The Health Reformer.

NATURE'S LAWS, GOD'S LAWS; OBEY AND LIVE.

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The Health Reformer.

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The Principles of Health Reform.—No. 1.

A GENERAL demand for reformation is one of the most distinctive characteristics of the nineteenth century. The common people, as well as the more enlightened and refined, are being emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history, and in the time of the "dark ages" came near obliterating the last glimmer of truth. Dogmatic asseveration and blind empiricism are losing caste among the intelligent classes of all countries. People are beginning to think for themselves, and so regard authority much less than argument. Men and women are no longer willing that a few individuals should dictate to them what must be their sentiments or opinions; they claim the right to solve for themselves the great questions of the day, and demand that the general good of humanity shall be respected.

As the result of this general awakening, we see, on every hand, unmistakable evidences of reformatory action. Political, social, and religious reforms are demanded, and presently they are successfully inaugurated. Progress is the watchword of the age; and revolution is the vehicle which carries truth to victory. Not the least prominent among the various leading questions now agitating the public mind is the subject of *health reform*, the character and scope of which it is the object of these articles to explain.

For more than thirty years the subject of health reform has been agitated in this country; hence there are now few localities in which it has not been heard of, and nearly every town contains one or more who claim to be believers in the doctrines which it inculcates. But, unfortunately, the opinions held with reference to this movement are more generally erroneous than otherwise; and, consequently, the judgment of its merits is often a mistaken one, being founded in error and prompted by prejudice. In order to disabuse the mind of the reader who may have been thus biased, we will briefly describe

WHAT HEALTH REFORM IS NOT.

Like every other great reform, this movement has its quacks, tyros, extremists, fanatics, and pretenders, as well as its true, consistent advocates and adherents. On this account, it is always liable to misrepresentation before the public, and so receives stigma and opprobrium which may be justly due to individuals, but in no proper sense attach to the system. By far the largest share of this reproach arises from the eccentric and fanatical freaks of narrow-minded individuals who seize upon a single idea, make it a hobby, and allow it to carry them to such ridiculous extremes that they are made the legitimate laughing-stock of all sensible individuals, and are subjected to the mortification of ignominious failure. We earnestly protest against the consideration of such individuals as proper representatives of health reformers in general. Nor can they be considered as the natural result of the principles of the system, any more than gluttons are the natural result of eating, or religious enthusiasts of the principles of Christianity.

"Cold-water cure," "hunger cure," and like epithets, are misnomers when applied to the system advocated by true health reformers. The terms originated in the ignorant and unsuccessful practices of certain specialists in their attempts to find a panacea for all diseases. "Water cure," "hydropathy," and "vegetarianism," are also epithets which cannot be justly applied to the system comprehended by the term, *health reform*. They are appropriate names for certain branches of the subject; but neither one of the terms includes the whole.

It must not be supposed that everything which lays claim to connection with health reform can support such a claim. Many who claim to advocate the system are as ignorant of its principles as are the great majority of

those who the most bitterly oppose it. Subject to the test of careful scrutiny and comparison with true principles every proposition before accepting it.

WHAT HEALTH REFORM IS.

Health is one of the chief requisites of happiness. As such, its preservation has always been the object of the greatest solicitude with all nations. Still more earnest and untiring have been the efforts of mankind in their vain search for some panacea or philosopher's stone which would effectually eradicate every disease and cure every ill. Few value health as they should until disease has invaded their systems and made them physically bankrupt. Then they realize their loss, and eagerly seek to regain their treasure. Health reform is of equal interest to both classes. To the well, it offers the means of procuring immunity from sickness, and prolonging life to the utmost limit of human possibility. To the suffering invalid, it affords the only true means of successfully resisting the advances of disease, and extends a prospect of recovery to all but those whose physical natures are hopelessly depraved. The object of health reform, then, is really two-fold: 1. The preservation of health and prevention of disease; 2. The restoration of health, or treatment of disease. Under these two heads we will consider a little more carefully its nature.

THE PRESERVATION OF HEALTH.

It has been the fortune of modern observers to rediscover the important truth so beautifully developed by Hippocrates, the father of medicine, more than two thousand years ago, that disease is the result of the violation of physiological laws. It is, consequently, most incontrovertibly true that the only way to prevent disease is to avoid the causes. Like every other object in the universe, man is a creature subject to law; and being the highest of all created beings, he is the most fully amenable to law. Man's moral nature is subject to moral law; his mental faculties are governed by the laws of mind; and his physical nature is regulated by physical laws. These laws are not mere arbitrary enactments; they are immutable principles which are founded in man's nature and exist as necessary consequences of his existence. When any of these laws are transgressed, the penalty, disease, inevitably follows.

It is a fully established fact that health is only to be preserved, and disease prevented, by a strict adherence to the laws upon which it is dependent. To inculcate a knowledge of these laws is one of the prime objects of health reform. That such a reformation is necessary, is a fact too plain to require demonstration; for do we not see on every hand the evidences of violation of nature's laws? Whence come the eight hundred and ninety-nine diseases of mankind except as penalties for transgression. Health reform shows the relation between the transgression and the penalty; between wrong habits and disease. It points out the causes of disease and premature death, and teaches how to avoid them and so preserve health and prolong life.

Health reform takes from a man nothing that is really good. It deprives a person of no real pleasure. On the contrary, it enables him to appreciate pleasures and enjoyments of which he never dreamed. It corrects his bad habits and educates him in good ones. It shows him the depravity of his nature, and restores him to natural, normal relations with his surroundings in life. In short, health reform includes and supports everything clean, healthy, wholesome, and desirable, and only repudiates that which is abnormal, unwholesome, destructive, undesirable, and unhealthful.

Editorial Amaurosis.

In the August REFORMER, we noticed, among other publications received, the *Cincinnati Monthly*, stating, in courteous terms, our honest convictions with reference to the magazine, as we are in the habit of doing with all publications noticed. The editor of the *Monthly* appears somewhat displeased with the notice referred to, and makes it the text for an editorial in the last number of his journal, under the heading, "Mind *vs.* Body," in which the REFORMER is represented as teaching certain doctrines which are palpably absurd, and which are as foreign from the views we promulgate as would be the advocacy of tobacco-using. Our object in noticing this misrepresentation of our position is not to counteract any damaging influence which it may exert, as we do not expect to suffer the slightest injury; but we embrace the opportunity as a favorable one for impressing upon the minds of our readers what we do teach.

Says the editor of the *Monthly*, in the article in question, "We have known a great many

who seemed careless and indifferent concerning moral and intellectual life; we have rarely seen carelessness and indifference concerning the physical life." To us, this statement is simply astonishing. Almost every church, and school-house, and public hall in the country, bears witness to the wretched indifference to the demands of physical life and health which is manifested in defective arrangements for ventilation. Every flaunting, whisky-dealer's sign tells a tale of physical degradation and ignominious death. As we traverse the streets of our cities, small as well as great, we meet thousands of human beings whose fiery eyes, ruddy noses, bloated faces, and staggering gait, present the most unmistakable evidences of total disregard for the requirement of the laws of physical health and life. Thousands more we meet upon the street, in the street cars and omnibuses, upon the railroad train, in fact, in almost every public place, whose breaths are redolent with the stench of that poisonous weed, tobacco, and who are not only slowly committing suicide themselves, but are poisoning the atmosphere for others to breathe by pouring out upon it clouds of vapory poison from pipes and cigars, in addition to the sickening fetor of their putrid exhalations. Who can say that this is not a most shameful and double neglect of the laws upon which physical life depend?

We can hardly conceive how any individual with ordinary powers of vision and observation could, in view of such facts as these, which must be patent to all, make the deliberate assertion that he has "rarely seen carelessness and indifference concerning the physical life." The only explanation for this paradoxical statement which we have as yet been able to hit upon is the supposition that the individual making it, although doubtless quite sincere, is affected with some sort of amaurosis. Not, however, that variety which affects the optic nerve, and renders the observation of external objects indistinct and imperfect, but that which disqualifies a person for discerning the relations of the facts observed. Upon no other hypothesis can we understand how it were possible for an individual to mingle with his fellow-men from day to day, being constantly forced to observe their violations of the laws of health in almost every particular, without being impressed with the almost universal recklessness with reference to this subject.

Again says the *Monthly*, "While all understand the art of living—maintaining an animal existence—there are few who properly understand, and act upon, the principle of true living, of preserving a sound mind in a sound body. And taking this view of the matter and accepting the views of the *Reformer* that crime is produced entirely from disease, and can be treated successfully by diet and bathing, we are not surprised that they should consider it an 'absurdity' to pay so much more attention to the moral and intellectual than the physical nature. But we cannot accept this doctrine," etc.

Without calling attention to several grammatical errors in the last quotation, we frankly confess that we certainly admire the good sense of an individual who refuses to accept such a doctrine as the one above described; but we are indeed amazed that any one of ordinary intelligence could so far mistake the teachings of the REFORMER as to suppose it guilty of advocating such absurd views. We can account for such an egregious error only upon the hypothesis already made. The REFORMER never has taught, and never will teach, that crime is to be cured by diet and bathing; and the accusation that such has been the teaching of this journal is wholly without foundation in truth. We advocate nothing but that which is essential to the maintenance of a "sound mind in a sound body;" and when we are placed before the public in a light different from this, we are, either ignorantly or designedly, grossly misrepresented.

What we do teach is that the connection between mind and body during physical life is so intimate that neither can suffer injury without the other being affected deleteriously to a greater or less extent. Every physiologist knows this; it is no discovery which has been made by hygienists. We do not decry religious and intellectual instruction and culture; we only call for more attention to the physical wants of the people. We do not claim that crime is disease, merely, we say that disease is the penalty of sin—physical transgression. We do not depreciate morality, or religion; we magnify and extend its importance by showing the relation between moral and vital laws, between godliness and cleanliness, between a pure heart and a clean stomach, between a clear conscience and a wholesome diet, between a cheerful spirit and an unclogged liver. We advocate neither ma-

terialism nor immaterialism; theology is not our theme. We do advocate, however, the highest morality, and present as the purest and most worthy motive for right doing the love of right and the abhorrence of wrong.

Save the Children.

WE never see an individual struggling to escape from the thralldom of a vitiated taste, a perverted appetite—occasionally succeeding in a measure, but falling again in bondage to the tyrant appetite—without thinking, What a pity that the tastes and habits of this unfortunate person could not have been prevented from becoming so morbid and abnormal by proper training from infancy. How much denial of self; how much expenditure of will power; how much of remorse, chagrin, and humiliation, as the result of frequent failures, might be saved by the mothers who mold the characters of infantile minds!

How easy to prevent children from forming a taste for hurtful and pernicious articles of food by never placing those harmful agents before them! A natural taste always prefers food in its simplest forms. It is only by the perversion of natural instincts that unwholesome things become palatable. Mothers make a very grave mistake when they give their children cookies, cakes, sweetmeats, and confectionery, as something "nice and good." It would be much better for the physical welfare of a child to give him a sound whipping than to feed him with rich pastry or candies.

We earnestly protest against the so common practice of feeding children with dainties (so-called), to the damage of their stomachs, as well as the ruin of natural tastes. From early childhood, accustom children to the use of plain, wholesome, hygienic fare, and there will be no danger of their dying dyspeptics at twenty-five.

When habits are once formed, it requires a tremendous effort of resolution and firmness to break their subtle chain and form new and better ones; hence, every parent is under the most solemn obligations to assist his children to form correct and wholesome habits of living, in eating, as well as in other matters. Most earnestly we say, "Save the Children" from becoming slaves to appetites.

Societies for the Prevention of Cruelty to Animals.

SINCE Mr. Berg began his very able and earnest efforts in behalf of the uncomplaining brute portion of society, several societies for the prevention of cruelty to dumb animals have been formed in different parts of the world. The following is a list of the objects of the California society, as set forth in the *California Agriculturist*:—

TO STOP

1. The beating of animals.
2. Overloading.
3. Overdriving.
4. Underfeeding.
5. Driving disabled animals.
6. Tying calves' and sheeps' legs.
7. Cruelty on railroad stock trains.
8. Overloading horse-cars.
9. Neglect of shelter for animals.
10. Plucking live fowls.
11. Dog and cock fights.
12. The use of tight check reins.
13. Bleeding live calves.
14. Clipping dogs' ears and tails.

TO INTRODUCE

15. Better roads and pavements.
16. Better methods of slaughtering.
17. Improved cattle cars.
18. Better methods of horseshoeing.
19. Drinking fountains.
20. Better laws in every State.

TO INDUCE

21. Children to be humane.
22. Teaching kindness to animals.
23. Clergymen to preach it.
24. Authors to write it.
25. Editors to publish it.
26. Drivers and trainers of horses to try kindness.
27. Owners of animals to feed regularly.
28. People to protect birds.
29. Boys not to molest birds' nests.
30. Men to take better care of stock.
31. Keeping the old family horse.
32. People of other States to form societies.
33. Men to give money.
34. Ladies to work for it.
35. People to appreciate the intelligence of animals.
36. Men, women, and children to be more humane.

We always feel willing to second most heartily the efforts of these societies in their noble work. They are certainly accomplishing a great amount of good; but we would suggest that they might do a great favor to their brute

friends, as well as to humanity, by adding to their other objects the propagation of vegetarian ideas. What can be more cruel than the common custom of depriving innocent and harmless animals of their liberty and their life, and then devouring their dead carcasses? It is certainly very humane to make the process of slaying as brief and painless as possible; but is not the act itself an outrage against nature? We abhor the fiendish wickedness of a murderer who hacks his victim to death with a dull instrument; but no less guilty of murder is the assassin who ends the life of his victim in an instant by a stealthy shot. We do not object to killing animals with as little pain as possible; but is it not wicked and beastly to kill them at all; at least when other food quite as nutritious and much more healthful can be obtained in abundance? If animals have intelligence, as Mr. Berg asserts, and as we fully agree, what right have we to destroy them? The fact that we have a superior degree of intelligence argues nothing for the moral right to slay and eat those intelligences which may be subject to us on account of mental inferiority, but, rather the very opposite; the strong should protect the weak, and should care for the unprotected.

We must confess that we always feel as though there was a good deal of inconsistency of action on the part of those who declaim so loudly against cruelty to animals and yet regularly patronize the butcher's cart, and stimulate their palates with savory bits from the bodies of dead animals. We long, with Pythagoras, for the return of

"The golden age, who fed on fruit,
Nor durst with bloody meals their mouths pollute."

And with the same illustrious philosopher we say,

"Take not away the life you cannot give;
For all things have an equal right to live:
Kill noxious creatures where 'tis sin to save,
'Tis only just prerogative we have.
But nourish life with vegetable food,
And shun the sacrilegious taste of blood."

Hygienic Hotels.

ONE of the most patent *desiderata* of the time is the establishment of hotels or boarding houses, in all our large cities, where hygienists who may be traveling may find such fare as will be adapted to their enlightened and reformed tastes. To a thorough hygienist the very thought of sitting down to a table spread with variously prepared portions of dead animals, and sundry compounds of butter, lard, and unwholesome condiments, is quite the reverse of appetizing. Many of us would much rather fast a day than defile our mouths and stomachs with such articles; and at certain seasons of the year, fasting is about the only alternative for a traveler who has determined to eat only pure food.

Within the last few years, there has been a great improvement in the facilities for obtaining food at least passably wholesome. A dozen years ago, graham bread was a commodity almost wholly unknown to bakers in general; now it can be obtained at almost any bakery in cities of any considerable size. Graham flour, oatmeal, and crushed wheat, are also becoming quite common. It is a principle long recognized that in general the supply is regulated by the demand; so that we may fairly conclude that people are becoming awakened to the importance of proper diet as a means of preserving health. These favorable omens lead us to the conclusion that a good hygienic hotel or boarding house in every large city would receive a liberal amount of patronage.

A few days since, we received the following from a gentleman who has for some years been engaged in the Treasury Department, at Washington:—

"We want a hygienic M. D., and especially a boarding house, here. If you know anybody wanting to locate, this is a desirable place. There are many invalids in the department; could secure a half-dozen or more regular boarders to start with. A furnished room could be rented, so that scarcely any capital is necessary."

Any one wishing to embrace the above opportunity would do well to correspond with Mr. W. M. Sharpe, 4th Auditor's Office, Treas. Dept., Washington, D. C.

SOME men move through life filling the air with their presence and sweetness, as orchards, in October days, fill the air with perfume of ripe fruit. Some women cling to their own houses, like the honeysuckle over the door, yet, like it, fill all the region with the subtile fragrance of their goodness. How great a blessing it is so to hold the gifts of the soul that they shall be music to some and fragrance to others! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.—*Sel.*

GENERAL ARTICLES.

INFLUENCE.

Drop follows drop, and swells
With rain the sweeping river;
Word follows word, and tells
A truth that lives forever.

Flake follows flake, like sprites
Whose wings the winds dissever;
Thought follows thought, and lights
The realm of mind forever.

Beam follows beam to cheer
The cloud a bolt would shiver;
Throb follows throb, and fear
Gives place to joy forever.

The drop, the flake, the beam,
Teach us a lesson ever.
The word, the thought, the dream,
Impress the soul forever.

Practical Talent.

A VITAL element of success is practical talent, or that indescribable quality which results from a union of worldly knowledge with shrewdness and tact.

An English writer, in describing a thoroughly practical man, says, "He knows the world as a mite knows cheese. The mite is born in cheese, lives in cheese, beholds cheese. If he thinks at all, his thoughts (which of course are *mitey* thoughts) are of cheese. The cheese press, curds, and whey, the frothy pail, the milkmaid, cow, and pasture, enter not the mite's imagination at all. If any one were to ask him, 'Why cheese?' he would certainly answer, '*Because* cheese;' and when he is eaten by mistake, he tastes so thoroughly of the cheese that the event remains unnoticed, and his infinitessimal identity becomes absorbed in the general digestion of caseine matter, without comment of the consumer."

These remarks, though a seeming jest, only burlesque an important truth; namely, the thorough identification with his business, and comparative indifference to all things else, which are necessary to every man who would succeed in any art, trade, or profession. Of all the causes of failure, there is none more frequent or fruitful than the lack of practical talent. The fact that to give good advice implies no capacity of following it, has often been illustrated in the world's history. The mere theorist rarely evinces practical wisdom; and, conversely, the practical man rarely displays a high degree of speculative ability. The possession of brilliant intellectual qualities, in ninety-nine cases out of a hundred, proves a bar, rather than a help, to worldly advancement. If you try to cut a stone with a razor, the razor will lose its edge, and the stone remain uncut. A very high education, again, unless it is practical as well as classical and scientific, too often unfits a man for contest with his fellows. You have rifled the cannon till the strength of the metal is gone. Intellectual culture, if carried beyond a certain point, is too often purchased at the expense of moral vigor. It gives edge and splendor to a man, but draws out all his temper. There is reason to fear that in the case of not a few persons the mind is too rounded and polished by education, so well balanced as not to be energetic in any one faculty. They become so symmetrical as to have no point; while in other men, not thus trained, the sense of deficiency, and of the sharp, jagged corners of their knowledge, lead to efforts to fill up the chasms that render them, at last, far more learned and better educated men than the smooth, polished, easy-going graduate, who has just knowledge enough to prevent the consciousness of his ignorance. In youth it is not desirable that the mind should be too evenly balanced. While all its faculties should be cultivated, it is yet desirable that it should have two or three rough-hewn features of massive strength. Young men who spend many years at school are too apt to forget the great end of life, which is to *be* and *do*, not to read, and brood over what other men have been and done. Emerson tells us that England is filled with "a great, silent crowd of thoroughbred Grecians," who prune the orations and point the pens of its orators and writers, but who, "unless of impulsive nature, are indisposed from writing or speaking by the fullness of their minds and the severity of their tastes." Is such culture a blessing? Can any one doubt that a training which thus paralyzes, which converts the powers of the mind which should be creative into faculties purely negative and critical, is a bar rather than a help to worldly success? Do we not see daily, in all the walks of life, half-educated men rush in with eagerness, and by their daring, their outspoken sympathies, their fullness and earnestness of utterance, sway multitudes of their fellow-beings, while the over-educated, "silent Greeks," with their doubts, their misgivings, their critical fastidiousness, their half-utterances, and, above all, that spirit of self-depreciation which comes from high culture, suffer their native hue of resolution to be "sicklied o'er with a pale cast of thought"? It has been justly said that the creative age in every literature preceded the critical, and that so must it be in every man's life. A little blindness, a little self-confidence, a little ignorance of his own weakness and defects, are imperatively necessary if one would strive with hope and pluck to win the world's prizes. Many a young man is so exquisitely cultivated as to be good for nothing but to be kept in a show case as a specimen of what the most approved system of education can do. With the exception of the few comet-like gen-

iuses that, at rare intervals, flash through the firmament of humanity, it is the slow-headed, dull, unimaginative man, with colossal powers of labor, and the patience to abide results, and to profit by the mistakes of his more gifted fellow-mortals, that is most likely to come out ahead in the race of life. At cricket-playing, it is hard hitting and quick running that win the game. Good fielding, elegant wicket-keeping, fast bowling, are all well in their way; but only notches score. So the game of life is won less by brilliant strokes than by energetic, yet cautious, play, and never missing an easy hazard.

Do not misunderstand this. We do not decry culture. No doubt intellectual training is to be prized. But practical knowledge is necessary to make it available. The experience gained from books, however valuable, is of the nature of learning; but the experience gained from actual life is wisdom; and an ounce of the latter is worth a pound of the former. All history shows that the rough work of the world is not done by men of fine culture. Courage is not developed by the study of Greek accents. Creative power is not increased by logic. Insight is an instinct, not a product of education. The greatest men of the world have not been elegant and polished scholars. There were wise men in Europe before there were printed books. The men who wrested Magna Charta could not write their own names. Bolingbroke, the scholar-statesman, fled an exile from England; while Walpole, who scorned literature, held power for thirty years. "In general," says his son, "he loved neither reading nor writing." Lord Mahon justly observes that Walpole's splendid success in life, notwithstanding his want of learning, may tend to show, what is too commonly forgotten in modern plans of education, that it is of far more importance to have the mind well disciplined than richly stored,—strong, rather than full. Brindley and Stephenson did not learn to read and write till they were twenty years old; yet the one gave Britain her railways, and the other her canals. It has been remarked that Disraeli, whose speeches are often a literary luxury, has never laid down a single principle of policy, foreign or domestic, nor brought forward a great measure which was not ignominiously scouted. On the other hand, Sir Robert Peel, whose speeches were often the heaviest of platitudes, and whose quotations were usually from the Eton grammar, reversed his country's financial policy, regenerated Ireland, and died with the blessings of all Englishmen on his head. What practical good have the lettered politicians of France achieved for their country? or what nation is more misgoverned than that which makes literary culture the sole criterion of fitness for office—the Chinese? Did not Napoleon complain of Laplace, that, as Minister of the Interior, he was always searching after subtleties? that all his ideas were problems? and that he carried the spirit of the infinitessimal calculus into the management of business? Where shall we find men of finer culture than the professors who filled the Frankfort Diet in 1848? Yet, with all their scholarship, they made themselves the laughing-stock of Europe, and, with sixty millions of brave men at their back, were snuffed out without a struggle. Life teems with such illustrations. Every day, we see men of high culture distanced in the race of life by the upstart who cannot spell—the practical dunce outstripping the theorizing genius. "Men have ruled well," says Sir Thomas Browne, "who could not, perhaps, define a commonwealth; and they who understand not the globe of the earth, command a great part of it." Charlemagne could barely sign his own name; Cromwell was "inarticulate;" Macaulay's asthmatic hero scarcely possessed a book; and Frederick the Great could not spell in any of the three languages which he habitually mispronounced. Many of our greatest men were born in the backwoods; and the strongest hand that has held the helm of our government—a hand that would have throttled secession in its cradle—belonged to one whom his biographer pronounces "the most ignorant man in the world."

All experience shows that for worldly success it is far more important to have the mind well trained than rich in the spoils of learning. Books, Bacon has well observed, can never teach the use of books. It is comparatively easy to be a good biographer, but very difficult to live a life worth writing. Some of the world's most useful work is done by men who cannot tell the chemical composition of the air they breathe, or the water they drink; and who, like M. Jourdain, daily talk nouns, verbs, and adverbs, without knowing it. They know nothing of agricultural chemistry; but they can produce sixty bushels of corn to the acre. They cannot give a philosophical account of the lever; but they know, as well as George Stephenson, that the shorter the "bite" of a crowbar the greater is the power gained. Like Sir John Hunter, they may be ignorant of the dead languages, but they may be able to teach those who sneer at their ignorance, "that which they never knew in any language, dead or living."

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Even the highest genius will not enable a man to achieve worldly success without practical knowledge. It is no doubt the peculiar privilege of genius to anticipate the tardy conclusions of experience, and to see as by a flash what others learn by years of observation. The eagle swoops down upon the prey which the cat must cautiously approach, and secure

after patient watching. But no genius, however exalted, can dispense with experience in the practical affairs of life. A mineralogist is not necessarily a good miner. Astronomy is not navigation, and even Bowditch or Bond must give place to a pilot in getting a ship out of New York harbor.

In short, the crown of all faculties is common sense. It is not the men of thought, but the men of action, who are the best fitted to push their way to wealth and honor. The secret of all success lies in being alive to what is going on around one; in adjusting one's self to his conditions; in being sympathetic and receptive; in knowing the wants of the time; in saying to one's fellows what they want to hear, or what they need to hear, at the right moment; in being the sum, the concretion, the result, of the influences of the present time. It is not enough to do the right thing *per se;* it must be done at the right time and place. Frederick the Great said of Joseph II., emperor of Germany, that he always wanted to take the second step before he had taken the first. The world is full of such impractical people, who fail because they refuse to recognize the thousand conditions which fence a man in, and are impatient to reach the goal without passing over the intermediate ground. It is not so often talent which the unsuccessful man lacks, as tact. "Talent," says a writer, "knows *what* to do, tact knows *how* to do it; talent makes a man respectable, tact will make him respected; talent is wealth, tact is ready money. For all the practical purposes of life, tact carries it against talent, ten to one. Talent has many a compliment from the bench, but tact touches fees from attorneys and clients. Talent speaks learnedly and logically, tact, triumphantly. Talent makes the world wonder that it gets on no faster, tact excites astonishment that it gets on so fast. And the secret is that it has no weight to carry; it makes no false steps; it loses no time; it takes all hints; and by keeping its eye on the weather-cock, is able to take advantage of every wind that blows."

There are some men who, with heads little better than a pin's, are apparently successful in everything they undertake. If wealth is their aim, they seem to stumble by mere good luck upon the philosopher's stone; they have Midas's ears, but everything they touch turns to gold. Men, on the other hand, who have shown the profoundest ability in their writings, have proved feeble and inefficient in active life —incapable of acting upon their own conclusions. They are acute and sagacious enough as observers, but the moment they descend from their solitary elevation, and mingle with the crowd of their fellow creatures, their wisdom evaporates in words. With broad views, and a capacity for deep reasoning on human affairs, they feel themselves bewildered in every actual emergency. Keen and close observers of the talents and accomplishments, and even the weaknesses, of their fellow-men, they cannot actualize their own ideal of wise conduct. Giants in the closet, they prove but children in the world.

But it may be asked, What is this practical wisdom which is so vital to success—the want of which makes all other qualities, even the most brilliant, comparatively useless? In what does it consist? We answer that it is more easy to describe it by negatives than by positives—to tell what it is not than to tell what it is. An English writer truly says that "at one end it runs up into the art of governing; at the other, it descends to that of mere pleasing." A man may be said to possess it when he exhibits practical wisdom in all the minor relations of social life. As a guest, as a host, as a national creditor, as an income-tax payer, he has functions and duties to perform. The way in which these are performed, makes the difference between the social simpleton and the worldling. The former will be perpetually coming to grief in one or the other of them. If he is entertaining, he will abuse the grandmother of the most influential man at his table. If he dines out, he will ask for fish twice, in spite of the waning proportions of the cod, and the indignant glances of the lady of the house. At a railway station, he will disturb the equanimity of the porters by a fussiness arising from a vague but awful fear of steam power. In all dealings with horse flesh, he will be guided by the simple rule of buying in the dearest market and selling in the cheapest.

The sum of the matter is, that life is action. A Boston gentleman, who takes a business view of things, did not untruly characterize the whole race of poetic impracticables in a single felicitous sentence. Being asked the character of a certain transcendentalist, "Oh," said he, "he is one of those men who have soarings after the infinite, and divings after the unfathomable, but who *never pay cash!*"

The want of practical talent in men of fine intellectual powers has often excited the wonder of the crowd. They are astonished that one whose genius has grasped, perhaps, the mightiest themes, and shed a flood of light on the path to be pursued by others, should be unable to manage his own affairs with dexterity. But this is not strange. Deep thinking and practical talents require habits of mind almost entirely dissimilar. A man who sees limitedly and clearly is both more sure of himself, and is more direct in dealing with circumstances and with others, than a man with a large horizon of thought, whose many-sided capacity embraces an immense extent of objects and objections, just as a horse with blinkers chooses his path more surely, and is less likely

to shy. Besides, it must be remembered that energy and self possession alone, without superiority of intellect, suffice to give a man practical talent.

Practical men cut the knots which they cannot untie, and, overleaping all logical preliminaries, come at once to a conclusion. Men of genius, on the other hand, are tempted to waste time in meditating and comparing, when they should act instantaneously and with power. They are apt, too, to give unbridled license to their imaginations, and, desiring harmonious impossibilities, to foresee the difficulty so clearly that action is foregone. They have put microscopes to their eyes, and cannot drink for fear of the animalcules. In short, they theorize too much. A loaf baked is better than a harvest contemplated.—*Mathews.*

Comparative Merits of Flesh-Meats and a Vegetable Diet.

OUR views on this subject are briefly expressed as follows:—

1. The food that God gave man in his state of innocency, consisting of grains, fruits, and vegetables, we regard as the best food for man. Gen. 1 : 29, 30.

2. Those beasts which God pronounced clean, even before the flood, Gen. 7 : 2, are a second class diet.

3. The beasts which God pronounced unclean, are third class diet. Their coarse and unclean habits make them far more unhealthful than clean beasts.

4. The liberty of Christians does not destroy the natural and physiological distinctions that exist between clean and unclean beasts (see Scott's Com.); neither does it abolish those sanitary instructions which God gave his ancient people.

5. The practice of eating the flesh of animals came in consequence of sin. God did not permit man to eat meat as a *common* article of diet till after the flood. Gen. 9 : 3.

6. When God brought the Israelites out of Egypt to make them a holy and healthy people, he deprived them largely of flesh-meats; and when the Israelites, in their murmurings, returned to the practice of eating largely of flesh, which God gave them in his wrath, the plague followed. Ex. 23 : 25; Num. 11.

7. A vegetable diet is less stimulating than a meat diet, yet it contains all the nutritive and heat-giving properties which are requisite to sustain life in any country. The ox and the horse find in grains, fruits, and vegetables, all that is necessary to make them strong and comfortable in all seasons of the year; and the reindeer lives from the products of the vegetable kingdom in the coldest habitable regions. According to chemistry, there is more nutriment in one pound of bread than in three pounds of the best meat. While meat is food, it stimulates far beyond the strength it imparts; consequently, when used in large quantities, it must impair health and shorten life. Do we not see in these principles a prominent reason why the lives of men were shortened after the flood?

8. Meat, especially if it is coarse and fat, is more difficult to digest than a farinaceous and vegetable diet.

9. As animals are becoming more and more diseased, and as they are oftentimes made unfit for use by an injudicious process of fattening, by the way they are brought to market, the condition they are in when slaughtered, etc., the danger of taking on disease increases in partaking largely and promiscuously of a meat diet.

10. A free use of flesh-meats, especially of those that are fat and coarse, surcharges the blood with carbon, injures the stomach, and causes fevers and scrofulous diseases, which are efforts of nature to remove impurities from the system. Americans are noted for excess in pork-eating, and they are also famous for dyspepsia, fevers, running sores and other scrofulous diseases. When strangers come to our country with simple and economical habits, eating meats as the exception, and using stimulants sparingly, they are generally healthy; but soon after adopting our habits, they suffer from the same diseases for which we are noted, and will perhaps conclude that the trouble is with the climate. In cases of persons suffering from fevers, wounds, cancers, etc., physicians generally recommend abstaining from pork, grease, and meats generally. At the time of the Crimean war, the French and English surgeons, observing that their soldiers almost invariably died of wounds from which Russian soldiers would generally recover, decided that this difference was owing to the difference in the diet of the two armies. The French and English soldiers used largely of flesh-meats, while the Russian soldiers used but little meat, and their diet was simple.

11. As meat is highly stimulating, when taken in large quantities it cultivates the passions and selfish organs at the weakening of the moral faculties, and becomes an obstacle in developing reverence, benevolence, meekness, patience, and other important virtues, while a vegetable diet aids in cultivating these excellent traits of character. Dogs nourished at a slaughter house are fierce and ugly.

12. A vegetable diet is highly adapted to aid the cultivation of the mind equally in all of its faculties, and prepare it to investigate and understand intricate matters, while it sustains the body under the most rigorous exercise which falls to the lot of the laboring man. Thousands, from all classes of society, have proved this proposition true by experience.

13. When plagues and epidemics are making their ravages, physicians recommend to abstain from rich foods, from grease, and from meats in general.

We do not expect that all will be in a condition to adopt the best diet in a moment. We say to all: Do the best you can, and reform as soon as you can in those things which you know to be injurious to health, renouncing the worst things first, and adopting changes as fast as you can adapt yourselves to them without sustaining a loss; for even a good change may be taxing to the vitality till proper habits are formed. D. T. BOURDEAU.

Stair-Climbing, or Improper Dress; Which?

[CONSIDERABLE has been said of late, by medical gentlemen of considerable eminence, concerning the injurious effects of stair-climbing upon the health of young girls. Some have committed themselves so fully as to recommend that our public school buildings should be built but one story in hight, so that stairs need not be employed. The following extract from a report upon hygiene made to the Southern Michigan Medical Association contains so much sound sense that we gladly give it to our readers.—ED.]

In summing up the evidence, it is evident that young ladies in our schools do not of choice go higher than the second story; that it is well known among our teachers who have spent years in our schools that there is danger to our girls from too much stair-climbing. It is evident from this testimony that, in the judgment of these educators, dress is really the cause of the injury to the system from stair-climbing. Now, we must either reform our dress, or rebuild our school buildings. Which shall it be? In our colleges for the education of the other sex, from time immemorial, the senior class, who have the choice of all the rooms in the college, choose the highest floors, the juniors and sophomores next in order, while the freshmen, who choose last, have to take the lowest rooms. Do young men do all this climbing for the mere purpose of hazing the freshmen?

Did the Creator make a mistake when he framed a woman? Believing devoutly in the perfect wisdom of our Maker, I think woman was made the mate for her brother man, to go with him as many stories as he wants to. "But," says one, "you must remember that God never made a four-story building." True; but in answer, I reply, God never made a corset, nor a tight-waisted dress, nor ever loaded the hips with the weight of skirts the women carry.

I cannot better close this report than to quote a reply to my questions from my friend, Prof. D. N. Kensman, Starting Medical College, Columbus, Ohio. "In answer to your question, 'Is stair-climbing a cause of disease among women, and why are they not as able to stand this kind of exercise as men?' I have no doubt that climbing stairs is productive of injury, but is a result of other causes, and not the simple fact of the ascent. Nature has provided a better support for the contents of the abdomen in women than men. The pelvis is more sloping, the ilia are broader and more capacious, the plain of the superior strait is such as to give a more oblique pressure of the superincumbent viscera, and the axis of the superior strait is directed backward, so the thrusting force is not so direct as in the case of males. Again, until puberty, the girl in a rough and tumble fight, in a race, in every thing, as far as physical force is concerned, is a match for her brother of the same age, unless she has been spoiled by her mother and made to believe it is unlady-like to romp and rough it. Then comes that mysterious change when the reproductive organs impress on her organism, all which is beautiful in outline and symmetry, and admirable in disposition; all which makes woman woman and not man, is shaped by nature's plastic hand, and she becomes the helpmeet for man. Now see what fashion does: The chest, which before has been free and unrestricted in motion, is incased in whalebone and steel, a pad goes here and a wad there to produce the symmetrical ideal of this new-comer into life. The pelvis is expanded, the genital organs enlarged, her hips are made the point from which to suspend her clothing, pressure by the girdle extends across the upper part of the abdomen, limiting respiratory motion and pressing the abdominal viscera in the direction of least resistance. The uterus becomes congested, then result leucorrhœa, weakness of nerve, headache, nervousness, and the host of symptomatic disturbances we are taught to recognize as the evidences of a class of diseases now known as female diseases, and which have created the function of the gynecologist. Woman cannot walk like a man, with the full swing of the arm, nor put her hand to her head when in full dress; and should a fly light on her nose, she could not get rid of it without poking it, or at it, with a fan or parasol. Thus pinioned, she tries to act out the promptings of nature, and fails. All this is the lot of the young woman, and middle life shows but few cases of sound womanhood. Now, under such circumstances, we can easily see why stair-climbing is an evil, and only evil continually among women. Climbing causes the heart to beat stronger, the lungs to expand fully; there is an impeded return of blood to the central organ, and the congestion of the pelvic organs is increased. There must be a chance for unloading this excess, and nature does it by an exhausting leucorrhœa; and as a

further sequel, we have this overfullness of the uterus, and then its train of consequences—flexions, versions, and prolapsus. The muscular influences I do not discuss; they are patent to all."

The Bible About the Bottle.

ABSTAIN from all appearance of evil. 1 Thess. 5 : 22.

Be not among winebibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty. Prov. 23 : 20, 21.

Strong drink is raging, and whosoever is deceived thereby is not wise. Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? Prov. 20 : 1; 23 : 29.

They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. Prov. 23 : 30, 31.

At the last it biteth like a serpent, and stingeth like an adder. Prov. 23 : 32.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Rom. 14 : 21; Luke 9 : 23.

Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent. Gen. 9 : 20, 21.

Wine is a mocker. Prov. 20 : 1.

We will drink no wine. Jer. 35 : 6.

Touch not, taste not, handle not. Col. 2 : 21.

Be not drunk with wine. Eph. 5 : 18.

Not given to wine. 1 Tim. 3 : 3.

Do not drink wine nor strong drink. Lev. 10 : 9.

Woe unto them that are mighty to drink wine. Isa. 5 : 22.

No drunkard shall inherit the kingdom of God. 1 Cor. 6 : 10.

Woe unto him that giveth his neighbor drink. Hab. 2 : 15.

Their wine is the poison of dragons. Deut. 32 : 33.

Woe unto them that follow strong drink. Isa. 5 : 11.—*Temperance Tract.*

Importance of Health.

THE following is an extract from Tyndall's concluding address to the students of University College, London:—

"Let me utter one practical word in conclusion—take care of your health. There have been men who, by wise attention to this point, might have risen to any eminence—might have made great discoveries, written great poems, commanded armies, or ruled States, but who, by unwise neglect of this point, have come to nothing. Imagine Hercules as oarsman in a rotten boat; what can he do there, but by the very force of his stroke expedite the ruin of his craft. Take care, then, of the timbers of your boat, and avoid all practices likely to introduce either wet or dry rot among them. And this is not to be accomplished by desultory or intermittent efforts of the will, but by the formation of *habits*. The will, no doubt, has sometimes to put forth its strength in order to strangle or crush the special temptation. But the formation of right habits is essential to your permanent security. They diminish your chance of falling when assailed, and they augment your chance of recovery when overthrown."

Improper Diet for Man.

[THE following from an experienced baker, who understands what he is saying, may be of interest to our readers as confirmatory of what we have before said with reference to bakers' compounds. We hope to hear something further from the same source respecting cakes and pies.—ED.]

Articles of great interest on "Proper Diet for Man" have been published in recent numbers of the REFORMER; we now think the above subject may prove acceptable to its readers.

In the New England and Middle States, the most fashionable dietary and dessert consists, principally, of food made by bakers. All the articles are more or less adulterated; even the bread is made in such a peculiar way that it is not at all wholesome. The baker who thus imposes on the public, in the first place, buys the cheapest, and consequently the poorest, flour to be had. In order to make the largest possible loaf out of the smallest quantity of flour, he must ferment it almost to death. Excessive fermentation sours the dough; and, therefore, to produce a seemingly sweet loaf, many other ingredients foreign to home-made bread must enter the composition. The loaf is raised by the addition of alum, because it will absorb a great amount of moisture; and thus can be made a *bulky* loaf out of the handful of flour. It then goes through another process to make it spongy and light.

Thus, by adulteration and all manner of cheating, we see the production—a finer looking article than could be made out of pure materials, if made in a proper manner. That such bread is made for money, is evident. This beautiful bread is sold at eight or ten cents per loaf;—each costs the baker *two*.

From a single bakery in New England, there are eight bakers' wagons, supplying over 2000 families, daily, with this pernicious food. The average quantity they sell daily amounts to $300.00.

The Medford bread (so-called here) is said to be the purest in the country. If this is the case, what a terrible imposition elsewhere upon an ignorant people; for this same New England bread is adulterated to an enormous extent.

What a waste of money! What a sacrifice of humanity! People say, "Bakers' bread can do no harm, there is so little substance to it." But, as there is no substance to it, it can do no good; and to eat food that gives no benefit, must surely result in harm.

In the hot summer months, people patronize the bakers twice as much as in winter, thinking it better economy to buy their bread than to make it. They spend their money, enrich the bakers, cheat themselves into thinking that next to no food is healthy, and call *this* economy. Moreover, doctors often order it for dyspeptics. It takes a great deal to satisfy the appetite, and therefore causes a faintness or goneness which leads to eating between meals, the worst thing one can do. But "what the doctor says, must be true," and thus people are humbugged!

The above statements are not exaggerated, but lack, if anything, full knowledge; and, if bakers' bread is such a useless substance, what of the cake and pastry which they manufacture!

While there is such an imposition carried on, let us all be thankful for, and follow, the right way, hygiene—the only way to perfect health and happiness. W. H. B.

Evils of Tobacco-Using.—No. 3.

1. Tobacco-Using is a Sin.

EVERY law in the universe is obligatory, and not one can be disregarded without committing sin. Is not sin "the transgression of the law," according to holy writ? Why should we make so wide a distinction between moral and physical laws as to regard the strict observance of one a sacred duty, while the other is treated as a matter of convenience or pleasure? Surely, there can be no satisfactory answer. But the vice of tobacco-using is a direct transgression of the moral law, as well as of physical law; for the man who consciously indulges in a habit which he knows must result in premature death, commits a suicide just as effectually as does he who puts a knife to his throat, or ends his life by a pistol shot.

2. Tobacco-Using is Barbarous.

It is a custom which originated with the savage barbarians of North America, from whom it was communicated to the rest of the world by the first discoverers of this continent. What a humiliating spectacle, when we behold civilization sitting at the feet of barbarism and learning to smoke! When we think for a moment of the terrible effects of this dreadful vice, for such it really is, we are almost forced to the conclusion that humanity had been fortunate if America with all its wealth of forests, prairies, and mines, together with its *poison*, TOBACCO, had remained the same unknown, untilled wilderness which it was when Columbus first turned his adventurous face toward the setting sun. Is it not a sad breach of morals for Christians to imitate the vices of savages?

3. Tobacco Stupefies the Moral Sensibilities.

One of the most marked effects of the continued use of tobacco is its stupefying effect upon the moral faculties. It is, in fact, a sort of spiritual narcotic. The man who uses it for many years often becomes gradually deficient in moral sense. At least, his acute perception of right and wrong becomes materially lessened. It is an absolute impossibility for a man who indulges largely in tobacco to be as good a Christian as he might be if he was free from the habit. This is the testimony of hundreds of reformed tobacco-users.

4. Tobacco Excites the Passions, and so Leads to Crime.

Like all other stimulants, tobacco excites the animal passions; and as it at the same time, to a certain extent, deprives the individual of his ordinary soundness of judgment, he has two concurrent and powerful influences to lead him to the commission of whatever base act the circumstances of the moment may prompt.

Again, deprive of his tobacco a man habituated to its use; how irritable, nervous, impulsive, does he become! He loses all control of his actions; and the slightest provocation will make him desperate. He is unsafe; insane, in fact.

5. Tobacco-Using is a Filthy Habit.

Yes; it is notoriously filthy and disgusting to every one except the individual who indulges it. We need not describe the reeking filth of a tavern bar-room, or a smoking car, for there is no person with the slightest love for neatness and cleanliness who has not a hundred times been offended by forced contact with the results of tobacco-using in some of the many detestable ways in which they occur. A tobacco-user not only presents a most revolting spectacle of defilement in himself, but he renders foul and offensive everything that comes in contact with him. He always leaves a dirty mark behind him—shall we say as a fitting memento of his character? Perhaps that would be a little too hard; but may it not be that constant association with filth will make some disagreeable modifications in a man's character?

A man who will be a slave to tobacco not only ruins himself—his health, his mind, but he inflicts a most intolerable nuisance upon society.

6. Tobacco Taints the Breath.

It may be suggested that this objection does not amount to much, in these days when almost every person's breath is redolent with something —emanations from decaying teeth, foul odors from a sour stomach, putrid smells from an ulcerated nasal cavity, or something equally offensive. But we protest that these are bad enough alone; and when they are reinforced and augmented by the pungent, fetid odor of tobacco, a climax of foulness is reached which is wholly beyond description, and needs only to be once experienced to be fully appreciated. Times without number, almost, have we been forced to turn away with sickening disgust when conversing with a person whose breath fell upon us freighted with its vapory poison. In more than one instance has the dying invalid turned more ghastly pale as he waved from his presence the minister who came to offer words of consolation, but brought with him the nauseating effluvia of tobacco.

7. Tobacco Defiles the Air.

Even the very atmosphere surrounding a tobacco-user is laden with a characteristic fetor. Every pore of his skin is sending out a stream of the poison, while each expiration of air from his lungs pollutes his immediate neighborhood with its innate nastiness. And if the person is a smoker, the evil is increased tenfold; for it seems to be the special avocation of the smoker to contaminate as much as possible of the pure air of heaven with his vile drug, thus forcing it upon the most repugnant, for we must breathe or die.

What right has any person to thus poison the "breath of life"? How long would a man be permitted to scatter broadcast the poisonous germs which communicate small-pox or scarlet fever? Yet tobacco kills more persons every year than both these maladies combined. What a blessing to humanity would be the revival of the old puritanic law which would not allow a man to smoke within ten miles of any house, and then not in the presence of a stranger. A slight vestige of that law still exists in the city ordinance of Boston, which interdicts all smoking upon the streets.

8. Tobacco-Using Enervates Offspring, and so Threatens the Race with Extinction.

If tobacco-using should increase during the next two hundred years as rapidly at it has done in the last period of that length, it would become a universal vice. Then would vanish the last hope for the race; ultimate extinction would be inevitable.

It often occurs, and, indeed is true as a rule, that the worst effects of the use of tobacco are not seen in the man who indulges the habit, but appear in his children. Whence came such a vast army of nervous, sickly, yellow-faced young ladies? Inquire, and learn that their fathers were tobacco-users, and you have the secret. Improper diet, fashionable dress, lack of exercise, and other unhygienic influences may receive their due share of condemnation for producing such poor specimens of humanity as are these useless, "vapory," hysterical creatures; but when we find that their troubles began with the very first day of their existence, that they were as hysterical in their cradles as ever afterward, we must look for some hereditary cause; and we find it in the fathers who poured out their children's vitality in reeking streams of tobacco juice, and puffed it away in clouds of odorous smoke.

A terrible inheritance of constitutional weakness, nervous debility, and general incapacity for enjoyment, does the tobacco-using father entail upon his children. Most strikingly applicable are the words of Ezekiel, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

With reference to the same subject, the renowned Sir Benjamin C. Brodie said, "No evil is so manifestly visited upon the third and fourth generations, as the evils which spring from the use of tobacco."

9. Tobacco-Using Fosters and Engenders Indolence.

The habitual user of tobacco can scarcely escape the almost irresistible tendency to indolence which his habit engenders. It first wastes his muscles and makes him less fitted for active, energetic labor; then it benumbs his senses so that he becomes averse to activity and delights to linger in the fascinating, dreamy condition of half-unconscious stupidity into which the somniferous drug introduces him. Tobacco-using is a most prolific parent of laziness. Banish cigars, and every other form of tobacco, and how soon would the loafers vanish from our street corners and alleys!

10. Tobacco is a Useless Expense.

Worse than useless are the millions of dollars annually expended for this poisonous weed. Only think for a moment that Christian England spent last year for a filthy, Indian weed more than all her subjects did for bread; meanwhile, her great cities and poor-houses are filled with half-famished paupers! More than $40,000,000 every year are worse than wasted by both England and France to satisfy the demand for something with which to defile the body, ruin the intellect, and assist the soul to perdition.

America is no wiser. The amount annually expended by the world for tobacco is not less than $500,000,000. At this rate the whole value of the globe would be expended in a century. Nor in these estimates is any account

taken of the immense profit which would accrue if the capital and labor expended in the cultivation and manufacture of tobacco were applied in some useful occupation.

11. Tobacco-Raising Exhausts the Soil.

No other plant makes such enormous drafts upon the soil as does tobacco. Gen. John H. Cooke, of Virginia, says, on this point,

"Tobacco exhausts the land beyond all other crops. As proof of this, every homestead from the Atlantic border to the head of tide-water is a mournful monument. It has been the besom of destruction which has swept over the whole of this once fertile region."

The farmers of the Connecticut valley begin to see the same impending ruin staring them in the face, and are eagerly seeking for some fertilizer which will maintain the fruitfulness of their soil. They have recently found an excellent one in corn meal! So now we have a double waste. Ruinous economy!

12. Tobacco-Using Diminishes National Vigor, and Impedes Civilization.

It is quite easy to see how the tobacco habit should diminish national vigor, from its influence upon posterity, as already noticed. The Turks, who smoke almost incessantly, are an excellent example of its national influence in this respect. Said the eminent Brodie, physician to the queen of England and president of the Royal Society,

"I cannot entertain a doubt that if we could obtain accurate statistics, we should find that the value of life in smokers is considerably below the average."

Being a scion transplanted from barbarism, it should be naturally expected that it would impede civilization by its growth. And does it not? How could it work all the mischief already proved upon it and do otherwise?

13. The Culture and Manufacture of Tobacco Undermines the most Valuable Resources of the Nation.

Agriculture and manufacturing are the two chief sources of a nation's material prosperity. When these avenues of wealth are closed, bankruptcy and ruin are inevitable. When tobacco-raising usurps the place of the raising of wheat, corn, cotton, and other useful crops in our fertile valleys, does it not plant its cloven foot directly in the way of permanent prosperity? And when the capital which might be employed in the useful arts and trades is invested in the manufacture of tobacco, is it not really placed in a bank which promises nothing but ultimate bankruptcy? and are not the thousands employed in these manufactories unwisely withdrawn from useful and honorable avocations?

In France, the tobacco trade is made a government monopoly; and as long ago as 1844 there were 10,000 officials employed in the management of it, or receiving pensions as retired officers. Holland has 1,000,000 sallow, sickly individuals engaged in the manufacture of tobacco; and the United States employs 40,000 persons in manufacturing the weed which exhausted 400,000 acres of the richest land in its cultivation.

WHAT EMINENT MEN THINK ABOUT TOBACCO.

In the preceding statements, very little authority has been cited, for the sake of brevity. In order to assure the reader that an abundance of the most reliable authority is not wanting to support the propositions advanced, the remainder of this article is devoted to quotations and citations of the opinions of eminent medical and other professional men.

Says Dr. Pratt, "Surely, if the dictates of reason were allowed to prevail, an article so injurious to the health, and so offensive in all its forms and modes of employment, would speedily be banished from common use."

Sir Benjamin C. Brodie, president of the Royal Society, says that one of the worst cases of neuralgia he ever saw was caused by tobacco-using, and ceased with the habit.

The same author says that the habit produces amaurosis, and mentions cases in which the patient recovered upon discontinuing the use of tobacco.

Dr. Rush said, in reference to tobacco, "It produces dyspepsia." "It imparts to the complexion a disagreeable, dusky color."

The Half-Yearly Abstract of the Medical Sciences for 1854 describes a case of angina pectoris resulting from tobacco-using.

Professor Lizars, in an excellent work on tobacco, says that its constitutional effects are "numerous and varied, consisting of giddiness, sickness, vomiting, dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation, and cowardice."

Dr. Johnson adds the following as local diseases resulting from tobacco-using: "Ulceration of the lips (not unfrequently of a syphilitic character), ulceration of the gums, cheeks, mucous membrane of the mouth, throat, tonsils, etc."

Dr. Johnson again says, "What is the testimony of facts? Why, for one inveterate smoker who will bear testimony favorable to the practice, ninety-nine such, of the candid of these, are found to declare their belief that this practice is injurious."

An able writer in the *Quarterly Journal of Science* says in reference to tobacco: "Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added, force. It involves the narcotic *paralysis* of a portion of the functions, the activity of which is essential to healthy life." "Tobacco adds no potential strength to

the human frame. It may spur a weary brain or feeble arm to endure exertion for a short time, but its work is destructive, not constructive."

Scores of other great names might be added to the eminent medical authorities already quoted; but our space will only allow the addition of the following facts with reference to how tobacco was regarded in its early history:—

When first introduced into Russia, tobacco-using was punished by cutting off the nose.

In Turkey it was made a capital offense, as also in Persia. A Turk found smoking in Constantinople was led through the city with his nose transfixed by his pipe.

Pope Urban fulminated a bull of excommunication against users of it.

It was punished as an evil crime in Switzerland.

In 1616, King James of England published a "Counterblast to Tobacco," in which he says of the habit, "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

WHAT WILL YOU DO?

Tobacco-user, what are you going to do in the face of this long array of facts, every one of which is sustained by science, experience, and common sense? Will you pass them lightly by, and say, "Tobacco does n't hurt me; and, besides, I can't do without it"? Will you deceive yourself because you have not yet felt all the woful consequences of your habit, and still remain a slave to this most relentless tyrant? If you so decide, you will have for your consolation the reflection that whatever your desires, however lofty your aspirations, or exemplary your conduct in other respects, in the one vice of tobacco-using you are not only ruining your own prospects for this world, and perhaps the next, but you are dragging down with you your offspring, and all who may be so unfortunate as to follow your example; besides being a constant source of offense to every person of delicate instincts or pure tastes who may be so unfortunate as to associate with you.

HOW TO OVERCOME THE HABIT.

This is the great problem with those who have become convinced that duty to themselves, to their families, and to society, demands that they should abandon the habit which has become almost inseparably fastened upon them by long indulgence; and it is a very important one, for upon its solution depends the ultimate triumph and emancipation of the tobacco slave, or his more hopeless enslavement.

Quite a number of substitutes have been recommended as aids in combating the appetite for tobacco, chief among which is gentian; but they are all alike worthless. Nothing but a firm determination, an unyielding resolution, will avail. Anything which will operate as a substitute must produce somewhat similar effects to those occasioned by tobacco itself; and, consequently, is objectionable on the same grounds.

Shall the change be made at once? or may the habit be abandoned by degrees?

This question has occasioned much discussion, and opinion seems to be somewhat divided; but our best authorities say, "Abandon the foul thing at once and forever." Experience seems to support this position; for it has been found that a person who adopts the plan of gradual diminution really suffers more in the aggregate than the person who at once discards entirely the use of the weed, although the latter suffers more intensely for a brief period. This has also been found to be the case with liquor-drinking.

Do not make the attempt as an *experiment*. Consider it carefully, candidly, reasonably. Calmly view the terrible consequences which persistence in the habit must bring, not only to yourself, but to your children. Weigh, carefully, all the arguments which have been advanced in the preceding pages, and such others as your own experience may supplement. Then enter upon the conflict with a deep sense of the solemn duty which you are under the deepest obligations to discharge. Never for once think of anything but victory. Remove temptation from yourself as far as possible. Are you a Christian? Then do not fail to avail yourself of that never-failing source of strength which none but the Christian enjoys. By means of the encouragement and assistance which religion affords, many a poor victim of the tobacco habit has been reclaimed who had struggled in vain with his vice when only assisted by his own enervated will and palsied resolution.

Attention to the general habits is of the utmost importance as an element of success. The nervous system has been shattered by long abuse; and when the stimulating influence of tobacco is withdrawn, the unhappy individual soon finds what mischief has been wrought. He quickly ascertains his real status, the actual strength of his nervous organization. When he finds himself thus brought down to his true level, what should he do? Would it be wise for him to stimulate his flagging energies with strong tea or coffee, a little wine, or brandy? This would be only hiding the real condition without remedying it. Stimulation is just what has worked all this mischief. No. Avoid stimulation most carefully. Give the poor nervous sufferer rest—rest of both body and mind. A man who has been long accustomed to the use of tobacco should not attempt

to pursue his customary avocations when leaving off his habit. He will be fretful, irritable, vacillating, "all out of sorts," perhaps a little "flighty," or even delirious. He must have such associations as will be calculated to counteract these conditions. Surround him with cheerful society and pleasant diversions, so that his mind may be drawn from himself and his morbid sensations, until nature has time to rearrange her disturbed functions and marshall her scattered forces.

The patient should eat rather sparingly, a light diet of pleasant and nutritious fruits and grains being preferable. A warm bath three or four times a week should be administered. When he feels more than usually restive, with headache and general discomfort, a warm foot-bath with the application of cloths wet in hot water to the head will be quite certain to give relief. A few days of patient perseverance in this course will result in a complete emancipation of the most inveterate tobacco-user. More than one or two weeks are never required.

A change of air and scenery, recreation, and moderate exercise, are very useful auxiliaries in the effort to overcome the tobacco habit.

J. H. K.

Hot-House Plants Instead of Children.

ONLY for the parental weakness and wickedness which it discloses, the description of a "children's party" in Brooklyn the other evening, as given in a New York paper, would be legitimate subject of ridicule. It was called a children's party, but it was such only by courtesy. It was rather a gathering of hot-house plants—of dolls, of prematurely perfected men and women of fashion. There was nothing of the freshness and beautiful simplicity of childhood about it. Instead, we read of ravishing costumes of silks and satins and laces in most delicate and fashionable shades, all in the highest style of the *modiste's* art; of flashing diamonds and milky pearls in tiny ears and on slender necks; of six-buttoned white kid gloves on lilliputian hands, barred with massive bracelets of "the real stuff," as one midget of nine years proudly asserted; of twinkling feet encased in French boots matching the dresses in color; of dazzling light and fragrant flowers; of bewitching music and circling dances; of flirtations and a midnight supper with its indigestibles, its ices and its wines. We are told, too, of minature men in dress suits and patent leathers, with diamond pins and glittering watch chains—a fitting complement to the tiny ladies with whom they danced and flirted.

The account further informs us of vain and ambitious mammas, without whom, indeed, such a party would have been impossible; each bent on having her darling outshine all others, and on instilling into the tender mind her own vanity and love of display. One of these matrons, we read, promised her little one of less than a dozen years that at the next party she should wear tea-rose silk as so much more *recherche* than pink, the laudable object being to have her "surpass Miss Nellie." With such training, and such amusements, who can wonder if the "fashionable circles" of the metropolis are filled with frivolous, vapid women, with no souls above parties, and dress, and French novels, and with brainless, dissipated young men, whose only talent is the squandering of money? Who can wonder at pale, sallow faces, ruined digestions, and early deaths, or lives of confirmed invalidism? For it is no less upon the physical than upon the mental and moral natures that the evil effects of this hot-house forcing are apparent.

We have characterized such parental conduct as both weak and wicked, and the terms are none too strong. This forcing system means the perversion of the proper youthful development, the vitiation of natural childish tastes, and the destruction of all that is most attractive and lovable in childhood's self. Besides, all the novelty and enjoyment of adult life are discounted, and its reality proves "stale, flat, and unprofitable" to these precious children, who have exhausted the whole round of fashionable dissipation before cutting their second teeth. The world in which they live has no surprises, no new sensations, no additional pleasures for them. We are glad to believe that the number of such parents is small as compared with the mass of more sensible and merciful fathers and mothers in the community, and to hope that the ideas of the former class may make no converts.—*Sel.*

NEATNESS.—Education into habits of neatness is almost entirely in the hands of the mother or her deputies. She, herself, then, must be educated into it, and it were well that she remembered, and taught her daughter to remember, that real neatness includes the unseen as well as the seen. Neatness has a moral signification not to be despised; for, though it is true that dress is an index of the character, and that external neatness, habitually covering untidy under-clothing, is only typical of some moral unsoundness, it is equally true that there is an influence in the other direction, from the external, inward. The habit of neatness furnishes soil in which the tree of self-respect may begin its growth. Do we not all know that a child behaves better in clean clothes than in soiled ones? And has there not been a perceptible elevation in the real character of the city police since they were dressed in neat uniforms? If, instead of setting the beggar on horseback, we clothe him in clean garments, we all know that we have given him an impulse in the direction of the good.—*Miss Brackett.*

The Extraction of Disease-Producing Teeth and Roots.

BY DR. D. C. HAWXHURST.

I HAVE advised you to have all dead roots, and teeth that cannot be preserved by filling, extracted, and your mouth, so much of it as remains, rendered healthy. And I have been the more careful to insist upon this point because I well know that you are quite likely to regard such decayed remains of teeth as harmless, whereas quite the contrary is the case. Indeed, so manifold and serious are the disorders that may be traced to their origin in a diseased mouth that I am disposed to tell you two or three *reasons why diseased teeth and fragments of teeth should be extracted.*

First, however, you must fix it in your memory that the connection between the diseased mouth and the distant disorder of which it is a cause is often obscure. I have seen a case in which severe pains about the face and head were treated for some months unsuccessfully. One day, the eating of a dish of ice cream communicated a twinge to an exposed pulp (nerve) in a superior wisdom tooth on the same side, and thus demonstrated its connection with the pains before mentioned. The offending tooth was removed, and from that day the patient was relieved. What is most singular is that severe and protracted neuralgia, or other affections, may torture the patient for a long time while the offending tooth does not reveal its condition. And, in general, a bad state of the teeth works so insidiously upon the general health as to be wholly overlooked by the parties most interested, and even by the medical attendant.

Therefore lay it down as a general rule, to which there can be few exceptions, that every decayed tooth or root that cannot be saved and made into a useful organ, should be severed from its connection with the mouth; whatever exceptions there are will be fully known to *every competent* dentist.

I want you to consider first the depraved condition of your breath after it has passed over a number of blackened fragments of teeth, and absorbed the vile odors from their tartarous incrustations and pus-discharging abscesses. I want you to discover, if you do not already know it, that it is just about impossible for you to carry a mouthful of these teeth and still have a sweet breath. I want you to consider the effect of such a breath on the health. It is well known that impure air, even when not foul enough to be very disagreeable, will often prove an energetic agent of disease. What, then, shall we say, when we find you taking into your lungs at every inspiration gases and odors originating in your teeth, so fetid that even your acquaintances are disgusted, and your social relations broken up. If these vile emanations can poison your friendships, are they not likely, when absorbed by your lungs, to poison your body? I have heard that impurities, remaining on the skin through neglect, may be absorbed by it; but I know that the fetor of the teeth inhaled with the breath is readily absorbed by the lungs. I have made many experiments, and can give you a long list of facts that prove that gaseous emanations, acting as a direct and powerful cause of disease, may often be thus introduced into the blood and circulated throughout the entire system.

For my part, I do not think it neat to have the mouth strewn with fragmentary crowns and blackened roots, the ruins of a set of teeth. I would as soon see an orchard with numbers of its trees worm-eaten, blackened, mossed over, and broken into stubs. Most people, I think, would prefer to see every thing defective removed from the orchard, only the sound trees remaining.

But a question of neatness and order is not of such commanding importance as that of health. I have already alluded to the extensive range of sympathies by which the fifth pair of nerves is connected with the various organs and functions of the body; and you will readily understand how any profound disturbance in this complex system of nerve branches (a disturbance which is almost invariably excited by diseased teeth and roots) may silently propagate itself along these lines of sympathy and reappear at distant points as some old and well-known form of disease. Within the last few years, this fact has arrested the attention of some of our best and most eminent physicians.

Among the most important of these sympathetic affections is neuralgia, a disease which often arises from a lesion in some nerve, and none more frequently than the fifth or dental nerve. The number of cases of neuralgia from morbid conditions of the teeth is very large, though, of course, there are a great many other causes which cannot be discussed here.

Dr. Robert Arthur, author of an excellent work on "The Treatment and Prevention of Decay of the Teeth," records a case similar to a number which I have met with, though perhaps a little more extreme. A lady, through loss of sleep, and other unfavorable conditions, experienced a sudden attack of facial neuralgia. "The attack continued six months, during the whole of which time she was under medical treatment without relief. When she had become almost insane from severe suffering and loss of sleep, she went to have her teeth examined as a last chance of finding the cause of trouble. It was found that the local source of irritation from which had proceeded all this agony was one of her teeth, the extraction of which at once relieved her. If it had been removed six months before, her relief would have been as complete and immediate."

I know of no disease more to be dreaded than neuralgia. Devoid of every principle of open warfare by which a toothache declares at once its locality, neuralgia makes an insidious approach, attacking nerve branches and ganglia remote from the primary source of irritation. In those cases in which it is due to diseased teeth or any lesion of the dental nerves, I have repeatedly seen individuals undergo the severest neuralgic pains in the temples, scalp, about the eyes, ears, chin, down the neck, in the shoulders, and rarely in the stomach, for days before they could be persuaded that their tortures originated in certain old roots and decayed cavities about the teeth. If you suffer thus, you will do well to have an examination at once.

If you to whom I am talking with the direct view of influencing you to your advantage, do not see in what I have already said reasons sufficient to move you, do but consider with me still further.

It has long been known that the stomach and teeth are bound together by sympathetic nervous connections; some of the molars have even been called stomach teeth. Nothing can be more certain than that a bad state of the teeth tends directly and indirectly, in the most rapid and certain manner, to produce disease of the stomach and of the digestive functions. Dyspepsia is already so common in this country that we can ill afford to carry additional causes of it about in our mouths for want of courage to submit to a little surgical interference. There can be no doubt that the disturbance of nervous influence which connects itself with some states of the mouth, taken by itself and alone is sufficient to produce all grades of digestive derangements; but when we turn to view the frightful neglect of mastication that the soreness of broken-down teeth, suppurating gums, and exposed pulps, renders almost a necessity, we have an equally powerful and more obvious cause of indigestion. For however well the stomach may be supplied with healthy and abundant nervous influence, it cannot digest unmasticated food. I am convinced that in cases of exposed nerves and diseased gums, the temptation to pass the food lightly through the mouth, and without grinding it, is one that cannot be withstood by the patient, since the slightest exertion of force is sometimes sufficient to bring on severe paroxysms of pain. Even in the milder cases the discomfort is sufficient to discourage an efficient mastication.

Do you still hesitate to rid your mouth of broken-down structures that are a drain upon your vitality, and an ever-present blight upon your health and enjoyment, consider then how depraved action will be propagated from diseased structures to healthy ones; how morbid states of the teeth and sockets will spread, if not arrested; how chronic disease, creeping onward among the teeth and their sockets, may involve the entire dental arch in ruin if those structures which are still healthy be not preserved from its encroachments. That diseased teeth and roots can remain in the mouth without great injury is not true; but it is as true that they will exert an unfavorable and damaging influence as that fire will spread on the prairie. I do not mean to say that decay is propagated directly across from tooth to tooth, its extension being an affair of lineal distance. The spread of decay is not thus accomplished, but goes on through the lines of nervous influence. Distant teeth often sympathize with each other more than the closest companions, as between corresponding teeth in the same jaw. Sometimes mechanical sympathy is developed; as where a tooth follows the fate of a broken-down antagonist. I am now giving you the law of propagation of decay of the teeth. The various morbid conditions of the maxilla and tooth sockets spread directly from point to point through the extension of inflammatory action, as well as through a disturbance of nervous supplies. But these matters are less important for you to understand. That morbid action will advance from the diseased to the healthy structure, is the point to be remembered; and that the diseased structure should be early removed if it cannot be rendered healthy, is the practical lesson to be impressed. If you are that suffering patient for whom I have written these words, and still lack courage, have printed in sightly letters and hung in your room, Every decayed tooth or part of a tooth, every root or source of abscess or other disease in the mouth, should be removed as soon as that fact is manifest.

I have not mentioned the loss of good looks, which dyspepsia and liver complaint are sure to cause, and which I think you will care very little about.

Dead Alive.

ABOUT fifteen years ago, we gave a lecture on the South Shore, Mass., in which we aimed to show, that, as the common use of tobacco diminished appetite, diminished blood, muscle, health and strength, it must inevitably abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, which says, "Thou shalt not kill;" and HENCE A SIN.

As we closed, a clergyman rose and observed: "I believe the argument in this lecture conclusive; I believe thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives.

"But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man, within ten miles of this place, who smoked his

pipe till the day of his death; and he lived to be ONE HUNDRED AND FOUR YEARS OF AGE!"

We confess, we were puzzled; the question was much to the point, and the audience laughed at our expense. At last, we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit; did he like good schools, good roads, good order, and the like?" "Oh, no; no more than a mud-turtle or oyster." "Had he a family?" "Yes, a large one, and a mean one,—altogether too large." "Did he love his family?" "No; I think not." "Did he hate his family?" "No; I think not." "All, in a word,—did he love anybody, or hate anybody, dead or alive, in this world or in any world?" "No; I think not." "Well, well, brother; the conclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury him!"—*Trask.*

Home Happiness.

IT is the fashion among certain of the more restless and ambitious of our women, says the *Queen*, to despise the home-life as too tame, too narrow, and too uneventful for them. They long for a wider arena, set well in view of the world, whereon to display their gifts or their acquirements; and they think this claustral house, this unexciting family of which they form a part, unworthy of their efforts. And yet in reality the

ART OF LIVING WELL

at home, and of making the family life a success, is just as great in its way, if not so important in its apparent—but only apparent—results, as the finest shades of diplomacy and the largest transactions of business. All sorts of talents, both moral and intellectual, are wanted for the task; and it seems slightly irrational to despise as futile qualities which so few of us are strong enough to possess, or to rate them as beneath the regard of high-minded people, when not one in a hundred has wit enough to employ them to a satisfactory issue. The poetry of belief makes the English home the very ideal of sweetness, peace, love, security. Sisters are angelic friends each to each, and parents and children are inclosed in a golden web of affection which keeps in all the good spirits and shuts out all the bad. Husbands and wives live in a daily atmosphere of contented affection which is superior to the tumultuous fever of the love-making time, in so far as it is surer and more serene; and if the world does not penetrate within those four walls, life is assumed to be all the better for the absence of disturbing elements—by no means the poorer for the want of additional interest, or the less carefully conducted for the want of critical eyes to overlook. This is the ideal of an English home; but, good as it is to keep a high ideal, it is also necessary to accept things as they are, and to make no illusions on matters of facts. The matter of fact connected with the family is too often just the reverse of the ideal; and instead of love, and confidence, and serenity, and all the rest of it, we have ill-tempers and selfishness,

BACKBITINGS AND QUARRELING,

and any one abroad preferred to every one at home. It is true enough that sisters ought to be friends, but are they? Are they not as often rivals and even enemies, as true and loving comrades, each desiring the other's good, and each as willing as the other to give the best and take the worst for friendship's sake? We know some homes, but we are bound to say they are few, wherein the governing law is the law of true friendship and faithful love. For the most part there is far more of tyranny, jealousy, and rebellion, than of those sweet sentiments generally assumed.

When we think for a moment of all the evil qualities included in this one small term—family quarrels—we need scarcely ask for deeper misery or more damaging sins of action. And no one can insist too warmly on the necessity of keeping the peace at home, whereby the social life abroad may be made beautiful and the souls of men rendered blessed.

Fathers, and mothers, and brothers, all have their part in this; but truly, no one so much as the "girls." When the sisters are harmonious together, everything seems to go well; when they quarrel, and are jealous, and selfish, and exacting, peace is not to be found, and nothing is as it should be, which is someway toward admitting that supreme influence of the sex so much insisted on at the present day. Unfortunately, it is a mode of exercising influence not much regarded by the majority, who care more for the shadow than the substance—less for home than for the world without. Perhaps there may be some who read our words to whom they will come with the power of fit application; and to them we can only insist again and again on the infinite importance of keeping the peace at home, and the need of cultivating the nobler qualities of mind and heart, if this is to be done well. A small sphere is not necessarily an unimportant one, and home and family are the seed places of all that is most stirring and most public in the world. Without, however, mutual concession, there is

no peace; without peace, there is no happiness; and without happiness, of what good is life? It is better to give up this and that little personal domain for the insuring of peace, than to fight for supremacy and maintain the war. A lowly temper has its own grace, and if by it we can insure happiness at home, who would be foolish enough to cherish its opposite, and so secure misery?—*Sel.*

Light.

CALLING, lately, at the house of a relative, I found every one of the family feeble and weakly; the windows were all shaded, the light was admitted very cautiously, and a kind of somber light was merely tolerated, as if the sunlight were an enemy. Of course, flies can not live in dark rooms; but did it ever occur to people's minds that a dark room is as fatal to human beings as it is to flies?

This reminds me of a circumstance which occurred years ago. A person called upon an aged relative, who had been confined for a long time to his bed, and whose mind had almost relapsed into vacancy. The visitor was led into a room dark as a dungeon in the Bastile, although it was a bright autumn day. The thick paper curtains were lifted, and there lay the poor old sufferer, unconscious of the injustice done him. "We darken this room to keep off the flies," said his noble and humane nurse.

People do not stop to reflect. Light, light, how beautiful is light! Some twenty-seven years ago, the writer was sick of ague some eight months, and suffered to the extent of about one hundred terrible shakes; took quinine, and calomel, and morphine, and all the terrors of the materia medica, until medicine was powerless; and paid the doctors enough to buy a small farm. He well remembers the pain which came with night, and the relief which day always brought.

But is it not unfashionable to admit the stark, staring light to the parlor, with its costly and highly finished furniture, its carpets, its pictures? It would look so common to have the carpet all faded out, and the hot sun pouring its rays in upon a room furnished at heavy outlay of cash! Well, we will say this; if you are to live and breathe in such a room, remove your stylish and costly furniture to some room where no one will suffer by coming in contact with dark, dead, poisonous air; and put such furniture in the apartments where you and your family spend their leisure hours as will stand the rays of the sun; of course, the hottest rays of the sun may be broken by a light curtain, but do not, we beseech, shut them off by thick paper or wooden blinds.

If you would entertain your guest, throw open the blinds, all of them, and the windows too, until the heavenly light and the sweet, clean winds blow refreshingly through in all their freedom, and playfulness, and impartiality. Of course, you can close them again when the room is untenanted; but beware of suddenly ushering your friend into the cold, unaired, unlighted, best room, or bed room. And this reminds me of an old experience in this direction.

Having stopped for the night with a hospitable and friendly farmer, where one felt at once at home, I was placed for the sleeping hours of the night in the parlor bedroom, up stairs. As mine host left me, and went down stairs, I began to feel a sickness coming over me, such as one feels who is employed in the business of painting, in the use of white lead as the basis in mixing the paint. It was a deadly, suffocating, sickening atmosphere, in which one could distinguish the smell of damp wall paper, varnish, recently painted floor or furniture, and unaired bedding, such as one is often assaulted with in the sleeping rooms of country taverns; yet all was clean as human hands could make it, and stylish as money and rustic taste could arrange it.

It was a bitter cold night, yet I made for one of the windows, of which there were a goodly number, and with some difficulty removed the paper shade, which was tucked in as closely as if it were for a thousand years. I then came to another, of such nice and costly material, and so deftly folded and tucked, that I feared my rough hands might do some injury. Then the window was so tightly fitted, and cemented with paint, that I despaired of getting any amount of God's good, free air even on that cold night, when it wanted to come in so much that it whistled and roared amain.

Despairingly, I left the window, which no doubt the good farmer's wife next morning set to rights, with many a wonder why the school master should so rumple up the curtains, and proceeded to the bed where the night was to be passed. Alas! like the room, it was damp; for it was evident that for weeks, and perhaps months, it had been there in the dark, damp room where light was seldom admitted.

But the die was cast. I was there, and what could I do but resolutely roll myself up in that cold, damp bed, and inwardly determine not to chill, nor shiver, nor vomit, all that winter night. I have slept in the loft of a log cabin many a year, in and out; have often left the too warm bedroom, and slept on the open barn floor; have slept on the open prairie, with straw for a bed, and all with pleasure; but the memory of that night at the farm house, in the best bed, will always be remembered with horror. JOS. CLARKE.

GEORGE FRANCIS TRAIN claims that he is the evoluted man, the ultimatum of Darwinism. Query. Would it not be wise to put a stop to this evoluting business?

The Art of Living.

In American houses it needs a thorough revision. Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to avert it. Single people shrink from marriage because they see married people are living in a perpetual whirl of bills and competition and social hypocrisy. An air of common deception hangs around all our houses. We are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parlor necessitates meanness somewhere else. Our lace curtains tell dreadful lies. Let us have a reform, and come down to a specie basis. The well-to-do people ornament their houses with mortgages. The poor run bills. High pressure marks all life, from the cottage to the mansion, and in three directions it is ruinous.

It is financial ruin.

Any man who puts a dollar into appearances is on the way to sink a fortune in the same miry slough. Living costs about twice what it ought, fully twice in America what it does in Europe. There is no reason for it. This is a land of grain and fruits, and abundant work. The man who spends two thousand a year could live on one thousand, and be happier. Perhaps not indeed by himself. The social level needs to sink from extravagance to thrifty economy. If this is the way out of national trouble, it is doubly the way out of family worries. Be brave enough to decline appearances. Be honest straight through your domestic arrangements, though the two story must yield to the cottage, and the pudding to corn meal.

It is mental ruin.

The money that is spent on horses and dress and table unnecessaries would fill our homes with books. The expensive furniture would be well replaced by pictures, to be a constant refining and enlightening influence. The money it costs many a family of moderate means to keep up four weeks of appearances at the seashore, would fill their house with treasures of knowledge and art. Instead of that, the glorious month at Long Branch is followed by eleven months of scrimping in the kitchen, and general meanness all around.

It is moral ruin.

People cannot systematically deceive without moral penalty, even though the lies are velvet and silken. The penalty comes in the loss of self-respect. The man who mortgages his property to keep up the family style, thereby mortgages his name to the devil. Instead of studying moral philosophy to find the causes of general social disorder—loosening of home bonds and lowering of purity—let us come down to an honest way of living. Let us make our carpets, and our table, and our clothes tell the truth, and then perhaps our children will. A blight will surely fall on all our social life unless we recover ourselves from that great American vice—truckling—and live honestly before men. The seeds of hypocrisy are in the heart of every child that goes out from a household whose whole life is a sham. In vain we preach honesty and sincerity from the pulpit, so long as the life from the pulpit wood to the home-management is all a pretense. Society, you must come down and dare to appear what you are.—*Sel.*

Rights of Children.

The first right of every child is to be well born; and by this I mean that it has a right to the best conditions, physical, mental, and moral, that it is in the power of the parents to secure. Without this, the child is defrauded of his rights at the outset, and his life can hardly fail of being a pitiful protest against nature's broken laws. Good health, good habits, sound mentality, and reverend love should form the basis of every new life that is invoked. The mother who gives herself up to morbid fancies, who considers her health an excuse for petulance and non-exercise of self-control, proves herself unworthy of the holy office of mother, and ought not to be surprised if she reap, at a later day, the bitter harvest of her unwise sowing.

Second in importance to none, as a means of securing the happiness and best good of childhood and youth, is the right to be taught obedience. It is easy to submit to what we know is inevitable, and, to the little child, the requirement of the parent should be law without appeal. The tender, immature being shut in by the unknown, where every relation is a mystery, and every advance an experiment, has a right to find itself everywhere sustained and directed by the parent. It should not be tempted to resistance by laws that are imperfectly enforced, nor subjected to the injurious friction of discussion by having a long list of reasons given for every requirement. The habit of obedience to the parents may be formed before the child is two years old; and this is a necessary precedent of obedience to law, the next stage of a true development.

The child has a right to employment and the free use of its faculties. "What shall I do?" is the plaintive wail of many a little one imprisoned in rooms where everything is too nice to be played with, and among grown-up people who cannot endure noise. "Sit down and keep quiet," is too often the impatient answer—an answer which I never hear without an indignant mental protest. I admonish you, father, mother, guardian, into whose hands God has committed the sacred trust of a child's life, be careful how you betray it! Beware how you

hinder a soul's development by a selfish seeking of your own convenience!

Absolute reliance on the love of the parents, faith in their wisdom that forbids doubt, are indispensable conditions of a healthy and happy development. They constitute the fertile soil and genial atmosphere in which all beautiful human affections bud and blossom. "Father does what is right," "Mother knows better than I," are the instinctive utterances of a child whose life and education have been rightly begun. That these utterances are not oftener heard, is a severe commentary upon our methods, a sad indication how much the rights of children have been neglected.

The child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor misled as if it did not signify whether true or false impressions were made upon his mind. He has a right to be taught everything which he desires to learn, and to be made certain, when any asked-for information is withheld, that it is only deferred till he is older and better prepared to receive it. Answering a child's questions is sowing the seeds of its future character. The slight impression of today may have become a rule of life twenty years hence. A youth in crossing the fields dropped cherry-stones from his mouth, and at old age retraced his steps by the trees laden with luscious fruit. But many a parent whose heart is lacerated by a child's ingratitude might say:

"The thorns I bleed withal are of the tree I planted."

To answer rightly a child's questions would give scope for the wisdom of all the ancients; and to illustrate needed precept by example would require the exercise of every Christian virtue.—*Victoria Magazine.*

Import of Health Reform.

For six years past, I have contributed an occasional article to this monthly. For the last year or more, I have written but seldom, and not of sufficient value, as the editors have ruled, to get before the readers. No writer can tell so well as the editor just what best suits his columns. Having for years ruled a part of correspondent's articles into the basket, I ought to submit with rosy grace when some of mine take the same direction. And yet, I hope that such may not be the destiny of this, since it were a pleasure once more to have my old hygienic friends read a few of my thoughts, as I often thus enjoy theirs.

My heading leads to the consideration of Health Reform. Its importance to most of us is manifest and impressive. Leading hygienists have, for many years past, kept before the people that "health reform is the basis of all reforms." This is evident from the fact that, without health, we are worthless. Enfeebled, demoralized, and agonized by disease, one has nothing left to reform. To be bedridden by distressing maladies, is to be as worthless, in nearly every sense, as to be entombed. Sad and solemn as is the grave, it is often welcomed by the poor chronic sufferer and his friends. Better die at once than to be always dying; since in such a state there is nothing worth living for. Of course, improvements and reforms, to such pain-bearing invalids, are out of the question, being themselves as to life, *hors de combat.* Beyond, therefore, all peradventure, health reform to all the sick is the basis of all reforms.

It should be likewise regarded by those who think and say they are well. Without reform in the customs of society, not more than one in a thousand can be found in perfect health, nor can that *one* continue so long. Until health is better studied, scores will pass as well when they are really sick, and more than scores are on the broad road that leads to death, without the slightest appreciation of their danger. If, then, their weal, or themselves, is of any value, the reform for which we plead is of the greatest value, as it is the only means of saving them.

Again, the importance of this work looms up in the light that shows sickness and demoralization to be intertwined. Slow as persons are to see this, and much as too many are accustomed to view disease as the helpmeet of piety, the opposite is the stubborn fact. All concede, yea, assert, that drunkenness is fatal to morality; and what is intoxication but a gross form of sickness? It excludes its victim from all hopes of the pure kingdom, because he is too impure to enter there. Is it not even so of too many who, by gormandizing on foul diet, are as grossly sick and filthy as the inebriate? Bad blood and brain, from whatever cause, must disease the feelings, the sentiments, and the soul. Befoul the body, and you must soil the mind. Defile the temple, and you besmear the Spirit. Hence, the Great Spirit of all purity declares, "If any man defile the temple of God," alluding to our bodies, "him shall God destroy."

In accordance with this, the ancients wrote their maxim in tables of stone: "Mens sana in corpore sano": a sound mind in a sound body.

It is quite evident, then, that to be philanthropists we must be health reformers. In its true sense, health includes all we are and all we can be. It embraces pure living, pure being, and pure enjoying. Finding soul and body joined together, health reformers make no vain effort to put them asunder. Every profound physiologist knows that the only hope of redeeming our nation and our world from drunkenness, is in putting the ax to the root. Health

must be conserved, especially by repudiating all stimulating food, condiments, drinks, and drugs, before temperance can be secured. Forty years tinkering to secure it otherwise must convince all candid thinkers that such a superficial course is worse than folly. Who, then, can be harmed, or who can fail to be blessed, by giving up at once all that impairs health, and cleaving simply to all which promotes it?

W. PERKINS.

Courtesy to Servants.

THE servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the Great King, and to her applies the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself." That law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously, at any rate. That is one of the first and most rudimental of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbors. She has a right, then, under this royal law—which is itself the spirit of all just laws—to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her, than it is for her to sweep your floors and build your fires. You are entitled to no more credit for speaking kindly to her, than you are for not stealing her pocket-handkerchiefs. If you do not govern yourself in all your conversation with her by the same laws of courtesy which you observe in your conversation with the callers in your parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor is nothing more. Will you give to silks, and feathers, and a purse, what you deny to womanhood? That is the very essence of vulgarity. Do not say that the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance toward the ignorant servant girl in your kitchen?—*Hearth and Home.*

What Water Is.

ON a certain occasion one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his long, bony finger at the matchless double spring gushing up in two strong columns from the bosom of the earth; "There!" he repeated, with a look terrible as lightning, while his enemy actually trembled at his feet; "There is the liquor which God, the Eternal, brews for all his children. Not in the simmering still, over smoky fires choked with poisonous gases and surrounded with the stench of sickening odors and corruption, doth your Father in Heaven prepare the precious essence of life, pure cold water; but in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down, way down in the deepest valleys, where the fountain murmurs and the rills sing; and high upon the mountain tops, where the naked granite glitters like gold in the sun, where storm clouds brood and the thunder storms crash; and out on the wild, wide sea, where the hurricane howls music, and the big waves roar their chorus, sweeping the march of God—there he brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dew-drop, singing in the summer rain, shining in the ice gem till they seem turned to living jewels, spreading a golden vail over the setting sun, or a white gauze around the midnight moon, sporting in the cataract, sleeping in the glacier, dancing in the hail shower, folding its bright curtains softly around the wintry world, and weaving the many-colored iris, that seraph's zone of the air, whose warp is the rain drops of earth, and whose woof is the sunbeam of heaven, all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life-water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends, would you exchange it for the demon's drink, alcohol?"

A shout, like the roar of the tempest, answered: "No!"—*Sel.*

What to Do with Daughters.

GIVE them a good, substantial, common education. Teach them to cook a good meal of victuals. Teach them how to darn stockings and sew on buttons. Teach them how to make shirts. Teach them how to make bread. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them that the more one lives within his income the more he will save. Teach them that the further one lives beyond his income the nearer he gets to the poor-house. Teach them to wear calico dresses—and to do it like queens. Teach them that a rosy romp is worth fifty delicate consumptives. Teach them to wear thick, warn-

shoes. Teach them to foot up store bills. Teach them that God made them in his own image, and that no amount of tight lacing will improve the model. Teach them, every day, hard, practical common sense. Teach them self-reliance. Teach them that a good, steady mechanic, without a cent, is worth a dozen oily-pated loafers in broadcloth. Teach them not to have anything to do with intemperate and dissolute young men. Teach them accomplishments—music, painting, drawing—if you have the time and money to do it with. Teach them not to paint and powder. Teach them to say no, and stick to it; yes, and stick to it. Teach them to regard the morals, not the money, of their beaux. Teach them to attend to the essential requisites of a useful life—truth, honesty, uprightness—then at a suitable time to marry. Rely upon it, that upon your teaching depends in great measure the weal or woe of their after-life.—*Sel.*

Dress.

THE following sensible remarks, on dress, are an extract from an anniversary lecture, delivered before the Alfredian Lyceum, June 29, 1874, by Mrs. C. E. D. Groves, preceptress of Alfred University. The subject was "Quakers," and, speaking of the plainness of their dress contrasted with the extravagance of the day, she says:—

"Do you tell me that here in Alfred, in this plain, out-of-the-way place, talks on simplicity and on the sinfulness of fashionable living are uncalled for, because we do not dress as much as our city friends? Nay, nay; the *sin* of dressing is not always proportionate to the amount of money expended in it, but to the amount of thought, the portion of life that is put into one's clothes. And do you know that this is rapidly on the increase in this place and this school? Look at the congregation in our own church, from week to week; as far as showiness is concerned, it would not look out of place in a common opera. . . . . And only last year a lady who had formerly been in the school told me that the greatest change she noticed on her return was the increased attention to and love of dress among the students; and it was her opinion that she observed a proportionate lowering of the intellectual and moral state of the school.

"Were I asked to-night what is the great impediment in woman's way to thorough scholarship, to equal scholarship, and success with her brother, I should answer, It is not inferior capacity, nor very much inferior opportunities, but *dress* and *love* of dress that more than all else hamper her. If the girls of this school would dress as simply, as comfortably, as healthfully, as the boys, or, let me say, if they would adopt the Quaker dress, with its attendant simplicity of habit, it would do more for the real strength of the institution than half a million endowment. I look over, in chapel, sometimes, the girls whose toilet has consumed the whole morning, and I sigh for the days when a Miss Wright wrote a lecture, and a Miss Lodley a practical translation of one of Horace's odes, before breakfast. And not only does this excessive profanity impede mind culture and sap the spiritual life, but it causes the great burden of the physical labor and worry of woman. The housekeeper, in general, does not slave out her life in necessary toil, but in the unnecessary and ornamental."

If simplicity of dress would do so much for Alfred school, what would it do for the great circles of society in general. Perhaps the greatest sin American women will have to answer for is their great perversion and extravagance in dress. And this dress epidemic, like the great tidal wave of intemperance, is yearly ruining its thousands of otherwise intellectual and refined women. We need men and women of reformed ideas in regard to dress, who will move against it, and do all in their power to stay this terrible calamity. It is only when enslaved woman is stripped of her corsets, switches, trails, etc., and dressed in simple and healthful habiliments, that she shines in her original beauty and splendor.

B. T.

GOING OFF IN SMOKE.—A California paper gives the following, from which it seems that California means to beat the world in everything:—

"The boys of California are in advance of all others in adopting the process of burning up their brains with tobacco. It is a narcotic plan of cremation. When a boy begins at seven years and smokes until he is twenty, his brain is good for nothing; and perhaps he could not then make a better disposition of himself than to crawl under a heap of tobacco stems and finish the business of incremation. One can hardly meet half a dozen boys without finding that a majority of them are smokers. They are led into the practice in various ways. But no device has led so many boys to smoking as the cigarette. They are cheap, and containing, as they do, the minutest subdivision of tobacco, they are well adapted to juvenile dissipation."

"AT a gathering in Australia, not long since, four persons met, three of whom were shepherds on a sheep farm. One of these had taken a degree at Oxford, another at Cambridge, the third at a German university. The fourth was their employer, a squatter, rich in flocks and herds, but scarcely able to read and write, much less to keep accounts."

Can Health Reformers Drink Wine?

CAN a health reformer take opium occasionally, or a little strychnia, or a small quantity of corrosive sublimate, or a minute dose of Prussic acid, or a moderate quantity of digitalis, just enough to "tone up the action of the heart"? if so, then he can habitually take a little wine to "strengthen his nerves" and "brace his stomach," and "aid digestion." It is absurd to suppose that wine is any less harmless than brandy, only as it is less concentrated. That which gives to wine its stimulating properties is alcohol. The same is true of brandy, whisky, and every other commodity of the dram shop. The alcohol of wine is precisely similar to the alcohol of "old rye" and "Bourbon." The only odds is in the quantity. A glass of grog makes a man "silly drunk;" a glass of wine makes him cheerful drunk, or only pleasantly intoxicated, but *drunk*, nevertheless. Alcohol is intoxicating in *all* doses. A large dose intoxicates much, a smaller dose, less. Alcohol, although a somewhat less active poison, is no less a deadly one than strychnia. Strychnia will produce stimulation, as well as alcohol, if rightly administered. The same is true of opium.

The following extract from a sermon by the Rev. Henry Warren, of Philadelphia, is well worth perusal:—

"When alcohol invades the kingdom of man, digestion, assimilation, and growth nearly or wholly stop, that the foe may be routed. Swallow a needle, and the system puts it out the nearest way; between the ribs, if it point that way; through the foot, the furthest way, if it point thither; but it puts it out. Swallow alcohol, and the system puts it out by every possible way to void it. The blood carries it to the lungs, and scents the surrounding air for hours with pure alcohol. It goes to the kidneys, and they throw it out. The whole skin exudes it. The whole man smells like a distillery. What cannot be immediately thrown off is deposited in liver and brain, the blood actually refusing to carry it when a place of deposit can be found. Pure alcohol that will burn can be collected from liver and brain. If more alcohol is forced upon a system than can be expelled, it puts the system into a state of inflammability, that only requires to be ignited to be consumed.

"An ordinary bottle of weak, French wine will keep the lungs at work eight, and the kidneys fourteen, hours to void the excess. Of course, it is impossible to collect and measure every atom thus discharged, but the amount actually collected has so nearly equalled the amount drank as to justify the conclusion that no particle was appropriated to permanent use.

"If, then, men will insist on paying from five cents a glass, to fifteen dollars a bottle, for compounds to pour on the ground and into the air, it becomes important to inquire whether he had better make a filter of his body through which to do it.

"The fact that two and a half ounces of alcohol injected into the stomach of a dog will kill him about as quick as a rifle-ball, and a pint of its dilution called rum, has about the same effect on a man, adds interest to the investigation.

"We now invoke science, that seems to have an almost omniscient eye, tracing matter through all its protean changes, through solids, liquids, gases, visible and invisible, ponderable and imponderable, to tell us what alcohol does in the living body. It responds, first, negatively. It has no power to digest food. Put a pound of raw beef into alcohol for twelve hours, and it loses four ounces of water, but the beef is simply hardened, and no approximation made toward digestion. So well known is this fact, that fishes and snakes are put into alcohol to preserve them indefinitely from decay. A cask of snakes, toads, etc., was forwarded, a few years ago, from Oregon, to the Smithsonian Institute at Washington. On the way, the sailors, who were very fond of grog and not very delicate about its previous associations, drew off the liquor and drank it. A deceased English admiral was once returned home in a cask of spirits. On the way, the sailors were constantly drunk. The utmost vigilance of the officers failed to discover their source of supplies. At length, one of the tipsy sailors let out the secret by saying, "We have tapped the Admiral." Do not shudder at that; for, if the published receipts of liquor manufacturers have any truth, such liquors are clean, compared with that which is set before men and women in the homes of elegance to-day.

"Now, who supposes that the fluid which would prevent snakes and men from digestion in the cask would digest food in men?

"Neither does alcohol ever assist digestion by causing a greater flow of gastric juice, or by any other means. You have all heard of St. Martin, the man with an extra hole in his stomach, and of Dr. Beaumont, who peered in through this hole upon some of the most secret operations of the inner man. It was then seen that even the small amount of alcohol in a glass of beer retarded digestion. The flow of gastric juice was arrested, and the organ sought to protect itself against the liquid fire by exuding an enlarged supply of mucus as a sheathing. He saw the stomach give immediate evidence of inflammation on the introduction of spirit. It flushed fiery red like the tell-tale face of an

angry man. Possibly the stomach was vehemently angry at such treatment. He says after drinking hard every day for eight or ten days, the stomach would show alarming appearances of disease, and yet the man would only feel a slight headache, and a general dullness and languor. Were the stomach as able to report its condition as the inflamed eye, few men could endure many glasses of spirit. But feeling is no guide.

"These observations of his have been signally confirmed by posthumous examinations.

[We have before us some very striking illustrations representing, through openings in the stomach, the condition of that organ from a state of perfect health to the last stages of corruption through the use of alcoholic drinks. As we are not able to present these illustrations, we give the following description of them.]

"The opening in the first shows the inside with a delicate peach bloom, like the cheek of beauty and health. The second shows a section of the same inside surface, after moderate drinking. Every vein is inflamed and injected with blood like a blood-shot eye. The third shows the greater inflammation of the drunkard, with deadened blue spots of incipient ulcer. In the fourth we observe the veins have been covered with ulcerous exudation. The fifth shows a surface torn as it were, by violence, and partially repaired by vital energy. It looks like the volcano-rent surface of the moon, or the cicatrices of half-healed wounds. The sixth has the blackness and putrefaction of death before death comes. "An enemy hath done this." Who could expect efficient work from an organ thus abused? Not only can it not freely yield gastric juice, but the least degree of alcohol mixed with gastric juice diminishes its digestive power. Some dogs have made themselves valuable by laying down their lives in the cause of science. One was killed some hours after taking five ounces of meat and one and one-fourth ounces of proof spirit. The meat had not begun to digest. Dr. Figg found that the process of digestion had not commenced twenty-four hours after the reception of food, in people who had kept themselves drunk during that time. It is impossible to nourish the body till this enemy is cast out.

"Neither is alcoholic drink a source of strength. Trainers of men for feats of strength invariably forbid all kinds of ale, beer, porter, wine, rum, brandy. They cast out the whole legion of devils at once. Dr. Brinton says, "A moderate dose of beer or wine would, in most cases, at once diminish the weight which a healthy man could lift below his teetotal standard." Milo, the Samson of Italy, and his forerunner, the Samson of Judea, were both total abstainers. This is small comfort for weak backs and weak heads that try to strengthen themselves with bitters, cordials, and wines. The only use for them is when one has too much strength and can find no possible use for it. Then alcohol may be safely recommended to reduce it with rapidity truly astonishing."

How to Live Cheaply.

How to live cheaply is a question easy enough to answer if one will be content with cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence, and inexpensiveness, which others will be glad to follow, and thank you for introducing. Teach yourself to be without a thousand and one pretty and showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much neatness, dignity, sincerity, kindness, virtue, and love, into your simple and inexpensive home that its members will never miss the costly fripperies and showy adornments of fashion, and be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments, and with their more expensive surroundings.

It does not follow that in order to live cheaply one must live meanly. The great staples of life are not costly. Taste, refinement, good cheer, wit, and even elegance, are inexpensive. There is no trouble about young people marrying with no outfit but health and love, and an honest purpose, provided they will practice the thrift and prudence to which their grandparents owed all their success, and make their thought and love supply what they lack in the means of display. Those who begin life at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage, and strength of arm and will as they rise. —*Sel.*

CHEERFUL.—Emerson says: "Do not hang a dismal picture on your wall, and do not deal with sables and glooms in your conversation." Beecher follows: "Away with those fellows who go howling through life, and all the while passing for birds of Paradise. He that cannot laugh and be gay, should look to himself. He should fast and pray until his night breaks forth into light." Talmage then takes up the strain: "Some people have an idea that they comfort the afflicted when they groan over them. Don't drive a hearse through a man's soul. When you bind up a broken bone of the soul, and you want splints, do not make them out of cast-iron."

DIETETICS.

Why Butter Is Unwholesome.

SEVERAL weeks ago, we promised a correspondent to explain in the REFORMER the grounds upon which hygienists object to the use of butter, and we will now fulfill the promise. And to come immediately to the consideration of the subject, we will say that the objections which we shall present against the use of this very common article of diet are as follows :—

1. It interferes with the digestion of the food, and so becomes a cause of dyspepsia.

2. It renders the blood impure and carbonaceous, and imposes a severe task upon the liver, which often results in producing torpidity of that organ.

3. It is often the direct product of disease, and so communicates disease to those who make use of it.

4. Its use is wholly unnecessary.

Let us now consider more fully each of these objections.

1. We say that the use of butter, and of all other animal fats as well, is injurious on account of interference with digestion. In order to make this apparent, we must consider, briefly, at least, the *modus operandi* of digestion.

When food is taken into the mouth it is first masticated and mixed with the saliva, a digestive fluid furnished by the salivary glands, and the chief office of which is the digestion of the farinaceous or starchy portions of the food. The saliva can have no effect whatever upon fat or oily matters of any kind; hence, if the food contains such substances, they become an obstacle to the action of the saliva by encasing the particles of food and so preventing its solution by that important digestive agent.

After the food is introduced into the stomach by the act of swallowing, those portions which are of a nitrogenous character, as gluten, albumen, and caseine, are, or should be, dissolved by the gastric juice, whose sole function is the digestion of such matters. The gastric juice cannot dissolve either fat or starch, any more than it can digest stone or charcoal. Then if there are any fatty matters in the food, they must remain undigested so long as the food is retained in the stomach. And it is not merely a mechanical impediment or incumbrance which they form. The heat of the body renders the fat liquid, if it were not already in that condition, and then it becomes mingled with the whole mass of the food, surrounding undigested portions, and thus preventing the proper action of the gastric juice; for the latter fluid cannot permeate a portion of food which is smeared with fat or oil any more readily than water can permeate the protective covering of a goose.

But this is not the extent of the mischief done to digestion. The melted fat floats about upon the surface of the contents of the stomach, smearing its walls with an impervious film like that which a person feels in his mouth after drinking a glass of water while eating any greasy substance. Of course, this must interfere somewhat with the introduction of the gastric fluid into the stomach. But even greater harm results from the presence of fat in the stomach. As it greatly retards digestion, as already explained, those portions of the food which most readily undergo decomposition are, by the combined heat and moisture, hastened into fermentation, and the individual finds himself suffering from heart-burn, sour stomach, headache, and the accompanying train of unpleasant symptoms. Nor is this the worst evil. The butter itself, or other fat, undergoes putrefactive decomposition, producing butyric acid, a substance which is not only possessed of an exceedingly nauseous odor, but which is of a very poisonous character. Being an acid, together with the product of the acetous fermentation—acetic acid, it irritates and often destroys the delicate mucous lining of the stomach, producing ulceration and chronic inflammation.

After a time, the partially digested, souring, irritating mass finds its way from the stomach into the duodenum, the upper extremity of the small intestine, and the irritation is communicated to the lining membrane of the bowels, but the pancreatic juice is here poured out, and further mischief is in a measure prevented by its action, as it possesses the property of being able to reduce to a state of emulsion, or fine division, fatty matters with which it is brought in contact; thus rendering them capable of absorption.

It is not to be supposed that every individual who eats butter will immediately feel all of the effects here described. We have pictured the ultimate results. Humanity is tough, and nature struggles a long time to preserve orderly and healthy action, only yielding when unable to do otherwise. It must also be remembered that it is often impossible to know by external symptoms the exact condition of the stomach. Dr. Beaumont, who had the privilege of looking into a man's stomach through an accidental opening, observed that the organ might be, not only greatly inflamed, but ulcerated, as the result of liquor-drinking without the individual suffering any discomfort. This is owing to the fact that the stomach is possessed of a far less degree of sensibility than external organs which are more exposed to accidental injury. The same is true of other internal organs, the brain is wholly insensitive to pain.

2. We will now consider the second objection, that the use of butter is a cause of torpidity of the liver.

It is the special function of the liver to remove from the body substances of a carbonaceous character. Hence, when butter, lard, or other fat is eaten, they are carried by the blood to the liver for elimination. As the organ has its due amount of labor to perform under ordinary circumstances, the additional burden wearies it, and in process of time disables it so that it becomes inefficient and torpid.

3. That fat is a product of disease is a fact admitted by all reliable authorities. A perfectly healthy animal never becomes excessively fat; and the process of fattening hogs and cattle is nothing less than a method of producing disease in them. It makes no difference whether the fat produced is stored up in different portions of the animal's body as tallow, or appears in the milk as butter or cream. Its real character is the same. Especially are these remarks true of fat which is produced under unnatural conditions. It cannot be denied that a certain amount of adipose tissue is natural to nearly all animals in health; but when the amount becomes excessive, or the conditions of the animal are improper, it certainly becomes a diseased product. The milk of stall-fed cattle partakes largely of the character of an excretion; and the butter is the most diseased portion of the whole. It is often remarked that the milk of a farrow cow is much richer than that of others. In this case, there cannot be the least doubt that the milk becomes an avenue for the escape of carbonaceous impurities from the body of the animal which appear as butter.

Again, if a cow is suffering from any disease, either acute or chronic, the butter made from her milk must be contaminated by the disease. No one can question this statement who will reflect a moment upon the fact that any pungent root or herb cannot be eaten by a milch cow without the transmission of the characteristic taste or odor to the milk and butter.

4. Lastly, we contend that the use of butter is not only injurious but wholly unnecessary. If it were an unavoidable evil, we would say, Make the best of it; but it is a practice for which there is no demand on the part of the system. Is it said that carbonaceous food is necessary? this does not necessitate the use of butter; for the great bulk of our food is of a carbonaceous character, and supplies abundantly the wants of the system in this direction. Rice is more than four-fifths, wheat is three-fifths, and barley is three-fourths carbonaceous. If it were true, then, that the system depended wholly for its heat upon the supply of carbonaceous food, it would still be unnecessary to make use of butter. Being, then, useless as well as harmful, what good reason for its use can be advanced? We can think of none except that it is palatable. But this is an argument quite too shallow to require refutation. Many unwholesome things are palatable. Even some poisons are very sweet.

There are several other important points connected with this subject which we will consider next month.

Hygienic Recipes.

ROLLS.—Make a stiff batter with cold water, work in as much flour as will knead well, and then knead for twenty minutes or half an hour. Make into rolls one-half inch to two inches in thickness, and bake in a hot oven on a grate or baking pan dusted with flour, laying them a little distance apart. Excellent rolls may be made by kneading flour into cold graham, cornmeal, or oatmeal pudding.

BREAKFAST CAKE.—Saturate oatmeal of medium fineness with water. Pour the batter into a shallow baking dish, and shake down level. It should be wet enough so that when this is done a little water will stand on the top. Bake twenty minutes in a quick oven. It may also be baked in fifteen minutes on the top of the stove in a covered dish.

GREEN-CORN GEMS.—Take one part grated green corn and two parts of water. Thicken with graham flour, a little thicker than for soft biscuit. This makes very tender and palatable gems.

BIRD'S NEST PUDDING.—Prepare nice, ripe apples, either sweet or sub-acid, and pare and core without dividing. If the apples are sweet, place in the center of each a few dried currants; if sour, chopped dates or raisins should be used. Take a few spoonfuls of graham or white flour, wet with cold water until smooth, and add boiling water sufficient to reduce it to the thickness of cream. Fill the dish and bake until done.

APPLE CUSTARD PIE.—Grate sweet apples, or a mixture of sweet and sour, if preferred. Add and mix one spoonful of dry flour for each pie. Cover a deep pie plate with crust, and add the apples. Cover the top with chopped raisins, dates, or figs.

OATMEAL PUDDING.—Sift one part of coarsely ground oatmeal into three or four parts of boiling water, stirring five minutes or until it sets. Cover closely, and put it where it will only simmer for a half hour. Do not stir after it sets, and take up carefully. It is somewhat improved by cooking three quarters of an hour.

FRUIT GEMS.—Make a batter as for gems. Add a few whortleberries, chopped apples, dates, raisins, or any other fruit desired. Bake in gem pans as directed for gems.

SEASONABLE HINTS!

Sanitarium.

THE fruits and foliage of thousands of plants, having reached maturity during summer and early autumn, now enter upon the process of decomposition, developing various foul and noxious gases, and thus adding to the numerous causes of disease already in operation. Fortunate it is when an early frost in some degree purifies the miasmatic atmosphere by destroying the septic germs with which it is filled. If frost is severe and frequent, autumnal fevers may be somewhat diminished in virulence; but so long as the causes of disease exist, the effect will be seen.

The only safe, sensible, and prudent course to pursue is to avoid, so far as possible, the causes of disease, and keep the system in such a condition of healthful activity, by the use of proper food, pure water, and frequent bathing, that the poisons which give rise to malarious disease may be eliminated from the body as soon as taken in without creating any general disturbance. The causes of disease cannot always be avoided; but their worst effects can be escaped by proper attention to hygiene.

Ripe Fruit.

RIPE apples, pears, peaches, and plums, are now to be had in abundance in almost all portions of the country. As is usual at this time of the year, we are constantly meeting from the common people, and occasionally from physicians, some remark derogatory of fruit as an article of food. If an individual finds himself suffering from looseness of the bowels, or diarrhea, he attributes his illness to the peaches he ate for dinner yesterday, or the grapes he took at breakfast. There seems to be an almost universal suspicion of fruit in general, without much respect to either variety or quality. That this general prejudice is wholly without foundation, is a matter which is susceptible of the clearest demonstration.

According to the testimony of the most noted comparative anatomists, man is naturally frugivorous. This being true, it would be a paradox indeed if the food which is by nature the best adapted to supply his wants should be found to disagree with his digestive apparatus, causing sickness and distress. But ripe fruit has often been shown, practically, to be entirely wholesome, and an excellent remedy for the very diseases of which it is often said to be the cause.

Green fruit is often productive of mischief, on account of its indigestible character. Ripe fruit, eaten in excessive quantities, may result in injury, just as would the immoderate use of bread, potatoes, or any other harmless article of food. Eating fruit between meals is a very reprehensible practice, but no more so than the eating of any other article of food in the same manner. Eating a considerable quantity of fruit after a full meal of other food will often make a person sick. Fruit should be made a part of the meal. Dyspeptics should avoid eating too many kinds of fruit at once.

How to Treat Cholera Morbus.

AT the commencement of the disease, administer copious enemas of tepid water, and give the patient considerable quantities of warm water to drink. By this means the vomiting and purging will be speedily relieved. Give a sitz-bath for fifteen or twenty minutes at ninety degrees, and a hot foot-bath at the same time. Vigorous rubbing of the back, abdomen, and limbs, with the wet hand should be continued during the bath. When severe griping occurs, apply hot fomentations to the abdomen for fifteen or twenty minutes. The tepid or cool wet-girdle should be worn at other times, being frequently re-wet. When the cramping of the limbs is severe, a hot sitz-bath should be administered for a few minutes, with hot foot-bath at the same time. Care must be taken to keep the feet and limbs constantly warm.

The diet should be very light, and may consist of light gruels of graham flour or oatmeal, with ripe fruit. The coarsest of the bran may be removed from the graham flour by the use of an oat seive. The juice of ripe grapes, with ripe peaches and mellow apples, is very excellent in this disease. The general fear of fruit in bowel complaints is wholly groundless.

How to Preserve Grapes.

SELECT the best fruit to be obtained, as no other is worth the trouble of keeping. If possible, pick the fruit yourself, so that you may obtain perfect clusters. When perfectly dry, dip the broken ends of the stems in melted wax, and then carefully arrange in a layer in a tight box which is lined with paper. Cover the layer with a dry paper, allowing the edges of the paper to extend up the sides of the box so as to exclude the air. Place in another layer, and proceed as before until the box is full. Cover tightly, and put in a cool, dry place.

No bruised grapes should be allowed to remain with the rest, as they will certainly decay. If some grapes are broken from the clusters, apply wax to the ends of the stems from which they were broken. Some pack the grapes in cotton, and others in dry sawdust, with good success.

To Correspondents.

PIMPLES.—F. H. inquires what to do for pimples. Says, "I do not eat any meat, very little butter, and no rich or greasy food: and I think I am troubled with them more than when I was not particular what I ate."

Ans. The best thing to do for the pimples is to let them alone. They are evidence of an effort of nature to rid the system of morbid matters which are injurious to the health. It is very frequently the case that external irruptions of this kind occur upon an improvement in the general regimen which gives nature an opportunity to work. Biliary matters in the blood are doubtless the immediate cause of the pimples. These are due to torpidity of the liver. Take a tepid wet-sheet-rub once a week, and a dry-hand-rub every morning. Avoid condiments, as sugar, salt, and butter, use little milk, if any, and make free use of fruits and grains. By no means attempt to "drive away" the pimples by the use of any ointment or external application for that purpose, as much injury might result.

CHOLERA MORBUS.—C. R.: You will find your questions answered under head of "Seasonable Hints," on another page.

CAUSTICS.—K. E., Boston. The use of caustics in your case will be attended with more or less risk. If you are improving, let them alone by all means.

WIND COLIC.—W. E. M., Maine, says that his babe, a few days old, is troubled with wind-colic. He tries to treat it hygienically, applying a warm cloth to the abdomen, but the nurse objects, and wants to give it catnip, saffron, and caraway teas. He wishes to know what to do; whether to persevere in spite of the opposition of the nurse, or to succumb.

Ans. Our advice is to stick to principles in spite of all the nurses in Christendom. It may be that the diet of the child is not just right. Perhaps it is fed too often or too much. Change its diet if necessary. Be careful to clothe its extremities warmly. When it suffers pain, apply either dry or wet hot cloths to its abdomen. A little catnip tea would not be likely to do much if any harm; but it could do no possible good except as a warm drink, for which warm water would be equally serviceable.

SCROFULA.—A. C. K. writes that his son, aged four years, was afflicted with a very troublesome rash some months ago, and has not been well since. He now has swellings, hard bunches about the neck. Wishes to know what to do for the boy.

Ans. From the symptoms given, we conclude that the bunches on the neck are scrofulous enlargements of the glands situated in that region. The only course to pursue, by way of treatment, is to improve the general health by attending well to all the requirements of hygiene.

SCRAWNY POOR.—A. M. K., Kansas, asks: "Is there anything for scrawny poor women to eat to make them fleshy in living out the health reform, at the same time having good health?"

Ans. Good oatmeal, prepared in various ways, is an excellent article of food to produce good, healthy flesh. We might say the same of the other grains, together with fruits. Some people are constitutionally poor, as others are naturally fleshy.

ANIMAL FOOD.—S. A. L., Illinois, writes that he is a convert to the truths taught in the HEALTH REFORMER, but he seems to be in a somewhat skeptical state of mind with reference to the meat question. At his request, we will try to remove his difficulties.

His first objection is that sixty pounds of potatoes do not contain as much nutriment as the same quantity of beef. This is very true; but it should be remembered that the question is not one of quantity of nutriment, but of quality. Animal food contains nutrient properties which will support life, but it also contains elements of disease. We do not object to its use because it does not contain more nourishment, but because it contains so much disease-producing material, in the form of disease germs, venous blood, scrofula, etc. However, it is a fact worthy of mention that all writers of works upon food, in their tables of comparative nutrient values, place wheat at five-sixths while beef is about one-fourth. From this it can be readily seen that one pound of wheat contains as much nutriment as three and one-third pounds of beef.

Our correspondent complains that he is not so strong when using little meat as he was when accustomed to its free use. He cannot eat enough food to satisfy himself. He feels almost constant drowsiness, and could sleep nearly all the time. Breaks down under the least exertion.

It may be that our friend is suffering from the transient disturbance which often accompanies the change of diet. Or, it is possible that although he has nearly abandoned the use of meat, he has formed some habit of diet which is even more harmful than that of meat-eating. Overeating, even of the most wholesome food, will produce weakness and drowsiness. All of these matters should receive due attention. We have not the slightest doubt that if our friend will persevere in the effort to reform, being guided by reason and sound common sense, he will eventually find himself a thorough hygienist.

SCIENTIFIC.

Fermentation.

In an article upon this subject, Fernand Papillon, an eminent scientist recently deceased, presents an elaborate summary of the knowledge of this subject, which scientific men possess at the present time. He expresses the firmest confidence in the truth of the doctrine so long held by M. Pasteur that fermentation is due to the action of certain germs received from the air, and gives no countenance to the spontaneous generation theory of Bastian.

According to Papillon, two very remarkable facts have been established by M. Pasteur. 1. The fermentation of sugar by yeast cells is a process of vital activity. The sugar is assimilated, eaten, by the yeast cell, and is then excreted in the form of alcohol, carbonic acid, etc. Alcohol, then, is an excretion, a cast-off product. 2. The yeast cells, which induce fermentation, are not dependent upon the presence of albuminous or nitrogenous matter for their propagation, as heretofore supposed; they will grow, develop, and multiply in a saccharine solution which contains no azotized element.

The Dust of Space.

It is but a few years since the world was surprised and delighted by that brilliant series of researches made by Prof. Tyndall, on the formation of artificial clouds and artificial sky by the electric light, in his vacuum-tubes. Spaces, washed clean, and apparently pure, were found to be filthy with dust, and, beginning with the thinnest transparent vapors, he was able to develop a succession of the most exquisite cloud-forms definitely related to the colors of the spectrum as the molecules grew in complexity under the chemical transformation. The firmamental blue he found to be caused by impurities in the air, so attenuated as to react only with the finest waves of the ethereal medium. How far down in the scale of minuteness beyond all previous conception the particles are, which reflect the azure light of the sky, may be gathered from the following memorable passage, taken from Dr. Tyndall's "Fragments of Science":—

"From their perviousness to stellar light and other considerations, Sir John Herschel drew some startling conclusions regarding the density and weight of comets. You know that these extraordinary and mysterious bodies sometimes throw out tails 100,000,000 of miles in length, and 50,000 miles in diameter. The diameter of our earth is 8,000 miles. Both it and the sky, and a good portion of space beyond the sky, would certainly be included in a sphere 10,000 miles across. Let us fill a hollow sphere of this diameter with cometary matter, and make it our unit of measure. To produce a comet's tail of the size just mentioned, about three hundred thousand such measures would have to be emptied into space. Now, suppose the whole of this stuff to be swept together and suitably compressed, what do you suppose its volume would be? Sir John Herschel would probably tell you that the whole mass might be carted away at a single effort by one of your dray-horses. In fact, I do not know that he would require more than a small fraction of a horse-power to remove the cometary dust. After this you will hardly regard as monstrous a notion I have sometimes entertained concerning the quantity of matter in our sky. Suppose a shell to surround the earth at a hight above the surface which would place it beyond the grosser matter that hangs in the lower regions of the air—say at the hight of the Matterhorn or Mont Blanc. Outside this shell we have the deep-blue firmament. Let the atmospheric space beyond the shell be swept clean, and let the sky-matter be properly gathered up. What is its probable amount? I have sometimes thought that a lady's portmanteau would contain it all. I have thought that even a gentleman's portmanteau—possibly his snuff-box—might take it in. And, whether the actual sky be capable of this amount of condensation or not, I entertain no doubt that a sky quite as vast as ours, and as good in appearance, could be formed from a quantity of matter which might be held in the hollow of the hand.—*Popular Science Monthly.*

One of the most distressing, because rarely remedial forms of chronic mania, says the London *Lancet*, is that produced by the mental shock of fire. The great fire at Chicago has produced a large number of lunatics, no fewer than 250 sufferers from it having been adjudged insane by the courts of Illinois.

Literary Notices.

Getting on in the World; or, hints on Success in Life. By Wm. Matthews, LL. D., Chicago: S. C. Griggs & Co.

This is a work which should be in the hand of every aspiring young man in the land. It is full of practical wisdom; and the style of the author is such as to constantly interest and entertain, as well as instruct. The work abounds in illustrative anecdotes, and contains a vast amount of information concerning the great men of the present and every past age. Every part of the subject is thoroughly canvassed; and we are confident that no person can peruse the work attentively without deriving much permanent benefit therefrom.

The Teeth, and How to Save Them. By L. P. Meredith, M. D., D. D. S., Philadelphia: J. B. Lippincott & Co.

This very excellent little work has just come to us for notice, and we feel no hesitation in pronouncing it the best work of the kind we have ever seen. It treats of a great number of practical subjects, and is written in a style well calculated to interest and please the reader while imparting to him a great amount of useful information.

Too much cannot be said of the importance of bestowing proper attention upon the teeth. We are convinced that hygienists in general are not giving this subject nearly the attention which it deserves; and we would advise our readers to post themselves up and practice what they learn.

Items for the Month.

☞ A BLUE cross by this paragraph signifies that the subscription has expired, and that this number is the last that will be sent till the subscription is renewed. A renewal is earnestly solicited.

Canvassers Wanted.

WE want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer better terms than last year; but cash must accompany all orders. For particulars send for our circular. Be in season.

Address, HEALTH REFORMER,
Battle Creek, Mich.

Our Health Almanac.

THE friends of health reform will be glad to know that the Hygienic Family Almanac for 1875 is now ready. It has fifty-two large, fair, well-executed pages, and contains most valuable reading on the subject of health, to the amount of a thirty-two page tract, besides that which usually pertains to an almanac. It is just the thing to place at the fireside of 25,000 families. Nothing can possibly be better to hand to, or send by mail to, your friends, before whom you wish to let shine rays of preparatory light to their more full investigation of the great health subject.

The Sanitarium for each month in the whole year, which gives special directions relative to food, clothing, cleanliness of person, premises, &c., is invaluable. It has three pages of recipes for cooking, which make it almost a complete kitchen guide; and more than a page on bathing, which goes far in giving a system of home treatment. Besides these, the Almanac contains able articles on the following subjects:—

What Health Reform Is Not—What Health Reform Is—Thirty Shots at Tobacco-Using—A Live Hog Examined—Why Tea and Coffee Are Unwholesome Beverages—Is It Better?—The Terrible Trichinæ—Hygiene of the Hair—Keep Clean.

Besides the Calendar for each of the twelve months, the Sanitarium for each month, and the articles indicated by the above-given titles, there are five pages of advertisements of the Western Health Reform Institute, located at Battle Creek, Mich., the HEALTH REFORMER, Catalogue of Health Books published at the REFORMER Office, Kedzie Water Filter, the Fountain Syringe, Skirt Supporter, Honeywell's Crackers, and Schumacher's staples of hygienic living.

For several years the publishers of the HEALTH REFORMER and managers of the "Health Reform Institute," have meditated the publication of a series of annual calendars; but the constant press of more urgent matters has made the enterprise impracticable until the present, so that we now present the first of this long-contemplated series.

For many years the "Family Almanac" has been a favorite and very efficient means through which quacks and charlatans have sought to place before the public deceptive advertisements of their wares and nostrums. Such is in no sense the object of the present publication. Its primary design is to call the attention of the people to a subject the importance of which is hardly susceptible of overestimation; viz., that of health reform. The object of this publication being, as before remarked, the promulgation of reformatory ideas, chiefly pertaining to health, we feel no hesitation in calling upon the friends of the cause everywhere to assist in its extensive circulation.

Single copies sent by mail, 10 cents; twelve copies for $1.00. Special terms to agents and canvassers.

Address, HEALTH REFORMER,
Battle Creek, Mich.

Local Advertising.

WE have printed about 25,000 copies of our Health Almanac. And every line of the type is still up ready to go on the Steam Press to print more. We would be very glad to circulate 100,000 copies by the first of January, 1875.

Here is a grand chance for local advertising. Those who are doing a local business will find it greatly to their advantage to advertise through the Hygienic Almanac. We will furnish the Almanac, print an advertising page on colored paper, and bind it in the Almanac, at very low rates. Send for circular immediately which will give our best terms.

Bound Volumes of the Health Reformer.

BOUND volumes can be furnished those who desire them, at $1.50 per volume. They are substantially bound, with stiff covers, and cloth backs and tips. We think the old readers of the journal will indorse the statement that a volume consisting of twelve numbers of thirty-two pages each, and every one filled with a variety of choice reading matter, is one well worthy of perusal, and very cheap at the price at which it is offered. Those who wish to enlighten their neighbors upon the general principles of reform could not do better than to invest a few dollars in bound copies of the REFORMER to lend.

☞ We are informed by Messrs A. M. Johnston & Co., of Rockford, Ill., that they are prepared to furnish a first-class article of oatmeal at the rate of $6.50 per barrel, or $3.00 per hundred (fifty cents extra for sack). Fifty cents extra per hundred is charged for the coarser grade. No order for less than 100 lbs. will be filled at these rates.

THE HEALTH REFORMER.
BATTLE CREEK, MICHIGAN.

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