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Nature's Laws, God's Laws; Obey and Live.

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Mrs. White's Address at Goguac Lake.

GOGUAC LAKE is a beautiful sheet of water, two miles from the city of Battle Creek, Michigan. It is of irregular shape, measuring two miles by one in its greatest length and breadth. The accompanying scenery is exceedingly picturesque. Lovely groves skirt the beach, with here and there an opening through which one catches a glimpse of outlying fields and farm-houses.

Within the last few years the lake-side has become a favorite resort for picnickers and excursion parties; and many go there to spend their summer vacation, camping out in tents, gipsy style, and spending the dog-days in sailing upon the lake, fishing, or exploring the hills and groves. Here and there a picturesque summer cottage peeping out from the greenery of some point or island, and white tents nestled among the trees, suggest a delightful picture of coolness and freedom, in this out-of-door life.

Mr. Surby, the present lessee of the ground known as Foster's Landing, has fitted it up with conveniences that make it a very pleasant summer resort. The hotel burned down recently, but a new building supplies its place; a large hall has been erected, and is furnished with a good organ; there are refreshment stands, croquet lawns, tiers of seats, one above another, sufficient to seat seven hundred persons, also an elevated stand for public speaking, an extended table on the plateau above for the free use of excursionists, seats upon the magnificent headland that overlooks the whole lake, and ample accommodations for horses and carriages. The boat-house is well furnished with row and sail boats, and a miniature steamer, capable of carrying fifty persons, makes the circuit of the lake at the order of visitors. This steamer is the property of Mr. Lew Clark, and is under the management of the affable and obliging Mr. Frank Abells.

On May 30, 1877, the patients and Faculty of the Medical and Surgical Sanitarium, of Battle Creek, met in the grove on the lake shore. The day was fine, an incarnation of early summer. The blue waters stretched out in a sea of splendor under the sunlight, and the groves which skirt the beach wore the fresh, dark green of their early verdure.

The programme of the day was admirably calculated for the pleasure and profit of the patients, and was highly enjoyed by them. At the usual hour, dinner was partaken of in the open air, with a zest peculiar to such occasions. But the chief feature of the day was the lecture given by special request at 3 P. M., by Mrs. Ellen G. White, whose name is familiar to the readers of this journal through her able contributions to its columns. This lady is well known as a prominent speaker and writer upon religious and reformatory subjects.

The exercises were opened by prayer and singing. The music was very fine, led by an excellent choir; the beautiful sacred songs floated out through the green forest aisles in a wave of harmony. The audience were deeply attentive to the speaker, and at the close of the lecture extended a vote of thanks to the lecturer. Judge Graham, of Viroqua, Wisconsin, then one of the patients at the Sanitarium, proposed that the lecture be printed and circulated among the patients and others for their moral and physical benefit, that the words spoken that day might

never be forgotten or disregarded. The proposition was carried by a unanimous vote, in accordance with which the following is now published :—

MRS. WHITE'S ADDRESS.

We are happy to have the privilege of meeting our friends by the lake-side in this beautiful grove. Our merciful Heavenly Father has brought us once more in safety across the plains from the Pacific coast, and in return we would render him the tribute of our grateful hearts.

Our Saviour often preferred the fields, the groves, and the lake-sides for his temples. People flocked to these places in great crowds to listen to the words of truth which fell from his divine lips. He had special reasons for choosing these natural sanctuaries ; the familiar objects of nature were thus presented to the eyes of his hearers, and he used those objects to simplify his teachings, binding his truths firmly upon the minds of the people by the lessons drawn from nature to illustrate his meaning.

Upon one occasion, early in the morning, the disciples, who were fishing, discerned their Master walking upon the beach. They immediately pulled for the shore where they could converse with him from their boats. But Jesus could not long remain hidden from the multitude who sought him unceasingly. His fame as the wonderful Healer of disease had spread far and near ; and as he stood upon the beach, the people hurried thither, bringing their sick friends to lay before him, and implore him to heal them. His great heart of love was filled with divine pity for the objects of distress appealing to him for help.

Whatever way he might turn, there lay the suffering and dying, supplicating his mercy, and pleading for the blessing of peace and health which they believed he could give them. Some of the sufferers feared they would be overlooked among the many who were urging their cases before the great Physician. Though they despaired of gaining his personal attention, yet they would not leave his presence, believing that if they could even approach near enough to touch him, that touch would bring healing to them. Eagerly the wasted hands of the sick were stretched out amid the crowd to touch the dress or person of Christ, and as many as reached him received in their suffering bodies an answer to the touch of faith.

The dreary and disconsolate, whose minds had been imprisoned in the sepulcher of despair, were attracted to the presence of Jesus. Those who were mourning over the disappointed hopes of the present, and trembling in contemplation of a starless future, came to Christ, the Light of the world, as their only hope. With tender compassion he bent over the forms of the suffering, the despondent, and the dying. His lips pronounced the glad words, "Son, be of good cheer ; thy sins are forgiven thee." Hope took the place of gloom and despair in the hearts of those whom Jesus blessed ; health and joy animated their countenances ; the lips that had but lately uttered only words of grief and doubt, now shouted the praise of God.

Disease fled from the touch of the Deliverer, and perfect health and soundness took the place of suffering and decay. Every applicant to Christ was relieved ; not one mourner was left in pain ; every desponding soul was tranquilized by his words of hope and forgiving love. Then the great Teacher commenced his lessons of instruction to the awe-struck, wondering crowd. But he was so jostled by the multitude, who were all eager to get within hearing of his voice, that he was finally crowded down to the brink of the lake, and had no place to set his feet. He therefore turned and beckoned to Peter, who was in his boat near the land. The disciple drew near, and the Saviour stepped into the open boat, and bade Peter thrust out a little from the shore.

The Majesty of Heaven took his position, not upon David's throne, but on the seat of a fisherman's swaying boat. And here the great Teacher taught his precious truths to the multitude, binding up those sacred lessons with illustrations drawn from the occupations of men, and the familiar objects of nature around them. This gave the stamp of reality to his instruction. The illustrations there presented to the listening multitude were to be repeated through all the ages. The truths thus represented were to be im-

mortalized, and imprinted on the hearts of millions who were to come.

It was in the clear light of morning, and the illustrations employed by the great Teacher were impressive, though simple. He made use of the lofty trees, the cultivated soil, the barren rocks, the flowers of beauty struggling through the clefts, the everlasting hills, the glowing flowers of the valley, the birds, caroling their songs in the leafy branches, the spotless lily, resting in purity upon the bosom of the water. All these objects, that made up the living scene around them, were made the medium by which his lessons were impressed upon the minds of his hearers. They were thus brought home to the hearts of all, meeting the capacity of all who heard, and leading them gently up from the contemplation of the Creator's works in nature to nature's God.

The buds and blooming flowers of this boquet which I hold, God has touched with varied delicate tints, most beautiful to the eye. The artistic skill of earth can produce nothing that will compare with the natural beauties given us by the great Master-Artist. As we look upon the lofty trees waving with fresh, green foliage, and the earth covered with its green velvet carpet, and the flowers and shrubs springing from the earth, we should remember that all these beauties of nature have been used by Christ in teaching his grand lessons of truth. As we look upon the fields of waving grain, and listen to the merry songsters in their leafy homes, and view the boats upon the water of the lake, we should remember the words of Christ upon the lakeside, in the groves, and on the mountains; and the lessons there taught by him should be repeated to us by the similar objects of nature which surround us. Such scenes should be sacredly regarded by us, and should bring joy and gladness to our hearts.

All Heaven is interested in the happiness of man. God is represented as a present help in our necessities. Christ identified himself with man; he understands his every infirmity and weakness. He is a sympathizing friend in all our afflictions, and will be our refuge when we are assailed by fierce temptation.

Love of Christ cannot exist in the heart without a corresponding love for our fellowmen. Love to God and to our neighbor are the ruling principles of the true Christian's life. The redeeming love of Christ should awaken all the affection and self-sacrificing devotion of the human heart.

Let the thought encourage us that Christ pities the erring, and desires to comfort the despondent, and encourage the weak. He is fully acquainted with the peculiar trials of every life. He never misjudges our motives, nor places a wrong estimate upon our character. Men may do us injustice, we may suffer by calumny and suspicion, but the Saviour knows our inmost thought, and cannot judge our actions wrongly. We may tell him all our griefs and perplexities, and he will never abuse our confidence, nor turn a deaf ear to our complaints.

In one of his most impressive lessons, Christ says, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature?" The great Teacher is here leading out minds to understand the parental care and love which God has for his children. He directs them to observe the birds flitting from tree to tree, or skimming upon the bosom of the lake, without a flutter of distrust or fear. God's eye is upon these little creatures; he provides them food; he answers all their simple wants. Jesus inquires, "Are ye not much better than they?" Then why despond, or look into the future with sadness and foreboding?

It is not the thought and anxiety of man that provides for his wants, and that causes him to grow in youth and to develop strength; but God is silently doing his work for man, adding to his stature as he progresses to maturity, and opening his mind to knowledge.

Again he says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

If God cares for and preserves the little birds, will he not have far greater love and care for the creatures formed in his image?

"And why take ye thought for raiment? Consider the lilies of the field, how they

grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The courtly robes of the greatest king that ever sat upon an earthly throne, could not compare, in their artificial splendor, with the spotless beauty of the lilies fashioned by the divine hand. This is an example of the estimate which the Creator of all that is beautiful, places upon the artificial in comparison with the natural.

God has given us these things of beauty as an expression of his love, that we may obtain correct views of his character. We are not to worship the things of nature, but in them we are to read the love of God. Nature is an open book, from the study of which we may gain a knowledge of the Creator, and be attracted to him by the things of use and beauty which he has provided with such a lavish hand to make us happy.

Much unnecessary care and anxiety is felt in regard to our future, concerning what we shall eat and drink, and wherewithal we shall be clothed. The labor and worry of needless display in apparel causes much fatigue and unhappiness, and shortens our lives. Our Saviour would not only have us discern the love of God displayed in the beautiful flowers about us, but he would have us learn from them lessons of simplicity, and of perfect faith and confidence in our Heavenly Father.

If God cares to make these inanimate things so beautiful, that will be cut down and perish in a day, how much more careful will he be to supply the needs of his obedient children, whose lives may be as enduring as eternity. How readily will he give them the adornment of his grace, the strength of wisdom, the ornament of a meek and quiet spirit. The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Notwithstanding that the love of God speaks to us through the lofty trees, the lovely flowers, the babbling brooks, and all the innumerable objects in nature, and in manifold blessings that brighten our lives, many turn from these expressions of God's love, which should make them cheerful and trusting, and brood over scenes of darkness, permitting their minds to dwell upon the idea that God is a stern judge of terrible exactitude.

The truth is that our Heavenly Father pities and loves his children. The repentant erring ones are warmly welcomed to his favor. Peter apostatized from Christ, although he had been greatly favored by being brought in close connection with him. He had witnessed his transfiguration, and had frequently seen his divine power flashing through the disguise of humanity.

The story of Peter's apostasy and its results illustrates the manner of God's dealing with men. Peter himself leaves the fullest record of his own apostasy. This was for the warning of others, that they might avoid falling into a like sin. He knew many who should come after him would feel secure in their own strength, and the honesty of their good intentions and resolves; yet the hour of temptation would find them unarmed by watchfulness and prayer, and they would fall as he had done, because they had not made God their strength.

But notwithstanding the degradation of their Godlike manhood to assimilate with the heartless and debased, notwithstanding they may have fallen a prey to appetite and passion, led by despicable persons whom in their secret hearts they despise; yet the disciple would teach that if they arouse to a sense of their condition, face about and leave their evil habits, calling upon God to help them to resist temptation, he will never turn from them nor reject their petition, but will comfort and sustain them by his forgiving love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God gave, in his Son, the best gift that he could bestow upon man. Christ, the Majesty of Heaven, consented to leave the heavenly courts, and lay aside his robes of royalty, to come to a world all stained and marred by the curse, to take man's nature, and to reach to the very depths of human misery and woe, that by his own example of perfect character he might elevate and ennoble fallen man.

He brings his divine power to unite with man's human efforts, that in Christ's glorious

name the creature of earth may be a victor on his own account. He takes the sins of man upon himself, and imputes his righteousness to all who will lay hold of his merits by faith. The Redeemer of the world encircles the fallen race with his strong human arm, while with his divine arm he grasps the throne of the Infinite.

It is manifesting great ingratitude toward God to dwell upon the dark side of affairs, and let the shadows of despair shut from our souls the Sun of Righteousness. Sorrow comes and goes; it is the lot of man; we should not seek to magnify it, but rather dwell upon that which is bright and pleasant. When winter spreads its icy covering over the earth, we do not let our gladness freeze up with the flowers and brooks, and continually mourn because of the dismal days, and the chilling winds. On the other hand, we reach forward in imagination to the coming summer, with its warmth, and life, and beauty. Meanwhile we enjoy all the sunshine that comes to us, and find much comfort, in spite of the cold and snow, while we are waiting for nature to put on her fresh, bright garments of rejoicing.

Just now a cloud has shut from our sight the bright rays of the sun, and we are left in the shadow. Should we fret and repine because of this, and forget everything else that is bright and lovely around us? No; we should forget the *cloud*, and remember that the sun is not blotted out, but has only veiled its face for a moment, to shine forth again in greater apparent brightness, and to be prized and enjoyed more highly than if it had never been hidden.

It is God's will that we should be cheerful. He would have us open our hearts to the sunbeams of heaven; he would have our spirits mellowed by his love and goodness, apparent in our own lives, and in the things of nature surrounding us. Those who are brought in contact with us are affected for good or evil by our words and actions. We are unconsciously diffusing the fragrance of our character upon the moral atmosphere surrounding us, or we are poisoning that atmosphere by thoughts, words, and deeds which have a deleterious influence upon those with whom we associate. "No man liveth to himself."

It is selfish to devote our precious time to mourning over disappointed hopes, indulging a useless grief that clouds the family circle. We should be cheerful, if only for the benefit of those who depend more or less upon us for happiness. We should be careful lest our unconscious influence unbalance others, and turn them from the work which God designed that they should do.

It is our duty to make the best of everything, and to cultivate a habit of looking at the bright side of things. Let the cloud that shadows us pass over, while we wait patiently till the clear blue sky again appears, and the blessed sunshine is revealed.

Many persons take a melancholy pleasure in feeling and talking as if the chief object of those with whom they are associated is to make them miserable. The sufferings of most such persons are self-created; they view everything from a false standpoint, and all things are perverted to their eyes. This is a terrible form of selfishness. Let us all forget self as much as possible, cultivate cheerfulness, seek to brighten the lives of others, and we shall then have less desire to complain of our own lot; we shall, in fact, lose sight of our selfish cares and gloom.

Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to his protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. Rejoice in the Lord always; and again I say, Rejoice.

The afflicted may take courage, the desponding may hope, for they have a sympathizing friend in Jesus. All our troubles and griefs we may pour into his sympathizing ears. When we associate together, let it not be to talk darkness and unbelief, to recount the gloomy chapters in our life experience. Let us talk of the love of God that has been manifested to us, that is seen in nature, in the firmament of the

heavens, in all the wise arrangements of Providence. Let us search out the rays of sunshine that have brightened our pathway, and linger over their memory with grateful hearts. Let us dwell upon the matchless love of Christ; for in him we have a constant theme of rejoicing. In him is no darkness. He is the Light of life, the chief among ten thousand, and the one altogether lovely.

History of Costume.

BY GEO. M. BEARD, M. D.

To commence a chapter relating to the vagaries of fashion, with a quotation from so antiquated an authority as Solomon, may seem absurd; but, in fact, no truth is more patent to one who has even slightly explored the history of costume, than that "there is nothing new under the sun."

True, the traditional fig-leaves of Eden would seem to bear but small resemblance to the silks and laces of Broadway; but the fig-leaves could not but have been formed into something of a tunic shape, and what is the polonaise of to-day, but a much be-puffed and tormented tunic? The *idea* has been the same from Eve downwards. For shame's sake, as well as for warmth, we must be clothed; but vanity at first, and afterwards taste, have turned the shame and the necessity into occasions of display, and aids to beauty.

We say vanity first, for the traditions and remains of all nations show that taste in dress, as in all other arts, has been the slow growth of civilization and refinement; while love of mere show in attire has been one of the most striking of barbarian characteristics. In exact proportion to a people's mental advance has been the decrease of its love of mere finery in apparel, and the increase of its attention to those primary elements of beauty, form, proportion, color, and fitness.

Traditions may carry us back farther, but the first costumes of which we have any accurate knowledge are those of the ancient Assyrians and Egyptians, as displayed in the lately exhumed bas-reliefs of long-buried Nineveh, and in the sculptures and paintings discovered in the desecrated tombs of Egypt. These records of otherwise almost forgotten dynasties show, that while they had attained much skill in many of the useful arts, and could build temples and palaces which still astonish us with their grandeur, the ideas of these ancient peoples had not been turned so much toward beauty, as toward magnificence.

All this is, of course, with the higher classes. With the lower, there is not only no attempt at beauty, but none at even display. Vanity is ever a selfish sentiment, and the powerful have never allowed their social inferiors to imitate, even at a distance, the extravagant costumes so complacently worn by themselves. For the laborers, three thousand years ago, there were no tunics heavy with gold, or robes of fine linen fretted with uncouth designs in toilsome needlework. The weaver of "purple, and scarlet, and fine linen," and the "cunning worker" in brass and in gold, wore only a coarse woolen apron, or, at most, a short and sleeveless tunic of the same material, bound at the waist with a rope of camel's hair.

It was not until the rise of the Greeks that dress, ceasing to be a mere exhibition of its wearer's rank and wealth, became an exponent of ideas of beauty. This race, always joy and beauty-loving, at first by temperament and afterwards from cultivation, though devoting less time and labor to the manufacture of articles of dress than any of the great peoples that had preceded, or were contemporaneous with it, was the first to make a fine-art of dress. Discarding all that was cumbrous, gaudy, and unnatural, they adopted costumes which remain our best models of grace, and, in similarly genial climes, of utility.

But it must not be inferred that the drapery of Grecian art is intended as a representation of the dresses worn in the common occupations of life. The drapery of the old Greek sculptors was founded on artistic principles and ideas—not on those of practical utility; while the every-day dress, beautiful and simple though it always remained, was "conformed to the protection and comfort of the body, and the convenience of the wearer."

The principal garment of either sex, when engaged in any industrial employment, was the *chiton*, a sort of long and large under-waistcoat, sometimes reaching to the feet, but often only coming below the knee. This was sometimes provided with two long sleeves, and was sometimes destitute of any; but more frequently one arm was protected by a sleeve, while the other was left free, the garment being fastened on that side by a brooch on the shoulder. This one-sleeved variety was worn chiefly by laboring people. The *chiton*, when worn by women, was confined at the waist by a broad belt, or zone.

The principal outer garment was the *himation*, a square piece of cloth, like a modern shawl, of more or less costly fabric, according to the means of the wearer. This was thrown over the left shoulder, drawn across the back to the right side, generally below the right

arm, but sometimes over it, and again over the right shoulder or arm. Every lady of modern times knows that to carry a shawl well, requires both grace and adroitness on the part of the wearer. Therefore, it is not a matter of astonishment that the art of wearing the *himation* was one much studied by the young Athenians of both sexes who desired to acquire reputations as leaders of the *ton*. The brilliant Alcibiades was as vain of his proficiency in this art as of any of his more valuable attainments.

In addition to the above two articles of universal wear, were several others in more or less common use, but all presenting the same general characteristics of freedom, lightness, and grace.

All ancient nations with any pretensions to civilization used sandals or shoes of some sort, but among the Greeks the art of shoemaking was carried to an almost Parisian degree of perfection, though shoes were not considered so much an article of constant necessity as of occasional utility; and it was not thought indecorous to receive visitors, or even, at times, to attend a banquet, with unshod feet.

Hats, though well known, and of several styles, were little worn, save by travelers or agricultural laborers. Under the warm suns of a Grecian summer, men and women carried umbrellas and parasols almost precisely like our own, only that they could not be closed.

"And," says Pres. Felton, "let not our Broadway 'swell' imagine his race the first to whisk the slender cane with well-satisfied air; for canes were known at least twenty-three centuries ago, being then sported by the degenerate descendants of Homer's spear-bearing heroes; a faint reminiscence of that warlike weapon."

Gloves were only worn by laboring people when engaged in work of a kind to stain or otherwise disfigure the hands.

In regard to the use of color, we see among the Greeks as marked an improvement as in other respects, upon the ideas of less civilized nations. Although acquainted with all the more brilliant dyes used so freely by Syrians, Persians, and Egyptians, all the glaring colors were shunned by the Greeks in dress, as being in bad taste, though they did not hesitate to employ the gayest hues, as well as the richest embroideries, for spreads and canopies to beds, couches, etc.

Jewelry, though worn in different degrees by all classes, was not put on in the tasteless profusion shown by the less cultivated nations of antiquity, and by some, even, of more recent date.

But it was, perhaps, in the styles of hair-dressing practiced by the Greeks, that their superiority over other races in regard to personal adornment is most manifest. Hair was regarded as an important accessory to the beauty of the face; in the words of one of their authors—"a thing to make the handsome handsomer; the ugly more tolerable." Consequently they neither shaved it, nor hid it with turbans and caps, nor tortured it into towers, or wings of unnatural size, shape, and weight. Nor were their notions of the quantity of hair desirable on the human head so perverted and exaggerated that they deemed it necessary to borrow from other nations. The Greeks had many fashions of wearing the hair and beard, varying the style to suit the face and figure it was intended to adorn; but while some of these might be considered an improvement upon the natural manner of growth, none were *un*natural.

The costumes of the early Romans were derived directly from the Greeks, the *tunica* of the one corresponding with the *chiton* of the other, and the *toga* being only a fuller and larger *himation*.

In addition to the *tunica* and the *toga*, both sexes wore in bad weather a *pænula*, or weather-shield, precisely like the South-American *poncho* of to-day. This is a large square or oblong piece of cloth, with a slit in the middle through which the head is thrust; the *poncho*, or *pænula*, then falls nearly to the feet, but could be taken up at the sides on the hems if desired.

The *synthesis*, a mantle shorter and more convenient than the *toga*, was used instead of the latter at banquets.

Women habitually wore two tunics; a short sleeveless one, called the *tunica interim*, was next the person, and one called a *stola*, made with sleeves, very full, and so much longer than the figure that the superfluous length was laid in folds around the waist. As an outer garment they wore a *palla*, or sort of shawl-cloak, resembling the masculine *toga*.

Licentiousness and vanity go hand in hand, and as the Romans became vain and sensual, the decay of their great power insensibly advanced. The progress of this decay can be as distinctly traced by the changes of costume as by the record of events. With the declension of the severe Roman pride, which had held itself haughtily above such effeminacy, came an increased use of embroideries, and of jewelry, and a greater attention to fineness of texture, so that the silks and fine needlework, in the days of the Republic deemed only appropriate for the despised courtesan, were, in the days of the Empire, sought by senators to make their magisterial robes.

Some few of the innovations, however,

sprang from a desire for increased comfort; as, for instance, the adoption of the sort of trowsers called *braccæ*—whence the term breeches—worn during the colder months. This was an importation from the conquered Britons. Later, other portions of dress were borrowed from Teutonic nations, and modern costumes seem to be the fantastic outgrowth of this commingling of civilization and barbarism, and of the requirements of widely-differing climates. During all the long centuries since the enervated Roman civilization was overpowered by the rush and energy of the rude Northern tribes, the struggles of a genuine love of beauty with a merely personal vanity, and of ideas of practical utility with the caprice of the moment, has resulted in continually varying styles, generally vying with each other in grotesqueness, discomfort, and costliness; but occasionally—as in the case of the shirt—introducing some marked improvement. For this essential article of masculine attire, moderns are indebted to the Saxons. But it is mainly to the French, dating at least from the time of the Norman conquest of England, that the world of fashion owes most of its styles, both good and bad.

The appearance of a distinct waist and skirt of a gown is first noticed in the costumes of Queen Philippa, wife of Edward III., of England, and of Queen Jeanne of Bourbon, wife of the French Charles the Wise, about the year 1360. Upon the lower edges of these waists, which are very long, reaching about eight inches below the natural line, the long and full skirts are laid in deep "side-plaits." The necks were cut half-low, and the sleeves long, and tight-fitting. A very little later than this, we begin to see long and full gored dresses of the style we now call "gabrielle." Close-fitting basques appear soon after.

Previous to the fourteenth century, ladies' dresses seem to have been cut in one length from neck to ankle, not fitted to the waist with seams, but bound with a girdle, and fastened on the shoulders and outside of the sleeves with brooches.

Near the beginning of the fifteenth century, ladies began to drag about the long, unwieldy trains which have ever since, at longer or shorter intervals, afflicted their daughters.

But in nothing has fashion ever so displayed her entire indifference to beauty, utility, and comfort, as in the head-dresses she has from time to time devised, with a perverted ingenuity akin to that which invented the tortures of the Inquisition.

Even in our own day we are sometimes forced to exclaim at the ugliness and the unhealthy weight of the modern *chignon*, and at the piles of impossible-to-be-natural hair which fashion has ordained. But let us be thankful, O sisters, that she has not yet condemned us to the frightfully ugly and wretchedly uncomfortable head-dresses of the fifteenth century.

Margaret of Anjou, the heroic but ill-judged and ill-fated queen of Henry VI., of England, has always been an object of pity for her many misfortunes. Among these we have never seen her head-dress mentioned, but surely it deserves a prominent place. Imagine it! A perpendicular tower of stiff gold network, filled in with velvet, and adorned with precious stones, the whole entirely concealing the hair, and rising to a height of eighteen inches above the forehead. This substantial erection is said to have possessed the additional merit of weighing eight pounds. Is it any wonder that poor Queen Margaret complained of her "fevered brain"?

A little later in the same century the celebrated steeple head-dresses were worn. These sometimes consisted of a simple pointed roll of white linen rising to a height of eighteen inches from the head, covered with ample folds of fine white lawn, which floated to the ground, or were caught up under the arm. At other times the steeple was a structure differing from that worn by Queen Margaret only in shape, being made of the same stuffs, and equally high and heavy, but leaning backwards, like a miniature tower of Pisa, from the top of the head, terminating in a sharp point. Afterwards, two similar horns, diverging like those of a cow from the sides of the head, and each about two feet in height, were considered very stylish, especially when a long and heavily embroidered veil was suspended from between them.

During this century colored silks and velvets, richly trimmed with embroidery, or rare furs, or both, came into use among the higher classes.

Various styles of head-dresses besides those described, any one of which it would delight the "King of the Cannibal Islands" to sport at one of his banquets, were invented by tyrannical fashion for both sexes, and slavishly worn during this and the following centuries. But it was during the seventeenth century that fashion achieved that triumph of the grotesque, the full and powdered *periwig*, which in some of its many forms crowned the masculine head for more than a hundred years.

The mental advance of nations has rarely kept pace with their material growth. Consequently we observe that with the increase of wealth comes an increased love of display, without a proportionate love of beauty. A

barbaric tendency to monstrous forms of personal adornment marks the entire period from the beginning of the fourteenth till the middle of the eighteenth century. This of itself would show—even if we did not know from other sources—that notwithstanding that the latter half of this period is rendered illustrious by the most brilliant names in literature and art, the mass of all classes were uncultivated, save that among the higher orders a certain degree of external polish had been attained.

Within the above period are discovered the most hideous disfigurements which fashion has ever devised. But let it not be imagined that women only were under her thrall, for notwithstanding it cannot be denied that woman is, as she has been described by an ancient writer, of a surly and *unfilial* nature, "an animal addicted to finery," we do not find that the female of the species is alone in the proclivity.

To whisper an insinuation against the "fardingales" worn by Elizabeth, may be thought scarcely polite in the days which have so lately endured the similar enormity of the "tilting hoops," and have not yet banished the "panier;" but the "trunk-hose" worn by the Earl of Leicester and his compeers have so long disappeared that they may be spoken of without offense.

The "trunk-hose" were short and very full breeches of velvet, silk, satin, or damask, of the brightest colors, gathered into tight bands at a short distance above the knee, and distended so that their wearers could attain the coveted circumference of nearly three yards about the hips, by a stuffing of curled horse-hair, or of bran. That is, one of these materials was always *supposed* to form the stuffing; but in the latter part of the reign of James I.—for the trunk-hose, seeming endowed with as much vitality as the derided but irrepressible hoop, endured with various modifications almost till the advent of Cromwell—the person of a young dandy under arrest for some crime (not an unusual thing with the "gay cavaliers") was searched, and the padding of his trunk-hose is thus recorded:

> "A pair of sheets,
> Two table-cloths,
> Ten napkins,
> Four shirts,
> A hand-glass,
> A comb, and
> A night-cap."

Why this unlucky dandy should have thus made a peripatetic valise of himself is not mentioned. The offense for which he was under arrest was *not* that of *petit larceny*.

At short and infrequent intervals through this whole period—from the beginning of the fourteenth to that of the eighteenth century—fashion would consent, at the bidding of some monarch more tasteful than the ordinary, to banish for a while her propensity for the grotesque and the splendid. But she only "stooped to conquer," for after each such concession she indulged in yet more astonishing *whimsies*. In France these were often more ridiculous than in England; for in that country fashion has ever been more fickle than elsewhere, and in her haste to adopt the new, she has more often accepted the hideous or the comic.

We are not, for instance, accustomed to consider as especially beautiful the long-pointed bodice, the puffed sleeves, the big fardingale, the belligerent-looking ruff, and the bat-wing-like head-dress of Queen Elizabeth. When descending the broad staircase at Hampton Court, or proceeding through the halls of Kenilworth, we fancy she must have borne a striking resemblance to a "ship-of-the-line" under full sail. But Elizabeth, in adapting, had greatly modified the costume of her foes across the Channel, especially by reducing the circumference of the shoulders from eight feet to five. If Elizabeth looked like a ship-of-the-line, a French lady of the court of Henry III. must have appeared as formidable, and as clumsy, as the whole unwieldy Spanish Armada! With her fardingale so very large about the hips, but allowing the heavy skirts to dangle as they pleased below; with her excessively long and much be-padded waist; her enormous sleeves, puffed out by means of bags of down to a size suggestive of aerial voyages, an effect heightened by the projecting eighteen-inch-wide wings of her flat head-dress; and with her stiffly starched ruff, sometimes two feet in width, this walking monument to the follies of fashion could never have seemed beautiful to any but the most perverted taste.

"Fashion," says Hazlitt, "constantly begins and ends in two things it abhors most—singularity and vulgarity. It is the perpetual setting up and then disowning of a certain standard of taste, elegance, and refinement, which has no other formation or authority than that it is the prevailing distraction of the moment; which was yesterday ridiculous from its being new, and to-morrow will be odious from its being common. It is one of the most slight and insignificant of all things. It cannot be lasting, for it depends on the constant change and shifting of its own harlequin disguises; it cannot be sterling, for, if it were, it could not depend on the breath of caprice; it must be superficial to produce its

immediate effect on the gaping crowd; and frivolous to admit of its being assumed at pleasure by the number of those who affect to be in the fashion to be distinguished from the rest of the world. It is not anything in itself nor the sign of anything, but the folly and vanity of those who rely upon it as their greatest pride and ornament. It takes the firmest hold of weak, flimsy, and narrow minds; of those whose emptiness conceives of nothing excellent but what is thought so by others. That which is good for anything is the better for being widely diffused. But fashion is the abortive issue of vain ostentation and exclusive egotism; it is haughty, trifling, affected, servile, despotic, mean and ambitious, precise and fantastical, all in a breath—tied to no rule, and bound to conform to every rule of the minute."—*Hints on Dress.*

Vampire Women.

THE N. Y. *Tribune* makes the following excellent remarks concerning an evil which it rightly declares has grown to be "as heavy a weight on the body politic as rioters or communists":—

"It is Dr. Oliver Wendell Holmes, a man with keener insight into women, perhaps, than any other English-speaking author, who gave this name the other day to a large minority of our wives and daughters. 'A hysterical woman,' he declares, 'is a vampire who sucks the blood of the healthy people about her.' Nervousness in American women, in fact, has reached such an extent that it is, next to drunkenness in men, the national domestic evil, and a very certain practical one, for it is a subject of public interest. There is not a reader of the *Tribune* who does not know at least one of these vampire women—the lean, bloodless, miserable girl or wife, flabby and unable in flesh and mind, whose disease takes, in the family, the vague name of debility, or nervous exhaustion, or spinal disorder—names which may mean anything or nothing. Years ago she was forced to give up her proper work in the house, and is now a dead weight on its living members.

"Sometimes this victim is selfish and domineering, but as a rule she is a saintly martyr. The more of a martyr she is, the deader the weight; the more beloved, the greater the drain upon the sympathies of the people about her. The disease increases with each generation. It was almost unknown to our hard-working grandmothers; very few living old women have it; but look around the tables of any of the watering-places to-day, and how many plump, ruddy, cheerful matrons are there among the lean, sallow creatures of middle age, each of whom is nursing her own case of neuralgia or anæmic exhaustion, as if the world was only made to hold it? As for the young girls, the majority of them are born tired. It is not affectation which makes them thin of blood and morbid in brain at the age when the current of life should run fullest and reddest. In almost every family this summer, we venture to say one member is going through the regimen of iron, exercise, change of air, etc., etc., which may quicken the pulse in the patient's veins for the time, but neither reddens her blood nor rounds her cheek."

The remedy for this unfortunate and quite too common disease is found, not in "tonics," "nerve foods," "counter-irritation," nor in sea air, a voyage, nor mineral water; but in such means as will secure better nutrition. The first thing required is an entire change of conditions and surroundings. The mind of the patient must be diverted from herself by occupying her time in some pleasant, but not fatiguing manner. Novels, fancy work, "dressing for company," late suppers, late hours, and every other form of fashionable dissipation, must be wholly interdicted. The perverted appetite must be corrected by a simple and nutritious dietary. If the patient is confined to bed, the muscles must be exercised by the application of the Swedish movements, or *massage*. Tonic baths, and electricity have also proved to be of the greatest service in these cases.

By the use of these means we have seen many of these unfortunate ones restored to health and to useful positions in society after they had been bedridden for years, and had been given up by their friends to chronic invalidism. This is essentially the plan followed by Dr. Weir Mitchell, in the Hospital for Nervous Diseases at Philadelphia, who had great success in its employment, and has described it in detail in a recent treatise. This method of treatment, as the *Tribune* says, is one which "appeals directly to the common sense, since it reaches the causes of the disease, and does not merely palter with its symptoms."

—The doctor brings medicines, and sometimes medicines bring the doctor.

Patent Medicines and Secret Remedies.

WE condense the following excellent article on this subject from the *Scientific American* of Sept. 29 :—

The subject of patent and proprietary medicines is an interesting one, and its discussion involves some delicate questions of honesty and ethics. It is one of the most stringent rules of the regular medical profession not to copyright, patent, or keep as a secret any remedy discovered by one of its members. Physicians are supposed to devote their time and strength to the alleviation of suffering among the human family; new discoveries are at once published for the benefit of the race. A man who puts forth any preparation, whose composition he keeps secret, and attempts to profit by the sufferings of others, is denounced by the profession as a *quack*, and a physician will seldom if ever prescribe such remedies, even if they possess merit, which, no doubt, they sometimes do. A credulous community eagerly purchases these widely advertised medicines; and as the profits on them are enormous, they are generally recommended by the druggists, and, as we all know, their sale is immense, as shown by the success of Brandreth, Ayers, Helmbold, and others. In many cases the composition is known by the profession, and hence sometimes they advise their use, but usually the profits charged by the manufacturers render it preferable to administer their contents in another form. In other cases, the manufacturing pharmacists are able to combine several substances to form a neater preparation than can be made by the retail apothecary.

The German chemists are very unmerciful to those who would impose upon the public by worthless preparations; and one Berlin journal, the *Industrie Blatter*, edited by Dr. E. Jacobsen, offers to analyze *gratis* any patent medicine sent to them in the original package. The analyses of over *eleven hundred* such preparations, made by Dr. Hager, Wittstein, Rose, Chandler, Reveil, and others, have been collected together by E. Hahn and published in book-form by J. Springer. A few of these analyses we propose to lay before our readers for their information and amusement, remarking, however, that in some cases it is impossible for the analyst to exactly determine some of the organic remedies, such as gums, balsam, and resins, when in combination or solution, and noting the difficulty of accurate translation of pharmaceutical terms :—

American Toothache Drops, made by Majewsky in Warsaw, have different compositions. Those which took the prize at Vienna consisted of common salt and brandy, colored with harmless cochineal red.

Ayer's Pills consist of pepper, colocynth, gamboge *(gutti)*, and aloes.

Ayer's Hair Vigor, a solution of 0·6 per cent. sugar of lead.

Horsford's Baking Powder. One powder contains acid phosphate of lime and magnesia mixed with a certain quantity of flour; the other is bicarbonate of soda.

Berlin Balsam, for cure of all kinds of sores, burns, cuts, wounds, ulcers, chilblains, etc., is nothing but common glycerine contaminated with a considerable amount of chloride of calcium.

Cook's Balsam of Life is a filtered decoction of 20 parts borax in 250 parts water, and 1½ parts pulverized camphor in 1 liter of liquid. Used externally for toothache and all skin diseases.

Butter powders seem to be a favorite article of manufacture abroad, and are supposed to aid in making good butter quickly at any season of the year. They consist of bicarbonate of soda (baking soda), colored with turmeric or other less harmless pigment.

Non-poisonous (?) Fly Paper, from Bergmann & Co., in Rochlitz, contains a large amount of arsenic!

Iodine Cigars, from J. D. Tormin, in Stettin, bear the motto, "No more phthisic;" but contain no trace of iodine. Can the Yankees beat that?

Dr. Sage's Catarrh Remedy, says Schadler, contains one part of carbolic acid, one part camphor, and twenty parts common salt, which are to be dissolved in ¼ quart of water, and injected into the nostrils.

Schenk's Mandrake Pills. Hager says that these pills contain no mandrake. They do contain the constituents of cayenne pepper, a bitter extract, and some vegetable powder containing tannin.

Extract of Walnut Shells. A preparation with this harmless appellation is put up by a Berlin firm; but it contains, according to Schadler, a little nitrate of silver and chromate of copper in ammoniacal water.

—The rules of health, according to Plutarch, are the following: "Keep your head cool and your feet warm. Instead of employing medicine for every indisposition, rather fast a day, and while you attend to the body, never neglect the mind."

—It is right to be contented with what we have, but never with what we are.

LITERARY MISCELLANY

Devoted to Natural History, Mental and Moral Culture, Social Science, and other Interesting Topics.

THE TWO GLASSES.

THERE sat two glasses filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one was clear as the crystal flood.

Said the glass of wine to his paler brother,
"Let us tell the tales of the past to each other;
I can tell of banquet and reveling and mirth,
And the proudest and grandest souls on earth
That fell by my touch as though struck by blight,
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;
I have blasted many an honored name,
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold how great you be!
Fame, strength, wealth, genius, before you fall,
And your might and power are over all.'
Ho! Ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host;
But I tell of hearts that once were sad
By my crystal drops made light and glad.
Of thirsts I've quenched and brows I've laved;
Of hands I've cooled and souls I've saved.
I have leaped through the valley, dashed down the mountain,
A living stream from the upland fountain;
I've slept in the sunshine, and dropped from the sky,
And everywhere gladdened the landscape and eye.
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will;
I can tell of manhood debased by you,
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid,
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they sat together filled to the brim,
On the rich's man's table, rim to rim. —*Sel.*

Home Duties of the Father.

BY MRS. E. G. WHITE.

FEW fathers are fitted for the responsibility of training their children. They, themselves, need strict discipline that they may learn self-control, forbearance, and sympathy. Until they possess these attributes they are not capable of properly teaching their children. What can we say to awaken the moral sensibilities of fathers, that they may understand and undertake their duty to their offspring? The subject is of intense interest and importance, having a bearing upon the future welfare of our country. We would solemnly impress upon fathers, as well as mothers, the grave responsibility they have assumed in bringing children into the world. It is a responsibility from which nothing but death can free them. True the chief care and burden rests upon the mother during the first years of her children's lives, yet even then the father should be her stay and counsel, encouraging her to lean upon his large affections, and assisting her as much as possible.

The father's duty to his children should be one of his first interests. It should not be set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him and a blessing to the world, he has a special work to do. God holds him responsible for that work. In the great day of reckoning it will be asked him: Where are the children that I intrusted to your care to educate for me, that their lips might speak my praise, and their lives be as a diadem of beauty in the world, and they live to honor me through all eternity?

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. In others the animal passions are almost irresistible. To meet these diverse temperaments, which frequently appear in the same family, fathers, as well as mothers, need patience and wisdom from the divine Helper. There is not so much to be gained by punishing children for their transgressions, as by teaching them the folly and heinousness of their sin, understanding their secret inclinations, and laboring to bend them toward the right.

The hours which many fathers spend in smoking should be improved in studying God's plan of government, and gathering lessons from those divine methods. The teachings of Jesus unfold to the father modes of reaching the human heart, and impressing upon it important lessons of truth and right.

Jesus used the familiar objects of nature to illustrate and intensify his meaning. He drew lessons from every-day life, the occupations of men, and their dealing with one another.

The father should frequently gather his children around him, and lead their minds into channels of moral and religious light. He should study their different tendencies and susceptibilities, and reach them through the plainest avenues. Some may be best influenced through veneration and the fear of God; others through the manifestation of his benevolence and wise providence, calling forth their deep gratitude; others may be more deeply impressed by opening before them the wonders and mysteries of the natural world, with all its delicate harmony and beauty, which speak to their souls of Him who is the Creator of the heavens and the earth, and all the beautiful things therein.

Children who are gifted with the talent or love of music may receive impressions that will be life-long, by the judicious use of those susceptibilities as the medium for religious instruction. They may be taught that if they are not right with God they are like a discord in the divine harmony of creation, like an instrument out of tune, giving forth discordant strains more grievous to God than harsh, inharmonious notes are to their own fine musical ear.

Many may be reached best through sacred pictures, illustrating scenes in the life and mission of Christ. By this means truths may be vividly imprinted upon their minds, never to be effaced. The Roman Catholic Church understands this fact, and appeals to the senses of the people through the charm of sculpture and paintings. While we have no sympathy for image worship, which is condemned by the law of God, we hold that it is proper to take advantage of that almost universal love of pictures in the young, to fasten in their minds valuable moral truths, to bind the gospel to their hearts by beautiful imagery illustrating the great moral principles of the Bible. Even so our Saviour illustrated his sacred lessons by the imagery found in God's created works.

It will not do to lay down an iron rule by which every member of the family is forced into the same discipline. It is better to exert a milder sway, and, when any special lesson is required, to reach the consciences of the youth through their individual tastes, and marked points of character. While there should be a uniformity in the family discipline, it should be varied to meet the wants of different members of the family. It should be the parents' study not to arouse the combativeness of their children, not to excite them to anger and rebellion, but to interest them, and inspire them with a desire to attain to the highest intelligence and perfection of character. This can be done in a spirit of Christian sympathy and forbearance, the parents realizing the peculiar dangers of their children, and firmly, yet kindly, restraining their propensities to sin.

The parents, especially the father, should guard against the danger of their children learning to look upon him as a detective, peering into all their actions, watching and criticising them, ready to seize upon and punish them for every misdemeanor. The father's conduct upon all occasions should be such that the children will understand that his efforts to correct them spring from a heart full of love for them. When this point is gained, a great victory has been accomplished. Fathers should have a sense of their children's human want and weakness, and his sympathy and sorrow for the erring ones should be greater than any sorrow they can feel for their own misdeeds. This will be perceived by the corrected child, and will soften the most stubborn heart.

The father, as priest and house-band of the family circle, should stand to them as nearly in the place of Christ as possible—a sufferer for those who sin, one who, though guiltless, endures the pains and penalty of his children's wrongs, and, while he inflicts punishment upon them, suffers more deeply under it than they do.

But if the father exhibits a want of self-control before his children, how can he teach them to govern their wrong propensities? If he displays anger or injustice, or evidence that he is the slave of any evil habit, he loses half his influence over them. Children have keen perceptions, and draw sharp conclusions; precept must be followed by example to have much weight with them. If the father indulges in the use of any hurtful stimulant, or falls into any other degrading habit, how can he maintain his moral dignity before the watchful eyes of his children? If indulgence in the use of tobacco must be made an exception in his case, the sons may feel justified in taking the same license. And they may not only use tobacco because father does, but may gradually glide into the habit of taking intoxicating liquor on the plea that it is no worse to use wine or beer than tobacco. Thus, through the influence of the father's example, the son sets his feet in the path of the drunkard.

The dangers of youth are many. There are innumerable temptations to gratify appetite in this land of plenty. Young men in

our cities are brought face to face with this sort of temptation every day. They fall under deceptive allurements to gratify appetite, without the thought that they are endangering health. The young frequently receive the impression that happiness is to be found in freedom from restraint, and in the enjoyment of forbidden pleasures and self-gratification. This enjoyment is purchased at the expense of the physical, mental, and moral health, and turns to bitterness at last.

How important, then, that fathers look well after the habits of their sons, and their associates. And first of all he should see that no perverted appetite holds him in bondage, lessening his influence with his sons, and sealing his lips on the subject of self-indulgence in regard to hurtful stimulants.

Man can do much more for God and his fellow-man if he is in the vigor of health than if he is suffering from disease and pain. Tobacco-using, liquor-drinking, and wrong habits of diet, induce disease and pain which incapacitate man for the use he might be in the world. Nature, being outraged, makes her voice heard, sometimes in no gentle tones of remonstrance, in fierce pains and extreme debility. For every indulgence of unnatural appetite the physical health suffers, the brain loses its clearness to act and discriminate. The father, above all others, should have a clear, active mind, quick perceptions, calm judgment, physical strength to support him in his arduous duties, and most of all the help of God to order his acts aright. He should therefore be entirely temperate, walking in the fear of God, and the admonition of his law, mindful of all the small courtesies and kindnesses of life, the support and strength of his wife, a perfect pattern for his sons to follow, a counselor and authority for his daughters. He should stand forth in the moral dignity of a man free from the slavery of evil habits and appetites, qualified for the sacred responsibilities of educating his children for the higher life.

Our Children; or, the Power of Habit.

(*Concluded.*)

CHAPTER SIX.

WHAT sadder spectacle is there than that of a man in the very prime of life, fitted in every way for usefulness, and surrounded by all that can make life pleasant, falling beneath the paralyzing touch of the monster intemperance, and dragging those who love him down into the deep places of wretchedness? Such a spectacle was presented by Henry Greenfield, when he entered his thirty-third year. And so changed had he become that he would not permit his father or mother to make the slightest allusion to his evil habit, without an angry retort, thus cutting off all the hopes they had cherished of one day being able to show him his folly in such a light as to win him from his evil way.

As for his wife, from the day her first word of remonstrance was thrown back upon her, she had never ventured upon the experiment of a second. From every one she carefully concealed the extent of his fall from sobriety, and even when questioned by her own mother, evaded all direct answers. But so rapidly did he begin to move in his downward way, that her long-suffering spirit was aroused into a wild alarm, under the influence of which she called one day to see the elder Mrs. Greenfield, and unburdened, for the first time, her troubled feelings. The mother heard her weeping. But she had no healing balm for her wounded heart, no hopeful words for her drooping spirit. She had nothing to give but tears.

After Agnes went away, Mrs. Greenfield held a long conference with her husband. But no light dawned upon them. On the next day, Henry took his two eldest boys, of whom he continued to be exceedingly fond, to an exhibition especially designed for children. After leaving the exhibition room, he brought them into the store, which was not far off, to see their grandfather. Two lovelier children are not often seen; nor were any more tenderly beloved then they. Their father brought them into a little retired office especially assigned to the use of the elder Mr. Greenfield. After they had been caressed, and had related the curious and wonderful things they had seen, they ran out to talk with the young men in the store, and the father and son were left alone.

"Dear little creatures!" said the elder Mr. Greenfield, after a pause.

Henry, who was entirely sober, affirmed the sentiment. There was another brief pause, and the elder Mr. Greenfield said,

"But my heart aches, whenever I see them."

His son looked surprised.

"Yes, Henry, it aches. Sit down, and I will tell you why."

The young man hesitated. He felt that another remonstrance was coming, and he wished nothing said on the old subject.

"Sit down, my son," said the old gentleman; "I wish to tell you a secret that I ought long since to have divulged. But shame has kept me silent."

Henry sat down, and looked wonderingly into the face of his father.

"I need not ask you whether you love your children," began Mr. Greenfield. "I know that they are exceedingly dear to you. I know that you would do almost anything to secure their good. And yet, Henry, you have cursed them with a direful curse!"

"Me? Father! Are you beside yourself?"

"No, my son! I speak but the words of truth and soberness. Listen to me and I will unburden my heart of something that has been on it for years. I should have told you long ago. Will you promise now to hear me patiently?"

"Surely, I can do no less," replied the son, who was taken altogether by surprise at his father's strange words.

"Everybody says your little Henry bears to you a remarkable resemblance," said Mr. Greenfield.

"I know. And I can see in his disposition, already, traits resembling my own."

"Why is this?"

"I am his father."

"And therefore he is like you. Yes, that is the simple truth. You are aware of a habit you have of placing the fingers of your right hand against your temple, when musing?"

"I never thought about it, but I believe it is so."

"You are doing it now."

"So I am. I've observed that Henry occasionally does the same thing."

"True. Look at him now, listening to something one of the young men is saying."

"I see. His fingers are on his temple."

"Why is it?"

The young man looked thoughtful, but did not answer.

"You also have a slight twitching in one of your eyebrows."

"I know; and Henry has the same."

"He walks like you; he stands like you; in fact, he is your miniature image. Every one remarks this."

"True."

"Why is it?"

"I am his father."

"Yes. But you did not give him a body. Why, then, in body, and in the actions of his body, does he resemble you in so remarkable a degree?"

The son again looked thoughtful.

"Is it not because he derives from you that spiritual form into which God breathes the breath of life, and which takes to itself a material body whereby to act in the visible world of nature? And if this be so, will not the form you give possess all the qualities and characteristics of its progenitors; and, in clothing itself in a material substance, so do it as to represent those qualities and distinguishing features?"

"That seems to be the explanation."

"Depend upon it, Henry, it is the true one. Every father thus transmits to his offspring the qualities of his own mind, and these manifest themselves in a body with a peculiar and corresponding form. This is the reason why a child resembles, in body, his parents. If in the body, then, there be a resemblance, how much more so in the mind, or soul, that forms the body. Do you fully comprehend what I say?"

"Clearly."

"Very well. You can then see, as a practical and real something—not as a vague theory—the doctrine that children inherit the mental qualities of their parents, be they good or evil?"

"Oh, certainly. I never doubted that this was so, although I have never had occasion to think much about it."

"You can then clearly understand that the greatest blessing parents can bestow upon their children is a legacy of good affections?"

"Explain what you mean by this in other words."

"If our children inherit the tendencies to good or evil that rule in our minds; if our habits descend to them as heir-looms, how all-important is it that we should, for their sakes, cultivate good affections, and reform all evil habits! For, if we do not do so, our children that are born while we indulge in such evils, will inevitably be cursed with an inclination for the same things."

"What a doctrine!" exclaimed the young man, with a long, quivering breath.

"Yet as true as that the sun shines in heaven," said Mr. Greenfield, solemnly.

"I cannot doubt it," was the musing, serious reply.

"And now, Henry," said the father, and his voice was slightly agitated, "let me bring this home to your mind and heart by evidences of a most painful and heart-aching character. You are my son, and as such have been cursed by your father."

"Do not say so!" interrupted the young man in a deprecating voice.

"Listen," continued his father, "and let every word I say be well considered. For many years before you were born, I indulged a love for stimulating liquors, until it grew to such a habit that it became my chief pleasure. You have, yourself, seen how freely I used wine and brandy every day; but you did not know that, for years, I left the dinner-table so near to intoxication that I would have stag-

gered in the street. But it was even so. Is it any wonder, then, that I cursed you with an inclination to the very evil that I had indulged? But I did not understand how sad an inheritance I had left my child, until it was too late to guard him from the approach of exciting causes. My own hand placed temptation before him. I not only bequeathed a natural inclination to indulge in drinking to excess, but I kindled the fiery desire in his bosom ere reason came, with its calm dictation, to restrain him. I cannot wonder that he fell. I cannot wonder that his appetite had more influence over him than the tears and entreaties of his parents and friends! God help him! for there is no power on earth that is strong enough to save!"

The very agitation felt by Mr. Greenfield closed for a time his utterance. His son made no reply, but sat fixed as a statue, with his eyes upon the floor. In a few minutes Mr. Greenfield resumed, but in a lower and calmer, yet exceedingly earnest voice,—

"Henry! If the curse had been permitted to die with you; if the sin of the father had not descended to the third generation——"

"Father!" exclaimed the young man, in an agitated voice. The tone was that of one who had been struck with a sudden pain.

"If," went on Mr. Greenfield, "you had not fallen into the same dreadful evil, and entailed upon your children the same dreadful curse, ——"

"O father! Say no more! Say no more!" ejaculated Henry, in a voice of agony, rising as he spoke. "Your words almost madden me."

And with this he turned off abruptly, and going into the store, took his children by the hand, and led them away.

"Father," said little Henry, taking hold of wine-glass that stood by his plate, a few minutes after the family of the younger Mr. Greenfield assembled around the dinner-table on that day—"Father, can't John fill my glass now?"

The custom had been to let Henry have a glass of light wine with his dessert. But the child's taste had been already morbidly excited, and he craved the stimulating draught even before the usual time.

The words of old Mr. Greenfield had been, as it were, burning themselves into the mind of his son since the moment of their utterance. He had tried to disbelieve them; but that was a vain effort. He felt that all was but too true; and that he had in his hand the key which unlocked the mystery of his own insatiable thirst. Nothing had been decided in his mind up to the moment when the request of his child came with a startling corroboration of all he had heard.

"Say, father! can't John fill my glass now?" came again, ere he had found time to reply, in fitting words, to the first request.

"No, my dear," he answered with forced composure of voice. Then turning to the waiter, he said,

"John, you may remove the wine and brandy to the sideboard."

The waiter obeyed, but merely placed the decanters on the sideboard.

"Lock them up," said Mr. Greenfield.

"Can't I have some wine?" again asked the little boy, looking really distressed at the prospect of losing his accustomed glass.

"No, my dear," it is not good for you," replied his father, kindly.

"But you drink it, father. Isn't it good for you?"

"No, dear," replied Mr. Greenfield, after a slight pause. "It is not good for either of us, and we won't drink any more of it."

Mrs. Greenfield looked up surprised. But her husband avoided her eyes. What a light went over her face.

The child seemed but half satisfied. When the dessert came, he would eat a little, and then finger his glass, with the air of one who, for want of something, could not enjoy the good things spread before him, and this was continued until the meal was finished. On leaving the table his fruit and pastry were but half eaten.

All this his father observed, and with deeply painful emotions. He saw that the perverted appetite which he had received from his father was entailed upon his own child, and with an increased susceptibility of excitement.

"How shall I save him!" came almost aloud from his lips, as he closed the door of his chamber after him, and threw himself upon his bed—not to sleep, as usual, but to think—perfectly sober after leaving the dinner-table, and for the first time in many years.

We cannot follow the unhappy man through the long and anxious period that elapsed from the day of his reform—he never placed the cup of confusion again to his lips—until his children entered the world as men, subject to all its thousand temptations. Enough for the practical bearing of our story to say, that, after fully explaining to his wife the nature and extent of the danger with which their offspring were surrounded, he united with her in an unwearied guardianship over them, that made the removal of stimulating drinks from their sight and taste ever a thing of primary importance. Yet, with all this, he knew, too well, that they must ever be in danger; that for them to touch, taste, or handle, was to put

their souls in jeopardy. Sometimes, in moments of a more vivid realization of the peril that surrounded them, he wished that they had died as infants. But after years brought his reward; and he saw his sons enter the world temperate from principle. He did not, however, let them go forth as men, without giving them, in order to make assurance doubly sure, the history of himself and father, which we have related, and enjoining them to guard their offspring as he had guarded them.

"For," said he, "intemperance is a sin that is visited upon the children even unto the third and the fourth generation."

And, let the writer add, so is every other indulged, and thereby confirmed, evil principle of the mind. If we would save our children from the vice of intemperance, let us be temperate ourselves, and thus give them healthy moral as well as physical constitutions. If we would save them from theft, let us be honest in all our dealings with our fellowmen; not honest merely in a legal sense, but honest in our very intentions. If we would not have our children tempted to commit murder while in the heat of passion, let us beware how we indulge a feeling of hatred toward others; for we give to our children the forms of the very affections by which we are ruled. If we are honest, virtuous, chaste, and temperate, our children will be born with honest, virtuous, chaste, and temperate inclinations; but if we wrong our neighbors, if we are covetous, if we are impure, if we indulge in the evil of intemperance, or in any other evil, our children will be impelled by the very nature they inherit from us to do the same things. This is no idle fiction, no cunningly devised fable, but a most solemn and important truth.

Men labor diligently to lay up this world's goods, with which to bless their children; but who thinks of denying himself the gratification of his evil lusts and passions in order to bless them in a higher, truer, and more real sense?

But enough. If what is already written fails to impress the mind of the reader, further argument would be useless. And so we cast this seed into the minds of the people, believing it to be good seed, and trusting that a portion will fall into good ground. If no tidings of the harvest ever reach us, we will yet believe that the seed has taken root somewhere, and yielded its proper fruit.—*T. S. Arthur.*

WHOEVER is sensible of his own faults carps not at another's failing.

FORGIVENESS is better than vengeance.

The Hypochondriac.—Good-morning, Doctor; how do you do? I haint quite so well as I have been; but I think I'm some better than I was. I don't think that last medicine you gin me did me much good. I had a terrible time with the earache last night; my wife got up and drapt a few draps of walnut sap into it, and that relieved it some; but I did n't get a wink of sleep till nearly daylight. For nearly a week, Doctor, I've had the worst kind of a narvous headache; it has been so bad sometimes that I thought my head would bust open. Oh, dear! I sometimes think that I'm the most afflicted-est human that ever lived.

Since this cold weather sot in, that troublesome cough that I have had every winter for the last fifteen year, has began to pester me agin. (*Coughs.*) Doctor, do you think you can give me anything that will relieve this desprit pain I have in my side?

Then I have a crick, at times, in the back of my neck, so that I can't turn my head without turning the hull of my body. *(Coughs.)*

Oh, dear! What shall I do? I have consulted almost every doctor in the country, but they do n't any of them seem to understand my case. I have tried everything that I could think of; but I can't find any thing that does me the leastest good. *(Coughs.)*

Oh, this cough—it will be the death of me yet! You know I had my right hip put out last fall at the rising of Deacon Jones' sawmill; it 's getting to be very troublesome just before we have a change of weather. Then I've got the sciatica in my right knee, and sometimes I 'm so crippled up that I can hardly crawl round in any fashion.

What do you think that old white mare of ours did while I was out plowing last week? Why, the weacked old critter, she kept a backing and backing, ontill she backed me right up agin the colter, and knock'd a piece of skin off my shin nearly so big. *(Coughs.)*

But I had a worse misfortune than that the other day, Doctor. You see it was washing-day—and my wife wanted me to go out and bring in a little stove-wood—you know we lost our help lately, and my wife has to wash and tend to everything about the house herself.

I knew it would n't be safe for me to go out—as it was a raining at the time—but I thought I'd risk it anyhow. So I went out, picked up a few chunks of stove-wood, and was a coming up the steps into the house, when my feet slipped from under me, and I fell down as sudden as if I'd been shot. Some

of the wood lit upon my face, broke down the bridge of my nose, cut my upper lip, and knocked out three of my front teeth. I suffered dreadfully on account of it, as you may suppose, and my face ain't well enough yet to make me fit to be seen, 'specially by the women folks. *(Coughs.)* Oh, dear! but that ain't all, Doctor; I've got fifteen corns on my toes—and I'm afeard I'm a going to have the "yaller janders." *(Coughs.)—Dr. Valentine.*

The Power of Habit.—I remember once riding from Buffalo to the Niagara Falls. I said to a gentleman, "What river is that, sir?"

"That," said he, "is Niagara river."

"Well, it is a beautiful stream," said I; "bright, and fair, and glassy. How far off are the rapids?"

"Only a mile or two," was the reply.

"Is it *possible* that only a mile from us we shall find the water in the turbulence which it must show near the Falls?"

"You will find it so, sir." And so I found it; and the first sight of Niagara I shall never forget.

Now, launch your bark on that Niagara river; it is bright, smooth, beautiful, and glassy. There is a ripple at the bow; the silver wake you leave behind adds to your enjoyment. Down the stream you glide, oars, sails, and helm in proper trim, and you set out on your pleasure excursion.

Suddenly some one cries out from the bank, "Young men, ahoy!"

"What is it?"

"The rapids are below you!"

"Ha! ha! we have heard of the rapids; but we are not such fools as to get there. If we go too fast, then we shall up with the helm, and steer to the shore; we will set the mast in the socket, hoist the sail, and speed to the land. Then on, boys; do n't be alarmed, there is no danger."

"Young men, ahoy there!"

"What is it?"

"The rapids are below you!"

"Ha! ha! we will laugh and quaff; all things delight us. What care we for the future! No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may, will catch pleasure as it flies. This is enjoyment; time enough to steer out of danger when we are sailing swiftly with the current."

"Young men, ahoy!"

"What is it?"

"Beware! beware! The rapids are below you!"

"Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! quick! quick! pull for your lives! pull till the blood starts from your nostrils, and the veins stand like whip-cords upon your brow! Set the mast in the socket! hoist the sail! Ah! ah! it is too late! Shrieking, howling, blaspheming, over they go."

Thousands go over the rapids of intemperance every year, through *the power of habit*, crying all the while, "*When I find out that it is injuring me, I will give it up!*"—*John B. Gough.*

What's the Use?—"What's the use?" is the commonsaying with boys in regard to hard, distasteful studies. They mean to do something in life far different from anything that will require their dull, dry studies to be brought into play. But, leaving out of the question the mental discipline got from them, which is, after all, the main object of study, these very things may be turned to excellent account in after years. "My teacher made me study surveying twenty-five years ago," said a gentleman who had lately lost his property; "and now I am glad of it, for I can get a good situation by this means, and a high salary." A certain French king used to regret, with bitterness, the deficiency of his education, when surrounded by men of learning and the highest culture. He reproached the memory of those who had been so indulgent of his idleness, and said, with bitter sarcasm, "Was there not birch enough in the forests of Fontainebleau?" Better a sharp, strict master, who insists upon thoroughness in all you undertake, than a frivolous, superficial one, who permits you to slide over your lessons in an easy way, which you will regret with like bitterness in after years.

A Pleasant Manner.—The accomplishments of youth are many, but among them all there is none preferable to a decent and agreeable behavior among men, a modest freedom of speech, a soft and elegant manner of address, a graceful and lovely deportment, a cheerful gravity and good humor, with a mind appearing ever serene under the ruffling accidents of human life.

DANIEL WEBSTER is credited with having said: "If I had as many sons as old Priam, I would have them all learn a trade, so they would have something to fall back on in case they failed in speculations."

Popular Science.

A Remarkable Tree.—A tree has been discovered in Peru which absorbs moisture from the atmosphere in such enormous quantities that the water exudes from the trunk and branches so rapidly as to fall to the ground in a gentle shower. So much water is gathered in this way that the ground surrounding the trees quickly becomes marshy. The tree seems more active in hot, dry weather than at other seasons. It is expected that the tree will prove of great service in arid districts.

Bathybius.—A few years ago there was found in certain parts of the ocean bed a curious slime, which, it was claimed, was made up of minute living creatures. After a time this view was disputed, *Bathybius* was thought to be a scientific myth; but the original discovery is now confirmed, and the existence of this curious creature may be regarded as a settled fact.

Moons of Mars.—A scientist of some note suggests that the reason why the moons of Mars were not discovered before is that they are of recent origin. If this could be by any means established, it would be a most powerful confirmation of the "nebular hypothesis" of Laplace.

The Dinotherium.—The *Dinotherium*, one of the most remarkable of fossil animals, is the largest terrestrial Mammal which has ever lived. For a long time we possessed only very imperfect portions of the skeleton of this animal, upon the evidence of which Cuvier was induced erroneously to place it among the Tapirs. The discovery of a lower jaw, nearly perfect, armed with defensive tusks descending from its lower jaw, demonstrated that this hitherto mysterious animal was the type of an altogether new and singular genus. Nevertheless, as it was known that there were some animals of the ancient world in which both jaws were armed, it was thought for some time that such was the case with the Dinotherium. But in 1836, a head, nearly entire, was found in the already celebrated beds at Eppelsheim, in the Grand Duchy of Hesse Darmstadt. In 1837 this fine fragment was carried to Paris, and exposed to public view. It was nearly a yard and a half long, and above a yard wide. The defenses, it was found, were enormous, and were carried at the anterior extremity of the lower maxillary bone, and much curved inwards, as in the Morse. The molar teeth were in many respects analogous to those of the Tapir, and the great suborbital apertures, joined to the form of the nasal bone, rendered the existence of a proboscis, or trunk, very probable. But the most remarkable bone belonging to the Dinotherium which has yet been found is an omoplate, or scapula, which by its form reminds us of that of the Mole.

This colossus of the ancient world, respecting which there has been so much argument, somewhat approaches the Mastodon; it seems to announce the appearance of the Elephant; but its dimensions were infinitely greater than those of existing Elephants, and superior even to those of the Mastodon and of the Mammoth, both fossil Elephants.

From its kind of life, and its frugal regimen, this Pachyderm scarcely merited the formidable name of Dinotherium which has been bestowed on it by naturalists (from *δεινὸς, terrible, θήριον, animal).* Its size was, no doubt, frightful enough, but its habits seem to have been peaceful. It is supposed to have inhabited fresh-water lakes, or the mouths of great rivers and the marshes bordering their banks by preference. Herbivorous, like the Elephant, it employed its proboscis probably in seizing the plants which hung suspended over the waters, or floated on their surface. We know that the elephants are very partial to the roots of herbaceous plants which grow in flooded plains. The Dinotherium appears to have been organized to satisfy the same tastes. With the powerful natural mattock which Nature had supplied him for penetrating the soil, he would be able to tear from the bed of the river or lake, feculent roots like those of the Nymphæa, or even much harder ones, for which the mode of articulation of the jaws, and the powerful muscles intended to move them, as well as the large surface of the teeth, so well calculated for grinding, were evidently intended.—*Figuier.*

—One of the moons of Mars completes three revolutions about that planet in less than a Martial day, a fact which scientists regard as very strongly against the nebular hypothesis.

—Sir Wm. Thomson, the celebrated English scientist, holds to the opinion that animal and vegetable life were not originated upon this earth, but that they were brought to this planet by means of meteorites.

THE

HEALTH REFORMER

BATTLE CREEK, MICH., OCTOBER, 1877.

J. H. KELLOGG, M. D., EDITOR. TERMS, $1.00 A YEAR.

Mineral Springs.

WE have never reposed much confidence in the special curative virtues of mineral springs so much vaunted in advertisements in every newspaper in the land, and puffed by circulars and testimonials beyond all possibility of truth. No doubt a great many people are benefited by visiting places of this sort, but it is quite probable that at least a large share of the benefit is derived from the change of scenery, the rest from business, study, or care, together with the influence of the imagination, and the therapeutic influence of bathing, independent of the quality of the water. We should hesitate long before sending a patient to a mineral-spring establishment, for two reasons: 1. So far as the specific virtues of the water are concerned, we could supply the same mineral constituents in more agreeable form if we deemed best for him to employ those compounds. 2. Almost without exception, those institutions are in the hands of men of very limited medical education. Many of the managers of mineral springs have no exact knowledge of medicine whatever. In short, they are quacks, and utterly incompetent to undertake the professional management of any invalid's case. In consequence of this ignorance on the part of managers, patients are often allowed to do themselves very great injury by excessive drinking of saline and other waters, by too frequent repetition of baths, and by the employment of baths at improper extremes of temperature.

In regard to the specific value of many so-called mineral waters, the Boston *Journal of Chemistry* has the following:—

"During the past ten years several new mineral springs, so called, have attracted public attention in New England, and become, through the advertising of the owners, the resorts of invalids in considerable numbers. These springs are in most instances peculiar only from the purity of the waters which they supply, and can in no proper sense be called mineral or medicinal in their nature. The notoriety which they have gained results largely from the enterprise and 'push' of those interested pecuniarily in the sale of the waters rather than from the presence of any chemical solids or gases held in solution. It is quite extraordinary what an extensive reputation some of these pure-water springs have acquired. There is one in the State of Maine, to which, we are told, thousands of invalids resort every year, and from which thousands of barrels of water are taken and sold to consumers in all parts of the country. This water we carefully analyzed several years ago, and ascertained that it held less than *four grains* of solid matter in the imperial gallon; and this result corresponds closely with those of several distinguished chemists employed by the owners to make quantitative determinations of the waters of the spring."

All the mineral ingredients of a gallon of the water referred to could be held upon the point of a pen-knife. Such water must be powerfully "potentized" to produce medicinal effects.

Quackery Again.

IN our June number we expressed in pretty distinct terms our sentiments respecting quacks and all who are guilty of employing quackish methods in practice. As one

result, we have had another illustration of that peculiar property of human nature which renders an individual guilty of any misdemeanor, apparently sensitive on the point in a very unusual degree. No persons ever exhibit so much false modesty as loose women and libertines. The most vociferous assertions of innocence we ever heard were made by a man caught in the act of picking a lady's pocket in a sleeping car, which he finally confessed after calling upon everything sacred to witness his innocence. Every police justice is familiar with the fact that the man who makes the most vigorous protests of innocence is by no means the man least likely to be found guilty by the evidence. There is nothing like the goadings of a guilty conscience to stimulate a man to a defense of his dilapidated character.

In the article referred to we made no personal allusion whatever. We mentioned no names, wishing to do no individual any personal injury. We made a simple statement of facts as they were presented to us by reliable persons. The remarks were sufficiently pointed, however, to draw out from a person who considered himself injured a very warm response, which he desired published in this journal. As the communication was evidently intended as an advertisement of himself, together with his quackish practice, we could not, of course, insert it with any propriety, and did not do so. The article referred to, in the June number, was aimed at quacks in general, and of course at any particular quack whose case the remarks fitted, een by the following, which was the closing paragraph of the article mentioned :—

"Beware of persons who advertise secret remedies. This fact alone is ample evidence of their unreliability; for no honorable member of the profession will withhold from the public any means which he knows to be of real utility in relieving human suffering. Such a course is contrary to the accepted code of ethics of the regular profession; and any member of the regular profession who thus violates not only the code of ethics but every principle of philanthropy and morality is in so doing at once ostracized from the society of reputable physicians as a man unfit to bear the grave responsibilities of the physician, and unworthy of the confidence of his fellow-men. Again we say, *Beware of quacks.*"

The individual who thought himself aggrieved by the above remarks and by others of like character in the same article, sets up a defense upon the ground that he graduated from a "regular" school, and was once a member of a "regular" society, which, he considers, still entitles him to confidence and respect as a "regular" physician.

We shall not enter into any personal altercation with the person referred to, nor with any one else, and probably shall not mention this matter again; but it may be worth while to suggest that what a man has been is not good evidence of what he is at the present time. Men change with change of circumstances. It is the most common thing in the world for a man in the highest ranks of society to make a false step, a little deviation from the path of strict honor and rectitude, and soon find himself divested of his honorable robes, and humbled in the eyes of his fellow-men. Many a physician, after having risen to the pinnacle of fame in his profession, through a faithful and skillful performance of its obligations, has, by digression from the path of strict professional integrity, stepped down and out into the ranks of charlatans and quacks, where, instead of being fanned by the soft and balmy breezes of popular and professional favor, he is exposed to the bleak winds of criticism and censure. If the individual referred to finds himself in the sorry predicament of one who has made this unfortunate blunder, we are heartily sorry for him; but neither our sorrow nor his vehement protests will atone for the error. Instead of appealing to past rectitude to hide present digressions, an individual in such a dilemma might better take up the well-known lament,

"Once I was white as the beautiful snow.
But now I am fallen so low," etc.

The individual to whose protest we referred thinks it necessary to prop up his waning reputation as a "regular" physician by appealing to the profession of the county who have known him. The attitude of the regular profession toward the individual as a professional man is well indicated in the following preamble and resolution, which was accepted by the Calhoun County Medical Association at its last meeting, without a dis-

senting vote, and referred to the committee on ethics for further action.

"*Whereas*, Dr. M. Gill, formerly a regular practicing physician in this county, has rendered himself obnoxious to the medical code of ethics, and to all philanthropic physicians, by the use and advertisement of a secret remedy for hemorrhoids, and

"*Whereas*, Said Dr. Gill has taken and is now taking a course to bring reproach upon the regular profession by advertising himself as a regular practitioner, as well as using the names of prominent members of this and other regular societies as references,

"*Resolved*, Therefore, that we hereby express our entire disapprobation of the course of said Dr. Gill, and that we refuse to recognize him as a physician in regular standing, and do not allow the use of our names in favor of his *secret* remedies."

The individual expressions of numerous members of the society, showed them to be in perfect accord with the resolution.

We have felt quite reluctant to give this matter so much attention, as we wish to avoid all possibility of personal difficulty; but we have felt impelled to do so from a firm conviction that it is the duty of every reputable journal to be wide awake to the interests of the people, the most sacred of all interests. Newspapers, magazines, and journals are the educators of the people. The public generally rely upon these means for information of all sorts, especially such as relates to such practical subjects as those involving life and health. It is the duty of such publications to warn the public of any danger which may threaten the security of human life or health. All journals have a duty to do in this direction, but the HEALTH REFORMER professes to make this work its special province; consequently, we have not stepped aside in any degree from the direct line of our work in alluding to this matter as we have done. We are sorry for the necessity for such strictures as we have made, but they have not been misapplied. If a person falls into bad company, he must expect to suffer in consequence. Such an individual has our deepest commiseration, but cannot command our respect, and cannot expect to secure and retain the confidence of the more intelligent portion of the community.

Snoring.

SNORING, while by no means a dangerous difficulty, is often a very troublesome habit, and is also not entirely free from injurious effects upon the system. Nervous wives often pass sleepless nights in consequence of the loud snoring of their husbands, and restless husbands are occasionally tormented in a similar manner. Some people even snore so loudly that their own sleep is interrupted. The cause of snoring is sleeping with the mouth open. Two currents enter simultaneously, one through the nose, the other through the mouth, causing the vibration of the soft palate which hangs pendulous in the back part of the throat. This vibration occasions the audible sound of snoring.

Dr. John A. Wyeth, an enterprising young physician in New York City, has invented a remedy for this difficulty which is as efficient as it is simple. It consists simply of an appliance for keeping the mouth closed during sleep. It may be made as follows: Make a snugly fitting head-cap of sufficient depth to reach nearly to the ears of the patient when pressed snugly upon the head. Next make, of soft material, a naturally fitting cap for the chin and throat. Connect these two caps upon either side of the face by a strong elastic band passed down across the cheek just in front of the ear. The band should be of sufficient strength to hold the mouth shut during sleep. If any of our readers have occasion to do so, we would advise them to try this remedy, feeling sure that they will find it perfectly successful.

Effect of Diet on the Liver.

WE quote the following from our HEALTH ANNUAL for 1878:—

"Almost every other man we meet is complaining about his liver. One has a 'torpid' liver; another has 'congestion' of the liver; another has a pain in his side, which he is confident is due to disturbance of his liver. Complaints are loud and general against the liver, but no one thinks of entering a complaint against the diet, which is the real source of difficulty. Careful investigation and examination of the liver, after death, have proven the deleterious effect

which certain articles of food have upon the liver.

"The drunkard's liver becomes hardened by the alcohol which he imbibes. The liquid poison has the same damaging effect upon his brain.

"The livers of people who use a great deal of fat—fat meat, butter, lard, rich cakes, pies, etc.—become infiltrated with fat. They undergo a process called fatty degeneration, in which there is an actual change of the tissue to fat. This change is favored by sedentary habits. The liver of the domestic cat is almost always fatty.

"The natives of the East Indies, as well as of Central and Southern Africa, together with Mexico and other warm climates, make great use of pepper, mustard, turmeric, and other irritating spices. The result of this practice is not only derangement of the stomach, but the production of induration of the liver, a disease which was formerly attributed to the climate of those regions, on account of its prevalence, but is now well known to be the result of the use of the deleterious articles named. Lovers of pepper and mustard should look out for their livers.

"It has been observed that cattle that have been overfed, or fed on warm slops, have badly diseased livers. The organ is found enlarged, in some cases very greatly, and its surface is covered with red spots and ragged, ulcerated patches, indicating the presence of disease of so extensive a character as to render the organ almost wholly useless.

"The same causes which produce these grave effects in savage and semi-civilized human beings, and in lower animals, will produce the same results in civilized beings. Pepper and mustard are no better for a New York City gormand than for a Hottentot or a Mexican Indian. Slop food—highly seasoned soups, gravies, and 'rich' sauces—have disabled thousands of human livers."

Note from an Old Patient.—An old patient, M. C. Russell, writes from Minnesota :—

"I was once at your glorious life-giving, temperate, habit-correcting Sanitarium when known as the Health Institute. I witness your prosperity at Battle Creek with pleasure, and would greatly enjoy a six-months' sojourn in your new Sanitarium building. Having long been a dyspeptic, I know some of the benefits secured by a careful observance of the laws of hygiene, also what it is to violate them too often. I wish for you the greatest prosperity."

Questions and Answers.

Ague.—H. J. M., Pa., inquires : 1. Why are some localities exempt from fever and ague, while people living in other localities suffer greatly from the disease? 2. Does the disease cling to a person for any length of time? 3. Would it be advisable for a person of moderate health to move into such a place?

Ans. 1. It is probable that ague is produced by the fungus plant, which fills the air with germs wherever it grows abundantly. In some localities the ague plant abounds, while it is absent from others. 2. In some cases the influence of the malarial poison is felt in the system for a considerable time after the cause of the disease has been removed. 3. No.

L. A. F., Mass. : The disease you mention can be cured with proper treatment.

Winter Food.—A subscriber wishes to know if the food taken in our cold winter weather should be the same as in the warm weather of summer.

Ans. The system demands somewhat different food in the winter from that required in summer. In the summer, food of a light, cooling character is especially required. In the winter, the food, while it should be unstimulating, should be richer in those elements which favor the production of animal heat. Thus, during the summer, fruits and such grains as wheat, rice, and oats, should constitute the principal part of the diet. In the winter, corn meal, beans, dried peas, and other foods rich in carbonaceous elements, are more suitable.

L. S. D., N. Y. : 1. The difficulty with your eye may be a cataract, in which case it is quite possible that your sight might be restored by an operation. 2. Apply to the stiffened cord hot fomentations three times a day, twenty minutes each time. Follow the fomentation with vigorous shampooning and rubbing.

DIETETICS.

"Eat ye that which Is Good." As a Man Eateth, so Is he.

School Luncheons.

A WRITER in the *Sanitarian* offers the following very cogent remarks on this subject, which is certainly worthy of serious attention :—

"Some philosophers have undertaken to trace the relation of cause and effect between the customary food of an individual and his character. Certain harsh systems of theology have been traced to the dyspeptic stomachs of their founders, and it has been asserted that many a poor fellow has danced upon nothing because the judge had a fit of indigestion. Leaving these abstruse speculations to the philosophers, I think it may be asserted without contradiction, that many a sturdy lad has been soundly breeched, and many a blooming maiden has received a 'black mark,' because of the cake and pickle upon which the teacher lunched, or because of the indigestibility of the toothsome sweetmeats dispensed to the innocents at the noon recess by perambulating merchants.

"This reflection naturally leads to the subject of noon recesses and children's luncheons. Many can remember the time when a recess of two hours gave ample opportunity for leisurely disposing of a good dinner, and separated the day into two well-defined working divisions. But noon recesses of twenty minutes in the private schools to one hour in the public schools, each of them somewhat shortened by detention and disciplinary matters, have changed all this. Pupils living near the school go home on a run, eat on a run, and return on a run, while the others, from a brown paper or tin box, take a piece of bread and a bit of cake, which are summarily bolted that the play-spell may not be abridged. Did not boyhood possess, proverbially, the stomach of the ostrich, the ill results of this practice would be so evident as to compel a reform.

"On the teachers' side, the result of these short recesses is equally disastrous. Having in their youth passed through this same discipline, the stomachs of many of them have reached that degree of sensitiveness that craves only highly-seasoned food. Cake, pickles, and mince-pies are frequent in their lunch-baskets, to which, in many cases, is added tea strong enough to float the city debt. The result by two o'clock is a condition of nerves that the winking of an eye jars, and a turning of the head on the part of the pupil completely shatters. As a consequence, the majority of teachers believe in total depravity, and the predestination of a majority of their pupils to the abodes of wickedness."

The Potato.

WE quote the following interesting account of the potato from a valuable work on "Food," by Letheby :—

The potato was brought to us from America, in the sixteenth century, as a rarity, by Sir Walter Raleigh, who planted it in his garden at Youghall, in the county of Cork, in Ireland, on his return from the unfortunate colonial enterprise in Virginia, in 1586 ; and it appears that he was so disappointed with the result, for he mistook the fruit, or apples, as they are called, for the potato which he had eaten with so much relish in Virginia, that he ordered his gardener to dig up the plants and throw them away, when he unexpectedly discovered that the real crop was attached to the roots in the ground. It does not seem, however, that this experiment of Raleigh's commanded much attention, for Gerarde, who wrote his "Herbal" in 1597 merely mentions the potato as a rarity, and not fit for common food. In the reign of James the First (1603 to 1625) it was so scarce and so great a delicacy that in the list of articles provided for the household of the Queen it is mentioned as costing two shillings a pound, in money of that day. Even as late as the year 1663 its merits were not generally appreciated, for in that year Mr. Buckland drew the attention of the Royal Society to the value of the tuber as an article of food, and he recommended the cultivation of the plant as a safeguard against famine. Accordingly the members of the Society who had gardens were invited to try experiments with it, and Mr. Evelyn was requested to mention the subject in his "Sylva." It is evident, however, that he thought very little of it, for he said nothing about it for more than thirty years, when he spoke of the fecundity of the potato in his *Kalandarum Plantarum*. In 1687 Mr. Woolridge described the potato as

having been planted in various places in this country with good advantage; but he adds, "I do not hear that it has yet been essayed whether they may not be propagated in great quantities for the use of swine and other cattle." The celebrated Ray, who began to publish his "Historia Plantarum" in 1688, merely alludes to the potato as a thing that may be dressed in the same manner as Spanish batatas (the sweet potato); and in Mortimer's *Gardener's Kalendar* for 1708 it is stated that "the root is very near the nature of the Jerusalem artichoke, although not so good and wholesome; but it may prove good for swine." More than ten years afterwards Bradley, a great authority in horticulture at that time, said of them that "they are of less note than horse-radish, radish, scorzovera, beets, and skirret; but as they are not without admirers, I will not pass them by in silence." Necessity, however, gradually overcame all prejudice, and at last, chiefly by the agency of the poor themselves, whose little plots of ground were fortunately the means of trying the question, the potato has become an almost universal article of diet; for its advantages are so numerous that it could not fail to be a favorite food. It is, for example, easily cultivated, easily kept, easily cooked, and easily digested; besides which it requires but little flavoring matter, and never wearies the palate. It is therefore used in times of plenty by all classes of persons, and is often eaten in quantities that approach very nearly to the rice allowance of a hungry Hindoo. "In Ireland," says Dr. Edward Smith, "when the season arrives and the potatoes are plentiful, as much as 3½ lbs. are consumed three times in a day by an adult. This, indeed, is the regular allowance of an Irishman, who finds no difficulty in consuming his rations of 10½ lbs. of potatoes daily." In England the farm laborer consumes, on an average, hardly as much in a week. In Anglesea, however, potatoes are eaten twice a day, and the consumption is about 16½ lbs. per adult weekly; and in Scotland the average allowance is 15 lbs. per head weekly.

The nutritive value of the potato is not great, for, in the first place, it contains only about 25 per cent. of solid matter, and of this hardly 2·1 is nitrogenous: in many descriptions of potato the amount of glutenous matter ranges between 0·8 and 1·9 per cent., and the starch does not exceed 9 per cent. Potatoes are also deficient in fat, and therefore they require admixture with nourishing materials. In Ireland potatoes and buttermilk are the principal diet, even in times of plenty; and in Holland, when boiled with other vegetables, they form the ordinary repast of the working classes, who rarely taste meat except on Sundays.

Potatoes are best cooked in their skins, for the waste is then only 3 per cent., or half an ounce in a pound; whereas if they are peeled first, it is not less than 14 per cent., or from two to three ounces in the pound.

A Tea-taster's Experience.—The N. Y. *Commercial* gives the following item of a tea-taster's experience, which may serve as a hint to the devotees of the cup and saucer of the poisonous properties of the Chinese drug:—

"How many cups of tea did I taste yesterday, Jim?" asked a wholesale tea-dealer of a friend at his elbow yesterday.

"One hundred and fifty cups," was the answer.

Bystander (curiously)—"What was the effect upon you?"

Tea-taster—"Had n't any appetite for my dinner. Mouth all puckered up."

Bystander—"What is the effect upon your health generally?"

Tea-taster—"Oh, I've had paralysis once, and suppose I shall get it again. That's all. My doctor says it's lucky I'm fat and of a cheerful disposition, or I'd have been dead long ago!"

And he goes on tasting, selling—and making money.

Clay-Eating.—This strange practice is far more extensive than is generally supposed. It has, indeed, been alleged to be "one of the chief endemic disorders of all tropical America," so widely spread is it in that portion of the world. We quote the following from "Pavy on Food":—

"The victims of the practice never appear to be able to free themselves from the habit. Children, it is said, acquire it almost from the breast, and 'women, as they lie in bed sleepless and restless, will pull out pieces of mud from the adjoining walls of their room to gratify their strange appetite, or will soothe a squalling brat by tempting it with a lump of the same material.' Officers who have Indian or half-breed children in their employ as servants sometimes have to use wire masks to keep them from putting the clay into their mouths. A negro addicted to this propensity is considered to be irrevocably lost for any useful purpose, and seldom lives long. It is impossible to keep the victim from obtaining the injurious substance."

FARM AND HOUSEHOLD.

Devoted to Brief Hints for the Management of the Farm and Household.

Building Cisterns.—It is getting rather late to begin to think of building a cistern this fall, but it is not impossible to make a very good one yet in time to catch the fall rains, which are much delayed this season. Every family ought to have a capacious cistern. The *Am. Agriculturist* gives the following hints respecting the making of a cistern, which will be found very serviceable :—

The locality should be such as will be convenient for receiving the supply of water, and also for drawing it for use, and it must, by all means, be either naturally so placed that surface water cannot enter it, or it must be made so artificially by raising a low mound around it. The depth should be such as to maintain a proper coolness in summer, and prevent freezing in winter. The top of the cistern should therefore be not less than three feet beneath the surface of the ground.

The shape should be such as will give the greatest strength, with the largest capacity. Both of these are gained by using the circular form, both for the sides and the bottom and top. Where the greatest strength is required, as in loose sandy soil, an egg form will give this, and with very little loss in capacity. Where economy of space and material is desired, a cylindrical form may be adopted. This is circular, and a circle incloses more space than any other figure having the same length of line around it. The top, if of brick or stone, should be arched, or if covered with timber and earth, the most durable kind of wood should be procured. In the latter case, the ends of the timbers should have a bearing of at least two feet on the earth at each side of the cistern, and should be bedded in cement.

The capacity may easily be found by taking the diameter in feet, and multiplying it by itself, thus getting the square of the diameter. This is reduced to round measure by multiplying it by .7854, and cutting off the last four figures; a sufficiently near approach may be made by taking three-quarters of the square as the round measure. This gives the area in square feet, and for every foot in depth, the number of cubic feet contained. As there are $7\frac{1}{2}$ gallons in every cubic foot of water, and 30 gallons in a barrel, the number of barrels contained in any size may be soon ascertained. By doubling the diameter, the contents are increased four times. Thus a round cistern 4 feet in diameter will hold a little over 3 barrels for every foot in depth; if 8 feet in diameter, it will hold $12\frac{1}{2}$ barrels for every foot; thus a great advantage is gained by making the cistern as wide as possible. The following table will be found useful for reference :—

Contents of a round cistern for every foot in depth of

4	feet	in	diameter,	.	.	93	gallons.
6	"	"	"	.	.	212	"
8	"	"	"	.	.	375	"
10	"	"	"	.	.	588	"
12	"	"	"	.	.	848	"
16	"	"	"	.	.	1500	"

Cisterns should be constructed of the most durable materials, and, to preserve the purity of the water, these must be perfectly insoluble and unchangeable in it. Good, hard-burned brick, laid in hydraulic cement, or, as it is otherwise called, water-lime, because it will set hard under water, is the best material. Wood of any kind should never be used, as it quickly decomposes, and charges the water with poisonous substances, which produce fevers, chills, and diseases of the bowels and blood. More so-called "malaria," summer complaints, dysentery, and serious fevers of a typhoid character, are caused by using water charged with decaying vegetable and animal matter, than are produced from any other source.

To Determine the Age of Horses by the Teeth.—A horse has 40 teeth—24 double teeth, or grinders, 4 tushes, or single file teeth, and 12 front teeth, called gatherers. As a general thing, mares have no tushes. Between 2 and 3 years old, the colt sheds his 4 middle teeth—2 above and 2 below. After 3 years old 4 other teeth are shed, 1 on each side of those formerly changed; he now has 8 colt's teeth and 8 horse's teeth; when 4 years of age he cuts 4 new teeth. At 5 years of age the horse sheds his remaining colt's teeth, 4 in number, when his tushes appear. At 6 years of age his tushes are up, appearing white, small, and sharp, while a small circle of young growing teeth is observable. The mouth is now complete. At 8 years of age the teeth have filled up, the

horse is aged, and his mouth is said to be full. *By Eyelid.*—After a horse is 9 years old, a wrinkle comes on the eyelid, at the upper corner of the lower lid, and every year thereafter he has 1 well-defined wrinkle for each year over 9. If, for instance, a horse has 3 of these wrinkles, he is 12; if 4, he is 13. Add the number of wrinkles to 9, and you will invariably judge correctly of a horse's age.

How to Make Farm Life Attractive.—1. By less hard work. Farmers often undertake more than they can do well, and consequently work too early and too late.

2. By more system. Farmers should have a time to begin and to stop labor. They should put more mind and machinery into their work; they should theorize as well as practice, and let both go together. Farming is healthy, moral, and respectable; and, in the long run, may be made profitable. The farmer should keep good stock, and out of debt.

3. By taking care of the health. Farmers have a healthy variety of exercise, but too often neglect cleanliness, eat irregularly and hurriedly, sleep in ill-ventilated apartments, and expose themselves needlessly to cold.

4. By adorning the home. Books, papers, pictures, music, and reading, should be brought to bear upon the in-door family entertainments; and neatness and comfort, order, shrubbery, flowers, and fruits should harmonize all without. There would be fewer desertions of old homesteads if pains were taken to make them agreeable. Ease, order, health, and beauty are compatible with farm, and were ordained to go with it.

Cleaning Looking-Glasses.—Take a newspaper, or part of one, according to the size of the glass. Fold it small, and dip it into a basin of clean cold water; when thoroughly wet, squeeze it out in your hand as you would a sponge, and then rub it hard all over the face of the glass, taking care that it is not so wet as to run down in streams. In fact, the paper must only be completely moistened, or damped all through. After the glass has been well rubbed with a wet paper, let it rest a few minutes, and then go over it with a fresh dry newspaper (folded small in your hand), till it looks clear and bright—which it will almost immediately, and with no further trouble.

This method, simple as it is, is the best and most expeditious for cleaning mirrors, and it will be found so on trial—giving them a clearness and polish that can be produced by no other process. It is equally convenient, speedy, and effective. The inside of window frames may be cleaned in this manner to look beautifully clear, the windows being first washed on the outside.

Preservation of Boot Leather.—Shoe leather is generally abused. Persons know nothing about the kind of material used or care less than they do about the polish produced. Vitriol blacking is used until every particle of the oil in the leather is destroyed. To remedy this abuse, the leather should be washed once a month with warm water, and when about half dry, a coat of oil and tallow should be applied, and the boots set aside for a day or two. This will renew the elasticity and life in the leather, and, when thus used, upper leather will seldom crack or break.

To Extract Grease Stains from Wall-Paper.—Oil marks can be taken from the paper on drawing-room walls, and marks where people have rested their heads, by mixing pipeclay with water to the consistency of cream, laying it on the spot, and letting it remain till the following day, when it may be easily removed with a pen-knife or brush.

How to Hang Pictures.—The worst position in which a painting can be placed is directly opposite a window, as its surface so reflects the light that the object cannot be seen except from a side view. The picture ought to be hung so as to allow the light from the window to fall upon it from the same side in which the artist saw or imagined the picture to appear in nature; that is to say, the shadows in the picture ought to be on that side of the objects which is opposite to the direction from which the light comes; for example, in the case of a tree or house, if the window is on the right hand the shadows on the picture must be towards the left hand of the observer, as if projected from the right side to the left, as would be the case in nature if the light fell upon the right of the objects perceived.

Adhesive Cloth.—Dissolve five ounces of gum arabic in a half pint of hot water. Add glycerine in sufficient quantity to make the mixture about the thickness of sirup. Stretch on a frame, fine muslin or linen cloth. Apply a coat of thin mucilage. When this is nearly dry, apply the mixture as rapidly as possible. Several coats will usually be required.

News and Miscellany.

—A telegraph cable from Egypt to South Africa is in prospect.

—Five thousand strikers have resumed work in the Pennsylvania coal mines.

—A temperance society was recently organized among the Brahmins of India.

—Yellow fever is raging in some parts of the South, especially in Florida and Georgia.

—It is now thought at Salt Lake that there will be no election of a president of the church in October as was expected.

—D. D. Spencer, the absconding president of the Chicago State savings-bank, is believed to have sailed to Europe on the 1st inst.

— The fastest railroad time ever made in America was on the Canada Central a short time since. 111 miles in 109 minutes.

—In Egypt over half the children die before the age of two years. This is about twice as great as the infant mortality in the city of New York.

—R. T. Trall, a hygienic writer and lecturer of considerable note, died at Florence Heights, N. J., Sunday, Sept. 23, aged sixty-five years. —*Detroit Evening News.*

—An eruption of the Peruvian volcano, Cotopaxi, occurred last June, occasioning the death of 1,000 persons, and destroying 2,000 cattle with an immense amount of other property.

—The bank of England has issued 94,000,000 notes in the last seven years. The notes placed in a pile would be eight miles high. If they were joined end to end, they would extend 15,000 miles.

— Signor Ignazio, of Milan, has invented a flying machine which is said to be very successful. It consists simply of an ingenious imitation of the wings and tail of a bird, made of reeds, and attached to the body.

—Prof. Garrod, of London, recently proved that the higher apes contain a perfect vocal apparatus identical with man's. Why the ape cannot talk is an interestsng question for consideration.

—The British Indian Government expends over two and one-half millions of dollars monthly for the famishing people of India ; yet this sum is not sufficient to supply the demand for food, and thousands are dying in consequence.

—The Eastern war continues with unabated fury. The battles between the Russians and Turks have been unusually sanguinary. This may be attributed, in part, to the superiority of the military weapons employed, but more to the intense national hatred which exists between the two nations, being intensified by time.

—In spite of the unceasing vigilance of foreign officials, the potato beetle has obtained a foothold in Germany. The government is making most strenuous efforts to eradicate the evil, but it yet remains to be shown whether they will be successful or not.

—It has recently been ascertained that at least 5,000 divorces have been granted by the probate courts of Utah within the last three years. A list of the names of the parties published in the *Tribune* of Salt Lake includes persons residing in all parts of the United States.

—Joseph Smith, son of the first Mormon leader, is making vigorous efforts to found a new Mormon dynasty by establishing a New Jerusalem in Missouri. It is reported that he has more than 12,000 followers already, and that he has purchased large tracts of land with that end in view.

—The authorities of Zurich, Switzerland, have lately authorized the practice of cremation. The following is a copy of the announcement made by a bereaved man respecting the cremation of his mother-in-law : "I communicate to all my friends and acquaintances the sad announcement that to-morrow, at three o'clock in the afternoon, I propose to incinerate, according to the most recent rules of art, my late mother-in-law."

—On the 20th of August a curious case of poisoning by nicotine occurred in Turin. Giovanni Deloges, aged 17, visited that city in compliance with an invitation from his uncle. After dining, he joined his uncle and several friends in the room allotted him during his stay in Turin. There they drank light wine, and smoked continually until the early hours. When the company separated, he did not cease smoking until nearly overcome by sleep. His room was completely impregnated with smoke, and the young man, suffocated by the excessive quantity of nicotine he had inhaled, never woke again, although every effort was made to revive him. Dr. Tessier, of Turin, was of the opinion that death was the result of poisoning by nicotine.— *N. Y. Sun.*

—One of those eight-armed monsters known as the octapus, or devil-fish, has just been received by the New York aquarium. Although not near so large, it is precisely the same kind of fish as the one made famous by Victor Hugo in his "Toilers of the Sea." It was captured in the Gulf-Stream. The tentacles, or arms, of the creature when extended measure over two feet, and its entire length is over three feet. It is constantly changing its color, and flashes like subdued and faint heat lightning, emitting a kind of flashing electric blue and green color. The power of expanding and contracting itself is shown in a marked manner ; sometimes it is apparently but one foot in length. When at the bottom of one tank it amuses itself by throwing its powerful arms over the edges of the adjoining tank. This is the first of these monsters ever exhibited in this country, and quite an interest attaches to it from the celebrity it has attained in the past.

Literary Notices.

PHRENOLOGICAL REGISTER. By R. B. D. Wells, Scarborough, England.

The greater portion of this work is devoted to a consideration of subjects relating to the sexual functions. Many excellent ideas are embodied in the work, together with teachings which seem to us to be very mischievous in character. There is a great need of sound instruction on the subject named, and writers who assume the responsibility of acting as public teachers should exercise the most scrupulous care that no error creeps into their work. A single erroneous statement, or unwise advice upon a single point, might make a work, otherwise good, productive of far more injury than benefit.

HEALTH AND ECONOMY IN THE SELECTION OF FOOD. Scarborough, England.

This little pamphlet by the same author as the above consists almost entirely of selections from American journals of health. We notice in the advertisement of syringes at the close of the pamphlet, the following statement: "There is scarcely any case of disease in which injections, once or twice a day, may not be used to advantage." So erroneous a statement, even in an advertisement, might be the means of doing a great amount of harm. There are very few diseases indeed which would require so frequent a use of the enema as stated. On the contrary, under nearly all circumstances, such an abuse of a really excellent means of treatment would be productive of most serious injury.

No little harm has resulted from a fashion, now becoming quite common with a certain class of writers, of presuming to give instruction upon medical subjects without anything like adequate preparation. If a man is to write upon law or philosophy, he is expected to fit himself for such a work by adequate preparation; and such preparation is required as a guarantee of qualification. But anybody with a modicum of knowledge is supposed to be competent to write upon medical subjects. There is great need of reform in this direction. Many well-meaning people have done a vast amount of harm in this way.

THE DANCE OF DEATH. San Francisco: Keller & Co.

This is a powerful attack upon one of the most popular of all kinds of fashionable amusement. The author, a man of the world who writes largely from his own experience, discusses the subject with a boldness of manner almost startling. He is very distinct and outspoken in his utterances, and very convincing in his manner. The book is receiving a great deal of attention, and excites no little criticism both favorable and adverse. In certain circles we have no doubt the book will do a great amount of good.

HOW TO USE THE MICROSCOPE. By John Phim, New York: Industrial Publication Company.

A very convenient little manual for beginners in microscopy. The author, who is also editor of the journal of microscopy, is a practical microscopist of many years' experience; and in this little work he has done much to make the way easy for those who are just entering upon this most fascinating and instructive study. From what examination of the work we have been able to make we can recommend it very heartily.

A MANUAL OF SORRENTO AND INLAID WORK. By Arthur Hope, Chicago: John Wilkinson.

A very neatly printed work, which we cannot describe better than by quoting the following from the Toledo *Blade:* "The object of Mr. Hope's book is to furnish a manual for all who are interested in scroll sawing and carving, both beginners and experts; and with this in view, he has treated of every branch of the subject, from woods and their preparation on through the various branches, to overlaying, inlaying, silhouettes, etc. The book is illustrated with full-page designs, many of them the choicest silhouettes, the designs alone, if bought at retail, amounting to more than the price of the book. We do not see how anything better than Mr. Hope's little volume could well be prepared."

REPORT UPON OBSTETRICS. By Edward W. Jenks, M. D., Detroit.

This pamphlet consists of a report read by the author before the Detroit Medical and Library Association, as chairman of the section on the subject of which it treats. Dr. Jenks is professor of Medical and Surgical Diseases of Women, and Obstetrics in the Detroit Medical College, and he has already won for himself a most enviable reputation as a specialist in the department of medicine to which he has devoted his attention. The paper is a very valuable one, and ought to be in the hands of every progressive practicing physician in the State. It is chiefly devoted to a summary of the present views of the profession respecting some of the most important obstetric operations, and evinces in its preparation, not only wide reading and observation, but a very unusual degree of talent in summarizing and condensing into small compass a great deal of information.

READINGS AND RECITATIONS. New York: National Temperance Society.

"A collection of articles in prose and verse, embracing argument and appeal, pathos and humor, by the foremost temperance advocates and writers, suitable for use in schools, all temperance organizations, reform clubs, and also for public and private readings." The work was edited by Miss L. Penny, editor of "The National Temperance Orator," and is an admirable little manual. It might be generally introduced into public schools with advantage.

Items for the Month.

☞ Old subscribers will note that we are now approaching the close of the year, and, consequently, it is time to begin to think of renewing their subscriptions for another volume. By renewing promptly, our patrons will save trouble to both themselves and us.

☞ We have been very sorry indeed to be obliged to delay our issue of this month nearly two weeks beyond the usual time. The delay has been caused by an unusual press of other important duties which have imperatively demanded immediate attention. We hope that so great a delay may never occur again.

☞ The annual meeting of the stockholders of the Sanitarium was held Sept. 26. The treasurer's report showed an increase of $9,472, during the year. The physician's report showed a large increase in patronage, 493 patients having been treated during the year, no death having occurred at the institution during that period.

☞ The work upon the new Sanitarium buildings progresses finely. The heating apparatus is nearly all in running order, and will be in use in a few days. The building presents a beautiful and symmetrical appearance, and is a real ornament to the city. It affords from the top a view of many miles of most beautiful and diversified scenery. The building is already wholly inclosed, so that there will be no delay on account of cold weather.

☞ Canvassers should begin at once to make their arrangements for immediate and energetic action. Now is the best season of the whole year for work. The approach of winter with its long, pleasant evenings by the fireside, creates a general demand for reading matter, which will be supplied in some way, either with useful, instructive literature, or with trash. Any one who will engage earnestly and energetically in the work of supplying this want with health publications, so far as is possible, will find not only lucrative employment, but a wide field for usefulness.

☞ We are now prepared to fill promptly all orders for the Family Health Annual. It will be furnished upon the same terms as last year.

Single copies, 10 cents. Fourteen copies for $1.00. In quantities by express, 50 per cent. discount.

Special terms to missionary societies and temperance organizations.

Now is the time to begin the work of circulating the Annual in good earnest, before the land is flooded with the quack-medicine almanacs, as it will be very soon. Any one can make the business profitable almost anywhere. Wherever the work has been received once, it will be wanted again, thus securing for it a liberal sale at any rate.

☞ The first article in this number, Mrs. White's address, was reported by Miss Mary L. Clough.

☞ We still want agents to sell our new work, "Plain Facts about Sexual Life." Wherever the work has been introduced, it has sold rapidly, and we have already received scores of testimonials of its usefulness. Agents now engaged in selling it are doing well. We want a few more energetic men to enter upon the business at once. Agents receive limited territory, so that there may be no interference in selling. Here is a fine opportunity for competent persons to engage in a business which will be remunerative to themselves and useful to their fellow-men. Agents who wish to engage in this work should send references of competency, together with a description of the territory they desire, and $1.75 for an outfit.

The Family Health Annual.

THE three annual editions of the Family Health Almanac met with a sale which far exceeded the expectations of the most sanguine of its friends, the aggregate sale amounting to more than 200,000 copies. This year we hope to exceed the sale of any previous year, having already received orders for more than 50,000.

Our old patrons will doubtless be pleased to note numerous improvements in the general style of the work and in other particulars. The whole is printed from electrotype plates made from new type, and the paper employed is much superior to that of last year.

The change in the name from Almanac to Annual has been made to relieve the publication of the odium which has attached to all almanacs in consequence of the use to which they have been put in the advertisement of quack medicines and other impositions on the public.

Last year the demand for the work upon the Pacific Coast was so great that a large edition was published at Oakland, Cal., at the office of the "Pacific Press." This year a double set of plates has been made, one set being forwarded to the Pacific for the simultaneous publication of an edition there, to accommodate the numerous patrons of the work in California, Oregon, Nevada, and Washington Territory.

OUR BOOK LIST.

THE following books, published at this Office, will be furnished by mail, post-paid, at the prices given. By the quantity, they will be delivered at the express or R. R. freight offices at one-third discount, for cash. SPECIAL TERMS TO AGENTS.

Plain Facts about Sexual Life.—A work which deals with sexual subjects in a new and instructive manner. Printed on tinted paper and handsomely bound. 360 pp. $1.50. Flexible cloth, 75 cts. Pamphlet edition, 50 cts.

Uses of Water in Health and Disease. This work comprises a sketch of the history of bathing, an explanation of the properties and effects of water, a description of all the different kinds of baths, and directions for applying water as a remedy for disease. Price, 20 cents. Bound in cloth, 50 cts.

Proper Diet for Man. A concise summary of the principal evidences which prove that the natural and proper food for man consists of fruits, grains, and vegetables. Pamphlet. Price, 15 cents.

The Evils of Fashionable Dress, and how to dress healthfully. Price, 10 cents.

Alcoholic Poison, as a beverage and as a medicine. An exposure of the fallacies of alcoholic medication, moderate drinking, and of the pretended Biblical support of the use of wine. 20 cts.

Health and Diseases of Woman. By R. T. TRALL, M. D. Price, 15 cts.

The Hygienic System. By R. T. Trall, M. D. Price, 15 cents.

Tobacco-Using. By R T. Trall, M. D. 15 cts.

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