thereby increase its value. The parable sets forth a truth of the highest practical interest. We are responsible for the development by use of the faculties vouchsafed to us. If they are allowed to remain in abeyance, or a rudimentary state, we are to blame for the deficiencies and the failings to which this neglect gives rise, and are without excuse. The obligation to act up to the level of known duty cannot be avoided. A failing is an act of contempt for the law of development by use. It is disobedience to an understood command. The fact that it is recognized makes a failing an offense. There may be shortcoming in the performance of a good resolve. Few, any, merely human efforts are entirely successful; but the failure which occurs when an endeavor is made in the energy of a resolute and well aimed purpose is not so much a fault as an insufficiency. The motive power of persistent good endeavor is accumulative—ever advancing like the great tidal wave of the ocean—though the ground is conquered by short and seeming only half-successful advances.

Failings, however, as we are now regarding them, are excused faults in the character which the individual makes no serious effort to repair. Some defects, as we have seen, are inherited and upon them it is the custom to bestow great commiseration and little blame. Now, in truth, these are the least pardonable, because if they are known to have been transmitted from parent to child, the latter has generally the advantage of an example, ever present to memory, by which to correct his personal deficiencies. If the failing be a vicious propensity, he can recall its hideousness, and thus stimulate will and conscience to aid him in eradicating the fault. If it be some form of deficiency, as indolence, lack of perseverance, want of principle, or the like, he can study, as in the pages of history, the evil consequences entailed by the defect, and with diligence order his own conduct in better courses. Inherited failings are the least excusable. Even the materialist, who claims them as the fruit of physical peculiarities, must concede that by special culture they can be remedied, the healthy organism being susceptible of increased development in any particular direction when the proper stimuli are intelligently applied with a view to its improvement. The apologist for failings which have been inherited can find no comfort in the philosophy of materialism.

Failings which are peculiar to the individual may be less easy to detect, and the subject of these defects is in

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a measure, dependent upon experience and the monitions of those around him for the information needed to correct them. This should keep the wise teachable and apt to profit by the lessons life is ever reading for their instruction. A self-reliant spirit is many, and therefore commendable; a self-sufficient spirit is unreasonable, and therefore despicable. It is strange how few of us grow really wiser as we grow older. The work of self-improvement is seldom commenced until forced upon the judgment by some awakening experience, and this is rarely vouchsafed until the ductile period of youth has gone by. Early in the adult age of man his habits become rigidly formulated, and failings are then hard to mend. A world of unhappiness and disappointment might be spared the later years of life if the young would be warned to begin the business of training the character before it is firmly set in the mold of circumstances, with all the coarse elements — inherited and contracted—uneliminated, and the errors of inconsistency and imperfect development uncorrected.

It is in the period of youth and adolescence that the mind may be most hopefully cultivated and the moral character intelligently formed. No greater mistake can be made by a young and vigorous mind than to treat the faculty of reason and the instinct of moral judgment as parts of the being which may be left to their own devices. The young man bestows some thought on his muscular system—he trains his eye, cultivates his ear, and takes credit for prudence when he strives to develop the vigor and to foster the healthy growth of his body. Is it wise—nay, is it not rather the worst of folly and shortsightedness — to neglect the ordinary development of those higher powers which man possesess in a more exalted degree than any of the lower animals? Taking care for the body while the mind is neglected is the worst of failings, the most calamitous and the least excusable.

A PLEA FOR WOMANLY CELIBACY.

BY KATE PRICE.

WOMEN who have lived single lives have not always, nor indeed even usually made those lives conspicuous for womanliess; else the term "old maid" would not be a reproach, nor so nearly synonymous as it is with sourness and general unloveliness. That it is not impossible, however, for a maiden life to be womanly and attractive, has happily been proved by many noble examples; but, nevertheless, the current teaching is that woman cannot be completely womanly unless blessed with the dearest prerogatives of wifehood, motherhood, home.

Far be it from any wise heart to undervalue these sources of wealth in woman's life. Far is it from any true woman to disclaim their power or preciousness. But the fact remains that many women have lived and must live single lives from various reasons of necessity or choice. Doubtless in the early periods of human society it was expedient and necessary for women to marry early, and to be as fruitful as possible, that the earth might be quickly peopled with the new race; but certainly that is neither needful nor advisable to-day.

Are women, then, to suffer deterioration in physical and moral health because deprived of more or less functional activity? Perhaps this would unavoidably follow, as seems to be thought by some, if the race were merely animals; but other factors than that of physical life enter into the problem of existence for women as truly as for men—factors of both mental and spiritual life. Unfortunate it is, that the world has never yet seen the perfect culture of these three divisions of human life—the physical, in-

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tellectual and spiritual—but has had to suffer the evils resulting from the extreme development of one at the expense of another.

The past has been a record of varying progress in different directions, never a steady advance in all. At one time there has been an excessive physical development, at another, neglect of bodily well-being, and an outbreak of devotional delirium with fanaticism and bigotry. Again both physical and spiritual culture have been set aside for a disproportionate intellectualism yielding bitter waters of cynicism and self-sufficiency, and as with the race so with woman. The world has seen classes of women who were grand physical mothers and little else. Then there have been those who were saintly with spiritual gifts, but who failed bodily, or who were readily led astray and perverted because unguarded with the caution and wisdom of reason. Others there were, and are to-day, the pride of the world, possessing admirable intelligence and splendid attainments in education; yet devoid of that magnificent physical womanhood which must be the foundation of progress in human society, and, perhaps, but a sorrowful shadow of the spiritual beauty that should crown woman.

Again, there are many women who, in fashionable sin and folly, sink all health and strength both of body and mind, and thus menace the vitality of the race. Such women are, however, partially protecting society by a disinclination to assume the burdens of maternity which they are so unfit to bear.

A disinclination for the duties either of wife or mother seems to be widespread among all classes of women, whether social devotees, religious devotees, or aspirants for the greater educational advantages now offered them. Loyal people are shocked at the ways in which the most sacred relations of life are disgraced by countless women, and bitterly ask if the old time subjection, the unquestioned vows of love, honor and obedience were not better than all this vaunted but treacherous progress in the name of which even intelligent women, and those otherwise refined, despoil themselves of woman glory and violate honor and holy da in reference to maternity.

It certainly appears that wives a mothers were happier of yore, and society was by that much the purer.

But let us not denounce the liber women now have, because accompanied by such calamities; for when t confusion of this transitional stage passed, women as well as men will fi that it is not *life* to pass a mere exi ence in any one sphere, be it social, intellectual or spiritual, much less in fri olity or downright grossness.

We are passing with halting ste from the primary condition of the pa when man and woman were one in th simple physical life of the race, to th beautiful union promised for the fu ture, when the many parts of comple human nature shall be equally deve oped and balanced by skillful adjus ments both of faith and educatio We have yet to perfect a system o morality whereby the body shall be come a sacred temple; whereby our in tellectual crown shall make us tru regal in the kingdom of life; and, gl rifying all, a morality whereby th tempering of life's trials shall on chasten the heart and produce a ch racter alike flexible and resolute Meanwhile, for women who would kee themselves pure from the corruption of the present time, there is often no be ter course than celibacy. However much the world may miss in not hav ing such women for its mothers, still believe they can find many ways to en rich it with womanhood, though they never offer the fruits of wifehood and motherhood.

It is highly proper that young women should consider how they may best em bellish a maiden life, so long as it is theirs to live and pursue culture in such a manner as to preserve the most charming feminine graces. So shall they attain the most healthful celibacy or be best fitted for the duties of the wife and mother.

The state of singleness may once have been one of disability in a number of ways that it need not be now. There are many channels into which a

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oman may turn her wits and brains—any channels, too, for her affections, r abundant loving is the salvation of omanliness. If her arms are a refuge comfort for childhood; if her hands e ready to clasp in innocent fellowip those of noble men; if her heart full of unselfish devotion to her sisrs; if she loves generously, as a greatuled woman should, then may she ave a sacred place and work in the volution and conservation of society, r she may be the truest friend of an and the most self-sacrificing mothr of the multitude in the present crisis, hen so many wives are recreant to uty, so many mothers unnatural.

For those whose unlovely characters ustify the epithet "old maid" let us ave charity. They miss happiness and ove because too selfish to appreciate ught but personal aims and gratificaion. Such women always have been, nd always will be, disagreeable and nwomanly. Still there may be many f these who would listen if told that hey could be happy, in spite of unrequited affections, and shown that it is weak sin rather than a womanly trait to keep the heart a barren waste, because denied a particular object, when the whole world needs a blessing of love to cheer and sweeten it. But too often the beauty and usefulness and joy there is in *loving* is lost in the devouring passion to *be loved*, admired and courted, which is the bane and peril of womanhood to-day. I wish the poetry and novels which our maidens are furnished with, illustrated more such heroines as Longfellow's "Elizabeth," and Tennyson's "Dora."

It is better to keep a pure and sparkling fountain welling up and overflowing to gently vivify the surroundings of life, than to withhold it in cavernous recesses to become impure with stagnation, while you weep with disappointed greed because other fountains do not lavishly contribute to it. Rather keep up the bubbling flow of life and love and joy over the verdure that surrounds you, and over the precious buds that shall blossom and shed their incense about you. Then shall you never fail but be fed with heaven's own dews, and replenished from the crystal fountains of the sky.

NO VACCINATION!

BY PROF. C. HOWARD YOUNG.

THERE is a movement in America and Europe against vaccination. This movement is most marked in Germany, for the Germans are the doubting Thomases of humanity. The anti-vaccinationists will triumph in the end, as truth always does; but the struggle will be long and bitter. The greatest progress in one century is often to undo the work of the preceding. The 18th century established vaccination. The close of the 19th will disestablish it. To the sarcastic reflections of those who demand what great boon the medical profession has really conferred on humanity, the modern Esculapio holds up triumphantly a bit of putrefied matter on the end of a lancet. Humanity demands a preventive to one of the most dreadful scourges of the human race, and the physician offers pus!

A. Karr said: "All that medicine has done during 3,000 years for a cold is to christen it a coryza, from the Greek. What will future generations say to the great medical discovery of of the 18th century? The immortal Jenner has lately had a statue erected to him in England. The Englishman of 1900 will pass it with a smile."

To-day physicians are so prejudiced in favor of vaccination that they will not even listen to words against it. Governments in Europe have rendered the omission of vaccination of a child a crime (the law in Bavaria requires children vaccinated at five) on the part of a parent punishable by fine and

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even imprisonment. I remember when living in a Bavarian village, the royal Bavarian Police came and carried off forcibly the children of refractory anti-vaccination fathers. Vaccination at the point of the bayonet, as people in old days were baptised by soldiers in the lights of the Inquisition fires!

We are told that small-pox, the most fearful scourge in the past, has greatly disappeared, thanks to Jenner's discovery, and not to the progress of modern hygiene. Let us then briefly review small-pox in the past. The origin is lost in the mist of ages; but we find small-pox mentioned in Sanscrit. The Hindoos rendered the disease divine honors under the name of the Goddess Mariatele, and in China it has been described for more than 3,000 years. Nothing new under the sun that the Chinese have not had. Small-pox was known in Arabia about A. D. 570, and the Saracens carried it with their victorious arms everywhere, even into South France toward the 7th century. From the 13th to the 19th century there was an average of 450,000 deaths a year by small-pox. However, there has been immunity at times of half a century in Europe, and entire immunity in America until Columbus brought it over with gunpowder, fire-water, and other attributes of European civilization. These last two facts prove that small-pox disappeared before Jenner's time, to reappear.

What has Jenner's discovery, or rather invention, availed England, the land of its birth? Acts of Parliament in 1863, 1867, and 1871 were passed rendering vaccination obligatory. Each successive act was more strict than its predecessor. The mortality by small-pox greatly increased in the first 10 years after the enforcement of vaccination. From 1854 to 1863 there were 30-000 deaths. In the second 10 years, from 1864 to 1875, in spite of more stringent laws, there were 70,000. In England about $10,000,000 are paid annually in vaccination fees to physicians. Does the fact influence English medical men?

During the late epidemic in London I followed during a year the small-pox reports published in the Pall Mall Budget. I found that those persons vaccinated enjoyed no more immunity than the non-vaccinated.

Medical men often use packed figures to convince the laity of the blessing of Jenner's discovery, and yet, when confronted with other statistics, say they are unreliable, or that those who were vaccinated, and yet victims to the small-pox, had it in a lighter form. When one is dying of this disease it may be a consolation to be informed that one would have died quickly, or at least not so pleasantly, if one had not been vaccinated.

Treatment of small-pox is to-day easy. Dr. Herriman, chief physician of the hospital at Wieden, of 1,330 patients lost but 46.

In spite of 70 years use of this preventative pus, small-pox rages and medical men are not of one mind on this matter. On the contrary, in France they now have recourse to vaccination matter direct from the cow, as that procured from human subjects is not found reliable. Amongst the vaccinationists of England and Germany, physicians, puzzled by the non-success of this tiny piece of putrefied matter, decide "that one must go to the original source." This is the indecision of an army that wavers and retreats. The fact is, that about 80 per cent. of small-pox patients in Germany have been vaccinated.

I have not spoken of the evil vaccine can cause, confining myself to its uselessness. I believe, with many others, that entire populations are deteriorated by its use. Who can not remember in one's own family, or circle of friends, examples of the ill effects of what the family physician terms "bad matter," as though all vaccine were not bad.

Those who do not believe in vaccination do believe in preventing small-pox by liberal use of disinfectants, by sanitary measures, such as isolation, thorough disinfection and skillful care.

Down with vaccination! The state, incompetent in this matter, would do well to remain neutral and leave the responsibility of vaccination to those it belongs, the vaccinationists.

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BOATING AND BOAT-RACING.

A PLEASANTER, more healthful, or more satisfactory mode of exercise than boating cannot be found. The influence of severe rowing exercise, as in races, on the heart and larger bloodvessels has been a vexed question. This much is certain, persons with any form of heart disease should never indulge in violent efforts of this kind, or, indeed, of any kind. The sliding seat has put the chest under more favorable circumstances; there is not that tendency to compression of this part in reaching forward which was objectionable in the stationary seat. Perhaps the man with large chest and heart, who is not too plethoric, can most safely aspire to be the champion oarsman of his locality. No form of exercise develops every muscle more fully than rowing; few, if any, are more favorable to chest development. It must, however, have struck every observer of such matters how rapidly the best men give way before younger ones. Does it not teach this lesson? Athletism wears men out quickly. This is a matter worth pondering. Digestion, nervous system, circulatory system, all suffer amid the monopolizing exactions of the muscles. There are many considerations, beside those relating to the physical development alone, that bear on the question of the choice of a sport, and the subject is worthy of the attention of teachers.

A BATHER'S SOLILOQUY ON THE TURKISH BATH.

TO bathe, or not to bathe—that is the question:
Whether it is wiser in a man to suffer
The aches and pangs of disordered nature,
Or to take baths against a sea of troubles,
And by so doing end them? To strip, to sweat:
No more; and by a roast to say we end
The headache, and the thousand natural ills
That flesh is heir to—'tis a consummation
Devoutly to be wished. To strip, to sweat—
To sweat! and be shampooed—aye, there's the rub;
For in that heat such evils may remove
We need not shuffle off this mortal coil,
But save our lives. 'Tis this experience
That makes so many take the Turkish Bath;
For who would bear the whips and stings of pain,
The consumptive's cough, the fat man's obesity,
The pangs of dyspepsia or Bright's disease,
The torturings of asthma or the woes
That alcohol upon the inebriate brings,
When he himself might his deliverance take
With a bare body? Who would rheumatism bear,
And grunt and groan under a weary life?
But that an ignorance of Turkish Baths,
Those re-discovered pleasures, unto which
Wise travelers return, doth still prevail,
And make us tamely bear those ills we have,
Heedless of remedies that we know not of.
Thus ignorance oft makes wretches of us all;
And thus the native hue of health and vigor
Is sicklied o'er with the palor of disease.—*London Circular.*

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OUR DESSERT TABLE

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

IMPERFECTION.

She sat, half shaded from the glare
Of common light—a creature rare,
And finished with perfection;
From dark-crowned head to slender foot,
I looked—no mortal e'er could put
Dispraise in his inspection.

The angel face that men had praised
I closer scanned, with lorgnette raised,
My study not concealing.
She bore it with the proudest ease,
She felt so confident to please,
Such beauty fine revealing.

I wondered if an inner grace
Matched all this loveliness of face,
And used my mental eye-glass;
Its searching crystal only saw
A mind so free from rust or flaw
That I laid down my spyglass.

I grew to love her day by day:
She knew it, liked it—woman's way;
Was pleased with the new comer;
She saw another slave enroll
His heart for her serene control,
And liked me—for a summer.

I was a fool; I sought her heart;
The calm face did not feign or start,
Surprise to seem to cover;
She only said, with candid speech,
She really had not meant to teach
Me to become her lover.

I smile to think that I have learned
(With lorgnette critically turned)
So little worth discerning;
For now I see, without my glass,
One great defect—well, let it pass:
No heart. Was she worth learning?

THE CHANT OF THE CROCODILE.

If Providence really meant us to be dominant,
It is clear that these men are becoming too prominent;
They grow altogether too proud and ambitious;
Whereas, as matters of food they're delicious.
And surely one glance at our teeth and our jaws is
To my belief in ultimate causes,
A positive proof,
That in Cosmos's woof,
Men must have been shaped for our special behoof.
Our teeth were made sharp just to crunch them, and they
Were made bony, yet toothsome, to give teeth full play;
A sample, I'm sure, of correlative fitness.
For which Mr. Darwin would gladly bear witness. *Punch.*

WORKED TO DEATH.

Here lies an old woman who always was tired
For she lived in a house where help was not hired.
Her last words on earth were, "Dear friends, I am going,
Where washing ain't done, nor churning, nor sewing;
And everything there will be just to my wishes,
For where they don't eat there's no washing of dishes;
I'll be where loud anthems will always be ringing,
But having no voice I'll get rid of the singing.
Don't mourn for me now, and mourn for me never,
For I'm going to do nothing for ever and ever.
Woman at Work.

SEEKING REST.

Thus saith my soul, "The path is long to tread
Behind me far it stretches, far before;
Wearily, drearily, sight travels o'er
Leagues that have lengthened as the slow days sped,
And wearily o'er leagues untraversed,
Which I must traverse ere I gain the door
That shuts not night nor day. What need I more
Than to find rest at last in that last bed?"

Is it well said, O soul? The way is long,
Weary are heart and brain and aching feet,
But 'mid thy weariness thou still art strong.
And rest unearned is shameful; so entreat
This one thing—that at last the conqueror's song
May echo through a sleep divinely sweet.
J. A. Noble.

THE CRADLE.

How steadfastly she worked at it,
How lovingly she drest
With all her would-be mother's wit
That little rosy nest!

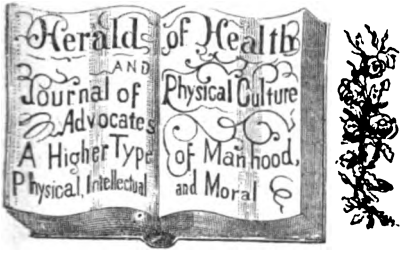
How longingly she hung on it!
It sometimes seemed, she said,
There lay beneath its coverlet
A little sleeping head.

He came at last, the tiny guest,
Ere bleak December fled;
That rosy nest he never pressed—
Her coffin was his bed.
Austin Dobson.

How pleasant it is to see wild creatures
Become tame and trustful to the hand of man.
Or at least not terrified by his near approaches;
As when the gentle deer loves to be fondled.
And the hare and the pheasant are not scared.
Or the stork builds his nest on the housetop.

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EDITORIAL DEPARTMENT.



NEW YORK, JUNE, 1880.

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* PUBLISHER *does not hold himself as indorsing every article that may appear in* THE HERALD. *He 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 TRAINING OF CHILDREN.—Mr. Beecher recently delivered a sermon on "The Training of Children," containing some suggestions which are well worth considering. They read very much like the views so long urgently presented in THE HERALD OF HEALTH, and so we take pleasure in presenting them to our readers:

"No other nation ever trained children so carefully as the Jewish. The love of offspring is not merely a human trait, it is universal, as far as brain exists in animals. The higher in the scale, however, the more and more intense it is. Parental power is the order of God. In early times the death penalty was intrusted to parents. Children were stoned to death for cursing their parents. If that were so now would there be stones enough? The Jews had a wise system of education. Every one was given an honest trade. It was an honorable distinction to keep up a family. The perpetuation of the Jewish race is due to this; in all obloquy and persecution they have survived.

"By careful rearing of children the church and family are secure. It matters not whether it is High Calvinism, Low Calvinism, Arminianism, Arianism, or Nothingarianism, if the family is secure. Most children are brought up by those who know least of society, natural laws and of life; they have incompetent parents. It is a fact that fruitfulness of offspring diminishes as brain power increases. As we recede from the animal to the social and moral and intellectual qualities, by so much less productive are we, and those best fitted to train children have the smallest families. There are ten families in ignorance to one accomplished. God vouchsafes children to the poor and needy far more than to the rich and cultivated.

"The first thing to be insured to offspring is health, good sound animal health. Of what use is a genius head on a rice-straw body? or an angel that can't keep hold upon the animal? The best piece of artillery without a carriage is useless. It is a public wrong to have good air shut out from children. We can't afford to breed criminals. No society is justified in keeping schools of morbidity. It is right to build great bridges and quays, to deepen harbors and establish forts, but it is monstrous that with these we do not provide for the health of the body politic. Streets should be widened, and the property owners slain who persist in keeping tenements for profit that are nests of sickness and pests of civilization, and deny to the common people the heavens above and the water beneath. New York is a monster Herod, sending out to slay in one night more innocents than Herod slew in his whole reign. There are tenements that

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are a blotch upon civilization and an outrage upon humanity. The Aldermen and Legislature do not have to make laws to protect the active and well-to-do, but for the poor and ignorant, who cannot care for themselves. Far better than nothing are the seaside sanitariums; but it would be far better to prevent than thus to restore.

"Then the premature forcing of children is evil. We want no premature angels. Blessed is the family where children come so fast that there is no time to pamper any of them as marvels. All early precocity is bad, but early piety is worst of all. A child is a monster who can pray like a man of forty. If your children have large heads, keep their heads down and bring up the body. Sixteen-year-old Mozarts and boy preachers are all to be discouraged; they grow up to be fools, or die, and which is the better alternative?

"Obedience is to be taught to all children. This life is an infinite subordination. Teach the child to obey first, and give him the reason afterward. Let there be early, absolute, unquestioning obedience. One right children have; it is to be broken in like a wild horse. To break the will is not to injure it any more than it injures the hand to train it to use a tool or play an instrument. Children are not given us for our accommodation or pleasure. They are in one sense not ours, but God's. We have the important trust to train in them the germs of manhood, to educate them, and fit them for immortality. It is a tremendous responsibility. Yet there is no proper selection in marriage. It is made a matter of accident, whim, vanity, ambition, wealth-seeking, lawless passion, ignorance or chance. Connections from which issue heirs of salvation are formed without fitness. Many persons ought never to think of marriage. Every one should be put in possession of certain physiological laws. Barnyard fowls are more thought of in regard to natural selection than men and women are. The colt in the field has his dam and granddam, sire and forefathers considered. But because in human life it is contrary to romance, connections are formed from love at first sight and all that trash. Persons marry whose whole diathesis shows a long train of disorder. But reformation is disdained, and so society stumbles on. I do not believe that civilization will reach its highest development, or religion gain full sway until the physiological laws of God are observed to the letter.

Mr. Beecher concluded by giving directions for training children by keeping them busy and overlooking the faults of their animal nature, which they will outgrow, and letting them follow the bent of their minds in their pursuits. How to teach a child that has no particular inclination, he said he was unable to tell. Let parents take care of their own children, he added, and let them learn their first words in their mother tongue and not from a hired French nurse. Let a child learn father, mother, home and hearth, and not *pere* and *mere*, and I know not what else. Guide and restrain children properly. Clandestine liberty is damnation for a child. There is a saying that a minister's son is the devil's grandson, but I don't believe it. When they go wrong it is the reaction from undue restraint. A happy family is Eden restored. Love is its central and undying fire, a type of that Divine love which cares for all, and will not punish when no correction and reform are attained by punishment.

There is one thought in the above to which we object, and only one. It is the one which relates to the breaking of the will of the child, and we doubt if Mr. Beecher intended to convey this idea. The most essential part of a human being's character is his will. Train and direct it rightly, but break it never.

MEDICAL NARROWNESS.—A homeopathic physician has been appointed a member of the State Board of Health in California, and the other members threaten not to receive him or associate with him. The Pacific Medical Journal, however, advises them to submit gracefully "to the unpleasant

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thing." Such narrowness is pitiable in the extreme. It is like a Methodist refusing to associate with a Presbyterian to put out a fire, or to promote education. Sanitary boards ought to have men of all professions in them—doctors, lawyers, farmers, preachers, scientists, educators should each be represented. Hygiene and medicine are two distinct things. Everybody should be hygienists, but everybody need not become physicians. The best hygienists to-day are outside the medical profession, who, as a rule, take a narrow view of the subject, and probably for this reason accomplish so little. All may meet on the common ground of hygiene, no matter what school of medicine or theology they favor. Let doctors stop proclaiming their narrowness and bigotry to the world by this silly course.

AN EXPERIMENT IN DIET.—According to the Philadelphia Press, there exists in that city a charitable society known as the Fifteenth Ward Society, for organized charity. This society furnishes to each adult dependent upon it for support, three pounds of flour, half a pound of corn meal, half a pound of beans, a quarter of a pound each of oatmeal, rice, and sugar, and one ounce of tea, which is the supply of food for a week. As quite a number of the members of the society, including the President, Mrs. Baker, claimed that this amount of food was entirely inadequate to maintain the body in a healthy condition, Mrs. Baker and her daughter, at the suggestion of the latter, tried the experiment themselves of purchasing the above-named quantity of food at the store of the society, and preparing it separately at each meal. The result is thus stated by Mrs. Baker:

"At the end of the week we had material left, and during the week I never felt better in my life. Every day I was out visiting the sick, and certainly felt as strong as if I had partaken of our usual food."

The bill of fare made up from the articles mentioned was entirely of a vegetable character, and with the exception of tea, would not be objected to by the most radical food reformer. The average amount of food provided each day by the list of articles named would be about 11 ounces, about 10 ounces of which would be actual nourishment. Although this is not more than one-third of the amount usually stated by writers on dietetics as essential to the maintenance of life, the testimony of persons who have tried the experiment, together with such cases as that of Cornaro, who lived for more than 40 years on 12 ounces of food per day, and of many others, shows that life and strength may be maintained on a much smaller amount. So far as the quality of the food is concerned, experiments which we ourselves have made, sometimes continuing over a period of several months, have shown most conclusively that it is entirely adequate to sustain life. If those who argue strongly for the use of a large proportion of animal food in human diet would but take the pains to test by actual experiments the theories which they oppose, it is entirely possible that in many instances the result would be such as to convince them of their error.

We firmly believe that there is no more nourishing and wholesome food than is furnished by grains and the leguminous seeds. We have made food of this sort a staple article of diet for many years, and have never suffered in consequence. Indeed our health has steadily improved, notwithstanding we have been obliged by the pressure of many duties and rapidly growing responsibilities to transgress many of the other laws of health, often working far beyond reasonable limits. The best way to test the truth of all doctrines is by practical experiment.—*Good Health.*

SEWER-GAS AND DISEASE.—The authorities of one of the largest hospitals in London lately took measures to ventilate all the drains and sewers in connection with their institution. Up to the time these alterations were made, pyæmia and erysipelas had almost driven the medical staff to despair. When the whole of the ventilation was

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completed, and as soon as the pressure was removed from the traps of the closets and lavatories, no fresh cases were found to occur. For months the hospital wards were free from both erysipelas and pyæmia. Suddenly, however, there was a fresh outbreak of these diseases, but it was noticed that the epidemic was confined to one of the surgical wards built apart from the main building, on the pavilion plan, and having only one story. Close investigation proved that the ventilation pipe in this wing had been stopped up by a careless workman. When this was remedied all traces of the epidemic disappeared.

SANITARY CONDITION OF DENVER.—A. T. B. writes to the Evening Post as follows: "Emigrants and health-seekers from the East have been constantly applying to me for information as to what sort of an outfit they should bring with them. To all who are soon to undertake the journey I would say that they should make the same preparations as for any other long journey. When you are here you can judge what you want better than any one can tell you, and everything can be bought in Denver at only a slight advance on Eastern prices. There are very few cities of this size in the United States where the shops are better supplied than here. The difference between Eastern and Western prices would be about counterbalanced by the heavy charges for extra baggage west of the Missouri river.

"I have said a good deal in praise of Denver, but I must, in fairness to Eastern travelers, add one thing to its discredit. I would warn all health seekers against remaining long in Denver, for its old fame as a health resort is utterly gone. Owing to an entire neglect of drainage typhoid fever has become very prevalent and dangerous. Intelligent people watch with dismay the slow steps taken by the city government toward building sewers, while hundreds and even thousands of invalids, who would have been a source of wealth to Denver, are all turning away toward Colorado Springs, Manitou, Greeley and Boulder, where the wonderful healing air of Colorado may be breathed unmixed with impurity. In this short-sighted stinginess the city government is, of course, supported by the more ignorant part of the people but the Denver Tribune, which represents the best public sentiment in the town, keeps up a gallant fight for sanitary reform. When Denver shall have even tolerable precautions for preserving health no doubt her old reputation as a point attractive for travelers will return; for in a social way Denver is more interesting than the smaller towns, and the mountain view, which has now become world-renowned, is a never-failing delight to new comers. That view is never more splendid than just at this season. We are having continuous hot, cloudless weather, with an air clearer than is ever known in the damper Eastern states. From every elevation we see the sublime sweep of the mountains for 200 miles north and south; first, the line of the foothills, colored with a deep, soft blue seen only on the hills of Italy and Colorado; beyond the calm, immaculate masses of the Great Divide, glittering so splendidly under the high sun that the eye turns away dazzled and baffled from gazing too boldly at their purity."

FEVER DIET.—Dr. Luton of Rheims states that for the last four years he has treated typhoid by an absolute water diet. Nothing but good, fresh, filtered water, occasionally iced, is permitted to be taken. At first, he says, it is taken with avidity, then in moderation, and at last with signs of satiety. It is sometimes vomited at first, but is soon tolerated. At the beginning of the treatment the bowels may be a little relaxed, but they soon become moderate and less offensive, and after a time constipation may ensue. The duration of this treatment depends upon the progress of the disease; that is, between four or five days suffice if only the intestinal element of the disease be considered. A light alimentation may then be allowed—milk, unboiled, may be mixed with the water, and given by

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poonfuls, and if well supported for a ime, to be followed by broth and soup. Jnder this treatment the mortality is ery low, no evil results ensue, and serious complications, including viceral congestions and bed sores, at once disappear.

STUDIES IN HYGIENE FOR WOMEN.

WHAT MAKES MY HEAD ACHE?—I have written a letter to myself in my diary to-day—all about my headaches. I have been under self-training to learn how so to regulate the expenditure of my vitality that I wont have headache. But the lesson is so hard to learn! I am taught that it is a sin to be sick, and a sin for a person, even by any of the popular forms of wrong-doing, to kill himself; and then a sin for others to charge it to God by calling it a dispensation of Providence, when Providence had nothing to do with it, except when the man had so ruined himself that he could not any longer hold to the vital spark of life, death was sent as a mercy to release him from suffering. Providence would have the man preserve his body strong and whole and clean, and in good running order, so that it can be kept in the world and made useful, and its owner be happy through a long life.

So I have cast about to find if I am not responsible in some degree for these agonizing headaches which lay me up and hinder my usefulness. I have been to my physician about it, and he says it proceeds from the nerves, and is caused entirely by overwork—that is, I spend more strength each day than I can make, and that after going on awhile the headache is Nature's voice commanding to stop and rest. The right treatment, he said, is to go to bed and do nothing till it stopped, but the best was not to have it at all. I do everything too intensely, and I must learn to do things moderately and let go what cannot be done without disturbing these over sensitive nerves, which are poorly nourished, because the quality of my blood is not pure. I am trying by every means I know to improve it; but the trouble lies far back in ancestral defects, and therfore is not to be remedied in a day. Therefore, also, I must learn to live with reference to this defect. I may go as far as my judgment based on experience allows, and not be guided at all by my impulses nor my love of activity.

I find I cannot gain a particle, but lose instead. Four hours moderate labor every successive day amounts to as much as eight hours hurried work for four successive days with four days in bed for headache. The pain, and the trouble to others—which should be no slight consideration—is to be thrown into the scale with the overdoing, and that makes it weigh down heavily. Besides there is danger of establishing a headache habit. I do mean to watch and pray, lest the wrong tendencies in me get the ascendency, for I believe my Heavenly Father would that I make the most of every power and faculty. No matter how much I lack I must take care, and the best care, of what he has given; I must not lay my one talent away in a napkin where it will not be in the way of accumulating anything, but keep it gaining and gaining, so that by and by it will, may be, double, or be worth thrice as much, and at the last four or tenfold as much as now, and all for the love of him, my divine Master.—*E. K. L. in Laws of Life.*

THE SECRET OF BEAUTY.—The true secret of beauty is health. Those who desire to be beautiful should do all the can to restore their health, if they have it not. No one can lay down specific rules for other people in these matters. The work one may do, the rest he may take, his baths, diet and exercise, are

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matters of individual consideration, but they must be carefully thought of and never neglected. As a rule, when a person looks well he feels well, and when he looks bad he feels bad, as a general thing. There are times when one could guess, without looking in the glass, that his eyes were dull and his skin was mottled. This is not a case for something in a pretty bottle from the perfumer's, or for the lotion the circulars praise so highly. To have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health, and the happiness that usually comes with it, are the true secrets of beauty.

DRUGS AND DISEASE.—To the multitude of mortals who are never happy unless they are swallowing some nostrum, the following from Dr. William Sharp, Fellow of the Royal Society, of London, will not be very pleasant reading: but it will, perhaps, be profitable for all that. He says, in the London Lancet:

"Drugs are a cause of disease. It will startle many medical minds to hear medicines spoken of as a cause of disease; so little are they accustomed to observe the consequences of their modes of practice. If these medical men would watch the effects of the doses they are in the habit of giving, they would learn that many of their patients were no longer suffering from the ailment, often a slight one, for which they first sought medical advice, but from more serious diseases, the effects of the treatment to which they have been subjected. Two hundred years ago, Sydenham lamented how often in his time sick people died, 'not of the disease, but of the doctor;' and it is so true still that it amazes as well as distresses those whose eyes are open to see it.

"The only effectual remedy for this persistent evil is to learn what drugs can do by taking them ourselves while we are in health. To be ourselves convinced that the medicines we give our patients are able to make them worse will be no small benefit to them; and when we know in what way the drugs have made us ill, if only ordinarily attentive to our duties, we shall recognize similar mischievous effects produced by them on the sick. Such recognition will make us more cautious and unwilling to give them again in the same manner. A man who has himself suffered, will have more sympathy for the sufferings of others."

GRADUAL PROGRESS IN TEMPERANCE REFORM.—T. W. Higginson in an editorial in the Woman's Journal shows that there has been a gradual progress in the temperance reform, and then adds: "Why then is not the gradual progress sufficient? For two reasons; first, that if, as I think, we are habitually better without alcoholic stimulants, it is better to go without them all the time. We have gradually found out that men who have much to endure—soldiers on the march, sailors at sea, lumbermen in the woods, athletes in training—are better off without these aids, at least in this climate and under our mode of life. If this is so, I believe that the average citizen is better off without them, leaving aside the question of their special use as medicines. In my own case, there are particular reasons for this conviction, inasmuch as my life was probably saved, during the war, by the fact of never having used these stimulants, this being the reason, in the judgment of the surgeons, why there was no internal inflammation after a wound from which that result was to be feared. This experience naturally has some weight, for one who has gone through it. We should speak well of the bridge that has carried us over.

"Then there is another reason for habitual abstinence from wine and spirits. 'We that are strong ought to bear the infirmities of the weak.' While we are waiting for the gradual development of moderation in society, a great many persons are causing misery to themselves and all around them because they cannot be moderate, and the only safety for them is to keep out of the way of temptation. If any of us knew of one such person, and knew that he was trying to reform, would

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not that be a reason for not setting him the example of drinking when he was in our company? And inasmuch as we never can tell who is in this perilous position, there is at least a safety in foregoing it altogether. I have personally known a man who had with the greatest difficulty reformed himself for a time, and who fell back to the depths again simply from seeing his pastor drink one glass of wine at a wedding. I know a young man who was trying to reform, and who told me that the one great practical obstacle in his way was the impossibility, as he thought, of saying 'no' to a lady when she asked him to take a glass of wine with her. Such facts turn the scale, in my mind, in favor of total abstinence from wine and spirits, were it only for the sake of others, at least in this climate, where it is, for some reasons, far more difficult to pursue the golden mean.

"At any rate this is the way I look at it. People better and wiser than I look at it differently, and the platform of action should be, in my judgment, wide enough to include them all. In some of the most important forms of temperance enterprise — for instance, the establishment of Holly Tree Inns, and other places of innocent resort for those who need it—we shall often find a large part of the work done by those who are not personally total abstainers."

How Rice is Cooked in Japan.— A recent traveler says: "They do know how to cook rice here, though, and for the benefit of grocers and consumers in the United States, I investigated the matter. Only just enough cold water is poured on to prevent the rice from burning to the pot, which has a close-fitting cover, and is set on a moderate fire. The rice is steamed rather than boiled, until it is nearly done; then the cover of the pot is taken off, the surplus steam and moisture are allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the soggy mass we get in the United States as a fine mealy potato is to the water-soaked article. I have seen something approaching this in our Southern States, but I do not think even there they do it as skillfully as it is done here, and in the Northern States but very few persons understand how to cook rice properly. I am sure that if cooked as it is here the consumption of that wholesome and delicious cereal would largely increase in America."

Cane Sugar Cooked into Grape Sugar. — At a sanitary convention in Michigan recently, the President of the State Board of Health called attention to a bad practice among cooks, by which cane sugar is converted into grape sugar in cooking, thereby losing more than half of its sweetening power. Some women, he said, will put the sugar in with a mass of acid fruit to be cooked, and keep cooking and keep adding sugar, while it keeps on growing sourer, until at last they will use two and a half times as much sugar as they ought to secure the desired result. The cane sugar has been changed to grape sugar. If the sugar had been added after the fruit was cooked much less would have been required, and the result wonld have been far more satisfactory.

Agriculture for Girls. — France has agricultural schools for girls. One of the chief is near Rouen, which is said to have been begun with a capital of one franc by a sister of charity and two little discharged prisoner girls, and to be now worth $100,000. This establishment has 300 girls from eight to 18. The farm, entirely cultivated by them, is over 400 acres in extent. The staff of teachers consists of 25 sisters. More than one medal of the French Agricultural Society has been awarded to this establishment at Darnetel, and the pupils are in great demand all over Normandy on account of their skill. They go out as stewards, gardeners, farm managers, dairy women and laundresses. Each girl has, on leaving, an outfit and a small sum of money, earned in spare hours. If they want a home they can always return to Darnetel.

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ROLLS.—Use Graham flour one third, wheat middlings or gluten two thirds; mix the two kinds together, adding barley water enough to take in the flour. The fire should be hot enough at first not to blister, then more slow.

CURRENT LITERATURE.

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BRAIN AND MIND; or, Mental Science considered in accordance with the principles of Phrenology, and its relation to Modern Physiology. By Henry S. Drayton, A. M., and Jas. McNeill. Illustrated, 334 pages. New York: S. R. Wells & Co.

We have here a systematic treatise upon Phrenology, apparently covering the whole ground of the science itself, as well as of the various controverted points relating to it. It is written in a clear and perspicuous style, is abundantly illustrated, and must prove of value to every student of the science. The following extracts from the section upon the application of phrenology to the education of children will serve to show its value:

"Turning our attention to the propensities and sentiments, we find that our philosophy furnishes equally precise and practical information in regard to the training of the disposition and the development of character. Many fond parents refrain from correcting their children in the early period of their existence, under the impression that they are too young to appreciate moral training, and that when they become older their intellects will enable them to distinguish between good and bad conduct; and that then they may be addressed and a reform effected through the reason. But our philosophy teaches that while the intellect may exert a reforming, because enlightening, influence over the conduct, its power to do so depends in general upon its development as compared with that of the propensities and sentiments. Phrenology refers the violent temper, the stubborn, willful and perverse disposition, the tendency to deceitfulness, etc., to the primitive faculties of the mind, and shows that in order to modify the disposition, the material organs through which the faculties are manifested must be reached, and our influence exerted directly on them, either to restrain the bad or to call forth the good, in accordance with the laws of their organization.

"What these laws are may be easily apprehended. Every mental organ is naturally related to a certain class of objects which, when presented to it, excite it to activity, and by this activity it grows in strength and facility of action, just as a muscle grows in size and power by exercise. Thus danger and objects of terror are the natural stimulants of Cautiousness; praise, of Approbativeness; opposition, of Combativeness; food, of Alimentiveness, etc. 'Let it not be forgotten,' writes Spurzheim, 'that from the earliest age, the feelings as well as the intellectual faculties may be educated, and that young children show no less difference in their characters than in their talents. They are patient or obstinate, indolent or lively, timid or courageous, attached to or careless about others.'

"If, therefore, parents allow the propensities of their children unrestrained activity during their infancy, under the belief that when they are older they may be reasoned out of their evil tendencies, they commit as great a folly as would the husbandman who would allow weeds to grow up among his corn, under the impression that when it was well grown it would better bear their eradication. The weeds smother the corn and obstruct its growth from the very beginning, and the longer they are allowed to grow the more difficult becomes their extermination."

PRENATAL CULTURE; being suggestions to parents relative to systematic methods of molding the tendencies of offspring before birth. By A. E. Newton, author of the "Better Way." Washington, D. C.: Moral Educational Society. Price 25 cents.

This little book contains within its pages more valuable thought than most volumes of many times its size; and that, too, on an important subject. The author is alive to the importance of improving the race of beings on the globe through the laws of prenatal culture, and has given us a systematic treatise in plain and simple language to this end. It cannot fail to produce a profound impression on all who read it. The language is chaste, and the arguments brought to the comprehension of all who can read, yet it is also scientific, and appeals to the good sense of the learned as well. A few generations more and the thought of this and similar books will have percolated through the different strata of society, and then it is to be hoped we shall not only put a stop to the propagation of thieves and rascals, idiots and insane persons, but positively do something grand toward the improvement of our kind. Let everybody have a copy of this little book.

SEA AIR AND SEA BATHING. By John H. Packard, M. D. Philadelphia: Presley Blackiston.

This is one of a series of "American Health Primers," edited by Dr. W. W. Keen, of Philadelphia, and each dealing in a concise and popular style with some subject of vital importance to human health and happiness. The greatly increased attention given to all matters relating to practical hygiene is seen in the fact that the leading American publishers are successively issuing books of this class, for such publishers only issue books to meet an actual want—books that will sell. The little treatise before us explains in a strictly practical style the advantages of sea air and sea bathing, tells how and when to bathe, how to enjoy swimming without risking life, how to take care of children at the sea-side, how to rescue a drowning person, how to resuscitate one already drowned, and how to treat a variety of complaints by judicious recreation. Altogether it is a good book to take to the sea-side, and it is gratifying to know that the demand for books of this class is so rapidly increasing.

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HEALTH FOODS.

Previous articles on the subject of the Health Food Company's valuable products have called forth many inquiries from new subscribers and persons to whom these Foods are but little known. Many questions are asked about that product of wheat which is known to chemistry as "gluten;" and many who have used this substance are enthusiastic in its praise. It is the nitrogen or albumen of the vegetable world, from which the vegetable-feeding animal derives its muscular tissue. Gluten, indeed, makes the lean beef and mutton which is so largely used as food, and may well be substituted for these flesh substances in our dietary.

The Health Food Company's Gluten must not be confounded with the gluten of foreign manufacture, nor with the substances sent out by various millers and bakers under this name. The foreign glutens will be found to contain a larger percentage of starch, and are, moreover, not whole wheat glutens, but simply the residuum—after more or less careful washing—of the common white commercial flour. The so-called glutens offered by many millers, bakers, and others, are simply ground bran and impure middlings—a sort of fine feed, or offal, of very small nutritive value aside from the liberal percentage of starch and the trifling proportion of gluten which it contains. Until the researches of the Health Food Company into the domain of food-nitrogens of vegetable origin, these persons had no knowledge whatever of even the existence of gluten as an important constituent of the wheat berry. Brainworkers and others, who need the nerve-building, blood-forming elements of the vegetable albuminoid, gluten, will fail to obtain them from millers' refuse, under whatever name. The feeble dyspeptic may reasonably anticipate still greater feebleness from such branny masses, while the diabetic will unfailingly suffer a diminution of vital power and an increase of the saccharine secretion, so long as these flour-siftings, which are not gluten and contain very little gluten, are relied upon for bread.

The gluten manufactured by the Health Food Company is commended by the medical faculty as almost *the only allowable and palatable bread-food for the diabetic.* Prof. Austin Flint prefers it to the French gluten, and alludes to it in terms of approval as a valuable diabetic bread-food. (See Flint's Clinical Medicine, pp. 452–453.

While the bread made from the Health Food Company's Gluten fully meets the demands of the appetite of the diabetic, and proves in a marked degree curative of the disease, it appears to possess no less value for sufferers from Bright's disease, and for many dyspeptics. Gluten is classed as a vegetable albuminoid, differing in no essential particular, nutritively, from the albumens of eggs and flesh. Dickinson has proved that the albuminous waste of Bright's disease is continued and increased by the use of animal albumens. Fuller records 18 cases of Bright's fed largely upon this Gluten, in all of which the albuminous secretion was greatly lessened, and in nine of which it entirely disappeared, while in every case the serous effusion, scanty urine, and other characteristic symptoms, were much improved. Why albumen of vegetable origin should prove remedial, while animal albumen is clearly shown to be injurious in Bright's is at present unknown; but the solution of the problem may perhaps be found in the researches of Koopman, who found that gluten was soluble, and therefore digestible, in feeble gastric juice, while flesh-food and eggs demanded a strong gastric fluid for their emulsification. It is probably fair to conclude that in Bright's as well as in all pathological conditions, albumens which decompose in the stomach and intestinal tract work greater injury than albumens which are normally digested. Possibly, too, some morbid results may at times attend the digestion of animal albumen, which would not follow the assimilation of unanimalized albumen.

One fact is clearly established, viz., that intestinal torpor is almost invariably overcome, and digestion rendered more active and complete, by the use of the Health Food Co's Gluten.

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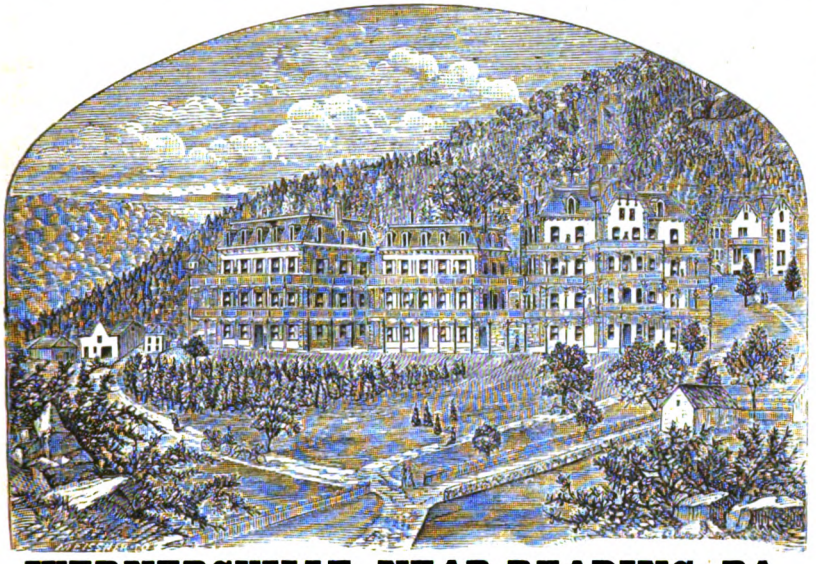
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