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PROFESSOR A. BRONSON ALCOTT.

THE personal history of life and character is the best vindication of any truth. It puts to the test of practice principles and abstract theories, reducing them to a concrete form, thus becoming a powerful influence for the inspiration and guidance of others. In exemplification of the truth that vegetarianism and temperance are conducive to longevity and the highest development of both body and mind, there lives, perhaps, no grander example

than the subject of our sketch, Prof. A. Bronson Alcott, who in his eighty-third year is still a hale, hearty man, capable of more active labor than many men a generation younger.

He was born Nov. 29, 1799, in the town of Wolcott, Conn., where he lived and attended the district school until thirteen years of age. In his recently published *Autobiographical Poem* he thus describes the extent of his progress at that time:—

"Not much he gained at this rude nursery
Of homely learning—taught to spell and read,
A glimpse he caught of ciphering's mystery,
Was often mischievous, sometimes at the head."

At the age of fourteen, finding that he must of necessity depend, thereafter, upon his own exertions, he left school and entered the employ of a clockmaker at Plymouth, Conn. A few years later he spent the winter in Virginia, in the capacity of a traveling salesman. While engaged in this business, he came in contact with many gentlemen of culture, who, observing his great inclination to study, granted him the privilege of their libraries, where he first saw many of the works which caused his intellectual awakening.

On his return to New England, he engaged to teach a district school for ten dollars a month and board. Soon after, he went to Cheshire, Conn., and attracted much attention by his success with an infant school.

Mr. O. B. Frothingham, in his sketch of Prof. Alcott, says the chief peculiarity of this school was the effort made there to rouse and elevate individual minds. Single desks were substituted for the long forms in common use. Black-boards were introduced, and slates which put the children on their metal. A library of carefully selected books, the reading of which was diligently supervised and directed. Hopes were appealed to instead of fears. Gentleness took the place of severity. The affections and moral sentiments were addressed, to give full action to the heart and conscience. Light gymnastic exercises were introduced. Evening entertainments gladdened the school room after working hours. Even the youngest scholars were encouraged to clear their minds by keeping diaries. In these and other ways, especially by the enthusiasm and dignity of the master, knowledge was made attractive, and the teacher's office was made venerable. This plan, although nearly the same as practiced by Pestalozzi in Switzerland, was original with Prof. Alcott, the product of his peculiar philosophical ideas.

In June, 1828, he removed to Boston and opened there a private school, which he taught for two years. From thence he went to Germantown, Pa. In April, 1833, Mr. Alcott opened a school in Philadelphia, which was continued a little more than one year, when he returned to Boston and began his famous school in the Masonic Temple of that city, assisted by Margaret Fuller and Elizabeth Peabody. From the *Teacher's Guide* we quote the following account of that enterprise:—

"The dominant idea of the school appears to have been moral culture, while the intellect was not neglected. The room in which the school was conducted was a large one, which contained busts of Socrates, Shakespeare, Milton, Scott, and Plato. The desks were not arranged in the 'German Method' of having light strike the desk over the left shoulder of the pupil, but were placed against the wall. The discipline of the school was mild, yet firm. A prominent feature of the school was the method of punishment. When an offense was committed, the birch was placed in the truant's hand with instructions to lay it on his teacher a given number of times. This plan produced 'more complete silence, attention, and observance than there had ever been.' To putting this new system into practice the scholars objected; they did not want to punish Mr. Alcott, and it is said it actually brought tears to the eyes of some upon whom the duty devolved of inflicting blows upon Mr. Alcott. In thus escaping the momentary pain of the body, they experienced the much deeper pain of the mind, in witnessing another suffer for their own violations of law. Thus Mr. Alcott

broke away from the old rule of severe and indiscriminate punishments, and substituted therefor appeals to the affections and the moral sentiments of the children, so that he was able almost wholly to dispense with corporeal punishment."

The enterprise became unpopular in a few years, and in April, 1839, the furniture, library, and apparatus of the school were sold to pay debts. The idea, however, survived, and soon after a school was organized by a prominent Englishman, near London, upon the same plan, and denominated the "Alcott House School" in honor of Prof. Alcott.

When the Anti-Slavery Society was founded by William Loyd Garrison, Mr. Alcott joined that cause, and was faithful to it till the end.

Among other reformatory movements which he espoused, was the vegetarian system, the principles of which he, together with his family, adopted in 1835, and to which he has clung during all his eventful life. The "Little Women," his daughters, made famous by one of them, Louisa M. Alcott, were reared upon a diet of fruits and grains. The author of "Transcendentalism in New England" speaks as follows respecting Mr. Alcott's vegetarian principles, from which it appears that he was one of the pioneers of the great reform in matters of diet, which has pervaded the whole country within the last quarter of a century.

"To Transcendentalism belongs the credit of inaugurating the theory and practice of dietetics which is preached so assiduously now by enlightened physiologists. The people who regarded man as a soul, first taught the wisdom that is now inculcated by people who regard man as a body. The doctrine that human beings live on air and light; that food should be simple and nutritious; that coarse meats should be discarded and fiery liquors abolished; that wines should be substituted for 'spirits,' light wines for heavy, and pure water for wines;—has in all ages been taught by mystics and idealists. The ancient master of it was Pythagoras. Their idea was, that as the body for the time being was the dwelling-place of the soul, its lodging and home, its prison or its palace, its organ, its instrument, its box of tools, the medium of its activity, it must be kept in perfect condition for these high offices. They honored the flesh in the nobility of their care of it. No sour ascetics they, but generous feeders on essences and elixirs; no mortifiers of matter, but purifiers and refiners of it; regarding it as too exquisitely mingled and tempered a substance to be tortured and imbruted. The materialist prescribes temperance, continuance, sobriety, in order that life may be long, and comfortable, and free from disease. The idealist prescribes them, in order that life may be intellectual, serene, pacific, beneficent."

Mr. Alcott himself thus remarked about the "new ideas" of which he was an earnest apostle:—

"'They will revise old methods, and institute new cultures. I look with special hope to their effect on the regimen of the land. Our present modes of agriculture exhaust the soil, and must, while life is made thus sensual and secular; the narrow covetousness which prevails in trade, in labor, in exchanges, ends in depraving the land; it breeds disease, decline in the flesh, debauches and consumes the heart.' 'The Soul's Banquet is an art divine. To mold this statue of flesh from chaste materials, kneading it into comeliness and strength, this is Promethean; and this we practice, well or ill, in all our thoughts, acts, desires. I would abstain from the fruits of oppression and blood, and am seeking means of entire independence. This, were I not holden by penury unjustly, would be possible. One miracle we have wrought nevertheless, and shall soon work all of them;—our wine is water, —flesh, bread;—drugs, fruits;—and we defy, meekly, the satyrs all, and Esculapius.'

"'It was the doctrine of the Samian Sage, that whatsoever food obstructs divination, is prejudicial to purity and chastity of mind and body, to temperance, health, sweetness of disposition, suavity of manners, grace of form, and dignity of

carriage, should be shunned. Especially should those who would apprehend the deepest wisdom, and preserve through life the relish for elegant studies and pursuits, abstain from flesh, cherishing the justice which animals claim at men's hands, nor slaughtering them for food or profit.' 'A purer civilization than ours can yet claim to be, is to inspire the genius of mankind with the skill to deal dutifully with soils and souls, exalt agriculture and manculture into a religion of art; the freer interchange of commodities which the current world-wide intercourse, promotes, spreads a more various, wholesome, classic table, whereby the race shall be refined of traits reminding too plainly of barbarism and the beast.' "

In commenting on the remarks of Mr. Alcott, Mr. Frothingham speaks as follows:—

"The anchorite's plea was not always as good as his practice. Arguing the point once with a sagacious man of the world, he urged as a reason for abstinence from animal food that one thereby distanced the animal; for the eating of beef encouraged the bovine quality, and the pork diet repeats the trick of Circe, and changes men into swine. But, rejoined the friend, if abstinence from animal food leaves the animal out, does not partaking of vegetable food put the vegetable in? I presume the potato diet will change man into a potato. And what if the potatoes be small! The philosopher's reply is not recorded. But in his case the beast did disappear, and the lack has never become prominent. In his case health, strength, agility, sprightliness, cheerfulness, have been wholly compatible with disuse of animal food. Few men have preserved the best uses of body and mind so long unimpaired. Few have lost so fews days; have misused so few; are able to give a good account of so many. The vegetarian of eighty-two shames many a cannibal of forty."

About one year ago we had the pleasure of a visit from Prof. Alcott, which we thoroughly enjoyed. Sunday evening he gave an address before the Health and Temperance Club of this place, having a large and appreciative audience, who enjoyed with relish his telling hits against the carnivorous practices of the day. In most graphic language he portrayed how a man by eating beef becomes "oxified;" by pork eating becomes "piggified," through the acquisition of the properties of his food.

The next morning he entertained for an hour the patients at the Sanitarium by an interesting account of his own personal experience in dietetic reform, and the rearing of his illustrious daughters, of whom he feels justly proud.

We sincerely hope that this noble champion of reform may live out a full century, ever standing, as he does, a monument of the advantages of total abstinence from all stimulants, even such as are usually considered as wholesome articles of food.

"THE INSIDE CAUSES OF DISEASE."*

BY PROF. J. J. SPEED.

To make the old familiar and the familiar new is said to be a triumph in writing or in public speech. Old and very familiar ideas may be placed in new relationships, and truths may be evolved from them, which enter into and become a part of our philosophy of life.

As sanitarians we dwell with especial emphasis upon all the conditions *outside* of the man,—what we call his surroundings. Earth and air, light and drainage and cleanliness, are words which we find everywhere,—in books, in pamphlets, in public address, and in private speech,—and they are not *words* merely. They are the words which are things. No respectable sanitation without them — infinite disaster without proper attention to them —not single disease only, but pestilence comes in the wake of persistent disregard of them. But are there no other factors that enter into the conditions of man's best being? Is there nothing on the inside of the man the out-crop of which tells

*Abstract of a paper read by the author, who is secretary of the State Board of Health of Kentucky, before the American Public Health Association at its late session at Savannah, Ga.

upon his physical weal or woe? Are there no central fires quite as destructive, aye, infinitely more destructive than the miasms which spring from August suns upon putrescent swamps? What say you to the appetites and passions? How shall we exclude them from our consideration of the sanitary influences which build up or pull down, enrich or pauperise human organization, and thus shorten or prolong human life? While we assign all proper importance, then, to facts of man's surroundings, let us not forget that on the inside of him there are forces which tend largely to shape his destiny as a physical being, lifting him from better up to best, or poisoning and blighting the very sources of his vitality and blotching him with a curse as deadly and more far-reaching than the Egyptian leprosy. And these diseases are preventable.

Let us look for a little at the eater, the human anaconda, who eats to repletion and stupefies through digestion. Has he done a hygienic thing? Has he not done a very unhygienic thing?—a thing which repeatedly lays the foundation for more troubles than Pandora loosed from her fatal box?

What consideration has such an eater ever given to the fact that hunger and appetite are very different states; that hunger is natural, and appetite is artificial; that hunger is nature's demand for fresh building material; that appetite is craving for the fripperies and gewgaws of society life; that hunger is physiological, and appetite is pathological; the one easily appeased, the other well nigh insatiate; that the one sustains and buoys and carries you through the years; that the other depresses and overwhelms you with a burden which you cannot bear; the one gives you renewed vitality and physical satisfaction, the other gives you a morbid stimulation which, like the daughters of the horse leech, constantly cries, "Give, give."

It is not necessary in a presence like this to make a picture of the dyspeptic,—the doomed, the despondent, the pitiable spectacle of him whose stomach is forever crying, "Remorse, remorse;" nor of the gouty man whose feet tell of his table debauch; nor of the heart-troubled man who dies daily, and is afraid of everything except his dining-room. All doctors are familiar with these miserable existences. Where are the Pontine marshes more disastrous than these feeding halls which pander to stimulated appetites?

By drainage you prevent the deadly emanations of the one; what prophylaxes do your sanitary tracts suggest for the other? You drain your marshes to prevent fever, you vaccinate your children to prevent small-pox, you quarantine the ship to prevent yellow fever,—what do you do for the man whose stimulated appetite demands all the products of all the continents? You save to the family and to the State the vigorous young man and the beautiful girl by your speck of vaccine, and all men give you thanks. What do you offer to the insane eater who rushes headlong toward the precipice, over which he drops into dyspepsia or gout, and then totters through life a driveler and a show, a whining burden to himself and a tax upon society? We talk about the remorse of the stomach. Why should the stomach feel remorse? Remorse implies a consciousness of wrong-doing. *It* has done no wrong. Indeed, it has labored very faithfully to do exactly right. It has poured out its gastric juice and held steadily to its true motions month after month and year after year, grinding every grist brought to it as long as the power lasted. It has prepared all conceivable things for enriching the blood which went to brain and heart and lungs, but now the power to turn all this confused mass into nutriment ceases, and you charge remorse upon the overworked old mill. It is the artificially stimulated palate, not the natural demand of the stomach; it is the love of high seasoned dishes, the morbid appetite, not the healthful hunger of the man. Let the worm bite there and it does bite there. The impoverished blood, the palpitating heart, prove it; and the disordered mental visions, the morbid conceptions, the vague apprehensions, the inability to think, the cowardly dread of unseen dangers, all

show where remorse is. The vulgar habit of much eating, driven by stimulated appetite, stands as the criminal before the bar of hygiene, and under law receives its punishment. Sanitation can't abrogate the law, but with absolute certainty can prevent the crime. Infinitely simple is the advice; rather hard perhaps the acceptance and the practice of it. Satisfy your hunger, but do n't sit an hour at home to gratify your appetite.

Doctor Beaumont has very clearly shown in his experiments upon the soldier, Alexis St. Martin, the distinction I make between hunger and appetite.

After an abstinence of longer than ordinary duration, when the demands of the organization had set up that peculiar sensation called hunger, Beaumont introduced through the other external opening in his stomach the simplest form of food, and the sensation was allayed. No particle of food touched the palate. The appetite was not consulted, and yet hunger was appeased and the organism was satisfied. Leaving out altogether the multiplied experiences of medical men all over the world, this soldier experiment alone is enough to establish the physiological fact that hunger is easily satisfied. Let sanitarians stick a pin there. The artificial appetite goes on in its cravings—dish after dish, each more highly seasoned than the last—peppers and mustards, and Worcestershire sauces, horse-radish, and cayenne pepper, each hotter than the other, till the whole organization is ablaze, which the victim attempts to put out by wine and spirits, that only add to the flame. Tell me this is rational? Is there sanitary law for this? Physiological law for this? Three hundred and sixty-five times in a year repeat this, and live? Is it not a monstrous perversion of all reason—a square infraction of all law, and leading rapidly, and with absolute certainty, to disaster and overthrow? The reckless floater above Niagara is no more certainly nearing the fatal plunge than the lawless feeder whose whetted appetite drives him to his destiny. Is there no room here for sanitary law? No room here for preventive measures? Of all other sources of disease this fronts us most directly, and most constantly. Those of us who attempt to teach health laws to the people have ground here for very emphatic speech.

The pained faces of personal friends crowd upon every medical man who hears these words—friends who laughed an incredulous laugh years ago when cautioned against much eating. They were younger then, and thought that their stomachs would last forever. Just as the young spendthrift who has inherited a few thousands imagines that no possible lifetime can exhaust his fortune, and yet who by a few years of riotous living has become a bankrupt. So this splendid digestive apparatus at twenty-five feels all sound, and capable of standing any sort of draught—any sort of imposition—finds the sad mistake disclosing itself slowly but very surely. The clouds gather, the winds come from their secret hiding places, the storm bursts upon the appetite victim, and he is overwhelmed and helpless—helpless and miserable—miserable beyond the reach of medicine. Do n't we all recognize the pitiable creature? Insatiate desire for food with no ability to manage and no resolution to resist it. Like the young spendthrift he is a bankrupt—a spectacle to be pitied—a driveler and a show. It is the necessary result of violated law. Law is inexorable, and its infraction brings punishment with the certainty of destiny, and that destiny is not far to seek and not at all uncertain is the highway leading toward it; bowed and haggard and weary is the crowd which presses on and on, driven by a nemesis pitiless and unrelenting.

Melancholy spectacle to Health Congresses, and State Boards, and common sense men! Blind infatuation drives him to deeper depths and lays up a keener remorse. "Lucullus sups with Lucullus tonight." The markets of the Eternal City had been searched for all that was rare, the culinary art was taxed to its utmost, the banquet was spread in the gorgeous hall, and the liveried servants announced that all was ready; but where are the

guests? "Lucullus sups with Lucullus to-night," said the old Roman gormand. That race is not extinct. The world's markets are taxed, and the tables groan under an exuberance which would have astonished the Roman debauchee; and these tables are sought by men who are recognized as gentleman. If they were not known as gentleman the outside world would call them gluttons. Money and markets and cooks and rich condiments pander to their orgies in public restaurants and gilded saloons. Lucullus' habits have seized upon this continent, and foreign writers brand us as we deserve. May we not erase the brand? May not sanitarians put down dyspepsia and gout among preventable diseases? Unquestionably if any diseases are preventable by hygienic usage, these two, in all scientific and in all common sense views, must take high rank on the list.

Let us look for a moment at another force on the inside of the man—a terrific force, which, misdirected, not only vitiates and brands the man, but pollutes and poisons the generation which comes after him.

No philosophy, no morals, no medicine, no sanitation is at all complete which does not recognize and give prominence to sexual passions. We cannot ignore it if we would. It is among the great modifying influences of human character; it is sometimes the dominant influence in both man and woman. As medical men and as personal friends we all know what disaster is, wrought in the life over which it exercises supreme control. Now, as medical man, as sanitary counsellor, what are you going to do with your young friend? Have you any preventive measures by which to ward off blood poisoning and a blotched skin and bones full of rheumatic torture? You talk about drainage to fight off malaria, and you are right. What do you say to this hideous spectre? Spectre, did I say? No, this terrific reality. Unquestionably the answer is, Subdue the passion,—fight it as an enemy to health,—fight it by all hygienic appliances, physical and moral,—fight it in its earliest assaults upon your strongholds and drive it into submission. Make no compromise. You must conquer it or be conquered by it, and when it *has* conquered it will write upon you in letters of fire the one word, libertine; and the nemesis of violated law will stalk beside you with a very pitiless revenge.

The remedy is within you. You must recognize this great evil as preventable. Don't attempt to ignore it or dodge it, meet it squarely, grapple, or throttle it.

I know how glibly the debauchee talks about Providence as the giver of his appetites and passions. Yes, I know all that. Passion is an original implantation, and its exercise perpetuates the race; but while this world is God governed, it is also law governed, and the law is, that undue use of natural and God given powers sets up a fire which shall consume you. Obedience to law rests with you; and this is the sanitarian's preventive.

Morals, do you say? I say, yes sir. We cannot dodge responsibility by claiming that it is not our business to teach morality. I tell you as a hygienist we are bound to teach it. There is no complete sanitation without a moral life. It is as much a part of hygienic living as exercise, or cleanliness, or sleep.

Skepticism will have its day, and in the exercise of the highest gifts we have in furthering the best interests of humanity we are not exempt from the infidel's sneer. The world, leaving out the infidel, is beginning to see that the introduction of sanitary science has opened up a new chapter in human history. That history will be read in after times with admiration and amazement—admiration for the wise forethought of a brave doctorhood—amazement at the possibility of opposition to a measure so beneficent and so far-reaching.

Those who are making history here to-day are not reaching out with underground enthusiasm toward any physical millennium. They do look toward a lessened mortality and a stronger life for man.

To this end the people must join with doctors in a persistent work. When Mr. Jefferson said that "Eternal vigilance was

the price of Liberty," he uttered a truth wider than he knew. Eternal vigilance is the price of health as well. The great cypress tree of Sparta, in the pride of its strength before the Christian era, and perfect in its age at the end of 2,500 years, was destroyed in a day by the recklessness of a gypsy camp and the want of vigilance in the people of Sparta. So, however vigorous your health, and however perfect your surroundings, a recklessness like the gypsy's and a carelessness like that of Sparta may compromise it all in a day.

TALMAGE ON TOBACCO.

A SHORT time ago the Rev. T. De Witt Talmage preached a telling sermon on "The Plague Narcotic" in which he announced views quite antipodal to those held by the Rev. Mr. Spurgeon, who in a sermon a few years ago, declared that he should "smoke to the glory of God" as much as he pleased, in spite of the fanatical anti-tobacco reformers. If such a sermon might be preached in every pulpit in the land, we should have much more hope for a temperance millennium than at present.

The following is an extract which is a fair sample of the vigorous manner in which Mr. Talmage attacks this monster vice :—

"One reason why there are so many victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, which ought to have had the honest epitaph, 'Killed by too much Cavendish!' Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue.

"Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspadore in a pulpit where the minister would drop his cud before he got up to read 'Blessed are the pure in heart,' and about 'Rolling sin as a sweet morsel under the tongue!' and in Leviticus to read about the unclean animals that chew the cud. I have known presbyteries and general assemblies and general synods where there was a room set apart for the ministers to smoke in. I have seen ministers of religion, their beards anointed, not with holy oil such as ran down Aaron's beard, but with poisonous saliva. Oh! it is a sorry spectacle, a consecrated man, a holy man of God, looking around for something which you take to be looking for a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco-juice!

"I am glad the Methodist Church of the United States in nearly all its conferences has passed resolutions against this habit, and it is time that we had an anti-tobacco reform in the Presbyterian and Episcopal and Baptist and Congregational Churches.

About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into an insane asylum, and the doctor said it was his use of tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day, he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron grates, and exclaimed: 'What brought me here? What keeps me here? Why am I here? Tobacco!

tobacco! O God! help! help! and I'll never use it again.' He was restored. He was brought forth. For ten years he successfully preached the gospel of Jesus Christ.

"There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give my own experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobacconist in Philadelphia said if I would only come to Philadelphia, he would, all the rest of my life, provide me with cigars free of charge. I said to myself, If in these war times, when cigars are so costly, and my salary is small, I smoke more than I ought to, what would I do if I had a gratuitous and illimitable supply? And then and there, twenty years ago, I quit once and forever. It made a new man of me, and though I have since then done as much hard work as any one, I think I have had the best health God ever blessed a man with. A minister of religion cannot afford to smoke."

A CHAPTER FOR BOYS.

BY J. H. KELLOGG, M. D.

Boys, this chapter is for you. It is written and printed purposely for you. If you do not read another word in this magazine, read this article, if you are old enough to do so. Read each line carefully and thoughtfully. You may not find anything to make you laugh—possibly you may; but you will be certain to find something of almost inestimable value to you in every sentence.

Boys are scarce now-a-days. In the days of Methuselah, male human beings were still boys when nearly a century old; twenty-five years ago boys were still such until well out of their "teens;" now the interval between infancy and the age at which the boy becomes a young man is so brief that boyhood is almost a thing of the past. The happy period of care-free, joyous innocence which formerly intervened between childhood and early manhood, is now almost unobservable. Boys grow old too fast. They learn to imitate the vices and the manners of their seniors before they reach their teens, and are impatient to be counted as men, no matter how great may be their deficiencies, their unfitness for the important duties and responsibilities of life. The consequence of this inordinate haste and impatience to be old, is premature decay. Unfortunately the general tendency of the young members of the rising generation is to copy the vices of their elders, rather than the virtues of true manliness. A strong evidence of this fact, if there were no other, is the unnaturally old-looking faces which so many of our boys present. At the present time the average boy of twelve knows more of vice and sin than the youth of twenty of the past generation.

It is not so much for these human mushrooms, which may not inaptly be compared to toadstools which grow up in a single night and almost as speedily decay, that we write, but for the old-fashioned boys, a few such there may be, those who have not yet learned to love sin, those whose minds are still pure and uncontaminated. Those who have already begun a course of vice and wickedness we have little hope of reforming; but we are anxious to offer a few words of counsel and warning which may possibly help to save, as brands plucked from a blazing fire, those whose moral sense is yet alive, who have quick and tender consciences, who aspire to be truly noble and good.

What are boys for? This question was answered with exact truthfulness by a little boy, who, when contemptuously accosted by a man with the remark, "What are you good for?" replied, "Men are made of such as we." Boys are the beginnings of men. They sustain the same relation to men that the buds do to full-blown flowers. They are still more like the small green apples which first appear when the blossoms drop from the branches, compared with the ripe, luscious fruit which in autumn bends the heavy-laden boughs almost to breaking. Often, like

the young apples, boys are green; but this is only natural, and should be considered no disgrace to the boys. If they grow up naturally they will ripen with age, like the fruit, developing at each successive stage of life additional attractions and excellent qualities.

A nation's most valuable property is its boys. A nation which has poor, weakly, vicious boys will have still weaker, more vicious, and untrustworthy men. A country with noble, virtuous, vigorous boys, is equally sure of having noble, pious, brave, and energetic men. Whatever debases, contaminates, or in any way injures the boys of a country, saps and undermines the very foundation of the nation's strength and greatness. Save the boys from vice and crime, give them good training, physically, mentally, and morally, and the prosperity of the nation is assured.

When a skillful artist perfects a work of art, a painting, a drawing, a statue, or some other work requiring great talent and exceeding all his other efforts, it is called his masterpiece. So man is the noblest work of God, the masterpiece of the Almighty. Numerous anecdotes are told of the sagacity of dogs, horses, elephants and other animals, of their intelligence and ingenious devices in overcoming obstacles, avoiding difficulties, etc. Our admiration and wonder are often excited by the scarcely less than human wisdom shown by these lowly brothers of the human race. We call them noble animals, but they are only noble brutes, at best. Compared with man, even in his most humble form, as seen in the wild savage that hunts and devours his prey like a wild beast, a lion or a tiger, they are immeasurably inferior. And in his highest development, man, civilized, cultivated, Christianized, learned, generous, pious, certainly stands at the head of all created things.

Boys, do you love what is noble, what is pure, what is grand, what is good? You may each, if you will, become such yourselves. Let us consider for a moment how a noble character is ruined.

A noble character is formed by the development of the good qualities of an individual. A bad character is formed by the development of bad traits or evil propensities. In other words, sin is the cause of the demoralization of character, the debasing of the mind, the loss of nobility of which we see so much around us in the world. Sin is the transgression of some law. There are two kinds of sins: those which are transgressions of the moral law, and those which are transgressions of physical law. Both classes of sins are followed by penalties. If a person violates the laws of health, he is just as certain to suffer as though he tells a falsehood, steals, murders, or commits any other crime. Perfect obedience to all of nature's laws, including of course all moral laws, is necessary to perfect health and perfect nobleness of character.

By obeying all the laws which relate to the healthy action of the body and the mind, a noble character and a healthy body may be formed. Any deviation from right will be sure to be followed by suffering. A boy who carefully heeds the advice of good and wise parents, who avoids bad company, who never indulges in bad habits of any sort, who cultivates purity, honesty, and manliness, is certain to grow up into a noble, lovely youth, and to become an intelligent, respected, virtuous man.

WINTER SLEEPING ROOMS.

Just now is the time when itinerant clergymen, school-teachers who board around, and people who are visiting their friends begin the annual lamentation about cold bedrooms. The following remarks of a writer on this subject are so just and appropriate that we are very glad to quote them:—

Three important requisites of the sleeping-room are sunshine, dryness, and pure air. To these should be added in winter a fourth, namely, warmth. Some there are who still cling tenaciously to the old-fashioned idea that cold sleeping-rooms are healthful. "It will make you tough," say they. "If you don't want to grow

weakly and frail, do n't accustom yourself to sleeping in a warm room." But if warmth is desirable in the daytime, when one is moving about and the body is at a high temperature, why not more so at night, when the temperature is lower and the whole system is relaxed in sleep?

There may be constitutions strong enough to bear the strain of sleeping in rooms in which the frost glitters on the wall, and the blankets, where the breath touches them, become like sheets of ice, and where one is obliged to draw the head under the bed-clothes to prevent the nose and ears from becoming frost-bitten; but such are the exception and not the rule.

The discomfort alone, saying nothing about the unhealthfulness, of sleeping in unwarmed rooms, is enough to condemn the practice. You undress with chattering teeth, jump into bed, shaking, where you shiver for an hour or two longer, until you succeed in warming that portion of the bed directly under you, though by this time, ten to one, the warmth of your body has all been eliminated through serving as a warming-pan, and you lie awake a good part of the night with the chills running up and down your back, and your limbs cramping from the spontaneous drawing up of the feet in efforts to escape the intensely frigid region at the bottom of the bed.

Ask the district school-teacher of some years ago, when "boarding 'round" was more in vogue than at present, her opinion of sleeping in unwarmed rooms. She has had ample experience, and knows whereof she affirms. She will tell you that the warming up and drying out of the average bed in the average spare bedroom, where fire seldom if ever reached, was no child's-play, and that the discomfort experienced in such apartments lingers as a most unpleasant memory never to be effaced. Happy for her if she have not, as a reminder, rheumatic or neuralgic or other aches and pains, the result of those same damp and frosty rooms!

One evil accruing from the cold sleeping-room, is the excuse it offers for imperfect ventilation. It is so dreadfully cold at best, that if the doors and windows are thrown open for even a few moments through the day, one feels mortally certain that he will freeze to death at night; and hence the bedroom is left closed day after day, with no chance for the inside air to escape or the outside air to get in, save such as the small cracks between sashes and about windows afford. And what kind of air do we breathe in consequence? Air so impure and vitiated that the only wonder is that it does not kill us on the spot, instead of deferring this result to some distant but no less certain day. The seeds of disease are sown in the system, to grow and produce their fruitage by-and-by.

Another disadvantage of the cold sleeping-room is the necessity it engenders for a great amount of covering—an array of quilts and blankets that weigh upon one like lead, but fail to keep out the cold. Such a weight of bed-clothes is both wearying and weakening, particularly to the young and the frail. You wake in the morning feeling as if you had changed places with Atlas, and had been holding up the world on your shoulders through the night.

All this may be avoided by having sleeping-rooms so arranged that a little fire can be built in them at need. This does not mean that it is necessary to keep a fire all day, or every day. But whenever the weather is damp or intensely cold, a fire should be made, and allowed to burn briskly for at least two or three hours before bed-time, to dry out the air and dry and warm the bed, after which it may be allowed to go out, though if very cold it is better to replenish with fuel, close the dampers, and leave it to emit a slow heat through the night. By doing this and lowering one of the windows an inch or half inch at the top, you can be comfortable and have pure air at the same time; when—if other bodily conditions are favorable—you will sleep the sleep of the just and awake in the morning, not tired and frozen and out of sorts, but rested, happy, and refreshed.—S. B., in *Country Gentleman.*

THAT FEATHER BED.

M. C. WILCOX.

SING we of that feather bed,
Cause of dull and aching head,
Cause of lassitude and languish,
Cause of sleepless nights and anguish,
Friend of night-mares—horrid visions,
Never bringing sweet Elysians.
Lingereth its memory yet,
For we never can forget,
All the evil it hath brought us,
All the lessons it hath taught us,
All the headache, stupor, dullness—
Of all evils, complete fullness,
Coming from "the long ago."
"Grandmothers' feather beds, you know,"
"Her grandmothers' too," they say,
"Nursed the sick ones all the way."
Yes, it did, and still it holds
Disease germs within its folds,
Typhoid, Typhus leave their stamp,
Foul and poisonous gases damp,
Fetid exhalations foul,
Like infernal demons prowl,
Driving all sweet thoughts away,
Bringing longings for the day,
Bringing aches in heart and head,
Oh, that cruel feather bed!

Hydra head and forked tongue,
Lurk the feather beds among,
Lurking demons dwell within
That compendium of sin,
"Multum in Parvo" can be said
Of that fertile feather bed.
If my rhyme doth merit meed,
'Tis by chance we're all agreed;
But if it doth merit blame,
On the feathers rest the shame;
Feather beds have been the cause
That have altered reason's laws;
Brings no rest to tired head,
Brings but pains and aches instead.
Give us straw, or husks, or springs,
Hair or cotton—that which brings
Sweet repose to weary brain
With no evil in its train.
Hear us mothers! Hear us wives!
Hear for sake of human lives!
Hear us maidens, daughters hear!
Away with feathers, never fear,
Give us floor with blankets spread
Rather than "that feather bed."

A NOVEL PRESCRIPTION.

NOT long since Mr. ——, who kept a store within five miles of the city of Portland, found his health failing. For several days he shut himself up in his house, using such means as were recommended by his friends, but all to no purpose; it was not, however, until after much persuasion by his anxious friends, that a medical adviser was obtained. His case was stated. The doctor did not seem to be very hasty about making up his mind, and left, promising to send something soon that would no doubt cure, or at least help him.

Hour after hour passed, but no relief arrived. In fact, there had been but one rap at the front door during the forenoon, and that was by an awkward boy, who was reprimanded for bringing a wood-saw, horse, and axe to the front door, and directed to take them to the back door.

The doctor was sent for again.

"Well," said the applier of physic, "how does your medicine work?"

"The medicine, dear sir! I have seen none."

"Ah! I see you don't know how to take it."

"But sir, there is some error—I have received no medicine whatever."

"Didn't a boy bring you a saw and other fixin's to match?"

"There was, doctor, something of the kind brought to the door; but if that is your prescription, how can a sick man take such indigestible articles?—Don't understand it, doctor."

"Well, then, I will tell you," said the doctor, and in a low voice slowly proceeded: "To-morrow morning, about ten o'clock, put on your surtout, go into the wood-house, place a stick of wood on the horse, and ply the saw, as slowly as you please, for an hour or so. Then go to your room and, without removing your outward garments, sit by the fire until your perspiration subsides; follow this every day, and you will soon be your own man again."

The prescription was strictly followed.

It was a hard job at first, but every day the medicine was taken with a better relish. Strength and power of digestion returned. The medicine has been continued to the present day, and although the gentleman is engaged in an extensive business which requires much attention,

he has sawed and split more than a dozen cords of wood the past winter.

It has been suggested that if to the nostrums of the day, *saw-dust* pills be added, to be taken in the wood-shed, and digested over the wood-horse, they would produce more wonderful cures than any pills now extant.—*Ex.*

THE NOSTRUM FALLACY.

When a child complains of headache, lassitude, or want of appetite, the nurse concludes that he must "take something." If the complexion of a young lady grows every day paler and pastier, her mother will insist that she must "get something" to purify her blood. If the baby squeals day and night, a doctor is sent for, and is expected to "prescribe something." What that something should be, the parents would be unable to define, but they have a vague idea that it should come from the drug-store, and that it cannot be good for much unless it is bitter or nauseous. Traced to its principles their theory would be about this: "Sickness and depravity are the normal condition of our nature; salvation can come only through abnormal agencies; and a remedy, in order to be effective, should be as anti-natural as possible." Perfectly logical from a Scriptural point of view. But Nature still persists in following her own laws. Her physiological laws she announces by means of the instincts which man shares with the humblest of his fellow-creatures, and health is her free gift to all who trust themselves to the guidance of those instincts. Health is not lost by accident, nor can it be repurchased at the drug-store. It is lost by physiological sins, and can be regained only by sinning no more. Disease is Nature's protest against a gross violation of her laws. Suppressing the symptoms of a disease with drugs, means to silence that protest instead of removing the cause. We might as well try to extinguish a fire by silencing the fire-bells; the alarm will soon be sounded from another quarter, though the first bells may not ring again till the belfry breaks down in a general conflagration. For the laws of health, though liberal enough to be apparently plastic, are in reality as inexorable as time and gravitation. We cannot bully Nature, we cannot defy her resentment by a fresh provocation. Drugs may change the form of the disease—*i. e.*, modify the terms of the protest—but the law cannot be baffled by complicating the offense; before the drugged patient can recover, he has to expiate a double sin—the medicine and the original cause of the disease. But shall parents look on and let a sick child ask in vain for help? By no means. Something is certainly wrong, and has to be righted. The disease itself is a cry for help. But not for drugs. Instead of "*taking* something," something ought to be *done*, and oftener something habitually done ought to be *omitted*. If the baby's stomach has been tormented with ten nursings a day, omit six of them; omit tea and coffee from the young lady's *menu*; stop the dyspeptic's meal-rations, and the youngster's grammar-lessons after dinner. But open the bed-room windows, open the door and let your children take a romp in the garden, or on the street, even on a snow-covered street. Let them spend their Sundays with an uncle who has a good orchard; or send for a barrel of apples. Send for the carpenter, and let him turn the nursery or the wood-shed into a gymnasium. In case you have nothing but your bedroom and kitchen, there will still be room for a grapple-swing; the Boston Hygienic Institute has patented a kind that can be fastened without visible damage to the ceiling. If the baby won't stop crying, something ought to be done about it. Yes, and as soon as possible: remove the strait-jacket apparatus, swaddling-clothes, petticoat, and all, spread a couple of rugs in a comfortable corner, and give the poor little martyr a chance to move his cramped limbs; let him roll, tumble, and kick to his heart's content, and complete his happiness by throwing the paregoric-bottle out of the window.—Dr. Felix L. Oswald, *in Popular Science Monthly for December.*

TEMPERANCE AND MISCELLANY.

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

WHERE THERE'S A WILL THERE'S A WAY.

THOUGH troubles perplex you,
Dishearten and vex you,
Retarding your progress in sombre array;
To shrink with terror
Is surely an error,
For where there's a will there's a way.

The task may be teasing,
The duty unpleasing,
But he who confronts it will soon win the day;
Half the battle is over
When once we discover
That where there's a will there's a way.

Misfortunes uncounted
Are often surmounted,
If only we quit not the field in dismay;
Then once more endeavor,
Remembering ever
That where there's a will there's a way.—*Sel.*

A GAME OF BILLIARDS.

"ALBERT, I wish you would let me have seventy-five cents?"

Kate Landman spoke carefully, for she knew that her husband had not much money to spare; yet she spoke earnestly, and there was a world of entreaty in her look.

"What do you want seventy-five cents for?" asked Albert.

"I want to get some braid for my new dress."

"I thought you had all the material on hand for that?"

"So I thought I had; but Mrs. Smith and Mrs. Thompson both have a trimming of braid on theirs, and it looks very pretty. It is very fashionable, and adds very much to the beauty of a dress."

"Plague take these women's fashions! Your endless trimmings and thing-a-majigs cost more than the dress is worth. It's nothing but shell out money when once a woman thinks of a new dress."

"I don't have many new dresses. I do certainly try to be as economical as I can."

"It is a funny kind of economy, at all events. But if you must have it I suppose you must."

And Albert Landman took out his wallet and counted out seventy-five cents; but he gave it grudgingly, and when he put his wallet back into his pocket he did it with an emphasis which seemed to say that he would not take it out again for a week.

When Albert reached the outer door on his way to work he found the weather so threatening that he concluded to go back and get his umbrella; and upon re-entering the sitting-room he found his wife in tears. She tried to hide the fact that she had been weeping, but he had caught her in the act and asked what it meant.

"Good gracious!" cried the husband, "I should like to know if you are crying at what I said about the dress?"

"I was not crying at what you said, Albert," said Kate, tremulously; "but you were so reluctant to grant me the favor. I was thinking how hard I had to work; I am tied to the house; how many little things I have to perplex me, then to think—"

"Pshaw! what do you want to be so foolish for?"

And away started Albert Landman for a second time; but he was not to escape so easily. In the hall, he was met by his daughter Lizzie, a bright-eyed, rosy-cheeked girl of ten years.

"Oh, papa, give me fifteen cents!"

"What?"

"Oh, I want fifteen cents. Do please give it to me."

"What in the world do you want with it? Are you changing school-books again?"

"No, I want to buy a hoop. Ellen Smith has got one, and so has Mary Buck and Sarah Allen. Mr. Grant has got some real pretty ones to sell. Can't I have one?"

"Nonsense! If you want a hoop, go and get one off some ash barrel. I can't afford to be buying hoops for you to trundle about the street."

"Please, papa."

"No, I told you."

The blue eyes filled with tears, and the child's sobbing broke upon his ear. Albert Landman hurried from the house with some very impatient words upon his lips.

This was in the morning. At noon when he came home to dinner there was a cloud over the household. His wife was sober, and even little Lizzie, usually gay and blithesome, was sad and silent.

But these things could not last long in that household, for the husband and wife really loved each other devotedly, and were at heart kind and forbearing. When Albert came home to his supper Kate greeted him with a kiss, and in a moment sunshine came back; and had the lesson ended there, the husband might have fancied that he had done nothing wrong, and the cloud had been nothing but the exhalation of a domestic ferment, for which no one was particularly responsible, and might have cherished the conviction that women's fashions were a nuisance and a humbug, as well as a frightful draft upon the husband's pocket.

After tea Albert did a few chores about the house, and then lighted a cigar and walked out. He had gone but a short distance when he met Lizzie. In her right hand she dragged an old hoop taken from a dilapidated flour barrel, while with her left she was rubbing her red, swollen eyes. She was in deep grief, and was sobbing painfully. He stopped the child and asked what was the matter?

She answered, as well as her sobs would let her, that the other girls had laughed at her, and made fun of her hoop. They had nice, pretty hoops, while hers was ugly and homely.

"Never mind," said Albert, patting the little one on the head (for the child's grief touched him); "perhaps we'll have a hoop some time."

"May n't I have one now? Mr. Grant's got one left—oh, such a pretty one!"

The sobbing had ceased, as the child caught her father's hand, eagerly.

"No, not now, Lizzie—not now. I'll think of it."

Sobbing again the child moved on toward home, dragging the old hoop after her.

At one of the stores Albert Landman met some of his old friends.

"Hello, Albert! What's up?"

"Nothing in particular."

"What do you say to a game of billiards, Albert?"

"Good! I'm in for that."

And away went Albert to the billiard hall, where he had a glorious time with his friends. He liked billiards. It was a healthy, pretty game, and the keeper of the hall allowed no rough scuffs on his premises.

They had played four games. Albert had won two and his opponent had won two.

"That's two and two," cried Tom Piker. "What do you say to playing them off, Albert?"

"All right, go in," said Albert, full of animation.

And so they played the fifth game, and he who lost was to pay for the five games. It was an exciting contest. Both made capital runs, but in the end Albert was beaten by three points; and with a little laugh he went up to settle the bill. Five games, at twenty cents a game—just one dollar. Not much for such sport; and he paid out the money with a grace, and never once seeming to feel that he could not afford it.

"Have a cigar?" said Tom.

"Yes."

They lighted their cigars and then sauntered down the hall to watch the others play.

Albert soon found himself seated over against a table at which some of his friends were playing, and close by stood two gentlemen, strangers to him, one of whom was explaining to the other the mysteries of the game.

"It is a healthy pastime," said he who had been making the explanation; "and certainly is one which has no evil tendency."

Albert heard the remarks very plainly, and he had a curiosity to hear what the other, who seemed unacquainted with billiards, would say.

"I cannot, of course, assert that any game which calls for skill and judgment, and which is free from the attendant curse of gaming is of itself an evil," remarked the second gentleman. "Such things are only evil so far as they excite and stimulate men beyond the bounds of healthy recreation."

"That result can scarcely follow such a game," said the first speaker.

But the other shook his head.

"You are wrong here. The result can follow in two ways: First, it can lead men away from their business; it can lead men to spend money who have not money to spend. Whenever I visit a place of this kind I am led to reflect upon a most

strange and prominent weakness of humanity as developed in our sex. For instance, observe that young man who is just settling his bill at the desk. He looks like a mechanic, and I should say from his manner, and from the fact that he feels it his duty to go home at this hour, that he has a wife and children. I see by his face that he is kind-hearted and generous, and I should judge that he means to do as near right as he can. He has been beaten, and he pays one dollar and forty cents for the recreation of some two hours' duration. If you observe you will see that he pays it freely, and pockets the loss with a smile. Happy faculty! But how do you suppose it is in that young man's home? Suppose his wife had come to him this morning, and asked him for a dollar to spend for some trifling thing,—some household ornament, or some bit of jewelry to adorn her person; and suppose his little child put in a plea for forty cents to buy a paper and picture books with, what do you think he would have answered? Of fifty men just like him, would not forty and five men have declared that they had not the money to spare for any such purpose? And, moreover, they would have said so, feeling that they were telling the truth. Am I not right?"

"Upon my word," said the man who understood billiards, "You speak to the point. I know that young man who has paid his bill, and you have not misjudged him in a single particular. And what is more, I happen to have a fact at hand to illustrate your charge. We have a club for an excellent literary paper in our village, and last year that man was one of our subscribers. This year he felt obliged to discontinue it. His wife was very anxious to take it, for it had become a genial companion in leisure moments; but he could not afford it. The club rate was one dollar and fifty a year."

"Aye, and so it goes," said the other gentleman. "Well, that man's wife may be wishing at this very moment that she had her paper to read, while he is paying almost its full price for a year—for what? And yet how smilingly he does it. Ah! those poor, sympathizing wives! How many clouds often darken upon them from the brows of their husbands when they ask for a trifling sum of money, and how grudgingly the mite is handed over when it is given! What perfect floods of joy that dollar and forty cents might have poured upon the children of that unsuccessful billiard player. Ah! it is well for such wives and children that they do not know where the money all goes."

They had finished at the nearest table. The two gentlemen moved on, and Albert Landman arose from his seat and left the house. Never before had he such thoughts as now possessed him; he had never dwelt upon the same grouping of ideas. That very morning his own true, faithful, loving wife has been sad and heart-sick because he had harshly and unkindly met her request for a small sum of money. And his sweet Lizzie had crept away to her home almost broken-hearted for the want of a simple toy, such as her mates possessed, and yet the sum of both their wants amounted to not as much as he had paid away that evening for billiard-playing.

Albert Landman wanted to be an honest husband and father, and the lesson was not lost upon him. On his way home he stopped at Mr. Grant's and purchased the best and largest hoop to be found, with driving-stick painted red, white, and blue; and in the morning, when he beheld his child's delight, and had received her grateful, happy kiss, this question came to his mind: Which was the best and happiest result,—this or the five games of billiards? The hoop cost thirty cents. He could play two games of billiards less and be the absolute gainer of ten cents by the pleasant operation.

A few mornings after this, as Albert arose from the breakfast table, he detected an uneasy, wistful look upon his wife's face.

"Kate, what is it?"

"Albert, could you spare me half a dollar this morning?"

And out came the wallet and the money was handed over with a warm, genial smile.

What! Tears at that? Was it possible she had been so little used to such scenes on his part, that so simple an act of loving kindness thus affected her?

How many games of billiards would be required to secure such satisfaction as Albert carried with him that morning to the shop?

A very simple lesson, is it not; but how many may gain lasting profit by giving heed to the lesson?—*Sel.*

"THE book to read is not the one that thinks for you, but the one that makes you think.

THE EARLY HISTORY OF MONEY.

In this age of the world, and accustomed as we are to the use of metal coin and stamped currency, we have learned to associate the idea of money with gold, silver, and greenbacks; history, however, teaches us that in its primitive significance it was used to designate any medium by means of which an exchange could be effected. In ancient times, and at the present day among those nations, whose chief means of sustenance are gained by hunting wild animals, the furs and skins serve the purpose of money. "Skin for skin, yea, all that a man hath will he give for his life," says Job,—a statement which serves to show that skins were used as a representative of value at that early time, and etymological research has proven the same to be true of other primitive people.

W. Stanley Jevons in his work, *Money and the Mechanism of Exchange*, gives the following interesting facts concerning the early history of money:—

Leather money is said to have circulated in Russia, as late as the reign of Peter the Great, and it is worthy of notice, that classical writers have recorded traditions to the effect that the earliest currency at Rome, Lacedæmon, and Carthage, was formed of leather.

In the pastoral state of civilization, sheep and cattle naturally formed the most valuable and negotiable kind of property. In the Homeric poems oxen are distinctly and repeatedly mentioned as the commodity in terms of which other objects are valued. The arms of Diomed are stated to be worth nine oxen, and are compared with those of Glaucus, worth one hundred.

In several languages the name for money is identical with that of some kind of cattle or domesticated animal. It is generally allowed that *pecunia*, the Latin word for money, is derived from *pecus*, cattle. From the Agamemnon of Æschylus we learn that the figure of an ox was the sign first impressed upon coins, and the same is said to have been the case with the earliest issues of the Roman *As*. Numismatic researches fail to bear out these traditions, which were probably invented to explain the connection between the name of the coin and the animal. A corresponding connection between these notions may be detected in much more modern languages. Our common expression for the payment of a sum of money is *fee*, which is nothing but the Anglo-Saxon *feoh*, meaning alike money and cattle, a word cognate with the German *vieh*, which still bears only the original meaning of cattle.

In the ancient German codes of law, fines and penalties are actually defined in terms of live-stock. In the Zend Avesta, the scale of rewards to be paid to physicians is carefully stated, and in every case the fee consists in some sort of cattle.

In countries where slaves form one of the most common and valuable possessions, it is quite natural that they should serve as the medium of exchange like cattle. Pausanias mentions their use in this way, and in Central Africa and some other places where slavery still flourishes, they are the medium of exchange along with cattle and ivory tusks.

A passion for personal adornment is one of the most primitive and powerful instincts of the human race, and as articles used for such purposes would be durable, universally esteemed, and easily transferable, it is natural that they should be circulated as money. The wampumpeag of the North American Indians is a case in point, as it certainly served as jewelry. It consisted of beads made of the ends of black and white shells, rubbed down and polished, and then strung into belts or necklaces, which were valued according to their length, and also according to their color and luster, a foot of black peag being worth two feet of white peag. It was so well established as currency among the natives that the Court of Massachusetts ordered in 1649, that it should be received in the payment of debts among settlers to the amount of forty shillings. It is curious to learn too, that just as European misers hoard up gold and silver coins, the richer Indian chiefs secrete piles of wampus beads, having no better means of investing their superfluous wealth.

Exactly analogous to this North American currency, is that of the cowry shells, which, under one name or another—chamgos, zimbis, bouges, porcelanes, etc,—have long been used in the East Indies as small money. In British India, Siam, the West Coast of Africa, and elsewhere on the tropical coasts, they are still used as small change, being collected on the shores of the Maldive and Laccadive Islands, and exported for the purpose. Their value varies somewhat, according to the abundance of the yield, but in India the current rate used to be about 5000 shells for one rupee, at which rate each shell is worth about the two-hundredth part of a penny.

Among our interesting fellow-subjects, the Fijians, whale's teeth served in the place of cowries, and white teeth were exchanged for red teeth somewhat in the ratio of shillings to sovereigns.

Corn has been the medium of exchange in remote parts of Europe from the time of the ancient Greeks to the present day. In Norway, corn is even deposited in banks, and lent and borrowed. What wheat, barley, and oats are to Europe, such is maize in parts of Central America, especially Mexico, where it formerly circulated. In many of the countries surrounding the Mediterranean, olive oil is one of the commonest articles of produce and consumption; being, moreover, pretty uniform in quality, durable, and easily divisible, it has long served as currency in the Ionian Islands, Mytilene, some towns of Asia Minor, and elsewhere in the Levant. Eggs are said to have circulated in the Alpine villages of Switzerland, and dried codfish have certainly acted as currency in the colony of Newfoundland.

A great number of manufactured commodities have been used as a medium of exchange in various times and places. Such are the pieces of cotton cloth, called *Guinea pieces*, used for traffic upon the banks of the Senegal, or the somewhat similar pieces circulated in Abyssinia, the Soulou Archipelago, Sumatra, Mexico, Peru, Siberia, and among the Veddahs. It is less easy to understand the origin of the curious straw money which circulated until 1694 in the Portugese possessions in Angola, and which consisted of small mats, called libongos, woven out of rice straw, and worth about 1½d. each. These mats must have had, at least originally, some purpose apart from their use as currency, and were perhaps analogous to the fine woven mats so much valued by the Samoans, and also treated by them as a medium of exchange.

Salt has been circulated not only in Abyssinia, but in Sumatra, Mexico, and elsewhere. Cubes of benzoin gum or beeswax in Sumatra, red feathers in the islands of the Pacific ocean, cubes of tea in Tartary, iron shovels or hoes among the Malagasy, are other peculiar forms of currency. The remarks of Adam Smith concerning the use of hand-made nails as money in some Scotch villages will be remembered by many readers, and need not be repeated. M. Chevalier has adduced an exactly corresponding case from one of the French coalfields.

Were space available it would be interesting to discuss the not improbable suggestion of Boucher de Perthes, that, perhaps, after all, the finely worked stone implements now so frequently discovered were among the earliest mediums of exchange. Some of them are certainly made of jade, nephrite, or other hard stones, only found in distant countries, so that an active traffic in such implements must have existed in times of which we have no records whatever.

SUSPICIOUS SYMPTOMS.

A MINISTER who was perhaps not too careful in his habits was induced by his friends to take the teetotal pledge. His health appeared to suffer, and his doctor ordered him to take one glass of punch daily.

"Oh!" said he, "I dare not. Peggy, my old housekeeper, would tell the whole parish."

"When do you shave?" asked the doctor.

"In the morning."

"Then," said the doctor, "Shave at night; and when Peggy brings up your hot water, you can take your glass of punch just before going to bed."

The minister afterward appeared to improve in health and spirits. The doctor met Peggy soon after, and said:—

"I'm glad to hear, Peggy, that your master is better."

"Indeed, sir, he's better, but his brain's affected; there's something wrong wi' his mind."

"How?"

"Why, doctor, he used to shave at night before going to bed, but now he shaves in the morn, he shaves before dinner, he shaves after dinner, he shaves at night—he's aye shavin'."

The symptoms were, indeed, very suspicious.—*Editor's Drawer, in Harper's Magazine.*

A CURIOUS WATER WHEEL.

OF all the strange uses to which the water wheel has been put, that of a "prayer-wheel," as used in Japan and among the nations of Eastern and Central Asia, is the most unique. In the ancient superstitions of those nations, the wheel typified the supposed revolution of the sun around the earth, and finally, by some jump of heathen logic, it was concluded that written or engraved prayers attached to the wheel were acceptable to Buddha.

This degenerated into a transformation of the prayer-wheel, typifying the course of the sun, into a mere praying machine; and votaries have been seen eating lunch and turning a prayer-wheel at the same time. One instinctively thinks of the man who pasted his prayers on the headboard of his bed, and to save time, merely said, "Them's my sentiments." But finally this was carried still further, and today in Thibet, these prayer-wheels may be found propelled by water power. As each turn of the wheel represents a prayer, these wheels are certainly labor-saving, from the stand-point of the heathen, who uses "vain repetitions," and thinks he "shall be heard for his much speaking." Possibly, to the Buddhist of Thibet, the blowing of organs in some of our city churches by diminutive water or gas motors might appear more incongruous than the application of water power to his prayer-wheel; but certainly from the point of view of this place and age, his water power prayer-wheel is indeed a curious object.

CHINESE PRINTING.

THE blocks are all of the same size, about eight by twelve inches, and about half an inch thick. Each block represents two leaves, or four pages of the book, being engraved on both sides. The blocks for a complete work can thus be stowed away in a very small compass. The cost of engraving a page of these wooden blocks is said to be but little more than the expense of setting up a page of Chinese type and preparing it for the press. An edition of one copy can be printed if no more are required, and thus the expense of keeping a large stock of printed books on hand—some of which might eventually have to be sold as waste paper when they grow out of date or revisions have to be made, as is the case among ourselves—is entirely avoided. Any errors or misprints that may be discovered can, as a rule, be corrected on the blocks with but very little trouble. A skillful printer can print by hand 5,000 leaves of two pages each in a day, using no press or machinery whatever. He supplies his own tools, and receives as wages about one shilling a day. The paper ordinarily used is white, and of the best quality, although a yellowish kind is also made use of at a reduction of twenty per cent on the selling price. The books are bound in the usual Chinese style, and fastened with white silk thread. They present an appearance which satisfies the taste of the most fastidious native. The leaves are printed only on one side.—*Ex.*

STARTLING FIGURES ABOUT TOBACCO.

SOME time since, a clergyman of Montpelier, Vt., in gathering statistics for a lecture on tobacco, brought to light the fact that in the last ten years, more than double the money had been expended for tobacco in Montpelier, than the cost of maintaining the six Christian churches in that place during the same number of years; and that for the year 1876, the retail sales in the village proper and the smaller one of Wrightsville were found to exceed $27,000; and that this was in no way an exceptional year, further than the biennial session of the legislature made it so. The gentleman who gathered these statistics stated that if he could have at his disposal the amount paid for this weed he would pledge himself to pay the expenses of all the churches in the village, wholly support both Union school and seminary, foot all the bills for the poor-farm, and have left for himself a fair salary. He further states that the cost of supporting the six Christian churches in Montpelier, for the last decade, was $100,000, while the amount expended for tobacco in the same time was much more than $200,000. In 1880 the population of the entire town of Montpelier was 3,220. And who dare affirm that the Capital of the Green Mountain State is an exception to all other locations in tobacco-using!

A. S. HUTCHINS.

A BARGAIN WITH SATAN.

THERE is an old fable that says an Irish minister was riding along one day when he met Satan, who wanted to make a bargain with him for his soul, and promised he would do any three things the minister required as part of the agreement, if the minister would surrender. They came to terms, so the fable goes, and Satan asked, "What is the first thing?"

"I want you to make a road through that bog. I have to travel around it, and it is very disagreeable."

At the end of a month Satan reported that the first condition was fulfilled, and a road made through the hitherto impassable bog.

"Now," said the minister, "I want you to make a road through that high and

steep mountain. I have to drive over it, and it is very hard traveling."

The fable says that Satan made the road and came and told the minister, and asked him what was now the third thing to be done.

"I want you," said the minister, "to find me a respectable, quiet, good, Christian man that keeps a liquor-saloon."

"You've got me there, old fellow!" said Satan "That is something I can't do. There never was such a thing."

So Satan was defeated, and the minister got the best of the bargain.

—*Rev. Richard Newton, D. D.*

Warm Milk as a Beverage.—Milk that is heated to much above 100 degrees Fahrenheit looses for the time a degree of its sweetness and its density. No one who, fatigued by over-exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately: and many who fancy that they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that shall be abundantly satisfying and more enduring in its effects.—*Medical Recorder.*

POPULAR SCIENCE.

Worth Remembering.—A contemporary has collected the following data which are evidently worth remembering:—

"A cord of stone, 3 bushels of lime and a cubic yard of sand will lay 100 cubic feet of wall. Five courses of brick will lay 1 foot in height on a chimney. Nine bricks in a course will make a flue 8 inches wide and 20 inches long, and 8 bricks in a course will make a flue 8 inches wide and 16 inches long. Eight bushels of good lime, 16 bushels of sand, and one bushel of hair will make enough mortar to plaster 100 square yards. One-fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and matching of the floor. One thousand laths will cover 70 yards of surface, and 11 pounds of lath nails will nail them on. One thousand shingles laid 4 inches to the weather will cover over 100 square feet of surface, and 5 pounds of shingle nails will fasten them on."

Spontaneous Combustion.—A French scientist has lately experimented with greasy rags, to ascertain the degree of their inflammability under certain conditions. He took for this purpose a quantity of cotton rags, saturated them with boiled linseed oil, wrung them out, and placed them, together with dry cotton, in a box about eighteen inches long, eight inches wide, and two feet high, in which he put a thermometer in order to watch the increase of temperature. The room in which the experiment was made, kept under a temperature of 170° Fahrenheit. The mercury soon began to rise, and showed within an hour and a quarter 340°, smoke commenced to come through the fissures, and as soon as air was let in, the flames burst out. In another experiment, made under the same temperature, cotton, saturated with linseed oil, ignited within five or six hours. Rapeseed oil caused ignition after ten hours. In another room, where the temperature was left at 120° Fahrenheit, cotton, mixed with a little olive oil, and put in a paper, burnt after six hours; castor oil required more than twenty-four hours; whale oil only four hours, and fish oil two hours. Spermaceti oil, free of glycerine, did not ignite at all, neither did heavy tar, coal-tar, or slate oils. These experiments show very clearly the necessity for a scrupulous watching of oily rags, which are often too carelessly left around, after cleaning machinery.

The Temperature of Air Below the Ground.—At a recent meeting of the Paris Academy of Science, a memoir on the temperature of the air at the surface of the ground, and down to 36 metres' depth, also the temperature of two pieces of ground, the one bare, the other covered with grass, during 1880, and of the penetration of frost into these, was read by M. Becquerel. Among other things, the propagation of frost is shown to be slower in grassy ground than in bare ground. In the latter, the rate increases very slightly with the depth, the propagation being very regular. In grassy ground the increase is very notable, and with increasing depth the rate tends to come

near that in bare ground. Each layer of ground is subject to two calorific effects, one due to variations of external temperature, the other to the action of deep layers, which tend to give a constant temperature.—*American Architect.*

Wonderful Works of Earth-Worms.—In a recently published work, Mr. Charles Darwin has shown that the earth-worm, so generally considered an insignificant and even obnoxious animal is playing a most important part in the economy of nature in the formation of vegetable mold. This work is accomplished through their habit of swallowing large quantities of earth to extract the nutritious matter which it may contain, and after the nutriment is extracted, casting it out. The worm also carries to the surface its "castings,"—dirt swallowed where the ground is too hard to admit of an easy passage through it, and afterwards ejected,—together with portions of the lower soil excavated to form its burrows. In thus carrying the finer portions of the earth to the surface, and mingling them with vegetable matters, they greatly increase the fertile properties of the soil. Mr. Darwin thus describes their method of casting:—

"A worm, after swallowing earth, whether for making its burrow or for food, soon comes to the surface to empty its body. The ejected earth is thoroughly mingled with the intestinal secretions, and is thus rendered viscid. After being dried, it sets hard. I have watched worms during the act of ejection, and when the earth was in a very liquid state it was ejected in little spurts, and when not so liquid by a slow, peristaltic movement. It is not cast indifferently on any side, but with some care, first on one and then on another side, the tail being used almost like a trowel. As soon as a little heap is formed the worm apparently avoids, for the sake of safety, protruding its tail, and the earthy matter is forced up through the previously deposited soft mass."

A field, lying upon the chalk, and sloping rather steeply in one part, which was turned into pasture-land in 1841, was for several years so thickly covered with small and large flints that Mr. Darwin's sons always called it "the stony field." When they ran down the slope, the stones clattered together; and Mr. Darwin remembers doubting whether he should live to see the larger flints covered with vegetable mold and turf. But the smaller stones disappeared before many years had elapsed, as did every one of the larger ones after a time; so that after thirty years, or in 1871, a horse could gallop over the compact turf from one end of the field to the other, and not strike a single stone with his shoes. This, says Mr. Darwin, "was certainly the work of the worms, for, though castings were not frequent for several years, yet some were thrown up month after month, and these gradually increased in numbers as the pasture improved." The accumulation of mold was, however, of the slowest, measuring only .083 of an inch a year. A flagged path in Mr. Darwin's garden disappeared in the course of years, it might be said under his very eyes, the worms covering it with an inch of mold.

A stone, sixty-four inches long, seventeen inches broad, and from nine to ten inches thick, part of the ruins of a lime-kiln that had been torn down thirty-five years before, lay in a field, its base sunk from one to two inches below the general level, while the surface of the field for about nine inches around it sloped up toward it to the height of four inches above the surrounding ground close to the stone. The stone could not have sunk by its weight, and there was evidence that one of its pointed ends, the upper surface of which was now on a level with the surrounding turf, must have stood clear of the ground for several inches.

When the stone was removed, an exact cast of its lower side, forming a shallow crateriform hollow, was left, the inner surface of which, except where the base had been in contact with brick rubbish, consisted of fine black mold. The turf-covered border, which sloped up to the stone, consisted of fine vegetable mold, in one part seven inches thick, and was evidently derived from worm-castings, several of which had been recently ejected. This stone would have sunk to the level of the field in two hundred and forty-seven years, if none of the castings were washed away by rains.

Mr. Darwin shows that more than fifty thousand worms may be living in a single acre of land, and from estimates made of the amount and weight of their castings at various times and places, he concludes that they may deposit a uniform layer of mold one-fifth of an inch in depth each year.

—Success is only a persistent use of opportunities.

GOOD HEALTH.

BATTLE CREEK, MICH., JANUARY, 1882.

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

ANOTHER YEAR.

QUICKLY another year has rolled away, and we now begin the new volume for 1882. For fifteen years this journal has been engaged in its mission of popular instruction on topics relating to health. When it began its work, in 1866, the friends of the new movement were few, its supporters were looked upon as enthusiasts or fanatics,—persons who were scarcely well balanced mentally, who rode hobbies, and had a spite against every one who wanted to enjoy himself. During this period, great changes in popular sentiment have been wrought. Even during the eight years in which we have been connected with the journal, a very great change has taken place. The study of the principles of healthful living has become popular. Nearly every State has its boards of health, health officers, and sanitary associations. The people are beginning to believe that IT DOES NOT PAY TO BE SICK; and that it is vastly better to pay for being told how to keep well than to pay professional fees when sick. The good work of reform moves on with most encouraging rapidity; and we trust the next decade will witness still greater progress than the past. The study of man is destined to become one of the most important of all scientific studies; and no portion of the subject will be likely to receive more attention in the future than that which relates to his physical well-being.

To this department of human science this journal will continue to devote its energies, and we trust we shall in future enjoy the same earnest co-operation from the friends of this work which we have enjoyed in the past.

A WEEK IN THE SOUTH.

JUST as the last number of the year was going to press, we hurried on board a train *en route* for Savannah, Ga., to attend the Annual Meeting of the "American Public Health Association." We have long wished to see the South, to view its broad cotton fields, and become somewhat acquainted with its people; and therefore seized upon the opportunity afforded by a combination of circumstances by which we were enabled to snatch a week's vacation, and accomplish the long-desired object, at the same time enjoying the privilege of attending the annual meeting of the association which has done so much in advancing the interests of hygiene in this country.

Our passes led us by way of Cincinnati, O., Louisville, Ky., Montgomery, Ala., and thence, by way of Macon, to Savannah, which place we reached after four days of tedious traveling. We were compensated for the long journey occasioned by the somewhat circuitous route, by the additional opportunity afforded for seeing the country, and studying in a cursory way the manners and habits of the people. We have not space here to record the results of our observations only on a few points, and, indeed, extended remarks upon the almost universal thriftlessness and appearance of dilapidation of the South are unnecessary, since these painful facts have been fully dwelt upon by others, though we must confess that we were somewhat surprised

to be reminded of African jungles by the occasional sight of a crowd of dusky natives, barely covered by their rags, cooking their evening meal in an old rusty pan, suspended over the smouldering embers of a bonfire. But we cannot forbear to mention the astonishing apathy which prevails in many parts respecting the simplest requirements of hygiene. Dirt seems to be considered as necessary an element of food and drink as the most tempting condiments, and, in fact, enters into the composition of everything more largely than is generally relished by the average inhabitant of the North.

But far worse in its relation to health is the utter disregard of atmospheric dirt. We did not see a house or structure of any kind provided with anything more than the crudest means of ventilation; and in the country, no provision whatever is made for the admission of fresh air. The average country house is a small hovel, with one room below, and possibly a garret above, the only openings into which are a door and two windows, the latter being guarded by close board blinds, with no sash, and hence, in cold weather, always closed. In only one instance did we see the little doors open which guard the side apertures in these unhygienic homes; but the open front door always revealed an amount of internal filth which reminded one of a stable or a sty. How these people live in utter defiance of the laws of hygiene, is an unfathomable mystery to the sanitarian; but it is no puzzle why such epidemics as yellow fever should work such deadly devastation in a country so well prepared for its ravages.

The South is certainly greatly in need of instruction on the subject of hygiene, and it is undoubtedly for this reason that the meetings of the Public Health Association have for the last few years been held in the South.

It should be added in this connection, in justice to the many intelligent citizens of the larger cities of the Southern States, that they appear to recognize the situation keenly, and show an interest in all matters pertaining to hygiene and sanitation, which is unequaled anywhere. This was seen at Savannah as well as elsewhere, in the warm reception given the members of the Association from all parts of the Union. The large number of physicians present from Alabama and Georgia showed the keen interest taken in the objects of the Association in this section of the country.

The various sessions of the meeting were made interesting by the reading of valuable papers and discussions on sanitary subjects. A particularly encouraging feature was the increased interest taken in matters pertaining to personal hygiene, as illustrated in the able paper by Dr. Speed, of Kentucky, on the "Inside Causes of Disease," a portion of which we publish in this number. Some of the most sagacious of our sanitarians are beginning to appreciate the fact that attention to personal or individual hygiene lies at the very foundation of sanitary reform. Quarantine is essential as a means of protection from small-pox, cholera, yellow fever, and similar scourges; but these enemies of human life are almost insignificant compared with consumption, dyspepsia, and the long list of maladies which are well known to arise from bad habits of various sorts which no quarantine can affect.

Thursday, the third day of the meeting, was devoted to an excursion down the Savannah River to the old Spanish fort at its mouth, on a magnificent steamer provided for the occasion by the generous citizens. Not less than two hundred excursionists were on board, most of whom were members of the Association, and the trip was in most respects a delightful one. Many vestiges of the late war were visible as we passed down the river,—dismantled forts, ruins of enbankments, traces of river obstructions, etc. At the mouth of the river we had a grand view of old ocean, and a delightful sea breeze.

On the return, however, we were pained to observe the freedom with which wines of various sorts were being handed about by the deft waiters, who seemed everywhere present, inviting everybody to drink again and again. We were so unso-

phisticated at the start as to be wholly unsuspicious of the nature of the beverage so freely offered, disguised as lemonade, and only discovered the truth on placing a glass to our lips. The alcoholic odor was evident to our olfactories, so we escaped an involuntary violation of our temperance pledge. Few others were equally fortunate, however,—if they had ever made pledges of total abstinence,—and the majority fell into the snare again and again within the space of two hours. Indeed, a very large number seemed anxious to be ensnared as often as possible, and so kept themselves conveniently near the trays well filled with brimming goblets of sparkling poison. A few felt so much anxiety on this point that they soon found their way to the lower deck where was located the fountain head of the alcoholic stream, which constantly flowed upward in utter disregard of the law of gravitation and equal utter contempt of the principles of sobriety. But light wine soon failed to satisfy the taste which it enkindled, and to meet this expected emergency, a bar had been provided at one end of the lower deck, to which the lovers of "strong drink" quickly found their way; and here not only wine but something stronger, was dispensed as rapidly as an agile bar-tender, with two assistants to open bottles, could accommodate the crowd of applicants. We stationed ourself sufficiently near to watch the proceedings at this point, and observed that while some came, took their glass of "whisky straight" and departed, quite a large number hovered conveniently near, and drained a glass as often as opportunity afforded for getting it filled. Thoroughly sickened and disgusted, we took our departure to the upper deck and watched the various visitors to the regions below as they came up the stairway. Many came with flushed faces, some with a distinct swagger in their gait, a very few with an expression of pain and disgust upon their countenances, evidently having been on the same mission as ourself. Before the boat reached the wharf from which we embarked, we counted more than twenty persons who were decidedly under the influence of liquor. Two or three were uproariously drunk, several were so stupid as to be in need of guardians, and quite a number were considerably puzzled to know whether they were "drunk or sleepy," to use the words of a stout doctor from Alabama.

The captain of the steamer, a staunch temperance man, assured us that he was in no way responsible for the situation, as his boat was a strict temperance boat, no liquor being allowed on board; and that he had let the boat for this occasion without the slightest suspicion that any such use would be made of it. We would not have the reader suppose that the association was in any way responsible for conduct so utterly at variance with its objects, as the excursion was not given under the auspices of the association, but was a purely local affair. It is probable, also, that the larger share of the drinking was done by persons who were not members of the association and had secured invitations in anticipation of the opportunity for dissipation afforded. But, nevertheless, we cannot refrain from expressing our utter disapproval of this sort of entertainment. Those who are determined to debase themselves by the use of alcoholic beverages have abundant opportunities for doing so without compelling other people to be witnesses of their beastly indulgence. We cannot but regard such an occasion as a deep disgrace to the noble association to which the prime movers in the affair in such a mistaken way sought to do honor, and we have good reason for believing that the great majority of the sober, intelligent members of the party, felt as we did respecting the matter.

After leaving Savannah we visited Jacksonville, Fla., and after spending one day in that city, of which we shall speak hereafter, we hastened home *via* Atlanta.

THE CONTAGIOUSNESS OF CONSUMPTION.

An eminent French scientist, M. Toussaint, after careful experimentation, has ascertained that of all contagious diseases none possess greater virulence than pul-

monary tuberculosis, or consumption. According to this authority, the virus of this disease survives exposure to a higher temperature than that of splenic fever,—one of the most intensely contagious maladies,—the contagion of which is so persistent that the earth lying above an animal which had died of the disease and been buried, is capable of communicating the disease to other animals. Another fact of very great significance is that the infection of consumption is communicated as readily by taking the food into the stomach as by introducing it directly into the circulation by inoculation.

With these facts in view, especially the latter, it will be readily seen that the greatest care should be exercised in the treatment of consumptive patients. A healthy person should not sleep in the same bed with a person suffering with consumption, and never should be closely confined for a lengthy period in the same room without thorough ventilation. The danger from the use of the flesh of consumptive cows is so great that some means should be adopted for securing the public from danger from this source. Undoubtedly thousands of consumptive animals are eaten every year, and the rapid extension of this generally fatal malady may be in a large degree attributed to this fact.

NEED OF HYGIENIC TEACHING IN SCHOOLS.

SOME time ago the National Health Society of England offered prizes for the best examination on health topics. A report on the examination of over two hundred girls in the London schools was presented to the London School Board, which displays a most astonishing degree of ignorance of the most simple principles of hygiene.

In answer to the request, "Mention any occupations which you consider to be injurious to health, giving reasons for your answers," several very singular replies were given, among others the following: "Occupations which are injurious to health are carbolic acid gas, which is impure blood;" "When you have a illness it makes your health bad, as well as having a disease;" "We ought to go into the country for a few weeks to take plenty of fresh air to make us healthy and strong every year." Another girl said: "A stone mason's work is injurious, because when he is chipping he breathes in all the little chips, and then they are taken into the lungs." Another asserted that the boot-maker's trade is very injurious, "Because the boot-makers always press the boots against the thorax, and therefore it presses the thorax and it touches the heart, and if they do not die they are cripples for life." Another insisted that "all mechanical work is injurious to health."

To other questions, similarly absurd answers were given. One said: "Where food is swallowed, it passes through the windpipe and stops at the right side; some of it goes to make blood, and what is not wanted passes into the alimentary canal." Another asserted that "Dark, venous blood is turned to a bright color in the heart." And still another that "Impure air contains no oxygen, being all carbolic acid gas."

HOUSE-PLANTS AND HEALTH.

A CORRESPONDENT ASKS: Are house-plants unhealthy for persons with weak lungs? We think not. We have been asked this question so often that we have come to think that there is a wide-spread superstition respecting the relation of house-plants to health. This notion is certainly based on something other than scientific grounds. Plants and animals sustain a healthful relation to each other. The poisonous carbonic acid gas, generated by human beings and all animals, is the principal food of plants, which thus become most active agents in removing this poisonous substance from the air and rendering it fit to breathe again. Everybody has heard the story of the scientist who kept alive a mouse and a plant in a hermetically sealed jar. The mouse and the plant both flourished under circumstances which would have been fatal to either one alone.

The idea that plants in some way at-

tract the vitality of a sick person is wholly without foundation. The only circumstances under which plants are ever injurious is when they give out a very strong odor which is oppressive and nauseating to the patient.

NO TOBACCO AT WEST POINT.

THE Secretary of War, Mr. Lincoln, has prohibited the use of tobacco by the cadets at West Point. This is a splendid triumph for the temperance cause, indicating as it does most emphatically the damaging influence of this baleful drug upon its victims. Young men who are being trained, mentally and physically, for positions of responsibility, are prohibited the use of the weed. Why not ask all the young men in the country, upon whose physical and mental strength the future prosperity of the nation depends, to abandon the use of this venomous, debilitating, debasing poison? Not long ago an army medical officer published a series of facts from which it appeared that nearly all the graduates of our military schools came back with their constitutions contaminated with vile diseases, the penalty of licentiousness, within one year of their graduation. We feel safe in predicting that the discontinuance of the use of tobacco among the students while in college will go a long way toward diminishing the amount of vice and its terrible consequences after they leave the restraints of their school life, and come in contact with contaminating influences.

SUICIDE BY "ANTI-FAT."

ONE of the nost successful ventures in the line of quack medicines which has appeared in modern times is "anti-fat," a remedy which is warranted to cause a person to grow thin. It even rivals that old-fashioned "anti-fat" remedy, vulgarly known as tobacco. Several instances have been reported in which the remedy has been even more successful than desired. One of the most recent is the following as given by a contemporary:—

"Much excitement has been caused in Northern Ohio over the recent death of the wife of C. R. Griggs, lessee of the Wheeling & Lake Erie Railroad, said to be caused by using the medicine known as 'anti-fat.' The following are given as the facts of the case: On the 11th of August, Mr. Griggs and his wife engaged a suit of rooms at a hotel, both being apparently in perfect health. On the morning of the 13th a servant, entering her room, found her lying in a swoon on the floor. A doctor was summoned, but all his efforts to bring her out of the comatose state into which she had fallen were fruitless for a long time. Mr. Griggs finally telegraphed for Dr. Soss, of New York, the family physician. For awhile both doctors were puzzled, and pronounced the case one of erysipelas. Mrs. Griggs was very stout, and Dr. Soss, learning that she had been taking an anti-fat medicine, began treating her for blood poisoning. In her lucid moments she told Dr. Soss she had taken eighteen bottles of the anti-fat medicine in ten months. Recently she became ill, and had discontinued its use. Once before Mrs. Griggs was taken sick after using this medicine, and the doctor, after great trouble, succeeded in giving her relief. He told her that the continued use of the medicine would certainly cause death, and supposed she had stopped using it. The combined efforts of both physicians to save Mrs. Griggs's life were of no avail."

"SOIL-WATER IN RELATION TO HEALTH."

THE following is a very imperfect report of a lecture delivered Dec. 15, 1881, by Prof. R. C. Kedzie of the State Agricultural College before the Citizen's Sanitary Association of this city, on "Soil-Water in Relation to Health," at the Presbyterian Church:—

The present age, said Dr. Kedzie, is characterized by a thorough and exhaustive examination of the relation of causes to physical health and life. Every alleged cause is subjected to the cross examination of test tube and crucible, balance and spectroscope. Every witness must bear the tests of physical science. Sanitary science now DEMANDS CAUSES as well as

results, and has planted its feet on the solid platform of positive physical science.

Filth is the capital crime of physical existence. Air and water are the great purifiers and prime necessities of life. To breathe is the first and last act of life. The moments of our existence are but pearls on a thread of air. The thread breaks; life is gone. Less obviously but no less certainly water reaches from birth to burial. Air aids no vital action in the absence of water.

The ocean of air is too vast for human defilement in mass. It can be defiled only in spots. Water we deal with in detail, in small amounts, and it is easily capable of defilement. The special office of water is to purify, but in purifying it becomes itself impure. It comes to be soiled, and therefore is useless when soiled. It must be purified or got rid of. To purify, it must be pure. If filthy, it becomes a source of danger.

By soil-water is meant water which is in or drawn from earth, water which has been freely in contact with the soil by falling on it and percolating and filtering through it, and thus, being connected with materials in soil, held in suspension and solution. It is the water of wells and springs, not of lakes and rivers, which are exposed to the oxidization of the air and the effects of the agitation of currents. The spring pumps itself all the while, but the well is pumped at intervals, and so offensive materials may be worse in wells. The power of dilution of specific poisons like cholera or typhoid is not perfectly known, but the danger of non-specific poisons is diminished by dilution.

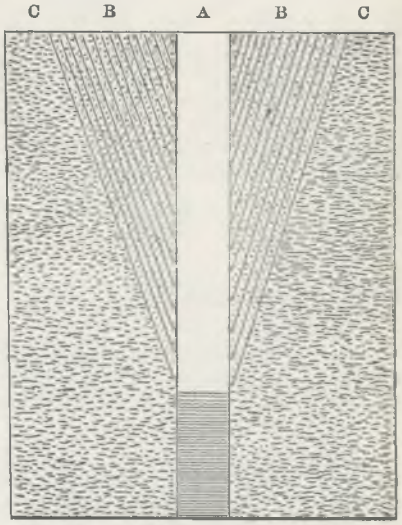
Water may exist in soils in three forms,—

1. Hygroscopic Water, which may exist in the dryest soils, as shown by minute drops when dry soil is heated in a test tube.

2. Capillary Water, which makes soil damp and of a darker color, but will not flow out by the action of gravity.

3. Free Water, which flows in drains, springs, and wells. With this the sanitarian has to deal.

The water which will flow into a well may be regarded as drainage from surrounding pervious soil. It will flow with a pressure in proportion to the depth of the well, diminished by the friction of water on the particles of soil. The distance from which water will flow into a well depends on the soil. This, Professor Kedzie represented on a chart by an inverted cone with its base at the surface of the soil and its apex touching the surface of the water in the well, as represented in the accompanying diagram.



Diagram, showing the cone of earth drained by a well. A. Well; B B. Cone of earth conducting soil water into the well; C C. Earth outside of the section through which the water filters into the well.

The diameter of the circle of surface varies with the porosity of the soil. If a tenacious clay, the diameter of the surface of this cone of filtration may be only 30 to 40 feet, while in sand or gravel it may be 60 to 200 feet. A quite eminent sanitary authority extends the possible limits of the circle to ten miles, but this may be considered somewhat doubtful. Any soluble material within this cone of filtration will flow into the well, calculating the soil to be uniform in texture. But if there are strata of unequal permeability, or if there are cracks, seams, or water paths in impervious clays, the water will follow these seams almost an indefinite distance, and there will be a wide departure from the

limits given. Materials without the cone may come through these seams.

This is an appalling picture, but there are certain conservative agencies to tone down the startling outlines. The soil is not a passive agent, but may act on such substances in solution in water in three ways.

First, As a simple mechanical filter to separate substances held in suspension. The texture of the soil is the chief factor in this action. This the lecturer illustrated by the filtration of a blue solution of ferrocyanide of potassium. The coloring material, though in extremely fine particles, was left on the soil in the tunnel, while the water which passed through was clear, proving the soil to be a very perfect filter of suspended substances.

Second, Soil may act as a mordant to fix and remove coloring materials from solution in water. In 1836, Bronner of Baden noticed that color, odor, and nearly all taste was removed from filthy water by filtration. All have noticed that subterranean waters are usually colorless.

Third, Soils may produce chemical decompositions, making changes that will not take place in simple solutions. This fact was also shown by a chemical experiment. In is a fact of the highest importance to the sanitarian. This power, however, is limited. By using soil previously used in the experiment, a considerable deposit was found after filtration, showing that the power of the soil to withdraw these materials and fix them in insoluble and safe forms is limited.

Soil is a sanitary filter. It removes color, odor, and suspended substances, but this power is limited. The greater amount of soil for filtering, the longer is the time before this exhaustion of soil takes place. The amount of soil has an intimate relation to its power of purifying. Hence the value of deep wells, provided the water filters through the entire amount of soil. The sides of the well should be made impervious, and then the water must filter down. Supposing the sides are of iron, there is some assurance of safety. This is true of "drive wells." The water cannot come through the sides; also worms and reptiles cannot get into them. A drive well is a very safe form of well.

But there is danger that the limit of power be exhausted by excessive contamination. Think of a privy vault or cesspool within this cone of filtration. If this appears revolting, blame the facts. "See if all is well with your well." Neglect which borders on crime could hardly go further.

The professor then gave several instances which had come under his personal observation. One family was always sick. There was no constitutional reason, and they were people of good habits. He suspected the well. The husband smelled the clean water, and said, "Doctor, you must be mistaken." He went lingeringly down to the grave; a nephew followed, and a son. The widow became bed-ridden. The premises were sold to a good family and they became sick. He insisted on a new well and they regained their health.

In Lansing, a man's only daughter was sick. He did not believe it was the well, but a conduit was found from the privy to the well. The water was exceedingly foul. Many had been made sick by the water of this well. Standing by the well with a dipper he could throw water on five privies.

One of the best men in Lansing sickened and died. The well was pronounced bad. The family took the verdict as a personal injury; but a sewer was found broken within three feet of the well. Water from town pumps has been found in a similar condition in several places. If this is the condition of the town pump, what is the condition of the town hearse?

There are many widows because disease and death have been carried into the house by the water-pail. The question arises, Must careless surroundings bring this? Such is the law of sowing and reaping. "The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." Nature is inexorable, and knows no mercy. Her laws are written on two tables of stone. The first is, "Do this and thou shalt surely live;" the second, "Thou shalt not do that lest thou die."

Nature has placed animal and vegetable life in reciprocal relations to each other, in opposite scalepans in the balance of life. Plants thrive on the remains of animal life, and destroy the bad. For the poisonous carbonic acid, they give back the life-sustaining oxygen and take the deadly carbon. The poisonous remains of animals are the appropriate and grateful food of plants. When man puts asunder what nature has put together, disease comes in as a protest against the disturbance of nature's harmonies. From the organic nitrogen and phosphorus thrown

out as deadly waste from animal systems, the plant forms the gluten and albumen of muscle and brain. Animals and vegetables are dual and reciprocal forms of life. Each feeds and protects the other. Only when put asunder do cholera, typhoid and diphtheria step in as avenging ministers of violated law.

Crowded cities disturb the reciprocal relations of these two, and are unnatural. When we place ourselves in abnormal relations, we must be more careful. We should place ourselves under the green flag of nature's protection, and cherish our grass plats.

In conclusion, the speaker beautifully alluded to the vision of St. John, in the apocalypse, of the pure river of water of life, clear as crystal, and of the tree of life on either side of the river, the leaves of which were used for the healing of the nations. Blessed tree of life whose leaves even here on earth are for the healing of the nation.

The above abstract of the lecture was prepared for publication in one of the city papers, in which it first appeared.

We were pleased to see so large an audience present, and the close attention given evinced a deep interest in the subject presented.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THIRD ANNUAL SESSION.

THE first meeting of this session was called by the President, Dec. 7, at 6 P. M. Eld. S. N. Haskell offered the opening prayer. Minutes of the last annual meeting were read and approved, followed by partial reports for the past year from fourteen State Societies, which showed the following results: Whole number of teetotal full members, 4725; Anti-Rum and Tobacco, 148; Anti-Whisky, 50. Total number of full members, 4923. Whole number of teetotal pledge members, 3433; Anti-Rum and Tobacco, 1008; Anti-Whisky, 455. Total number of pledge members, 4896. Total number of members, 9819. Additions during the year, 1369. Estimating the number of members not reported, the entire number is between thirteen and fourteen thousand. The number of reformed persons reported is 190, but as few of the reports gave this item, the actual number of persons reformed must be much greater than that stated.

TREASURER'S REPORT.

Cash on hand Oct. 1, 1880,	$468.12	
Received during the year,	301.20	
Total,		$769.32
Expended during the year,	$121.63	
Cash on deposit to balance,	647.69	
Total,		$769.32

On motion, this report was accepted.

Eld. S. N. Haskell spoke encouragingly of the work in California.

The increase of members in California during the past year has been four hundred and sixty-six.

Eld. J. N. Loughborough, recently from England, represented the work in that country, where the temperance reform is assuming a more encouraging aspect. At Southampton and Taunton, quite a number of signers to the teetotal pledge have been secured. A letter from Eld. J. N. Andrew's private secretary in Switzerland announces a like advancement in that country.

On motion, the Chair was empowered to appoint the necessary committees. The following were subsequently announced: On Nominations, B. L. Whitney, J. N. Loughborough, and J. Fargo; on Resolutions, J. E. White, A. S. Hutchins, and J. O. Corliss; on Children's Pledge, D. A. Robinson, G. C. Tenney, and G. H. Bell.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, DEC. 12, AT 5:15 P. M.—Prayer by Eld. J. N. Loughborough. The Committee on Nominations recommended the following persons as officers for the ensuing year: President, J. H. Kellogg, M. D.; Vice-president, J. E. White; Secretary and Treasurer, Miss M. L. Huntley,—all of Battle Creek, Mich.; additional members of Executive Committee, Eld. S. N. Haskell, South Lancaster, Mass., and W. C. White, Oakland, Cal.

Committee on Resolutions presented important resolutions which were discussed and adopted as follows:—

Whereas, We recognize the importance of the temperance movement as carried on by our American Health Association; therefore—

Resolved, That the necessities of the time demand a deeper interest and more thorough effort in the promulgation of the principles of true temperance, and a special effort to elevate the standard of reform among all its members, and to extend the influence of this organization as far as possible.

Resolved, That this organization prepare a course of study for those who intend to deliver lectures upon the subject of temperance, and that credentials be given to those whom the officers of the society deem fitted to properly represent it.

In response to a question raised on this resolution, it was stated that its design was not to exclude any from lecturing upon the subject named, but simply to aid those who might receive a special preparation under the direction of this Association.

Resolved, That we indorse *Good Health* as an exponent of the principles of true temperance, and we recommend that strong efforts be made to increase its circulation.

Meeting adjourned to call of Chair.

THIRD MEETING, DEC. 14, AT 5 P. M.—Committee on Resolutions presented the following:—

Whereas, The carrying on of custom cider-mills has injured the cause of temperance in some localities, and has resulted in much harm; therefore—

Resolved, That we discountenance the manufacture of cider for drinking purposes.

Whereas, It is impossible to always draw the line between unfermented cider and cider containing alcohol, and in drinking it our example may lead others astray; therefore—

Resolved, That we discourage the use of all cider as a beverage.

The last two resolutions, as first presented and discussed, were embodied in one. On motion, this resolution was referred to the committee for revision, and the two above mentioned were presented in its stead. The discussion on these resolutions involved points of much interest. A question having been raised on custom cider-mills, it was stated that two classes of cider-mills should be recognized, one making cider for jelly and other unobjectionable uses, the other for drinking purposes, the latter of which was intended by the resolution. It was objected that sweet cider, or the unfermented juice of apples, contains nothing injurious, and consequently that to discard its use would be to take an extreme position which should be avoided. In reply, the statement was made that frequently cider contains alcohol after standing six hours, and sometimes before the work of separating it from the apple has been completed. Striking incidents in the history of persons present were related, showing the power of example with persons who have acquired a taste for strong drink, and the necessity that such persons abstain even from unfermented cider. A question was raised respecting the raising of barley, hops, apples, grapes, etc. The President stated that four parties were involved in all such questions, viz., the raisers, makers, buyers, and consumers. The real question is, Upon which of them does the responsibility rest? If to make whisky is the principal use of barley, we should not grow barley; if the making of cider for drinking purposes is the principal use of apples, we should not grow apples; if the principal use of cider is to make hard cider, it is wrong to make sweet cider.

Resolved, That we extend the hand of friendship and brotherhood to the English Vegetarian Society, which is taking such a high stand, and doing such thorough work in the temperance cause in Europe.

Resolved, That we extend the same greeting to the English Anti-Narcotic League.

On motion of Eld. A. C. Bourdeau, the following preamble and resolutions were adopted:—

Whereas, We have listened with pleasure to statements made by Eld. J. N. Loughborough respecting his acquaintance with the English Vegetarian Society, the United Kingdom Temperance Alliance, and the Anti-Narcotic League, also the principles maintained by these societies; therefore—

Resolved, 1. That we cordially welcome Eld. Loughborough to the present annual session of our American Health and Temperance Association as a representative of the above named Societies.

2. That we recommend the publication of the address on the temperance work in England, delivered by Eld. Loughborough during this session.

Moved, That Eld. J. N. Loughborough be authorized to represent the American Health and Temperance Association at the proposed International Temperance Convention to convene in Europe, providing such a convention is held.—Carried.

Moved, That the Executive Committee of this Association be empowered to publish Health and Temperance literature for its own use and that of our tract and missionary societies.—Carried.

Moved, That our tract and missionary societies be invited to aid in the distribution of this literature, and that they be requested to incorporate the health and temperance work into their meetings.—Carried.

The Committee on Children's Pledge reported in favor of preparing and circulating a child's pledge and presented the following form: Pledge.—I do solemnly promise that, with the help of God, I will not use tobacco in any form, and that I will not drink tea or coffee, beer, wine, cider, or any liquid containing alcohol.

The Committee on Resolutions presented the following. On motion, this report was accepted, and a request was made that the Executive Committee should proceed to perfect the pledge and provide for its circulation.

Resolved, That we extend to the Sabbath-school Associations in the several States an invitation to co-operate in the Health and Temperance work, especially in the matter of circulating the Children's pledge among Sabbath-schools.—Adopted.

FOURTH MEETING.—This meeting convened Dec. 18, at 7:30, and was addressed by Hon. Neal Dow, of Portland Me., on the subject of Prohibition. It was estimated that twenty-five hundred people were in attendance, all manifesting the deepest interest in the address.

J. H. KELLOGG, *Pres.*

MARIA L. HUNTLY, *Sec.*

Blue Sugar.—Granulated sugar is frequently found to have a peculiar blue tinge, the cause of which has been a mystery to many, and we frequently receive inquires respecting the matter. The explanation of the mystery is found in the fact that the sugar-dealers have stolen one of the arts of the laundry, and undertaken to hide the yellow color of low grade sugars by means of bluing, just as the laundry woman makes yellow clothes look whiter by the use of indigo.

The coloring matter used by refiners is that known as ultra-marine blue. This chemical compound cannot be recommended as an article of food. Hence we would suggest that all sugars possessing a bluish tinge should be discarded.

A NEW HEALTH JOURNAL IN NORWAY.

WE are glad to learn from Eld. Matteson, in charge of a Mission in Norway and Sweden, and of the Health and Temperance work in that country, of the prosperity of the new health journal which he has been instrumental in establishing there. We trust that under his able management the paper may continue to grow in influence, and become a means of enlightenment to thousands. We are pleased to insert the following notice of a recent number:—

The Danish Health paper is a monthly journal published in Christiana, Norway, advocating the principles of true health reform. No. 6 is printed and mailed. Contents: Drink Pure Water (poetry), Typhoid Fever; How to Treat It, Cure for Cold Feet, Questions and Answers Concerning Cases of Disease, The Muscles in the Human Body, Medical Properties of Water, The Norwegian Health and Temperance Association, The Christian Indian and the Merchants.

The readers of GOOD HEALTH who live in the vicinity of Danes and Norwegians, have an opportunity to call their attention to this journal. It is sent postpaid to any part of the United States for 40 cents a year. Address, ADVENT TIDENDE, Battle Creek, Michigan.

PROHIBITION IN VERMONT.

A LIVELY contest is just now taking place between the temperance people of St. Albans, Vermont, and the liquor venders of that place. The temperance element is so strong in that part of the State that prohibition of the sale of liquors has been made the legal order of the day, and the temperance people of the place are determined to have the law enforced. In order to secure this, they have appointed what is called a "working committee," which seems to have been doing considerable work, the result of which is seen in the fact that as a last resort the four hotels of the city, and all the livery stables, have adopted the striking system and have suspended business, declaring that they will keep their doors closed for sixty days, unless they are allowed to sell liquor. This arrangement seems to be eminently satisfactory to the temperance people, and their "working committee" have provided means to supply food and lodging to all visitors to the city independent of the hotels. The liquor dealers in this instance propose to imitate the example of some other wild animals which, when caged, undertake to spite their captors by starving themselves to death; or the scorpion, which, when it sees no way of escape, turns upon itself and plants its weapon in its own veins. This is as good a way as any for them to die, and the sensible people of St. Albans seem to look at the matter in this light. We should be glad to see a similar conflict in every city in the Union where liquor is sold, and with equally good prospects of success.

LITERARY NOTICES.

ORNAMENTAL VS. USEFUL EDUCATION.—The great tendency of the age in education is "culture." By this word culture is meant, in most instances, accomplishments, regardless of utility. A man who undertakes to plead for practical education is set down as a cynic, a mental dyspeptic, an old fogy. Not all educators, nor all students, are in sympathy with this tendency of the times, but the disposition of the majority is well shown by the following incident which recently occurred in Philadelphia:—

"A teacher of sewing was wanted in the girls' normal school. Of thirteen candidates who presented themselves only two were able to pass the preliminary examination."

There were plenty of girls who knew how to play the piano skillfully, embroider beautifully, decorate a horseshoe, or paint a panel; but only two were accomplished in the homely art of sewing.

THE leading article in the *North American Review* for January contains the judgments of five of the most distinguished American authorities upon "The Moral Responsibility of the Insane." Just at present this subject occupies a very prominent place in the minds of the American people; but quite apart from its momentary interest, as connected with the extraordinary trial now in progress in Washington, the problem of determining the fact of insanity, and fixing the limits of responsibility of the insane, is one that in itself possesses an irresistible attraction for every generous mind. The wreck and ruin of Intellect appeals at once to our highest sympathies, and to whatever is noblest in human curiosity. The authors selected for the discussion of this subject are Drs. Beard and Seguin, of New York; Dr. Elwell, of Cleveland; Dr. Jewell, of Chicago, and Dr. Folsom, of Boston. The other articles in the January number of the *Review* are as follows: "The New Political Machine," by Wm. Martin Dickson; "Shall Women Practice Medicine?" by Dr. Mary Putnam Jacobi; "The Geneva Award and the Insurance Companies," by G. B. Cole; and "A Chapter of Confederate History," by F. G. Ruffin.

THE CHILDREN'S MUSEUM. New York, No. 6, Bond Street: F. B. Goddard & Co.

The December number of this interesting magazine for children has just come to our table. It is a delightfully bright and pleasing number, and one which the youths who are fortunate enough to belong to its list of subscribers cannot fail to enjoy. This is one of the few magazines for children which we can recommend as both instructive and entertaining. Subscription price $1.00 per year.

VICK'S FLORAL GUIDE.—Of the many seed and plant catalogues sent out by the various nurserymen of the country, we have seen none that exceed Mr. Vick's for 1882, either in illustrations or general information. Everybody who is interested in the cultivation of flowers should inform themselves as to the proper measures to be taken for their care and culture. We know of no way in which so much information may be obtained at so little expense, as by the perusal of one of these catalogues, published by James Vick, Rochester, N. Y.

THE HOME GUARDIAN.—This is one of the best magazines for the home circle we have ever seen. Its articles are all of the highest order, devoted to the instruction and amusement of the social circle, and free from anything that can be deemed objectionable in the household. It is published by the New England Moral Reform Society, and any profits which may accrue from its publication are devoted to the work of the Society at the Woman's Temporary Home, Boston, Mass., the object of which institution, now in its forty-fourth year of existence, "is the reformation of girls and young women who have wandered from the paths of rectitude. The erring ones are cared for in Christian love, and every effort is made to restore them to society, friends, or to find them good homes; to point them to a Saviour who can make them pure and white as snow.

"The labors of the Society in the cause of moral purity, aiding in the right training of children and youth, exposing the prevalence of vice and the wiles of the destroyer, extending the hand of sympathy and kindness to the friendless and homeless, reclaiming the wanderer, and by respectfully soliciting our law-makers to defend our sacred rights, and our most endearing social privileges, are such as to recommend it to benevolent persons everywhere."

Those who desire good reading for their family will find in the *Home Guardian* just the right thing to supply that need, while at the same time helping to advance the great cause of reform in one of its most important branches. All subscriptions should be addressed to Mrs. C. D. White, No. 6, Oak Place, Boston, Mass.

Publishers' Page.

GOOD HEALTH FOR 1882.

We hope to make many important improvements in the journal during the year, and would call especial attention to three important features: 1. Each number will contain an illustrated article on some practical topic related to health. 2. Each number will contain one of a series of articles intended to canvass the whole ground covered by the subject of "Health Reform," in the course of the year. 3. Beginning with the February number, each issue will contain a popular article on the home treatment of some common malady which may be successfully managed at home.

The next number will contain the first of a serial article entitled "The Struggles of a Dyspeptic with his Stomach," full of practical suggestions about the proper and improper treatment of this most common of all maladies. Everybody needs GOOD HEALTH for 1882.

AGENTS,—ATTENTION!

All who are interested in the circulation of GOOD HEALTH, should notice the premiums offered in the supplement to this number. We would also call attention to the prospectus of this volume, to be found in the advertising pages. We want an agent in every county in the land for the next two months.

☞ This number has been unavoidably delayed by the annual meeting of the stockholders of the Sanitarium, and also of the American Health and Temperance Associations. The following persons were elected as officers for the ensuing year: S. N. Haskell, U. Smith, W. H Hall, G. H. Murphy, L. M. Hall, J. Fargo, J. H. Kellogg.

At the meeting for organization, the following officers were elected: *President*, S. N. Haskell; *Vice-President*, J. H. Kellogg; *Treasurer*, G. H. Murphy; *Secretary*, U. Smith.

☞ The Sanitarium is overflowing with patients. Never, at this season of the year, has the institution been so crowded as at present. Nearly every morning dawns upon the great building with every room occupied from basement to mansard. The nine other buildings occupied by patients are comfortably filled as well as the main building; yet thus far the managers have by some means been able to accommodate pleasantly all who come. Those who contemplate visiting the institution, should write to the Superintendent before starting from home, so as to secure rooms.

☞ The recent annual meeting of the American Health and Temperance Association was the most interesting yet held. The interesting and instructive discussions occupied the greater part of the time for two of the four sessions held. The excellent address of Hon. Neal Dow, delivered under the auspices of the Association, was a most telling plea for prohibition. His arguments were unanswerable, and the manner in which they were presented was such as to win over to the ranks of prohibitionists the most inveterate enemy of the cause. Mr. Dow was very much interested in the Health and Temperance Association and its workings. We hope to be able to present our readers with a portrait and sketch of this pioneer in temperance reform at no distant day.

☞ We are made sad to receive, just as we go to press, the news of the death of our esteemed friend and former patient, Hon. W. S. George, of Lansing, Mich. Mr. George is widely known as one of the ablest newspaper conductors in Michigan. Many years ago he was associated with the late Dr. Holland on the *Springfield Republican*. Coming to Michigan at an early day, he established the most successful newspaper in Michigan, at Detroit, now known as the *Post and Tribune*. Later he removed to Lansing, and became State Printer, which position he has held for many years. Mr. George has for many years exerted a very wide influence in political affairs, though seldom in office himself, and never in the position of an office-seeker. Through his arduous labors he became broken down prematurely, and last fall made arrangements to withdraw for a time from active labor. At this time he made us a visit, and we urged a long respite from care, and the most perfect mental rest possible. During the two weeks he remained with us he improved remarkably, and when he returned home he felt so greatly renovated that he very imprudently undertook to make a public address on the occasion of the celebration of the obsequies of the late President. This effort prostrated him to such an alarming extent that he hastened away to the sea-shore as soon as able, and had recently returned much recruited, when the sudden stroke which terminated his useful life came upon him in the form of a severe chill, from which he never recovered.

Mr. George was a man whose faithfulness to his friends attached him to them most closely, while he was a terror to his enemies on account of the caustic sarcasm of his trenchant criticisms. During the few years we have enjoyed his personal acquaintance, we have come to regard him more and more highly as a man of unimpeachable integrity, an earnest advocate of temperance, sobriety, and all good reforms, and a promoter of the general good. Such men are scarce. Each one who falls leaves a vacuum behind which cannot be easily filled.

☞ We would call special attention to the sketch in this number of Prof. A. Bronson Alcott, whose portrait appears on the first page. Prof. Alcott has for half a century manifested the liveliest interest in the advancement of what is sometimes known as "health reform." His cousin, Dr. Alcott, was one of the earliest and soundest writers on health topics in this country.

We are under obligations to the publishers of *The Teachers' Guide*, Mallett Creek, Ohio, through whose courtesy we have been able to obtain the excellent portrait of Prof. Alcott, which is found in this number.

☞ There is now a fine opening for two or three young men and as many young women who wish to undertake the study of medicine, to obtain desirable situations at the Sanitarium. Only those who can furnish the best of references, and who have a good preparation for the study, need apply. Those who are well qualified will be afforded an exceptionally good opportunity for laying the foundation for a first-class medical education, and will be enabled to pay their way, or nearly so, in work which will be in the line of their studies. Applications must be made at once to the Superintendent, Dr. J. H. Kellogg.