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MEDICAL GYMNASTICS, OR SWEDISH MOVEMENTS.

BY THE EDITOR.

KNOCKING.

This movement consists in gently striking some part of the body with the clenched hand, the force of the blow being received upon the palm of the hand. Fig. 1 shows a form of this movement which is



FIG. 1.

known as "chine knocking." The patient supports himself with one hand against the wall, and leaning forward, strikes upon the lower part of the back with the other hand twenty or thirty smart blows. This movement is very effective in removing the dull, aching pain often felt in this region, and exciting activity of the lower bowels.

SAWING.

Fig. 2 illustrates this simple movement, which may sometimes be employed with advantage. Its effects are similar to those

of stroking, though it is a somewhat more vigorous movement.



FIG. 2.

VIBRATION.

Fig. 3 illustrates the manner of vibrating the arm. The assistant takes the patient's arm, holds it out straight, and vibrates it as rapidly as possible for fully a minute. After a minute's rest, the same is repeated, until the vibration has been performed eight or ten times. The lower extremities are vibrated in a similar manner. The vibration of the chest, abdomen, and other parts of the trunk, is performed



FIG. 3.

by placing the palm of the hand upon the part to be exercised, and by a rapid quivering movement of the muscles of the arm producing the desired effect.

PERCUSSION.

Fig. 4. This exercise consists in striking the sole of the foot, protected by a shoe or boot, with a flat-sided ferule or

wooden rod for the purpose. This is an excellent means for warming cold feet, and has been recommended for chilblains.

MASSAGE.

This mode of treatment, which is at the present time becoming quite popular, es-



Fig. 4.

pecially in the treatment of cases of nervous debility, anemia, etc., is really nothing more nor less than a combination of a number of the above-described forms of treatment. Treatment generally begins with the feet. The first movement applied is furling of the skin of the part manipulated, which is followed by knead-



Fig. 5.

ing. One part of the body after another is manipulated, until the treatment has been applied to the whole body, especial attention being given to the bowels and loins. Vibration, chopping, and striking are next applied, the treatment concluding with stroking of the head and spine. In many cases in which this treatment is indicated, there is great tenderness of the

spine or intercostal spaces, as in cases of spinal irritation, nervousness, etc. The



Fig. 6.

attendant must take care not to exaggerate the suffering of the patient by rude handling of these parts, but by encroach-



Fig. 7.

ing gently upon them from day to day gradually accustom them to touch and manipulation, until finally, in the great

majority of cases; the tenderness may be made to wholly disappear. We have



Fig. 8.

often observed cases in which a sensation of acute pain was produced by a very gentle touch, while firm and hard pressure gave no uneasiness whatever. For the class of cases mentioned, together with the majority of cases of chronic dyspepsia



Fig. 9.

accompanied with great debility, consumption, uterine disorders, and in fact,

all diseases characterized by debility, massage is a most valuable mode of treatment. When the skin is dry and rough, and in fact, in nearly all cases in which massage is indicated, the benefits of treatment will be greatly increased by the employment in connection with it of light inunction with refined cocoa-nut oil. Cauton oil is the best of any sort we have used. The only objection to it is its tendency to become rancid. This difficulty can be corrected only by keeping it in a cool place and covered with lime-water.

MUSCLE-BEATING.



Fig. 10.

This is a method of treatment closely allied to Swedish Movements, which has been recently approved and recommended by C. Klemm,* a German physician of eminence. The instrument employed is represented in Fig. 5. It consists of three rubber tubes, together with a handle to which they are fastened. Beaters of various sizes are employed to suit the various portions of the body to be treated. Figs. 6 to 10 illustrate the various modes of using this form of exercise. In the figures referred to, the patient is represented as administering treatment to himself. In the majority of cases, however, it is

*Muscle-Beating; by C. Klemm. M. L. Holbrook, New York.

better that the remedy should be applied by an attendant. The only advantage which this method of treatment has over those described, is that it is so simple it can be applied by almost any one, and hence requires less skill for its administration, so that it may be applied by the patient himself. It is certainly a most excellent means for securing an equable circulation in the extremities, and for producing a derivative effect by exciting increased circulation in the external portions of the body. The inventor claims for it results which are seemingly much out of proportion to the simplicity of the apparatus employed. Notwithstanding, we have no doubt that if thoroughly and perseveringly employed, a very great amount of good may be accomplished by its use.

LUNG GYMNASTICS.

No part of the body is more susceptible of development by judicious and appropriate exercise than the lungs. The amount of air which passes to and fro in the respiratory process is ordinarily but about two-thirds of a pint; and in cases of disease is much less, often being reduced to less than a third of this amount. By the daily exercise of the lungs in such a manner as to develop the chest, the breathing capacity may be very greatly increased. We have frequently seen the chest expanded three or four inches by a course of appropriate training. One of the best exercises for this purpose is forced respiration, which consists in breathing as deeply as possible, making strong efforts to fill the lungs, and emptying them as completely as possible. This exercise should be taken slowly from five to thirty minutes at a time, and should be repeated several times a day.

—“I think a bath daily would be beneficial in your case,” said the physician to Plodgers, the valetudinarian. “Well, I don’t know, doctor,” replied Plodgers in a feeble voice: “I took a bath once, a year or two ago. I felt better for it awhile, but it wasn’t long before I was bad as ever, and I have been growing worse ever since.”

WILES OF THE TOBACCO MEN.

MANY apocryphal stories are told of the way tobacco is doctored and adulterated; but, sifted down, the truth is fully expressed in the words of a prominent manufacturer:—

“Nothing ever goes into tobacco as deleterious or injurious to the human constitution as the tobacco itself.” Nevertheless, skilled workmen command extraordinarily high salaries for the dexterity with which they will take a cheap or damaged lot of tobacco, and so disguise it in a wrapper as to deceive even an old tar.

An average plug tobacco manufacturing establishment works about 200 hands. The tobacco is sorted into four grades, from which are produced as many as seventy-five different brands, the pencil of the artist and the skill of the photographer being liberally brought into requisition for ornamental designs to catch the toothless old man as well as the precocious boy. While the Government requires every package to bear the stencil mark of the manufacturer, it would be supposed that none but straight goods would be put up; but it is with tobacco as with whisky—always a fair demand for the stuff, be it ever so vile. Licorice, oils, molasses, glucose, and similar sweets are liberally used by some manufacturers, and while it is certainly a cheat, it is as well a harmless one. For example: On August 29, Virginia plug was quoted at 4@4½ cents. Government tax added 16 cents, yet the manufactured product was quoted as low as 17 cents. Evidently the work-up of these plugs had the tobacco-chewer by the lug.

But in fine-cut tobacco and cigars is where the greatest deception is practiced. A Western manufacturer says that there is no end to the adulteration of fine-cut goods. Machinery has been so improved that, as he says, with one pound of tobacco liquor, obtained by boiling down stems and refuse leaf, one pound of rag-weed and one pound of slippery-elm bark, \$5 worth of fine-cut chewing tobacco can be produced. The suggestion of slippery-elm

bark was a new one, and the inquiry was pursued farther. He said it was nicely shaved and mixed with tobacco; that it had a pleasant, sweet taste, held the tobacco together, and made the "quid" last a long time. This bark costs about 4 cents a pound, and when a third of it is made to replace tobacco that sells as high as 75 cents a pound, one can easily see the enormous profit resulting. A gentleman who knows, says that nearly all the slippery-elm trees in Ohio, Indiana, and Michigan have been denuded of their bark, yet a leading wholesale druggist affirms that 50,000 pounds of slippery-elm bark would, for the legitimate druggist and medicinal trade, glut the entire market of the United States.

In cigars, cheroots, cigarettes, and smoking tobacco, is probably where the public gets robbed the worst. The cunning devices are so many that even good judges are imposed upon. It used to be a boast among gentlemen that they could always select a fine brand of cigars, and of course they smoked no other. The other day an old smoker, whose devotion to the weed cost him \$5 every week, admitted that he could not tell Havana filled from Connecticut filled. The dishonest article, however, is the product of the big manufactories, for the small country manufacturer cannot afford the machinery, nor conceal the lotions and decoctions that are brought into requisition by his wealthier competitor. It is quite safe to assume that about the purest—no, not purest, for if there is one thing impure, it is tobacco—the honestest cigar is the hand-made cigar of the local manufacturer.

The New York *Tribune* is the authority for the statement that "five-eighths of all the cigars that are sold in New York City are made in the East Side tenements by Bohemian families, who perform all the various processes of manufacture in their dirty rooms, where they not only work, but also eat and sleep. The tobacco," it adds, "is wet down and spread upon the floor at night, and is trodden upon meanwhile by the family in the pursuit of

their domestic operations. In the morning, while it is yet damp and soiled, it is stripped from the stems by the children, while the women make the fillers and the men of the family roll and trim the cigars, turning out seven hundred in a day, which are duly branded with some high-sounding Spanish name, and sold for an imported article." It will be seen from this account of the tenement-house cigar-making in that city that many smokers get not only the inherent poison of the tobacco in their system, but also a very liberal allowance of their filth inseparable from such a method of manufacture. A sure way to avoid the disgusting and dangerous contingency is to abjure smoking altogether.—*The Christian Woman.*

DIET AND PHYSICAL FORCE.

THE idea that attributes to man an organization which he does not possess is not more common than is another belief equally false; I mean the opinion that flesh-food contains the elements of physical force, and that to be strong, robust, and endowed with muscular energy, it is necessary to partake largely of animal food. This belief, like the former, finds partisans not only among the general public, but in the world of medical teachers and practitioners, who, for the most part, have adopted the opinions and faith of the vulgar upon the strength, not of scientific examination, but of accepted custom. Nevertheless, we daily see in our fields and our streets ample evidence that the strongest, the most useful and the most capable workers among the animals are precisely those which never taste flesh-meat. Their force and their endurance are invincible, and surpass beyond comparison that of their beef-fed masters.

All the labor of the world is performed by the herbivora—horses, oxen, mules, elephants, camels; by these our fields are plowed, our cities built, our battles fought, our journeys accomplished, and to these is man largely indebted for the existence of civilization, commerce, and national wealth. No carnivorous animal

can boast the enormous power of the herb-fed rhinoceros, who breaks trunks of trees, with scarce an effort and grinds whole branches to powder like so many wisps of hay; no carmassier exhibits the endurance and stay of the horse, who toils with hardly any rest from morning till night under the weight of immense burdens, and whose strength has passed into a proverb. Du Chaillu reports that he saw a gorilla, nourished with simple fruits and nuts, break in his hands, with no apparent effort, the gun accidentally dropped by one of his pursuers; and an eminent naturalist, Dr. Duncan, F. R. S., assures us that this animal in his native wilds is more than a match for the African lion.

The buffalo, the bison, the hippopotamus, the bull, the zebra, the stag, are types of physical power and vast bulk, or of splendid development of limb, built up, not mediately from the flesh and blood of fellow organisms, but from the original sources of strength itself—the wild plants and fruit and herb of the field.

The carnivora indeed possess one salient and terrible quality, ferocity, allied to thirst for blood; but power, endurance, courage, and intelligent capacity for toil belong to those animals who alone, since the world had a history, have been associated with the fortunes, the conquests, and the achievements of men.

And here we will take occasion to observe that the nations who have left to us the most superb monuments, the most glorious records, the profoundest and the purest thoughts, have not been flesh-eating nations. The opening chapters of the Hebrew book of Genesis, the origin of which is Egyptian, plainly declare what tradition this great people—mother of all the arts and sciences in the world—held with regard to the nature of man, and of his food in the perfect state. And we are informed by investigators of antiquarian records that the habits and primitive religion of ancient Egypt and of Ethiopia, perhaps the oldest of all human colonies, absolutely forbade the use of animal meats.¹

What would our athletes of to-day say to the regimen of the Grecian wrestlers and pugilists of antiquity, whose degenerated shadows they are? In the gymnasia or palestræ, academies of the athletic profession, where persons destined to the acquirement of the art were trained from early youth, the masters subjected their neophytes to those methods which they judged the most efficacious for the production and augmentation of physical strength and power of resistance to fatigue. And one of the means employed for accomplishing this object was the enforcement of a very severe and frugal dietary, composed only of figs, nuts, cheese, and maize bread, without wine.² In the palmy days of Greece and Rome, before intemperance and licentious living had robbed those kingdoms of their glory and greatness, their sons, who were not only soldiers but heroes, subsisted on simple vegetable food, rye meal, fruits, and milk. The chief food of the Roman gladiator was barley cakes and oil; and this diet, Hippocrates says, is eminently fitted to give muscular strength and endurance. The daily rations of the Roman soldier were one pound of barley, three ounces of oil, and a pint of thin wine. It was no regimen of flesh that inspired the magnificent courage of the Spartan patriots who defended the defiles of Thermopylæ, or that filled with indomitable valor and enthusiasm the conquerors of Salamis and Marathon. And even in these days it must not be forgotten that the kreophagist nations constitute little more than a quarter of the human race, and it is precisely among this fourth part of mankind that the greatest amount of misery, crime, and disease is found.

The Hindoos are divided into several castes or distinct orders, a division which dates from the remotest antiquity. Of these orders the highest, which is that of the Brahmins, attributes its origin to the head of the Creator, while the lowest is figured as issuing from his feet. The three superior castes, Brahmins, Kshattriyas, and Vaisyas, are by their religious

¹ See Samuel Sharpe's *History of Egypt*.

² Rollin's *Ancient History*, vol. i.

precepts forbidden the use of animal meats: for the practice of kreophagy is, in the Hindoo mind, associated with ideas of pollution and degradation, and a pure vegetable diet is regarded as the first essential of sanctity. And we must remember that this venerable and important race possesses a cultus, a literature, and a religious system which many authors deem to be of higher antiquity than those even of Egypt; and that consequently the national laws of Hindostan reflect the true image of the world's early instincts, and of the primitive manners of the first civilized communities, before the advent of that vital and moral decline which, in later ages, luxury imported into the habits of our great commercial centers.

The larger part of the population of China and Japan consists of Buddhists, whose traditions are analogous to those of the Brahmins. Buddha Sakyamouni, the Christ of their faith, absolutely condemned the use of flesh-food among the elect; and the pious Buddhist not only avoids killing animals, but believes he performs a meritorious act in succoring them or in showing them kindness. The murder of a cow is punished by scourging, and imprisonment during two months; a repetition of the offense entails banishment. Conceive the horror which would be felt by a Brahmin or Buddhist educated in such sentiments and accustomed to such modes of thought as these, were he to be brought face to face with the spectacles which every moment confront us in our Christian streets and markets: imagine his astonishment at the phenomenon presented by a religion whose principal holy days are celebrated by the massacre of untold multitudes of beasts and birds of every kind, and by bloody repasts in which the most fervent devotees and the priests themselves take eager part!

A report upon the alimentation of agricultural laborers in Europe, taken by the order of the English Government, and cited in the *Anthropological Review* for 1872, gives the following table of dietaries in use among the working populations of various countries:—

BELGIUM.—Coffee, brown bread, vegetables, salted bacon. A great number live on potatoes, bread, and chicory plant.

POMERANIA.—Meat (flesh) three times a week.

PRUSSIA (Rhenish).—Milk, soup, dry peas, potatoes, meats on *fête* days.

SAXONY.—Bread, butter, cheese, soup, vegetables, coffee, meat on *fête* days.

BAVARIA.—Soup made of flour and butter, milk, cabbage, potatoes.

ITALY.—Macaroni, bread, fruit, vegetables, wine.

LOW COUNTRIES.—Black bread, butter, vegetables, fish, coffee.

RUSSIA.—Rye bread, cabbage, mushroom soup, buckwheat baked with milk oil.

SPAIN.—Bread, vegetables, chick-peas; meat is a luxury.

SWEDEN.—Potatoes, rye, oats, barley, abundance of milk, salted herrings, beer, never any meat.

SWITZERLAND.—Cheese, milk, coffee, vegetables, soups, wine, rarely any meat. They work about thirteen hours a day.

SCOTLAND.—Oatmeal bread, potatoes, milk, butter, coffee, tea, bacon, rarely any other meat.

IRELAND.—Oatmeal, potatoes, milk, a little lard. A little whisky is also taken.

ENGLAND.—Beef, pork, bacon, potatoes, vegetables, cheese, tea, beer, cider.

Add to the above, that many religious communities in all climates systematically abstain from flesh-meats. For instance, S. Benedict's rule prohibits the flesh of quadrupeds to all except the feeble and sick. The rule of S. Francis of Paula is severely vegetarian, forbidding even eggs and milk. The Trappist monks, the religious of S. Dominic's order (friar preachers), and of S. Basil's order, are all vegetarian; and among the orders of women, the rule of life of the Poor Clares is similar. Apart from religion, there exist also numerous bodies professing Pythagoreanism. To instance one or two of these only, the Vegetarian Society of England, established in 1846, numbers over 3,000 members; the Food Reform Society of London has a large following, and there

are several vegetarian restaurants in the metropolis.³ Vegetarian societies exist also in Paris, Switzerland, Germany, America, etc., etc.

We see, then, by these examples, that even in our own quarter of the globe, the peasantry and the agriculturists are almost wholly vegetarians in practice, if not by profession and principle. In fact, it is only in England that we find animal food forming part of the regular alimentation of the lower classes. It must not, however, be thought that, even in England, the common use of a mixed diet is equally prevalent in all countries. Mr. Brindley, canal engineer in this country, informs us that "in the various works in which he has been engaged,—where the workmen, being paid by the piece, exerted themselves to earn as much as possible,—men from the north of Lancashire and Yorkshire, who adhered to their customary diet of oat-cake and hasty-pudding, with water for their drink, sustained more labor and made larger wages than those who lived on bacon, cheese, and beer—the general diet of laborers in the south."³ We are, however, aware that the superiority of the English navvies over their French comrades is frequently cited as evidence of the sustaining value of the beef and beer diet of the former, a more meager fare being, it is said, in use among the Frenchmen. But, supposing the statement to be in all respects correct, it does not appear to involve any anomaly in natural law, for its explanation lies in the fact that the Saxon workmen belong to a sturdier, a hardier, and a more *staying* race than the Celts, whose most remarkable exploits are generally accomplished under the influence of passing emotion or enthusiasm. The Frenchman excels, not in physical power or muscular development, but in agility and *elan*; he is concentrated in performance but quickly exhausted; the Englishman, on the contrary, is dogged, tenacious, and enduring. It is much more likely that the English navy owes his superior working power to the hereditary gifts of his race than to an accidental use of cer-

tain comestibles to which, by the bye, his forefathers were strangers. But it is not contended that stimulating substances, such as alcohol and flesh, may not temporarily give rise to a display of excessive energy, and that under their influence a man may not perform feats which would be well-nigh impossible to him in an unexcited condition,—as a person pursued by a bull will leap a five-barred gate which, in cooler moments, he would be forced to climb. And if any man affirm that beef and beer enable him to accomplish labor otherwise beyond his strength, the fact may be attributed, not to increase of muscular force, or development of stamina, but to quickened nervous action, or stimulation.

Formerly, indeed, the diet of the country laboring classes was almost wholly innocent of flesh-meats and strong drinks, and it must be borne in mind that it is to this sober and temperate ancestry that the working powers of the present generation are owing. The use of flesh as daily food dates from hardly more than a quarter of a century among the peasantry of most rural districts, and already they are beginning to degenerate. The children will have neither the health nor the constitution of their fathers, nor their immunity from suffering. In Mr. Smiles's "Life of George Moore," we read that in old times even the well-to-do country classes were strangers to the taste of flesh, and that "stalwart sons and comely maidens were brought up on porridge, oat-cakes, bannocks, potato-pot and milk."

A native of Maine (France) informs me that in his grandfather's time the peasants of that department enjoyed far longer life and more robust health than the present generation who have exchanged the simple sustenance of former years for a dietary consisting largely of stimulating drinks and animal food. Examples of this kind are not far to seek and might be indefinitely multiplied, whether with regard to races, communities, or families.

If from national generalities we pass to the consideration of individual experience of the Pythagorean system, we are met by

³ Smith's *Fruits and Farinacea*.

such an enormous mass of evidence as would require volumes to chronicle it. Let a few instances, chosen from thousands, suffice; the limits of this little treatise preclude more numerous citations.

"The celebrated Lord Heathfield, who defended the fortress of Gibraltar with consummate skill and persevering fortitude, was well known for his hardy habits of military discipline. He neither ate animal food nor drank wine, his constant diet being bread and vegetables, and his drink, water."

"My health," says Mr. Jackson, a distinguished surgeon in the British army, "has been tried in all ways and climates; and by the aid of temperance and hard work, I have worn out two campaigns and probably could wear out another. I eat no animal food, drink no wine, malt liquors, nor spirits of any kind. I wear no flannel, and regard neither wind nor rain, heat nor cold."

"Professor Lawrence knew a lady who, having adopted a vegetarian mode of life, was remarkable for her activity and strength. She made nothing of walking ten miles, and could with ease walk twenty. She had two children, and nursed them for about twelve months each, during which time she took only vegetables and fruit, with distilled water as drink. Both children were fine and healthy."

"Another lady (the wife of one of the founders of the Vegetarian Society in England) abstained from flesh and all intoxicants for thirty years, and during that time, gave birth to fifteen children, fourteen of whom she nursed herself, and yet remained young and active."⁴

The celebrated reformer of the eighteenth century, John Wesley, wrote to the Bishop of London in 1747, that, following the advice of Dr. Cheyne, he had given up the use of flesh-meat and wine, and that from that time, "thanks to God," he had been delivered from all physical ills.

In the month of October, 1878, a Jewish rabbi named Hirsch Guttman, died at Gross-Strehlitz at the advanced age of 108

years. He had been a vegetarian for half a century. Rabbi Guttman was presented to the Emperor of Germany, who, after a long conversation with the old man, respectfully received his blessing.⁵—*The Perfect Way in Diet, by Anna Kingsford, M. D.*

THE PRAISE OF GOOD DOCTORS.

A SONG.

THE best of all the pill-box crew,
Since ever time began,
Are the doctors who have most to do
With the health of a hearty man.

And so I count them up again
And praise them as I can;
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman.

There's Dr. Diet, he tries my tongue.

"I know you well," says he:

"Your stomach is poor, and your liver is sprung.
We must make your food agree."

And Dr. Quiet, he feels my wrist
And he gravely shakes his head.

"Now, now, dear sir, I must insist
That you go at ten to bed."

But Dr. Merryman for me
Of all the pill-box crew!

For he smiles and says, as he fobs his fee:
"Laugh on, whatever you do!"

So now I eat what I ought to eat,
And at ten I go to bed,
And I laugh in the face of cold or heat;
For thus have the doctors said!

And so I count them up again,
And praise them as I can:
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman!

—*Samuel W. Duffield.*

AN EXPLODED IDEA.

THERE is one thing which I do hope total abstainers will do, and that is, listen with a somewhat disdainful smile when they next hear quoted against them the argument in favor of alcohol, that every creature of God is good. I know that alcohol is a poison, and I do not see in what respect alcohol is more of a creature of

⁴ Smith.

⁵ *Dietetic Reformer.*

God than strychnine. In fact, alcohol is much less so, because strychnine is at least a natural poison, and alcohol is an artificial one.

When the purple grape glows in the warm sunlight, that I admit, is a good creature of God; and when the golden grain shivers through all its ears under the wind of summer, that is a creature of God. But when out of the purple grape is crushed the "sweet poison of misused wine," and when the golden grain is mashed and battered and mixed up with I know not what ingredients, and when out of, not the growth, but the decay of it; not the life, but the death of it, is formed the product, of which we know that the use by all will be inseparably connected with the abuse by some one, and when we know that that abuse is the prolific cause of vice, misery, lunacy, destitution, ruin, and almost every other evil under the sun—then I must confess that it is only in a very narrow and peculiar sense that I can speak of alcohol as being a good creature of God.

But if it be, there is another good creature of God about which I have no doubt whatever, and which I, for one, prefer, and that is water. The great sea rolls its pure, fresh waves inviolate, and the tropic sun evaporates them, and they are distilled in the sweet laboratory of the air, and they are winnowed by the wings of the wind, and freed from all impurities, and they steal down softly in the dew and in the silvery rain, and they gladden the green leaves, and they slide gently into the bosom of the rose, and then they trickle through the fresh soil of earth; they are made the pure crystal of fountains, and they bubble in the rivers and rivulets, and flow back again into the great sea of God; and God points to these hidden springs of health, and disease drinks and sleeps. And to the pure, sweet, natural taste that is enough: it delights in this pure diamond of God. But man in his laboratories makes another spirit,—a fiery, flaming spirit,—which coarsens the appetite, and vitiates the taste,

and scorches the throat, and burns the vitals, and degrades the very manhood of the man who gives way to it, and blights all his happiness, and destroys all the hopes of his family. And if I am to have my choice between these two so-called "creatures of God," I prefer the first,—that which is harmless, and sweet, and innocent, and not that which has a doubtful, insidious, serpentine fascination.—*Canon Farrar.*

THE PLAGUE NARCOTIC.

BY REV. T. DE WITT TALMAGE.

(CONCLUDED.)

THE broad avenue leading down to the drunkard's grave and the drunkard's hell is strewn thick with tobacco leaves. I have known people trying to become Christians for many years, and they failed miserably, simply because they could not give up this baleful narcotic. Hear the testimony of Dr. Rush. He says: "A desire is excited by tobacco for strong drinks, and these lead to drunkenness." Hear Dr. Woodward. He says: "I have supposed tobacco was the common stepping-stone to that use of spirituous liquors that leads to intemperance." Nearly all wise men of all professions give advice against it. What did Benjamin Franklin say? "I never saw a well man in the exercise of common sense who would say that tobacco did him any good."

What did Thomas Jefferson say, when arguing against the culture of tobacco? "It is a culture productive of infinite wretchedness. The cultivation of wheat is the reverse in every circumstance. Besides clothing the earth and helping with herbage and preserving its fertility, it feeds the laborers plentifully, requires from them only a moderate till, except in the harvest, raises a great number of animals for food and service, and diffuses plenty and happiness among the whole. We find it easier to make a hundred bushels of wheat than a thousand-weight of tobacco, and they are worth more when made." Horace Greeley said of it, "It is a profane stench." Daniel Webster said, "If those men must smoke, let them take the horse-shed."

One reason why there are so many the victims of this fearful habit is because there are so many ministers of religion who both smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy which ought to have had the honest epitaph, "Killed by too much Cavendish!" Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. The time was when God passed by such sins, but now it becomes the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspadore in a pulpit where the minister would drop his cud before he got up to read, "Blessed are the pure in heart," and to read about "rolling sin as a sweet morsel under the tongue!" and in Leviticus, to read about the unclean animals that chew the cud. I have known presbyteries and general assemblies and general synods where there was a room set apart for the ministers to smoke in. I have seen ministers of religion, their beards anointed, not with holy oil such as ran down Aaron's beard, but with poisonous saliva. I am glad the Methodist Church of the United States in nearly all its conferences has passed resolutions against this habit, and it is time we had an anti-tobacco reform in the Presbyterian Church, and the Episcopal Church, and the Baptist Church, and the Congregational Church.

About sixty years ago a young man graduated from Andover Theological Seminary and immediately entered the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane

asylum for twenty years, and the doctor said it was tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron grate, and said: "What brought me here? What keeps me here? Why am I here? Tobacco! tobacco! O God! help! help! and I'll never use it again." He was restored. He was brought forth, and for ten years he successfully preached the Gospel of Jesus Christ, and then was gathered unto his fathers. There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them.

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

Put into my hand the moneys wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as that to which you have quite recently been contributing. Put into my hand the moneys wasted in tobacco in the United States of America, and I will clothe, feed, and shelter all the suffering poor on this continent. The American Church gives \$1,000,000 a year for the evangelization of the heathen, and Amer-

ican Christians spend \$5,000,000 in tobacco. Which is the mightier influence from England upon China, the opium trade or the missionaries? The opium trade. It is one of the greatest obstacles, this habit, to the progress of the Gospel.

A member of the American Board of Foreign Missions says that, during the last two hundred years, there has been no idol so hard to break and no obstacle so great as tobacco. Now, I stand this morning not only in the presence of my God, to whom I must give an account for what I say to-day, but I stand in the presence of a great multitude of young men who are forming their habits. Between seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco.

You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lamp-black, sawdust, colt's-foot, plantain leaves, fuller's-earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips.

If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of life.

A merchant of New York gave this testimony: "In early life I smoked six cigars a day at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment

of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now come into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home as they watch the vessels with their white sails that course along the Sound. Now, boys, you take your choice, smoking without a home, or a home without smoking."

Listen to that, young man, and take another thing into consideration, and that is, vast amounts of property are destroyed every year indirectly by this habit. An agent of an insurance company says: "One-half our losses come from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away three millions of dollars' worth of the property of others that blazed up from that spark. Harper's splendid printing establishment years ago was destroyed by a plumber, who, having lighted his pipe, threw the match away, and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employes thrown out of work, and more than a million dollars' worth of property destroyed.

But I am speaking of higher values to-day. Better destroy a whole city of stores than destroy one man. Oh! my young friends, if you will excuse the idiom, I will say, Stop before you begin. Here is a serfdom which has a shackle that it is almost impossible to break. Gigantic intellects that could overcome every other bad habit have been flung of this and kept down.

Some one was seeking to persuade a man from the habit. The reply was: "Ask me to do anything under the canopy of heaven but this. This I cannot give up, and won't give up, though it takes seven years off my life." A minister of the Gospel made this lamentation: "I have tried a thousand times to stop,

and I will never try again." Oh! my young friends, steer clear of that Dry Tortugas!

I must have a word also with all those of my friends whom it does not hurt, who can stop at any time they want to, and who can smoke most expensive cigars. My Christian brother, what is your influence in the matter? How much can you afford to deny yourself for the good of others? It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah! no. This was the secret: Many years before, he was talking with an inebriate and telling him that his habit was unnecessary, and the inebriate retorted upon him and said, "We do a great many things that are not necessary. It is not necessary for you to wear that collar." "Well," said Governor Briggs, "I never will wear a collar again if you won't drink." "Agreed," said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to death. That is the reason Governor Briggs did not wear a collar. That is simply magnificent. That is the Gospel of the Son of God. Self-denial for the good and the rescue of others! Oh! my brother, we might, by little effort now and then, save a man. By how little or by how much self-denial are we willing to be influenced?

I stop at this point because I have no more time to pursue the subject, although I have much more to say upon it. I stop at this point by throwing all the passions of my soul into one prayer: God help us!

ANTIQUITY OF WHITE BREAD.

IN reading the life of St. Bernard (1091-1153, Paris 1583), I came upon an interesting passage (page 121), written by one of the authors of the life, who was a contemporary of the Saint, giving an account of a dinner at the Abbey of Clairvaux, to the Pope, on the occasion of his visiting the Abbey, as follows: "The magnificence of the reception

which they gave to the Pope did not consist in sumptuous banquets, but in eminent virtues. The bread, instead of being the pure flour of wheat, was made of whole meal, from which the bran had not been taken. The wine was light, and not strong; we had herbs instead of turbot, and vegetables were served as the only removes; and if any fish was present, it was set before the Pope only, and was only seen by the community, but not eaten."

The good monks evidently thought that the brown whole-meal bread was not the best, but was used by them as an ascetic practice for the mortification of the flesh; in this instance their ignorance did their health good service.

It is curious to see how early the bad practice of using fine white bread, without the bran, was common in France, and it has lasted there until now.

At page 450, in the life of St. Bernard, is an account of the extreme abstemiousness of the Cistercian monks after they had been reformed by Saint Bernard, given in a letter by the third abbot of Clairvaux, a disciple of the Saint, complaining of certain monks who, under the pretext of ill-health, indulged in delicate viands. "This is not the kind of life which our father and predecessor, Bernard, taught both you and me, and it is not the mode of life of the abbots and monks of our holy order, who nourish us with bread, oatmeal, and cooked vegetables; who even at Easter give us only beans and peas."

The monks thought, doubtless, that living on good whole-meal bread, peas, beans, and vegetables was but scant and poor fare, and yet it was far more strengthening and wholesome than the delicate viands, to obtain which some of them often feigned sickness. The really "good living" of these old monks accounts in a great degree for so many of them living such long and active lives.—*Dietetic Reformer*.

Be always as merry as ever you can,
For no one delights in a sorrowful man.



TEMPERANCE AND MISCELLANY.



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

THE LIVING TEMPLE.

Nor in the world of light alone,
Where God has built his blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,—
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red with Nature's flame they start
From the warm fountains of the heart.

No rest that throbbing slave may ask,
Forever quivering o'er his task,
While far and wide a crimson jet
Leaps forth to fill the woven net
Which in unnumbered crossing tides
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.

But warmed with that unchanging flame,
Behold the outward moving frame,
Its living marbles jointed strong
With glistening band and silvery thong,
And linked to reason's guiding reins
By myriad rings in trembling chains,
Each graven with the threaded zone
Which claims it as the Master's own.

See how yon beam of seeming white
Is braided out of seven-hued light,
Yet in those lucid globes no ray
By any chance shall break astray.
Hark how the rolling surge of sound,
Arches and spirals circling round,
Wakes the hushed spirit through thine ear
With music it is heaven to hear.

Then mark the cloven sphere that holds
All thought in its mysterious folds;
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleams of power it sheds
Along its hollow glassy threads!

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mold it into heavenly forms!

—O. W. Holmes.

WHAT SHALL WE DO WITH PRESIDENT ARTHUR?

BY JULIA COLMAN.

At last the record is made, and President Arthur has trifled away a grander opportunity to serve God and his country than often falls to the lot of even a President of the United States. The custom of wine drinking was probably as strongly fixed in the programme of the State dinners given at the White House as of any public or social festivity in this country. This custom had been definitely broken down or set aside in the preceding administration, which was Republican and therefore not necessarily antagonistic to that of President Arthur. The subject had been thoroughly discussed by the public, the action of President and Mrs. Hayes in this matter had been generally upheld by religious and moral people and especially by the Christian Temperance women. The ridicule of the godless press had been so nearly overcome as to make it seem almost puerile, and even the ladies attached to foreign embassies had praised the purity of the entertainments where wine was dispensed with. No serious demures were heard excepting those which came directly or indirectly from the spirit trade. The public therefore does not believe that it would have been very difficult, so far as external circumstances are concerned, for the present incumbent in office to continue the same pure policy. If there had been any such difficulty, it would have shown both courtesy and tact for the President to have indicated this in some way in response to the earnest solicitations which have been sent him by temperance men and women to induce him to continue the policy already instituted in Mr. Hayes' administration. In the face

of all this he deliberately sets out his first State dinner with seven wines to a plate, and leaves the matter silently to the comments of the public press. We modestly proffer our own, and ask a candid hearing.

In the first place, please notice that this outcome was not unexpected. The public is not surprised at it, because it is in perfect accord with the personal antecedents of President Arthur. On the other hand, no one was surprised at the individual choice of Mrs. Hayes in this matter. That, also, was in accord with her personal antecedents. The unexpected item in the latter case was that she carried out her preferences, and so broke through an established custom. In all this we see the weight of individual character and influence, and the practical lesson is to equip as many *individuals* as possible for thorough temperance work.

Mrs. Hayes was brought up in an atmosphere of total abstinence. It was practically a part of her church creed not to buy, sell, or partake, "unless in cases of extreme necessity;" this was often construed literally, as expressed by one of the candidates for ordination when asked what he would consider a case of "extreme necessity." He replied that he would not take it unless he knew he should die without it, and was not sure that he would even then. The total abstaining practice of Mrs. Hayes during the period of State executive responsibility of her husband, assured her of the entire tenability of the ground she occupied, and her sympathies as a Christian temperance woman brought the courage of conviction to her aid.

But these characteristics rarely meet in any one individual, and the circumstances are such as we cannot create at will around any considerable number of persons. They did not all combine in the case of President Arthur. That he did not in early life receive any such intense convictions is evident from the fact that during the period of his political life previous to the Presidency he was not a total abstainer. The education, the convictions,

the tastes were not in him which would lead him to pursue a course similar to that of Mrs. Hayes, nor to respond favorably to the appeals of the temperance people.

The temperance public is beginning to realize that it is not enough to petition legislators and office-holders to do certain right things. We must so *educate* them beforehand that they shall not only respond to our petitions but they shall do what is right of their own accord, that they shall not need watching and prompting at particular crises, to keep them to the white line of duty. We need men who shall of their own accord do the watching, to see that no loop-hole is left in legislation, and who shall be glad to execute right laws. Such men would rejoice at such an opportunity to stand in the gap as that recently afforded to the Speaker of the House of Representatives in Massachusetts when there was a tie in the vote for a prohibitory law. But they would *not* do as he did, hesitate, redden, struggle with contending emotions for nearly five minutes, and then say, "The vote stands 110 in the affirmative and 110 in the negative. The bill is rejected!" and yet he had, previous to this, been acting with the prohibitionists!!

How can we provide beforehand the courage of conviction that will give men backbone for such emergencies? especially as we never know beforehand who will come to places of power?

I know of but one way to secure such men, and that is to *make* them. And as these are representative men who are to be upheld by their constituents, and who are selected from among the constituents, we must educate the constituents also. We see then no effective measure but to give all the children a temperance education, especially those of the better and middle classes from whom most of our rulers come. To this end every temperance society should have its juvenile organization; not a mimic society, with its boy and girl officers, but a school, perhaps modeled after the Sabbath-school, with

weekly sessions, where young and old meet to learn the true nature of temperance; and as a first step, teach them the nature and effects of intoxicating drinks. Until these drinks are understood, they will never be successfully cast out. So when people ask us, as they despairingly do, "What *shall* we do with President Arthur?" we say, Take all the young *candidates* for the presidency that are growing up in all parts of the country, and the girls who may be their wives, and give them this thorough drill in the Temperance School, and then you will eventually have men wise and brave to work for temperance in all sorts of positions, and in all places of trust and power, and constituents to sustain and encourage them, and wives to prompt them, and to do their part socially. Of course, there are other things to be done, many other ways to work for temperance all the time; but there is probably no work that can be done more effective than this; for it secures the future as well as helps the present.

Dr. Oliver Wendell Holmes, who in his character as wit and poet has said a great many true things which he has learned professionally, once made a remark like this: "People think the doctor can do almost anything if he is only sent for in time; and that is true, but 'in time' often means two hundred years previous, and people seldom send so early as that." But that is exactly what we propose to do in this temperance work, which so sadly needs doctoring. We will provide the remedy, this universal temperance education of the young, even though the *best* results may not be seen for two hundred years to come. We know that grand results have already come in numerous instances in the fifty years which are past, but we expect far greater results in the future.

—How can we expect a harvest of thought who have not had a seed-time of character?

RUTH HAWLEY'S COTTAGE.

BY MRS. CLARA R. MC DONNELL.

PART I.

My story has a twofold purpose; the one is indicated by its title, the other is to show you how it came to pass that Ruth Hawley, a woman of an unusually quiet and domestic turn, and a natural shrinking from any course of action that would tend to bring publicity upon herself, became one of the most energetic and efficient workers in the "temperance movement," started some time ago by a few Christian women in Krangton.

This place, though a wide-awake and flourishing village, had long enough been given over to "hardness of heart and blindness of mind," so far as the rum traffic was concerned. It received its name from a wealthy German, who formerly owned the "town site," and had the honor of erecting the first brewery in the county.

But without further preliminaries, we will proceed at once to the home of the parties with whom our story has principally to deal.

It was the dinner hour. John Hawley leaned back in his chair after having done full justice to the viands set before him. In fact, he had enjoyed his dinner amazingly; Ruth was a famous cook, there was no doubt about that.

"'Pon my word," he said, "this is what I call living. They can talk about the advantages of bachelor life all they like, but I don't want any more of it. There's some comfort in it when a fellow can have his own home all to himself, and his own wife to wait on him, eh, Ruth? a match please;" and John proceeded to light his cigar and stretch himself for a smoke. "I hope this is not offensive to you," he said by way of courtesy, being as yet a husband of only two months' standing.

"Oh no," said Ruth, "but really, John, I didn't know before we were married that you were so fond of smoking."

"Of course you didn't; I thought you might object to the practice. I didn't

want to run the risk of losing you. You see, Ruth, I used to think you a little straight laced. But I find you more lenient with a fellow's short-comings than one might have supposed. You disappoint me—happily, I mean—in some other respects. For instance, I never thought my salary could be made to go as far as it does. To tell the truth, I was almost afraid to take more responsibilities upon myself without a 'raise.' Why I could never get a cent ahead when there was only myself. I don't see how you manage it so well. But then, I've cut down my allowance of spending money a good deal. A man must practice some self-denial in this world, if he wants to enjoy the comforts of a home."

"What do you mean by self-denial, John?"

"O, nothing, only I don't allow myself so many luxuries in the way of cigars and drink, you know."

"I didn't know you drank, John."

"So I don't, only now and then a glass of beer or wine. No one ever saw me the worse for liquor. I rarely take a glass of whisky. It used to cost me more for treats than for anything else. Taking it all round, I used to pay out for myself and others seventy-five cents to a dollar a day."

"And how much do these 'luxuries,' as you call them, cost you now?" said Ruth.

"O, I don't spend on an average more than twenty-five cents a day. That's quite a saving, you see. The difference will pay our grocery bill the way you manage things. But I've overstayed my time," looking at his watch. "Good-bye, little wife," and kissing her lightly, he went away.

Ruth sat a long time after his departure, forgetful of her domestic duties. Some idea was apparently working in her mind. Now Ruth had never had the credit of possessing any uncommon brilliancy of intellect. She had been considered simply an ordinary girl, with, perhaps, somewhat more than the average share of good looks. As a woman she was fast developing into

a thorough and practical housewife. As she sat there, a plan was slowly maturing in her mind.

"Twenty-five cents a day," repeated Ruth, "for cigars and drinks! That is how much per year, three hundred and sixty-five days,"—taking out pencil—Ruth had "taught school." She could "figure." Ninety-one dollars and twenty-five cents, was the result of her problem. Supposing she were to lay aside each day the same amount that John spent on these needless luxuries, for some future need! John was a young man of ability in business. His salary was good; his allowance to her very liberal. Indeed, with her habits of economy, she found she had a surplus of money on hand; so taking out her pocket book she quietly counted out what she denominated her cigar money for the past two months, and laid it aside for safe keeping. At the end of each week on "pay night," a certain amount was added to it.

When Ruth had been married a year she had confided her secret to no one, but she meant to tell Uncle Joshua that very day. She wanted his advice. Uncle Joshua Thorpe was a relative on the maternal side. He was what is called a "solid man" in the community, both as regards money and principle. He was a teetotaler, although he was fond of his pipe. In accumulating his capital, he had always adhered to the strictest laws of integrity and justice.

"Excellent," said Uncle Joshua, when Ruth had told him her little scheme. "Stick to it. Just as long as John can afford to fool away twenty-five cents a day, you can afford to lay that much away for the future need of your family. Well, well! It's unaccountable," said Uncle Joshua, shaking his head, "the extravagance of the young men of to-day. Now, when I was John's age I didn't have half his income, yet I managed to lay something aside every month. This cigar business is expensive. Why, I can't afford it now. The price of two cigars will furnish

me all the tobacco I use in a week. Then this beer drinking—it takes a fellow's money faster than he thinks himself. It's only five cents. It seems a trifle to him at the time, but it counts up."

"Well, John thinks he needs it," said Ruth.

"All nonsense; he's better off without it. Then, the habit is sure to grow, and lead to stronger drinks. You must discourage it."

After it had been decided that Ruth should put her savings in Uncle Joshua's hands, to be placed at interest, he took his departure, and Ruth sat down to reflect upon what he had said.

In her wifely relations thus far, Ruth had been as docile and obedient as the most exacting husband could demand. John often congratulated himself that he was not in "leading strings," like some fellows of his acquaintance; that his wife never brought him to an account for every cent he spent. Even though he sometimes, after reserving a large per centage of his salary for his own private use, found himself "dead broke" before Saturday night, and was obliged to ask her for a "quarter," she gave it to him unquestioningly, although she naturally wondered how he could use up so much money, for which there was no apparent show. But, then, he was no baby, this manly husband of hers, that he must needs have a guardian to look after him. Was it possible, as Uncle Joshua had suggested, that John should ever let his desire for drink overcome his judgment? She knew nothing of the alcohol appetite, its formation and gradual growth, this abstemious, self-controlled woman, in whose pure blood no taint of the deadly poison had ever entered, for there had been no drunkards among her ancestors.

Uncle Joshua had warned her that John was in danger, that he needed her restraining influence. She hardly knew how to broach the subject without giving offense, which she did not like to do, for this husband and wife had, up to this stage of

their married existence, been as careful of each other's feelings as a pair of lovers. John never questioned her in regard to the expenditure of the money he placed in her hands, but took it for granted that it was put to the very best possible use. She knew very well that had she chosen to spend a part of it on any personal luxury she might desire, he would find no word of fault with her; then, it is not strange that her courage should fail her at the very thought of any attempted criticism on her part of his disposal of what was his own.

* * * * *

Years went by, and the joys of those early days of married life gave place to other joys, bringing with them additional cares and responsibilities, in the shape of little mouths to be fed and little forms to be clothed. If it is man's prerogative to provide the wherewithal to supply these wants, it is upon woman the burden falls most heavily. It was Ruth's brain that was most frequently taxed to make the same income meet their continually increasing expenses, for after seven years of married life their family numbered an increase of four. It was not strange that Ruth's face was a trifle careworn. There was a great bond of sympathy between her and Uncle Joshua. She was his favorite niece; her welfare was very near his heart, and during all this time he had continually urged upon her the expediency of her laying aside a weekly allowance, although she often said she hardly knew how to spare it, especially now that their cost of living was so much more than formerly.

"Does John economize any?" said Uncle Joshua, "Does he get along with less spending money?"

"No," said Ruth, "I think he requires more than he used to. But," she continued, apologetically, "he earns the money. He has a right to dispose of it as he pleases."

"You don't earn anything. You live on charity I suppose," said Uncle Joshua.

"How many hours a day does John put in?"

"From eight in the morning till six at night. He has an hour at noon, of course," said Ruth.

"And how many hours of work do you average?"

"Well, I get up at six in the morning. I generally try to get to bed by ten, but I can't always."

"Of course you take three or four hours recreation during that time."

Ruth laughed.

"Well, if I should ever have half an hour to myself, I don't think I should know what to do with it. There's always more or less mending and sewing to be done after I get the children to bed. John reads the paper to me sometimes: otherwise I should never know what was going on."

"John is out a good deal evenings, isn't he?" said Uncle Joshua.

"Sometimes," she spoke hesitatingly, "but then you know he is tired and nervous after his day's work, and the noise of the children worries him."

"You have to endure them all day," said Uncle Joshua, drily.

"Why, Uncle, what an expression! 'endure' my own children! I should be lost if one of them were away from me for a single day."

After a short silence, Ruth said, wife-like, in apology for her husband, "Don't think John is out late nights; he is almost always in by nine."

"An exceptional young man," said Uncle Joshua in his dry tone "Oh, there are worse men than John. I know plenty that don't get in to their families till midnight. It's a shame to our citizens that there should be a place open with any enticements for a man at that hour. This accursed liquor traffic! I wish it could be wiped out."

"Do you think John drinks too much?" said Ruth quickly.

"Any man drinks too much if he takes a single glass, because one glass to-day

means two to-morrow, and three the next, and so, if he keeps on, he's sure to get enough to injure him mentally, morally, and physically."

"Well, I don't know; I never thought about it in that light," said Ruth thoughtfully.

After Uncle Joshua had gone, Ruth sat for an hour in a brown study—a thing very unusual for this busy, tireless housewife. She was asking herself a great many questions which, with her limited knowledge, she found it difficult to answer.

Certain things about John had been causing her a great deal of anxiety of late—his constantly increasing nervousness, frequent loss of appetite, protracted headaches, in connection with a stomach difficulty, which she feared might be a forerunner of some grave chronic malady. She had become quite successful in treating the little ailments to which children are more or less liable, but for these graver attacks of her husband she seemed to find no permanent remedy. Among the various causes to which John himself attributed his frequent indisposition, he had failed to mention that which, after all, might be the true one, the continued use of stimulants.

Now Ruth, not being a woman given to scientific research, had never looked into the nature of the "twin poisons, alcohol and nicotine," and was in utter ignorance of their effects upon the human system in any hygienic sense.

True, John never came home really intoxicated, although his brain was often a good deal confused from the effects of overmuch wine, even if his step was not unsteady. Ruth had been in the habit of passing these occasions by without comment, disliking by her interference to excite any irritability of temper on his part; thus by her extreme forbearance managing to keep him in an amiable mood, for Ruth was a gentle-natured woman, and disliked anything like inharmony in her household. John made a point of frequently remarking to Ruth that men

were oftener driven to saloons by the bad treatment of their wives than otherwise, at the same time citing instances that came under his knowledge. Ruth had no idea of being put in the catalogue with that class, so she bore her grievances in silence, sometimes fearing that she might be a little too harsh in her judgments of him even in thought, for John had never been in any way unkind to her. Undoubtedly, he was kind and generous-hearted. There were plenty who called him a "good fellow" for the time being, at least, when, in his careless, off-hand way, he threw down the money, inviting the "boys" to "take a drink all round." He rather prided himself on his liberality upon these occasions.

One day Ruth's patience had been sorely tried. She had been all day "cutting out" children's clothes from some half-worn garments, using all the ingenuity she was master of in planning and contriving them with her limited amount of cloth. The baby had been unusually fretful, and little Charlie was tugging at her skirts as she worked. Her head was throbbing with pain. Still, she smiled when John came in, bravely trying to keep back all signs of weariness or impatience till after supper. John asked her for some "change," as he rose to go out. She spoke up quickly, almost sharply:—

"Why, John, I gave you a dollar last night; how could you use it so soon?" She little knew that it was all in the saloon-keeper's till before he came home that evening.

His face clouded angrily. "And has it come, to this, that I must render up an account for every cent of my own money that I use?"

"Oh, no, John; it is n't the money that I care for," said Ruth, deeply grieved at his language; "but I fear you are drinking too deeply for your own good—that you are injuring your health."

"I am probably the best judge of that myself. I believe I haven't taken leave of my senses yet," he said, opening the door to go.

"Here is the money, John," said Ruth, taking the last dollar out of her purse. She had been trying to keep it for a pair of shoes for Annie, her first-born, for the child sorely needed them.

"Never mind. I would rather not take the money if you begrudge it to me," said John, closing the door behind him.

"He has gone off very angry with me now," said Ruth; and I don't think it made it any easier for her to bear, thinking that if John had been himself, he would never have talked to her that way.

When John came in late that night, everything was quiet. Poor tired, sad-hearted Ruth had sobbed herself to sleep with her baby at her breast.

(Concluded next month.)

ANTS OR MONKEYS.

THOSE scientists who have shut the Creator out of his creation, and endeavored to prove that men were evolved or developed out of mollusks and monkeys, have an exceedingly hard task to adjust matters to their theories. Lately Sir John Lubbock has been considering the *ant* family, and after protracted investigation declares that "anthropoid apes" must yield the second place in the order beneath man, for his friends, the "ants" must be placed there. "When we consider the habits of ants," says he, "their social organization, their large communities, elaborate habitations, their roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank *next to man* in the scale of intelligence."

So according to these theories it now appears that in *intelligence*, which is the crowning glory and special attribute of mankind, the monkey must give place to the ant. Many years ago one wise man suggested that some of the gentlemen of leisure who found time hanging heavily on their hands, would do well to "go to the ant" and "consider her ways and be wise." It seems now that the advice was

exceedingly pertinent, and at last some one has taken heed to the teachings of the good old Book in this respect, and has found a great deal of wisdom among the ants.

If the theory should now be started that men, after all, were developed from ants instead of from monkeys, we could point to one fact which would seem to give countenance to the theory, and that is the peculiar shape of the waist of a large proportion of the fashionable young ladies of the past and present generation, which have often been remarked as conforming in their outlines to the shape of the typical ant or wasp.

Can it be that this inclination to reduce the size of the waist is an instinctive return to ancestral forms and peculiarities? We cite this as a point well worthy of the attention of our friends who, turning their eyes away from heaven, are hunting through earth and sea to find the origin of the human family.—*Armory.*

POPULAR SCIENCE.

—It is estimated that 45,500,000,000 matches are manufactured yearly in the United States.

—The St. Gothard Tunnel is now daily traversed by four trains each way. The ventilation is said to be very good, and no inconvenience from temperature is experienced. The tunnel is lighted with lamps placed about three-fifths of a mile apart.

—A papyrus, which proves to be a MS. of the Iliad written about 308 B. C., has been discovered in an Athenian monastery. Theophrastus, an Athenian, was the writer. Andronikus, the nephew of the last Byzantine Emperor, took it with him to Mount Athos when he went there to end his days.

—Some ingenious person has invented a new use for the potato. The clean peeled tuber is macerated in a solution of sulphuric acid, then dried between sheets of blotting paper. After being pressed it makes a hard, brilliant, white material, well fitted for manufacturing all manner of small articles, such as combs, collars, etc.

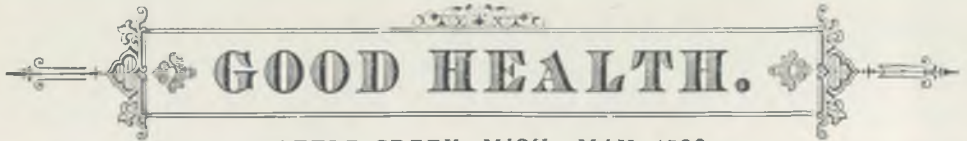
—A subterranean lake of considerable extent, covered with soil about a foot and a half in depth, has been discovered in Colorado. The soil, which is black marl in nature, is used as a cornfield, and produces an abundant crop. In all probability the field was at one time an open body of water, on which vegetable matter has accumulated by degrees until the present crust has been formed. By making holes through the crust, large numbers of fish may be caught, and a rail driven through the soil disappears altogether.

—Strauss, the renowned composer, has been trying the experiment of transmitting the music of his orchestra by means of the telephone. A Vienna journal describes the result as follows: "The experiment was brilliantly and surprisingly successful. Four microphones, of Ader's system, were employed. Eight telephones were placed at a considerable distance from the orchestra, in the same house,—which distance, however, was artificially lengthened, by means of cables, to four German miles. The tone of the whole orchestra was surprising; the wind-instruments, it is true, dominate; and even a stringed orchestra sounds like a military band. The flute and clarinet, however, keep their tone and character unchanged. The harp alone sounds almost like a piano, and the side drum shriller than is possible in nature. The voice retains its full quality of tone."

Wonderful Preservation of Flowers.—The garlands found on the mummies discovered last year in a cave near Thebes, were so well preserved that the leaves and flowers have been identified by Dr. Schweinfurth, the celebrated explorer of tropical Africa. Some of the garlands are composed of the leaves of the Egyptian willow folded twice and sewed along one of the branches which form the spadix of the date tree, in such a manner as to form a clasp for flowers which were inserted between the folds. Lillies, locust, and larkspur in isolated petals have been identified, and in the coffin of a high priest of the twentieth dynasty were found leaves of the common water-melon. These plants are at least thirty-five centuries old. Dr. Schweinfurth preserved a large number of them by moistening them, putting them afterwards in alcohol and then drying. What is especially wonderful is the preservation of the color of the chlorophyl, violet in the larkspur, and green in the water-melon. Most of these plants are still indigenous in Egypt.

A New Race of People in Russia.—In a recent article in *Revue Scientifique*, Mr. G. Le Bon gives a very interesting account of a hitherto unknown race of people living in the territory called Podhale, at the foot of the Tatras mountains in Russia. The territory is almost completely isolated from the surrounding country by being encircled on all sides by steep, and nearly inaccessible mountains. The people speak a different language from any of the surrounding nations, with whom they hold no intercourse. They are honest and industrious, and are clearly distinguished from the neighboring nations by their artistic and literary tendencies and their greater intelligence. Their diet is chiefly oat-meal and milk, to which fact this superior intellectuality is doubtless largely due.

Mr. Le Bon thinks they belonged originally to the Polish race, which in past ages became intermixed with individuals coming from other nations, and in their isolation, which was necessitated by their inaccessible environments, the primitive agglomeration has become continually more homogeneous, until a new race has been formed.



GOOD HEALTH.

BATTLE CREEK, MICH., MAY, 1882.

J. H. KELLOGG, M. D., EDITOR.

TERMS, \$1.00 A YEAR.

MEAT A CAUSE OF NERVOUS DISEASE.

A WRITER in the *London Lancet* has recently discovered the fact that flesh food is stimulating in character,—a discovery made at least half a century ago by a large number of thinkers, and advocated for nearly that length of time by the members of the Vegetarian Society in England, and by numerous writers in this country, as well as in Germany and in many other European countries. We quote the remarks referred to as follows:—

“Nervous diseases and weaknesses increase in a country as the population comes to live on the flesh of the warm-blooded animals. This is a point to which attention has not been adequately directed. ‘Meat’—using that term in its popular sense—is highly stimulating, and supplies proportionally more exciting than actually nourishing pabulum to the nervous system. The meat-eater lives at high pressure, and is, or ought to be, a peculiarly active organism, like a predatory animal, always on the alert, walking rapidly, and consuming large quantities of oxygen. In practice we find that the meat-eater does not live up to the level of his food, and as a consequence he cannot or does not take in enough oxygen to satisfy the exigencies of his mode of life. Thereupon follow many, if not most, of the ills to which highly civilized and luxurious meat-eating classes are liable.”

We cannot strengthen the above statement in any way, unless it be by indorsing it, as it presents the facts in their strongest light, and so unequivocally that there is no room for cavil. There is no doubt but that the free use of flesh food is an evil against which the public should be thoroughly warned.

EFFECTS OF LAGER BEER ON GOATS.

RECENTLY some Pennsylvania beer sellers tried the effects of beer on a goat. Whether the experiment was for the purpose of determining the quality of the beer, or the constitutional toughness of the goat is not recorded; but the result was fatal to the goat, notwithstanding the hardihood for which he is proverbial. Just how many glasses were required, to extinguish him is not mentioned, but he died, and the high quality of the beer was established beyond the possibility of cavil.

But this is not the end of the story. The Humane Society learned of the proceeding, and immediately began an action against the beer venders for cruelty to animals. The action was undoubtedly justifiable, but it is a matter of wonderment that the same law-makers who have made it an offense to kill goats with beer, have never once thought of its being a crime to destroy human beings by the same means, although there are a hundred thousand human beings sacrificed by this means, to one goat. It is to be hoped that the question of prohibition will be agitated until human beings are at least as well protected as goats.

DYSPEPSIA AMONG FARMERS.

A RECENT number of the *Medical Record*, one of the leading medical journals of the country, gives the following abstract of an article on “Liver Complaint” by Dr. Baruch, which contains so large an amount of practical common sense that we are glad to place it before our readers:—

“In a long experience among the rural

and laboring population of South Carolina, the author had noticed the great frequency of the so-called 'liver complaint.' The patients presented more or less of the following symptoms: 'Face pale, skin shrivelled, tawny or tallowy, lips pallid, white of eyes bluish and glistening, tongue covered with a thin white fur, pain and fullness at pit of stomach after eating, nausea, eructation of gas or hot water (water-brash), oppression of chest after meals, palpitation of heart, rapid breathing when walking fast, constipated bowels, languor, loss of appetite, wandering pains in various parts of the body, etc.'

Now, these symptoms indicated, according to Dr. Baruch, not liver trouble, which is comparatively rare in the South, but dyspepsia. And the extreme frequency of this dyspepsia led our author to investigate its cause. This he found to lie in three things: improper food, improper cooking, and too rapid eating.

The food of the Southern laborer is chiefly "hog and hominy," *i. e.* pork and corn-meal in various forms. As a rule the pork used is salted. This process, according to Liebig, as quoted by Dr. Baruch, diminishes the nutritive value of the meat one-half. It also makes it less digestible. In addition to this, the constant use of the same kind of cooked food seems to have an injurious tendency. The Southern farmer, however, not only eats this pork constantly, but eats a great deal of it at a time. The remark is quoted that American laborers eat as much animal food in a day as would supply three laboring men in Europe. Physiology indeed confirms what observation suggests, that man is essentially and distinctively a glutinous animal; and the American laborer seems to be a peculiarly good illustration of this anthropological characteristic.

Dr. Baruch describes the Southern mode of cooking food. His endeavors to be amiable in his criticisms do not disguise the fact that the country housewives make bad bread, doubtful pastry, and fry, with little skill, almost everything that can be

cooked by that dyspepsia-compelling process. The frying-pan, however, is not a distinctively Southern institution, but is coextensive with the American eagle and the star-spangled banner. It is the *bete noir* of the hygienist, and has received deserved anathemas from every quarter. But it still maintains the supremacy which it gained in the kitchens of our fathers, and we fear is likely to continue to do so.

The evil results of rapid eating have been often told, with probably some good effect, especially upon the rising generation. It is children who must be taught to eat slowly, and the dyspeptic parents of the present day are making wise teachers.

The prevalence of dyspepsia among the rural population is not confined to the South.

A somewhat similar account to that of Dr. Baruch was given some years ago by Dr. John Ordronaux, whose criticisms referred to New York and New England.

LIVING ON ONE MEAL A DAY.

WE are often asked the question, "How many meals a day should be eaten for health?" With few exceptions, we answer the question thus: "Two meals a day are all that are required for the maintenance of health, and more and better work can be done on two meals a day than with more." We have been trying the experiment for some sixteen years and are so well satisfied with the results that we could not be induced to return to the old plan of eating three or more meals a day. The ancient plan of eating was twice a day. In fact, among the ancient Greeks, the custom was one meal a day until three or four centuries before the present era. When hard pressed with exhausting labor, we have for several years adopted the plan of eating but once a day until the period of excessive taxation was over, and have invariably found benefit by so doing, being able to accomplish more work and with less inconvenience either

at the time or afterward than when taking two meals a day. We candidly believe that the world would have been much better off to have adhered to the original plan of eating but once a day.

There are many arguments offered against the one-meal or the two-meal plan, but we have never heard one presented which was not easily answered by experience; and the best way to silence all objectors is to induce them to make the trial for a few months. We have never known an instance in which a person has made a faithful and intelligent trial of the two-meal system without being pleased with the results.

The *Boston Journal of Chemistry* recently published an article from a Dr. Page who has been trying the one-meal-a-day plan, and claims to have realized great benefits; among others, a considerable increase of flesh. We quote a portion of the article as follows:—

“S. N. S., twenty-eight years old, resolved to adopt the one-meal system, and did so, leaving off meat and all condiments as salt and pepper, and eating chiefly wheat-meal bread and fruit, the bread made from unsifted meal and mixed with water only, no salt nor bread-raising devices—unleavened bread. Within seven months his weight increased from 145 pounds to 170 pounds, and his strength of both body and mind had increased in proportion. His labor had been severe; he is a machinist and an inventor, working ten hours every day, and doing a good deal of practical and profitable thinking at the same time. It is now a full year since he came to one meal, and the weight gained has been maintained, and his health is perfect.

“During the last winter, for the purpose of testing the sufficiency of one meal of pure food for the most trying labor, he worked in an iron foundry for three months, and notwithstanding the extreme and frequent changes of temperature incident to the work,—on cold mornings with the mercury below zero, and in the afternoon 120 degrees above, and all hands sweating like rain.—he had not a ‘cold’

for the winter, and was the only employé thus exempt. He had formerly been subject to frequent attacks of the above disease. His daily ration consists of six ounces to nine ounces (according to labor) of Graham flour, besides fruit sufficient to supply all the liquids necessary—half a dozen apples or their equivalent in other fruit. He is rarely thirsty, but sometimes, if too little fruit is taken at meal-time, he takes a small draught of water in the course of the day. This meal is taken at night, after entire recovery from fatigue, usually at about seven o'clock.

“During the month of May, 1881, he gained sixty hours, or six full days, working extra hours at his bench, sometimes working right through to midnight, and taking his ‘breakfast’ after a short rest, before retiring. No man in his employ had gained so much time. He has occasionally made a trial of bolted flour bread, but has invariably experienced a loss of weight and strength.

“My own experience goes far to prove the efficiency of the above regimen for either the brain or muscle worker. I am now taking but one meal a day, and find myself perfectly nourished, weight and strength maintained, on about fourteen ounces of unleavened wheat-meal bread, to the mastication of which I devote an hour or more. I find that six cold gems, weighing about fourteen ounces, without even butter or milk, chewed deliberately, and thoroughly dissolved by the juices of the mouth, will sustain me much better than when eaten warm with butter or milk, or both together added, and eaten as fast as one naturally eats hot rolls and butter, or bread and milk. Considering the manner in which people in general bolt their food, it is not strange that a large proportion of it fails of digestion. Starch foods cannot be transformed into pure blood entire, except so far as the change is begun in the mouth.”

—Statistics show that the longevity of school teachers is less than that of the members of other professions, which is probably due to the fact that school-houses as a rule are so poorly ventilated.

HYGEO-THERAPY AND ITS FOUNDER AGAIN.

AGAIN is some explanation necessary. The strictures in GOOD HEALTH for March, on Dr. Trall and his work, present some grave points, which at least may justly claim in reply a title of the "valuable space" thus occupied.

No mistake could be greater than that expressed in the belief that "Dr. Trall, before he died, became satisfied that some of his positions were somewhat ultra." Certainly, no student privileged to sit under his tuition the last term, could borrow even the shadow of such a thought. The question as to there being no possible condition or circumstances in which it might be useful to employ a drug remedy, always came up in the College Course; but his admission, that he "could conceive of such a case," was invariably accompanied by this explanation, which puts it in an entirely different light: "I never saw such a case, and I never expect to—where *better* means, in agencies friendly to life, are not to be had, by which to balance the circulation and action, and it is imperative."

In regard to his circular of cancer treatment, that was not in the line of, and did not in any way militate against, his anti-drug position. He simply employed what he regarded a superior *caustic*—he did not call it a "specific." He always used caustics when, after the constitutional treatment, it was necessary but to *kill, i. e.*, to occasion the death of a morbid part or growth, which possessing little vitality yields up its life more readily than the surrounding structures, in the struggle against the poison. This bears no relation to treating disease—abnormal vital action—with substances inimical to life.

But Dr. K. has "known patients to die in the attempt to carry out the method of treatment prescribed by Dr. T. for malarial fever." The writer has known many to get well by carrying it out; hence there is reasonable ground for the inference that the "attempt" was not a proper carrying out of his method. The late Dr. Hicks had a "remedy to interrupt the paroxysms of the fever," unfortunately.

The statement is very sweeping, to say the least, in regard to the graduates of the Hygeio-Therapeutic College, many of whom attended more terms than the legal requirement. Their ability will not suffer by contrast, as witness in the case of our

late President. While it is to be regretted that there are those who, owing the good they are enabled to do, to the "splendid foundation" to be had in no other college in the world, yet sail under popular colors, a goodly portion are openly and earnestly engaged, in this country and in Europe, in the practice and promulgation of its principles, which are not only permeating general society but the popular profession as well. "Honor to whom honor is due."

ELLEN BEARD HARMAN, M. D.

We devoted more space to this subject in a recent issue than we thought would be of interest to the majority of our readers, and then thought that we should not revert to the subject again; but as we cannot adhere to that determination without seeming unfairness, we give place in this number to a communication from the pen of the same writer whose strictures we noticed before.

We have not the space to spare, and do not care to devote either the space or the time to notice all of the issues raised. It is wholly immaterial to us whether Dr. Trall maintained his ultra views to the last or whether he took more rational grounds before his death. Whatever his last position may have been, it does not alter or lessen in our mind the belief that he was greatly mistaken on more than one of what he called his fundamental principles. As to his claim to have discovered the true nature of disease and the relation of medicinal agents to the human organism, we long ago found ample evidence that these discoveries were by no means so modern as many of the graduates of the "Hygeio-Therapeutic" school were led to believe, or at least have believed. So far as these principles are true, they are almost as old as the science of medicine itself. But they are too narrow to form a foundation for a scientific system of medicine. The generalizations are too sweeping.

The fact that there are a few who still cling to the narrow views inculcated by Dr. T. is no evidence of their soundness. There are zealots in every cause who can see no truth outside of the little rut which

they have worn in their hobby-riding and will accept no modification of what they have once decided is the truth, no matter how overwhelming the evidence. We know a large number of persons who supplemented a course of study at Dr. Trall's school by a thorough medical course, and we have yet to meet a single person who has acquired a liberal knowledge of histology, physiological and pathological, and of pathology in general, who still adheres to the views held by Trall and his disciples.

We have never questioned that Dr. T. did much good by his earnest advocacy of what he believed to be the truth, and we would not rob him of any honor justly his due; but we must still reserve the privilege to point out what we believe to be his faults, or rather the faults of his theory.

We will conclude what we have to say on this subject by quoting a letter just received from a physician who was a graduate of Dr. Trall's school, and for years was one of his most devoted disciples, but who has by a more thorough and careful study of the subject been led to adopt a broader and more scientific platform:—

Collegeville, Pa., Apr. 19, 1882.

"J. H. KELLOGG, M. D.—*Dear Sir:* I cannot refrain from expressing to you the delight I have felt while reading your reply to Ellen Beard Harman in the March number of GOOD HEALTH. I am glad that you have so utterly annihilated the notion that your institution is founded upon the absurd radicalism taught by Dr. Trall. His system is good as far as it goes; but when one needs help most, that method is shown to be utterly inefficient. Trying to relieve a severe case of gravel, bilious colic, intermittent fever, or peritonitis, with the hygienic agencies alone, appears to me much like trying to quench the fire in a burning factory with a common watering pot. I am greatly pleased that your institution is founded upon a platform broad enough not to reject any agent in the universe that can relieve suffering humanity.

"Sincerely yours, J. A. TENNEY."

—Live well that you may die well.

HEALTH REFORM.

SOME little time ago the *Boston Herald* published the following pungent criticisms on some of the so-called reforms of the day:—

"If a small portion of the useless efforts made to work up artificial and fanatical 'reforms,' were only directed toward diffusing a knowledge of the laws of nature, which cannot be infringed without disease and crime as a certain consequence, the world would be much healthier, happier, and better, and one of the most common pleas in extenuation of murder would be removed from the courts. But a certain kind of 'reformers' would prefer a world chronically diseased to one not professedly moral, according to their peculiar ideas of morality."

The *Mirror and Farmer*, the State paper of New Hampshire, taking the above paragraph as a text, adds the following observations, which contain so much uncommon good sense that we are glad to have the opportunity to give them to our readers:—

"A whole volume of sermons might be and should be written upon the central texts of these brief paragraphs. The great crying need, the need which nobody seems willing to supply, of this generation of Americans, is a gospel of health, with apostles earnest and able enough to force it home upon the heads and hearts of a people that is fast becoming a congregation of invalids. We have men and women who give their money, their time, and their best endeavors to establish all kinds of reforms but this,—men who aver, and doubtless believe, that the country is going to destruction unless the postmaster at Bow Crossing is appointed upon the recommendation of somebody besides the member of Congress from this district; men who warn us that terrible judgments will fall upon us if Obadiah Jackson cuts off his mare's tail with a shave instead of employing a surgeon to do it with a saw; men who protest that we can never have pure politics unless our wives and sisters accompany us to the polls; and a great and grand company of earnest men and

women who with praiseworthy purpose and happy results are trying to roll back the tide of ruin, desolation, and misery which follows in the wake of intemperance.

“Again, we have schools devoted to the diffusion of every kind of knowledge except that which would teach us to live in health and die of old age,—schools in which our children are taught how to talk fluently, write elegantly, sing divinely, and dance bewitchingly,—schools in which we are taught how to vote, how to work, how to be fashionable, and how to worship God according to the dictates of the man who wrote the creed of our church; but few, if any, in which people are instructed how to eat, sleep, and clothe themselves without outraging the inexorable laws of nature, which cannot be broken or disregarded without incurring the severest penalties. We are getting to be a very wealthy, very learned, and very cultured people; we know how to get money rapidly and spend it lavishly; we can invent sewing-machines, paint flower-pots, build railroads, and thrash Chili or any other nation that tries to grab a guano bed that we want; but we sicken and die, or sicken and don't die, but drag out a life of suffering which is worse than death. Now it is bad to be poor, worse to be ignorant, and terrible to be intemperate, but it is worst of all to be sick; and whenever the philanthropists and reformers of the country direct their attention and efforts to keeping us well, it will be better for us all.”

MICHIGAN STATE BOARD OF HEALTH.

REPORTED FOR THE GOOD HEALTH.

THE regular quarterly meeting of this Board was held at Greenville, Michigan, April 11, 1882, in connection with the Sanitary Convention held at the same time and place. The following members were present: Rev. D. C. Jacokes, of Pontiac; J. H. Kellogg, M. D., of Battle Creek; Arthur Hazlewood, M. D., of Grand Rapids; Jno. Avery, M. D., of Greenville; and Henry B. Baker, M. D., of Lansing, Sec-

retary; William Oldright, M. D., Chairman; and J. J. Cassidy, M. D., member of the newly appointed Provincial Board of Health of Ontario. They were invited to take seats in the meeting. In the absence of the President of the Board, Dr. Jacokes presided.

The Secretary presented the subject of inspection of immigrants, and stated that the National Board of Health had granted the request of this Board for an inspection service at Port Huron, and the system would go into effect May 1, at which time the whole system, by co-operation of several State Boards of Health, would go into effect. He suggested that the health authorities of Toledo and Cleveland be invited to join in this movement. He stated that at the meeting of the Sanitary Council of the Mississippi Valley, at Cairo, Ill., April 19, this subject would be considered, and that it was desirable that this Board be represented at the meeting. By vote of the Board, Dr. Baker was requested to represent the Board at that meeting. Dr. Oldright spoke of the inspection of immigrants at Toronto, and of the importance of notification to other Boards of danger to be feared from immigrants. He also said any movement made by this Board would meet with hearty co-operation by the Ontario Board. He said the work done by this Board for the restriction of scarlet fever and diphtheria was fully as important as that for the restriction of small-pox.

The following motion was carried:—

That the Secretary be instructed to correspond with the health authorities of the Dominion of Canada, and the several provinces thereof, and of provincial and municipal Boards of Health where they exist, asking their co-operation in the proposed immigrant inspection service.

Dr. Hazlewood read a proposed document giving best household antidotes to be used in case of poisoning, while waiting for a physician or when one is not to be had. It was accepted, and the committee authorized to modify it before publication in the Annual Report.

Dr. Hazlewood, committee on poisons,

etc., presented a letter from Dr. Gordon, of Swartz Creek, relative to lead-poisoning by use of a feeding-bottle (which was exhibited to the Board) in which the sinker keeping the supply pipe in the milk, was of lead, and so arranged that all the milk had to pass over it before entering the infant's mouth. The Secretary was requested to notify the manufacturer of the pernicious character of the bottle, and the report was accepted, and ordered published in the Annual Report.

Circular 35, revised, relating to the duties of health officers, was presented, adopted, and twenty thousand copies ordered printed.

Dr. Kellogg, as special committee to prepare a circular on criminal abortion, made a report and read a proposed circular. The report was accepted, the committee continued, and the subject of issuing the circular laid over.

Dr. Kellogg was requested to represent the Board at the meeting of the American Medical Association at St. Paul.

The next meeting of the Board will be on Tuesday, July 11, 1882.

A NEW USE FOR HYGIENE.

WE have known people who had spent their lives, or a good part of them, in fashionable dissipation, who were willing to be subjected to any hardship in the way of regimen or treatment if they could only be enabled to again enjoy the gayeties in which they once participated. We have often known such people to renew a gay life after many weary months spent in recuperation, only to return in a few short weeks or months as sadly dilapidated as before. How rational human beings can be so unwise, has been a source of the greatest wonderment to us; but we have recently learned of a practice still more remarkable for its inconsistency. According to a correspondent of one of our leading dailies, it is becoming a regular custom among the fashionable young ladies of some of our large cities, to employ, for the purpose of enabling them to keep up under the constant strain of fashionable excite-

ment and dissipation, the very means which are most effective in restoring the exhausted energies of the jaded belle of fast society. The wealthy young lady who has spent the night in dancing, eating unwholesome viands, and other forms of dissipation, on her return to her home or hotel in the small hours of the morning is taken in hand by a nurse who puts her through a regular course of grooming, very similar to that to which a noted race-horse is subjected after a trial of speed upon the race-course. After being thoroughly rubbed down, bathed, and having her tired muscles manipulated, she is put to bed, and is kept there until thoroughly rested. When she awakens, she is not regaled with the savory viands on which she so freely feasted the evening before, her palate is not tempted with tidbits or delicacies; she is confined to the most simple dietary. A cup of beef tea or gruel is all that will be allowed her, and is all she wishes. She has learned the art of saving her stomach for future indulgence. By this process of careful grooming, she is able to get through a season's dissipation without breaking down, when she would not, otherwise, be able to endure the strain upon her physical and mental strength for more than a few weeks at most.

How amazing that so few people are willing to comply with the laws of healthful living, simply to enable themselves to enjoy health in perfection! They are willing to deprive themselves of many of the real pleasures of life, and will submit to the most rigid discipline, simply to enable them to indulge in the gratification of depraved tastes and perverted instincts; but they care nothing for the principle which requires obedience to all of nature's laws simply because they are right. This is certainly "borrowing the livery of Heaven to serve the devil in." If one-half the effort to maintain health were made by young ladies in pursuit of an education, we should find very few break-downs in health charged to over-study. The fact is an instructive one, at least, showing what

may be done by the employment of the simple means mentioned toward counteracting the influence of dissipation.

A SWINISH BARD.

AN amateur poet, or rather rhymster who had exhausted every other topic upon which to exercise his rhyming instinct, afflicts his readers with an effusion on the hog thusly:—

Sing, heavenly muse, the noble quadruped,
Whom Orientals oft presume to scorn,
Who glorifies the food that he is fed,
Extracting carbon from convenient corn.

Peaceful his life, his death almost sublime,
His end a grand effect of modern art;
Scarce has he bid a sharp adieu to time,
When he is packed and ready for the mart.

He goes abroad, our land to represent;
The earth, from pole to tropic, is his range;
He fills the bill for use and ornament,
Greases the world, and regulates exchange.

Though Ministers abroad may lightly treat
The rights that only appertain to men,
They must protect our Western corn-fed meat,
Defending our four-footed citizen.

If Bismarck bars our barrels, tubs, or cans,
Forcing our pork to make its way incog.,
Upset his schemes, and overthrow his plans,
And clear a pathway for the native hog!

“Sing, heavenly muse;” no heavenly muse ever sang about the scavenger brute. This sort of poetry is inspired from another source. “Glorifies the food,” etc. Could any perversion of the truth be more complete? A magnificent glorification indeed, the conversion of pure, wholesome, nutritious, golden corn, as it comes from the hand of nature, into gross, filthy, trichinous, scrofulous, and otherwise diseased, swine’s flesh! Who can believe that corn piggified is better than the original corn? And is it really true that the dead carcass of a hog is the American representative abroad? This sort of a representation may be appropriate, at least for a considerable proportion of the agricultural population, but is certainly nothing that need be immortalized in verse. The “four-footed citizen” must be defended

abroad from the rumors of trichinous infection, no matter how the rights of human citizens may be neglected.

The above rhyme, wretched as its subject, is after all a very fair expression of the sentiment of a large share of the common people of this country. Many a farmer takes much better care of his hogs than of his children. Thousands of men know vastly more of the science of pork-raising than of the science of human life. It seems to us that it is about time that the supremacy of the hog was broken down. Pork has been king long enough.

A NEW CHOLERA OUTBREAK.

THE perihelionists will probably take courage in the fact that the cholera has broken out at Mecca, one of the sacred cities of the Mussulmen, being the home of their “prophet.” The sanitarian will find, however, plenty of occasion for the outbreak in the great accumulations of indescribable filth which fills the streets and abounds in every part of the city. The city swarms with wretched fanatics of the lowest and poorest classes of the Turks, who are wholly content if they can only die within sight of the tomb of the prophet, and do not seem to be at all particular about delaying the moment of dissolution. If no steps are taken by the Turkish Government or its guardians for the prevention of the extension of the epidemic, we may expect an extension of the disease to European, and possibly to American cities. The outbreak is a very virulent one, several hundred persons dying daily.

—A New Hampshire physician recently reported to the *New York Medical and Surgical Journal*, several cases of arsenical poisoning through the agency of hemp carpeting colored with arsenical green. Is it not about time that we had an efficient law for the prevention of this kind of wholesale slaughter? There is reason for believing that the use of arsenical colors in wall-papers has been somewhat lessened within the last few years.

Talks with Correspondents.

Best Diet for a Dyspeptic.—A correspondent wishes us to describe in GOOD HEALTH the best diet for a dyspeptic. There are so many different varieties of dyspepsia, each of which requires a special dietary that it would be impossible to comply with the request without occupying more space in a single number than it would be proper to devote to a topic of this character. The subject is fully considered in our little work on the subject, "Digestion and Dyspepsia," and also in the "Home Hand-Book," to which our correspondent is respectfully referred.

How to Prevent Spring Biliousness.—Several correspondents who are afflicted with what is termed, "Spring Biliousness" are interested to know how it may be prevented. Biliousness is not, as most people suppose, a disease of the liver, but pertains almost altogether to the stomach. It is chiefly the result of overeating, eating too freely of sweets, pastry, fats, and highly seasoned dishes. The cold, tonic air of the winter months antidotes the bad influence of these digressions in diet in some degree; but as the warm, relaxing weather of spring comes on, the stomach begins to fail more perceptibly in its efforts to accomplish the unnecessary and injurious labor imposed upon it. Indigestion is the result. By and by the poor stomach gets so far behind in its work that it is altogether overwhelmed and disabled, and the difficulty culminates in a bilious attack, which is nothing more nor less than a cessation of work on the part of the stomach. The overworked organ needs rest. A bilious attack can always be prevented by giving the stomach rest by fasting for a meal or two before the final crash comes. No organ in the body will endure more abuse and still patiently continue its work than the stomach; but finally forbearance ceases to be a virtue, and the faithful servant rebels against abuse. Correct and properly regulate the diet, and there will be no trouble with bilious attacks at any season of the year.

Vegetable Butter.—We have received a specimen of what is termed "vegetable butter," and have been requested to give our opinion of its wholesomeness. The article has much the appearance of a fair

quality of butter, and is wholly free from odor, and nearly tasteless. It is said to be made from the seed of the cotton-plant, which also furnishes an oil which so closely resembles olive oil that it has for many years been very extensively used as an adulterant of that commodity. We understand that the new butter is already very extensively used in the South, and that it is growing in favor. So far as its healthfulness is concerned, we are unable to see any objection to its use other than what applies to free fat from any other source, and think we should much prefer a good quality of cotton-seed butter to the lard and tallow compounds which are so extensively sold at the present time. There has been a great deal said against the use of these fraudulent mixtures, nevertheless the manufacture goes on, and continually increases. A market is found somewhere, and the imitation is now so perfect that it is not a difficult matter to impose upon the most fastidious. Cotton-seed butter also possesses the advantages that it is not likely to be contaminated by disease of any sort, which cannot be said of butter, and it is so cheap that nothing can be profitably employed to adulterate it, so that there is a fair chance to get it pure.

—"What is the action of disinfectants?" was asked of a medical student.

"They smell so bad that people open the door and fresh air gets in," was the reply.

—A young lady recently died in Boston from poisoning with cosmetics containing lead. Such cases are not rare. It is time we had a law against the manufacture of such articles.

LITERARY NOTICES.

THE POPULAR SCIENCE MONTHLY for May is in every respect a most excellent issue. The first article "Methods and Profit of Tree-Planting" is of great practical importance. The reply to Miss Hardaker on the Woman Question, by Nina Morais will be highly appreciated by all interested in that subject. "Color-Blindness and Color Perception," "Stallo's Concepts of Modern Physics," "Measurements of Men," "The Development of the Senses," and a large number of other valuable articles are to be found in this number. We know of no scientific peri-

odical which has such a happy faculty of disseminating scientific knowledge in a manner so instructive and interesting to every one as the *Popular Science Monthly*.

Published by D. Appleton & Co., 1, 3, 5, Bond St., N. Y.

WESTERN RAILROAD JOURNAL.—This is a new weekly published by the Journal Publishing Company, 444 Blake street, Denver, Colorado. It seems to enter an entirely new field of literature, being devoted to topics relating to railroad matters, bridge and building construction, important inventions, and manufacturing news, and must certainly prove of great value to all persons especially interested in those subjects.

Subscription price, \$3.00 per annum.

We have received the January number of the *Original English Chatterbox* from the American publishers, Messrs. Estes and Lauriat, Boston, Mass. This is a beautiful children's Magazine, containing 32 pages, and 16 full-page illustrations each month. It has a world-wide reputation, and more than a million children in England and America read its charming stories.

Subscription price \$1.00 per annum. To every new subscriber will be given a premium engraving, representing a little girl puzzled over her first sum entitled "Ought and Carry One."

TRUE LIFE.—We have received the first number of a new paper bearing the above title and edited by J. A. Tenny, M. D., Collegeville, Montgomery Co., Pa. It is a health journal which takes the place of *Life and Health*, the paper edited by the late Dr. Thos. Hicks. It is a bi-monthly, and makes a very neat appearance; is printed in clear type and filled with interesting and instructive articles on subjects of health and hygiene. We are much pleased with the number before us, and sincerely wish the new enterprise abundant success. Subscription price, 50 cts. per annum.

THIRD ANNUAL REPORT OF THE SECRETARY OF STATE OF THE STATE OF MICHIGAN, 1880-81.

This report relates to farms and farm products in Michigan. It contains a wheat map of the State, showing the number of acres cultivated in each county, the number of bushels of wheat raised, and the average per acre throughout the entire State. The report is made up largely of comparative tables and statistics valuable to all interested in agriculture.

THE NATIONAL TEMPERANCE ADVOCATE.—This is the organ of the National Temperance Society and Publication House. It is a wide-awake temperance monthly, and is devoted to every phase of that all-important subject. Probably no monthly published contributes more largely to the enlightenment of the public

on the question of total abstinence from intoxicating liquors than this.

The same Society publishes both a monthly and weekly temperance paper for the youth, one of which ought to find its way into every household in the land. J. N. Stearns, Publishing Agent, 58 Reade Street, N. Y.

We have received the "Proceedings of Meetings" held Feb. 1, 1882, at New York and London to express sympathy with the oppressed Jews in Russia. The meetings in both cities were attended and addressed by many of the most distinguished and eminent men of the United States and England. In the New York meeting a series of resolutions was adopted protesting against the spirit of mediæval persecution which seems to have been revived in Russia and appealing to the Government of the United States to use their influence, as far as justifiable, to stay the spirit of persecution and urge the claims of the Hebrew residents of the Empire to just and impartial treatment.

THE COLLEGE OF MUSIC COURIER.—This is a new journal devoted to music and literature, published at Cincinnati, O., and seems to be the outgrowth of a journal published during the recent Opera Festival held in that city. The first number is full of new and interesting articles on various musical topics. Especial attention is to be given, by this new journal, to the work of the College of Music, of Cincinnati, and to musical instruction. The Faculty of the College, with other well-known authors, will contribute to its columns.

THE AMERICAN AGRICULTURIST for April, is of special value for the opening spring and summer work. The Table of Contents enumerates 141 different topics, all of which are treated in a way to give just the information needed—telling what to do, and how to do it, in field, garden, and household, with over fifty illustrative engravings. Among many other topics, we note: Many Suggestions on the Work of the Month; a Prize House Plan, with plans, specifications, materials, etc., for a dwelling to cost \$1,500 to \$2,000; Soil Exhaustion, by J. B. Lawes, Rothamsted, Eng.; Hereford Cattle, with two fine portraits; Boy's Day, 500 of them, at Houghton Farm; Sorghum Sugar Making, by Prof. Henry, of Wisconsin University; Ground Floor for Piggery, by J. C. Laird, of Munn.; Laws for Farmers, by A. Hoyt, Esq., of Detroit.; Fodder Rations and Feeding, by Dr. M. Miles; "Gumption on the Farm," by Tim Bunker, Esq.; N. Y. State Agricultural Experiment Station, by H. A. Alvord, of Houghton Farm; the Grain and Produce Speculation, evil effects; Farm Wagon Seat, Clod Crushers, Home-made Rollers; Humbugs Exposed; full departments for housekeepers, and for children, etc. etc. \$1.50 per annum; 15 cents per number. Orange Judd Co., publishers, New York.

Publishers' Page.

Every mail brings us many additions to our list of subscribers, already larger than that of any other health journal in the country. Thanks to the interest of the many friends of health and sanitary reform. We are daily in the receipt of letters from old patrons who express themselves as utterly unable to get along without the journal, even though required to make other sacrifices to enable them to enjoy the privilege of perusing its pages and glean instruction in regard to the best methods of living. No other medium affords so large an amount of valuable instruction for so small a price. Show it to your neighbors and friends, and get them to subscribe for it a year on trial.

The Temperance Charts are now so nearly finished that orders can be filled very soon, so that those who have been waiting a long time will soon be supplied. We shall fill orders in the order in which they were received. The lithographers have taken a great interest in securing the highest degree of excellence in these charts, and the result is far better than we anticipated. There is nothing published which can at all compare with them in illustrating the terrible effects of alcoholic liquors upon the human body. The effects of tobacco-using are also effectively illustrated. Every temperance lecturer and worker ought to have a set of these charts. They are put at a low price so as to bring them within the reach of all who can use them to advantage. Agents can do well with them. Send for circular.

The Sanitary Convention at Greenville, held April 11 and 12, was in some respects the most successful of any yet held in the State. The local interest in the sessions of the convention was greater than at any other place of the size where conventions have been held. The commodious church which was provided for use by the convention was well filled at each session. A large number of persons came in from the country to attend the evening sessions as well as those held in the day time. We had the pleasure of addressing the convention the evening of the 12th on the subject of "DECOMPOSING ORGANIC MATTER."

Miss Julia Colman, so widely known as a writer on health and temperance topics, and Superintendent of the literature department of the *National Woman's Christian Temperance Union*, favors us with an article in this number, and will continue her contributions in future numbers of the journal. Miss Colman's "Temperance Lesson Book," and her numerous other contributions to the literature of temperance has done much to awaken the great interest in the physical effects of stimulants and narcotics which is characteristic of the temperance work of the present time as distinguished from the temperance efforts of former days.

The managers of the Sanitarium are put to their wits end almost every day to determine how to dispose of the patients who are constantly ar-

iving. Fourteen additions have been made to the already great family of patients within the last twenty-four hours. Notwithstanding the seeming impossibility of accommodating many more, the housekeeper, by numerous ingenious devices, manages to find room for still more, so that as yet no one is crowded; but we fear that before the busiest season is fairly here we shall have reached the full limit of our ample accommodations. It is important that those now coming should SEND NOTICE AHEAD so as to secure rooms in advance.

A NEW PROJECT.

We have a project which we presume will startle some of our steady-going friends, who may think our scheme impracticable. We propose to begin at once the publication of a monthly journal at the small price of **ten cents** a year. The journal will consist of four pages of three columns each, and will be devoted to the interests of health and temperance reform, and be designed especially for missionary work. To clubs of fifty or more, it will be furnished at half-price, which is also the price to agents. The publishers make no profit on this enterprise; it is wholly a missionary project, and with the co-operation of the friends of reform we think we can make the enterprise accomplish much good. An agent could easily secure a hundred subscriptions in a day or two. The subscription price is so small that no one at all interested in the important subject of life and health will refuse to subscribe. Any one who wishes to get his friends interested in the subject could send the paper to a hundred of them for the small sum of \$5.00, thus calling their attention to the matter of hygiene once a month for a whole year. So many opportunities for making a good impression, or giving a good suggestion, could not fail to accomplish something in the desired direction.

Only think of it! a journal printed and mailed direct to the subscriber every month of the year for the small sum of **five cents**. Such a thing has never been done in this line before, but we have carefully considered the matter and are prepared to make the attempt with every prospect of success, provided we can have the co-operation of the friends of health and temperance reform. In order to furnish the paper at the low rate named, an edition of at least 10,000 copies must be issued. We shall issue the first number in a few days, and will send a sample copy to any one who may desire, free of charge. If we receive sufficient encouragement to justify us in doing so, we shall continue the publication.

The new journal will not in any way take the place of *GOOD HEALTH*, and will not be in any sense a rival. It will be a means of introducing the older journal by awakening an interest in the great and important subject of reform.

WANTED AT ONCE.

At the Sanitarium ten strong women are wanted to act as nurses and bath attendants. Half a dozen more are needed to work in other departments. Only strong, vigorous persons need apply. Good references must be given. No one should come without first corresponding with the managers. Applications should be made at once, as these helpers are needed immediately. Address, Sanitarium, Battle Creek, Mich., giving age, former occupation, references, and full particulars.