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AND

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[For the Gospel of Health.]

PHYSIOLOGICAL TRANSGRESSION IN HIGH PLACES.

BY MONTADELPHOS.

How foolish are the ways of man !
Since Adam sinned at first,
To kill himself because he can,
By wickedness the worst.

The Parent wonders at the Youth,
Because he's heedless grown ;
When he, himself, to tell the truth,
Has sins still worse his own.

The Minister, he wonders why
The World he cannot save ;
Whilst his own conduct gives the lie
To the Profession grave.

The Son of Temperance wonders too,
And raves about the same,
Because " Old Sots " at times get " blue,"
When he 's as much to blame.

He's tipsy, too, from morn till night—
Tobacco 's all the rage ;
And coffee 's just the thing that 's right
To make him feel so sage.

The Doctor, too, he wonders why
Mankind, so premature,
Will still get sick, lie down and die,
In spite of Physic-Cure ?

If men transgress the Laws of Life,
And sickness comes at last,
Why should the Doctor, then, in strife,
Their hopes with poisons blast ?

Until we learn to know aright,
And knowing, care to do,
Transgression, in the bud will blight
The Noble and the True.

[Written for the Gospel of Health.]

FIRST PRINCIPLES, NO. I.

BY J. F. SANBORN, M. D.

MANY of the readers of the Health journals know that certain articles in common use in bread-making, as bi-carbonate of soda, salt, yeast, cream-of-tartar, are not proper articles for food. They know that alcoholic liquors, tea, coffee, and even hard water, are not proper for drink ; that impure air is improper for us to breathe : But why they are so, is not generally understood ; and one reason is, it is easier to write an article, that will please even the readers of a Health journal, stating that this or that, is thus and so, than it is to explain *why* they are so. The enlargement of the GOSPEL OF HEALTH will enable us to elucidate some of these first principles, somewhat at length.

That matter which is endowed with life, is called organic matter. To sustain life, organs are furnished ; to animals, lungs, heart, bowels, kidneys, arteries, veins, nerves, etc.

Vegetables have organs as rootlets, roots, trunks, branches, leaves, etc.

Inorganic matter has no life—it has no need of organs to support its existence, for it exists from age to age ; it may be subject to change of form and place, but does not grow old as do men, animals, trees, and all matter endowed with life. Life must at some time cease, and the organic matter of which living bodies are composed, must return to the earth from which it came—the organic dies—decays, and becomes inorganic matter.

The vegetable kingdom subsists on inorganic matter, and by a process of vitality peculiar to its organization, changes the inorganic into organic matter.

In animal life there is a continual change of

substance, nutritious matter becoming a part of the living body; and while this addition is being made, other parts are broken down and removed.

This change in animals, and growth in vegetables, are carried on by small structures known as cells, somewhat analogous to an egg that has no shell; their size is very minute, and their form varies by the pressure of surrounding cells.

In animals, the materials of these cells are formed from the food eaten.

Now, can animals take the inorganic elements of earth, and organize them into cells, form and structure, and add them to their bodies? Can an animal eat clay or soil, and be nourished thereby? No one will claim that such materials are food for "man or beast;" and if one should eat it, it could not be so changed as to make anything organic.

Vegetables, on the contrary, do subsist on the inorganic elements of earth, and decayed or broken-down cell-structure of plants and animals; changing them into their own structure, by cell formation; adding cells to the end of previously-formed cells, thus increasing in length, or by placing several around on the outside of others and thus increasing in size. Thus has God made the vegetable kingdom to prepare the inorganic materials of earth, and organize them for food for the animal kingdom. Animals take of the cell-formation of the vegetable kingdom, and build up their own solid structure. Vegetables furnish food for animals by their growth; and animals furnish food for plants by decay, or the breaking down of their cell-structure.

It is a fundamental law of animal life *that it can in no wise add to its cell-structure any matter that is not cell-structure*. If cell-structure is broken down, be it animal or vegetable, it can in no wise become a part of the cell-structure of animal life. Inorganic matters cannot be digested—they are not cell-structure—they are the same when they leave the body that they are when they enter it; which is not the case with an apple, or bread, or anything that is food.

Food is digested and by assimilation becomes a part of the body—a part of the cell-structure of the living, moving body; and when it leaves the body, it does so as broken-down or waste matter, which is food for plants.

This principle is not generally understood; if it was, all matter not of cell-structure would sedulously be excluded from the vital domain, as bearing an abnormal relation to the living tissues.

A statement was made in a late number of the *Dental Cosmos*, that a man died for want of phosphate of lime in his bones, and yet he had taken large quantities of the phosphates as a medicine.

The statement was a part of the report of the doings of one of the most learned Dental Societies in the United States; yet no one explained the mystery. All mineral medicines are inorganic matter; iron, of which such large quantities are used as a "tonic," by the very learned Allopathic M. Ds., is an inorganic substance, and as a consequence, it can never become a part of the cell-structure of the blood, or of any other part of the body; but in common with all other

inorganic matters, bears an abnormal relation to the living system. This is a sufficient reason why we, as Hygienists, should not use it.

As soon as the cell-structure of our bodies becomes broken down, it becomes as repugnant to the living system, as dead bodies are to a living, refined, civilized community; and if it is retained in the body, or becomes absorbed from without, it must be expelled, or death must soon follow.

Broken down cell-structure, taken as food, bears an abnormal relation to the living tissues, so that it matters not how good food a substance may be, in its natural state of perfect development; as soon as it becomes decayed or broken down in its structure, by fermentation, so far as the change has taken place, so far has the article of food deviated from its perfect adaptation to the wants of the system; and the part so changed is no longer food; it cannot become a part of the cell-structure of the living body, but is a poison to be expelled.

Fermented articles, either as food or drink, are more or less broken down cell-structure, and bear an abnormal relation to the living system.

Disease is the effort of the system to rid itself of obstructing materials.

These obstructing materials are—first, the broken down cell-structure of the system itself, and not deputed or removed from the body; or, second, those which are received into the system by absorption, or as inorganic substances in food, as bi-carbonate of soda, or bi-carbonate of potassa, or common salt used in making biscuit. Hard water contains carbonate of lime, which is an inorganic substance, and bears an abnormal relation to the living system. Fermented bread is made by decomposing the sugar in the meal or flour, as the case may be, converting it into carbonic acid gas and alcohol, thus destroying at least one sixteenth of the nutriment there was in the flour, and breaking down the cell-structure so that so much of the flour as has undergone the change by fermentation, not only does not nourish, but thereby becomes a source of disease. Alcohol is broken down cell-structure. There is no alcohol in any of the grains in their natural degree of perfection, but they all contain both sugar and starch; the sugar is first decomposed; then the starch is changed into sugar, and both sugars are changed into carbonic acid gas and alcohol. The carbonic acid gas is used in making carbonate of soda and potassa, which are used in making bread which the good temperance people use, while those who make no pretensions to being temperate, use the alcohol itself. All of these broken-down cell-structures are poisons to the living tissues, because being broken-down matter, they bear an abnormal relation to it. Many substances that are of cell-structure bear an abnormal relation to the living system, which it is not proposed to discuss at this time.

Chemical action invariably destroys the cell-structure of all organic matter on which the action takes place, so that in the chemical preparation of medicines from vegetables that are good for food, as soon as the chemical change has taken place, they are no longer tolerated by the vital powers, because their cell-structure being destroyed, they bear an abnormal relation

to vitality. All medicines are poisons. They all bear an abnormal relation to the living system, and almost without exception, are, when taken, but adding inorganic matter or broken down cell-structure to that already the cause of the disease; so that it matters not according to what school of practice the medicine is administered, it is but adding broken-down cell structure, which is obstructing matter, to that already the cause of the disease, and is but carrying out the principle of "like cures like;" and we read the "blind lead the blind, and both fall into the ditch," alias the grave.

[TO BE CONTINUED.]

WHAT IS TEMPERANCE?

BY HYGEALTHIEUS.

THERE is probably no subject upon which less perfect views are entertained, than that of Temperance. Some persons hold that *abstinence from alcoholic liquors* is temperance, whilst others maintain that the *moderate drinking* of the same constitutes temperance; and upon the one or the other of these two propositions the majority of the people are stationed.

Now, to my mind, both positions are, in reality, wrong. Temperance is *moderation*, no matter to what it be applied; and intemperance, *immoderation*. Persons, too, may be as truly intemperate in not using *enough* of a thing, as in using too much; as it is the *proper quantity*, or *degree*, which constitutes temperance—degree or quantity always entering in as an element—and not total abstinence, as some suppose.

"Well," says one, "you believe, then, that the moderate drinking of alcoholic liquors is temperance, do you not?" Not by any means. If they are right who contend against abstinence because temperance implies moderation, then it is evident that we would all be justified in doing what is manifestly wrong; for St. Paul admonishes us to be "temperate in all things," and as "all things," as this class of persons would have it, necessarily includes a great many *wrong* things, therefore we would be advised to do many wrong things, moderately, however. This, though, is too absurd to be admitted. There must, therefore, be some other criterion whereby we are to be governed in our eating and drinking habits, which is substantially the relation existing between ourselves and the universe of matter around us.

Nothing having an unhealthful relation to man can ever be a subject of temperance. The use of all such things is *qualitatively* an evil, as was the eating of the forbidden fruit by our first parents; whereas, the use of things having a physiological or healthful relation, can only be an evil *quantitatively*—because of an improper quantity or degree. Who would ever think of swearing, lying, or stealing temperately? Or who would for a moment contend that fornication and adultery could be committed in moderation? Or where is the individual to be found who would call the performance of one or all of these deeds intemperance? I venture to say that no person of intelligence can be found en-

tertaining such an idea, from the simple fact that all such conduct is wrong in its very nature, and hence can have nothing to do with temperance. Why, then, should we contend that other things may be done temperately, which are, in *their* very nature, wrong or unphysiological? Or why should we call abstinence from the same temperance? The fact is, the imbibition of alcohol, and all other poisons, is a violation of physiological law, because of the chemically incompatible relation existing between them and the tissues of the organism, and hence can have no more to do with temperance or intemperance, than stealing or committing murder has.

It may be said, however, that St. Paul would have you "eat and drink whatsoever is set before you, and ask no questions for conscience' sake;" but if the "whatsoever" is not restricted to such things as bear a physiological relation to the body, then of course the injunction is equivalent to a command of self-destruction; and we would be entirely excusable for *suicidism*, should "mine host" chance temptingly to present a poison.

Temperance, then, is the *moderate* use of things having a physiological or healthful relation to our being; whilst intemperance is the *immoderate* use of these same agencies, and the immoderation may be because of either excess or deficiency. The imbibition of things, however, having an unhealthful relation to the organism, is physiological transgression, from the infinitesimal nothingness of the Homeopath, up through the ponderous doses of the heroic Allopath, to the practice of the Suicide, who takes the same for the purpose of separating the soul from its tenement of clay.

[For the Gospel of Health.]

DRUG MEDICATION THE CHIEF CAUSE OF OUR PRESENT PHYSICAL DEGENERACY.

NO. I.

BY THOS. W. ORGAN, M. D., CHALFANT, OHIO.

RADICAL and revolutionary ideas are of slow growth. The human mind, in its perversion and depravity, will grasp error quickly, while truth and right may be unnoticed, or if noticed at all, only to be opposed and persecuted. The subject on which I propose to write a series of articles, is the most radically and aggressively reformatory in its bearing of any of which I can now conceive. It anticipates, as the grand results of an enlightenment of the people, the overthrow of drug-shops, dram-shops, and tobacco-shops. Could a nobler or grander reform occupy the human mind, or engage the labors of the philanthropist? It more deeply involves both our individual and collective weal or woe; our future felicity and destiny, physically, morally, and socially, than any other that can be named, except the Gospel of Christianity. If not Christianity itself, it is essentially a part or element of it. It is not Christianity either to give drugs or to take drugs. True science

based on the unerring laws of Nature, and all experience, properly interpreted, demonstrate that the administration of drugs is fearfully destructive of human health, of human life, and of human happiness. And if destructive and detrimental to human interests, is not their use a fearful wrong? If wrong, can their administration be in consonance with Christianity? *True science and Christianity can never conflict.* The fact that nine-tenths of the physicians of our land do not take their own medicines when sick, is sufficient evidence of another very important fact, "They do not do unto others as they wish to be done by." If physicians would apply the *golden rule* in all cases, drugging would soon be extinct. There can scarcely be found an intelligent physician that would not prefer to risk his life to the efforts of nature, rather than to the remedies of a physician of his own school. He would also do so with his patients, but for one "small consideration." "There is *not much money* in such a course." His patient would doubtless recover more speedily without his drugs than with them, yet that would involve him in another fundamental difficulty. "*They would quickly perceive that his services were not necessary.*" It is therefore necessary for the existence of the drug medical profession that its practitioners continue the business of dosing and drugging, (no matter how,) behind an array of technical jargon which they cannot understand, which the people cannot understand, and which, I think, never was intended to be understood.

This subject not only interests us as individuals, but as a nation. The aggregate of individual existences constitutes a nation. It concerns also the physical and moral growth or decline, development or decay, of our national existence. It is therefore self-evident that the destiny of the race is involved in the discussion of this subject. A nation's character is read by the health or vigor of its people. If the individuals constituting this nation become diseased and effeminate, the inevitable result must be that the nation will be deteriorated in a proportionate degree. Whatever affects our individual existence must, in an exact *ratio*, modify our nationality. The constitutional vigor of the people determines the physical and moral condition of our nation. Although we are numerically strong, yet, comparatively speaking, in physical vigor and vital force, we are *deplorably deficient*. It is estimated that fully three-fourths of our people are in some way diseased. All forms of disease tend to physical degeneracy. The average of human life in boasted America is scarcely thirty years. Why should it not be one century? One-half of the children *born die* before they are five years old. Scarcely one-half of the remainder reach manhood or womanhood. Never was there a time in our nation's history when there were more dyspeptics, liver disorders, scrofula, and consumptives, than now. Wherever I go, I see too plainly the evidence of these conditions impressed on those around. Pale faces, sunken, hollow cheeks, bloodless extremities, sunken eyes on one hand, or on the other, bloated faces, bloodshot eyes, eczematous skins. Each set of symptoms indicates the physical depravity of our people.

LETTER FROM A SCAVENGER.

DR. TRALL—*Dear Sir*: In the December number of the GOSPEL I asked, in substance, the question: Why cannot man be safely allowed the same freedom in diet as other animals that *mix* their food, without detriment to health or longevity? to which you replied: you could not see the pertinency of my reasoning, and that if the devil could change his habits, he would become a better being.

Very "pertinent" "*if*" indeed. An *if* style of argument is pardonable when founded on something within the bounds of possibility; but, when a debater resorts to an assumption, (to illustrate a point at issue) that is utterly inconsistent with nature, illogical, and *impossible* as yours was in "raising the devil," it portends an extreme want of something real or reasonable on which to base an argument.

Why, sir, it is worse than falling back to the "last ditch" (for in that there is still hope.) It is, in fact, going beyond, over the verge, into dark and empty space for impossibilities as weapons to defend a one-sided, fanatical theory. And, even then, in his blindness, to say he "fails to see the *pertinency*" of the logic that drove him to so extreme a measure, is decidedly *cool* indeed.

Apropos to your "*pertinent*" style of reasoning and to follow out its absurdity, wonder if it wouldn't be better for the rattlesnake to rid itself of its venom in some *possible* way, and become as harmless as a dove.

Wonder if it wouldn't be better for God, man, and the *Devil*, if the "Oid Nick" had n't been *created* at all? Or, if the "Old Fellow" would commit suicide and thus tempt man, no longer to pervert his mind, injure his health, and shorten his life by sinful flesh-eating. Oh, the "*permitted*" *monster*! why will he persist in acting so *unnatural* a part toward God's creatures?

Wonder if it would n't be better for the lion, tiger, Esquimaux, etc., to quit flesh-eating in favor exclusively of corn, potatoes, grass, etc., and thus hasten on the glorious coming (?) millennium?

By your permission, I would ask a few more questions on this important subject, so vital to the welfare of man immortal.

You claim that all constituted flesh-eaters were calculated by the wise Creator as scavengers to rid the earth of obnoxious offal, and render the air more wholesome for the decent portion of animation and man. Now, the Esquimaux are considered men, and why did God in his goodness consign man to so low an office, they being *obliged* to *scavenge* the earth in the absence of anything else to sustain life? or are they an *exception* to Nature's plan?

It is fair to presume that Mary, the mother of Jesus, was a meat-eater. How do you make that compatible with the great purity of Christ, her offspring?

And, why did not Christ, the most holy, (who dipped bread in sop, and divided fishes to the multitude,) strike at a prominent root of evil, and by his divine precept and example, try to abate the sinful practice of flesh-eating? Or, was he un-

luckily ignorant (?) of its evil effects on the bodies and morals of men, and thus failed to put in His holy and timely protest against its use? And, how could He remain so pure and good, while partaking of so pernicious an article of food?

In sickness, you say, allow the patient to eat whatever he naturally craves; and why make meat an exception? Perhaps you would answer "the taste is abnormal!" Then why object in cases of babes? Here, again, you would assume the taste inherited; Very well, follow the matter back, and, pray tell us, where in the world's history did the taste begin? Who knows, perhaps at the "fall of Adam;" thus accounting for our consequent misery. Perhaps these suggestions may lead you to solve the mystery of the "Fall of Man;" if so, you are welcome to them.

How do you make your *Gospel* teachings, on this question, harmonize with the Holy but *flesh-polluted Bible*?

Hoping you may, philanthropically, enlighten my flesh-polluted mind(?) by answering these questions, I close, and,

With respect, remain,
Your Purifying Scavenger,
J. M. SNEDIGAR.

ELKADER, IOWA, Dec. 28, 1866.

WOMAN'S RIGHTS QUESTION.

ONE would think, to hear the crusty old bachelors talk of politics, that womankind has no rights at all which mankind has any right to respect. Woman, according to their estimate of her, is a mere appendage to man—is here upon sufferance and ought to be kept well under. They do not quite sanction the ancient traditions of her social status, which record her as little better than a household drudge, who was cuffed and abused at pleasure by the lords paramount of the family; but they think she is by no means entitled to the same rights and privileges which they possess, or so much as a tithe of them. What, they ask, has a woman to do with the great emprises of human thought, or the affairs of society? Her proper sphere is the household, and her higher right is the right of doing her duty to her husband and her children. As to her meddling with politics—they laugh that proposition to scorn. Politics are for rough, strong men, not for weak, tender women. What should they know about the functions of office, the business of the state, or the diplomacy of governments? These are matters beyond the reach of her intellect, and which, even were they not so, would unsex her if she interfered with them.

But the climax of all absurdities in their regard, is the idea of giving a vote to women. It so completely upsets all their preconceived notions of public and private decorum, that they are driven almost to their wits' end at the bare thought of it. It is not so long ago that woman was a mere chattel; and even to this day both the laws of England and the canon of the Church, recognize her only as the property of her husband, whom she is sworn to love, honor, and obey.

So stands the common human opinion upon one of the greatest of all the moral and social questions which agitate the world. It is easy to see that prejudice and ignorance are at the bottom of this ridiculous and childish estimate of woman. The young maiden grows to woman's estate under the eye of her mother, who still persists in treating her as a child, and so it is in the other case. The day has gone by when woman could be speculated upon as merchandise, or treated as one of the effects of the household. She has enfranchised herself by her intelligence, education, and virtue, and holds the foremost and topmost rank in the modern civilization. Our literature, which appeals alike to both sexes; our newspapers, which are read by all, educate all. Slowly but surely has the female element come to a great recognition in these times. We are beginning to ask ourselves why she who includes within the boundaries of her own nature so many noble virtues, and half the intellect of the world, should be held in subjection, because one strong-minded female without a tooth in her head, has put herself forward to advocate, in a somewhat unwomanly manner perhaps, the rights of her sex!

We are proud to own that we claim for woman all that she can ask or think, in the direction of mental, moral, and social freedom. We claim it as a right, not at all as a privilege, that she shall have an equal vote with men upon all subjects and upon all occasions. We are ashamed of man's injustice, and astonished also, at the short-sightedness, that he will give a vote to every ignorant and degraded serf of Ireland and the other European countries, and deny it to his own educated and refined mother, wife, and sister.

If we are to have a manhood suffrage, and extend its latitudes and longitudes until it take in also the refuse of the colored belts of the tropics who may chance to be "round" at voting time, including the African, who, poor fellow, is only two generations removed from the barbarism and fetishism of his native forests, then in God's name let the suffrage be universal, and put it into the power of American women to save, by their wisdom and fervid patriotism, this great Republic from being swamped like old Rome by the inflooding of the barbarians. We do not expect to see women in Congress during the next dozen years, although far more impossible things have happened in the lifetime of all now living. But this is one of the great questions which has to be met. It is society's biggest egg, and she must hatch it. Already, we are happy to say, this Woman's Rights question has received the consideration of some of our greatest modern thinkers, and they have lent their sanction to the fact that woman has inalienable rights, and that the right to vote is one of them. She, being born out of the loins of this great Commonwealth, is fully armed and equipped for service, and can assuredly as well be trusted with the destiny of the country which she loves, as those ignorant foreigners who go to the polls like oxen to the market, in obedience to the whipper-in of their party. Twenty years will not elapse before this voting phase of the Woman's Rights question will be brought before the whole male people for issue, and it

will be carried in the affirmative. Then we may hope to see a more Christian courtesy in the conduct of affairs, and a new public morality and decorum. Woman, who refines and elevates whatsoever she touches, will create an atmosphere of purity around the foul places where legislators and aldermen most do congregate. Her beauty will grow into their manners, and her wisdom into their work; and with this new element infused into the executive of the country, we may look for a new development of our civilization.—*The New Republic.*

ITEMS FROM ILLINOIS.

THE more I think of it, the more I regard the stomach the citadel of life.

Parents, I see many of your children with sore eyes, and raw, running sores on their hands and faces, and I hear them complain of ear-ache, tooth-ache, stomach-ache; and I see that they have a pinched, shrivelled, and sometimes a flushed face; and some of the little ones lay down and moan, refuse to eat or play. Then you hunt up the pill-box or phial of worm medicine, or send post haste for the doctor. In this, or all of these, it seems to me you are unwise. You had much better do nothing, let the child rest, and for mercy's sake, let its stomach rest, for here is where the trouble lies. Over-eating, and eating too nutritious or concentrated food, are filling the world with disease and premature death.

CONFIDENTIAL, SUGGESTIVE, AND BUSINESS.

Friend Trall & Co.: I find that accidentally I do once in a while write on both sides of a sheet, and am inclined to all the time, and don't see why I may not, for you see it is much more economical, and I believe in economy, in fact, seem to have been compelled to practise it all my life. The December number of the GOSPEL has just come to hand, so the suggestions I thought of making are impracticable, or rather uncalled for. I am so glad that you are able or encouraged to increase the size of the paper. I like your decision to have it issued as now once a month. I would say, do not change it from a monthly, though it might be necessary to increase it to five times its present size. Cut, trimmed, and stitched, no broad, blank margins, or blank leaves, a plain, neat, compact style—is what I like.

I hope you will be able to stereotype it, for I think it will be demanded in coming years.

COMPROMISES.

My life is, and ever has been, only a sort of compromise. How dearly I would like to live

with those who would rather help me up than pull me down. Still I rejoice that you have succeeded in securing a territory where the prospect is favorable for a much better life, tho' I may never participate in it.

"The Kingdom of God cometh not with observation, but is within you!" How consoling. Heaven is a condition. The happiest man I ever saw, was blind and poor. The wisest man I ever saw, was the most permanently happy. As to smartness—we are all about alike, we are like measures of the same size, (pint tin cups if you please.) The man that is full of party politics, is not of necessity or generally, full to overflowing of a broad and comprehensive philanthropy. He who is racking his brain to get up a perpetual motion, is not the most successful agriculturist. The great mathematician is often a great fool, (*in a horse trade.*) "But the mind expands by culture and education." Aye, and like most other things, becomes *thinner* by the operation. Education is the father of pedantry, and the foe to progress. He who fools away his time in rummaging over the musty thoughts of the past, to be consistent, ought to live on "hash," and wear his grandfather's hat.

CONSISTENCY.

Consistency, fudge! If one should practise it in any community, he would be ridiculed as a dolt, and justly too.

Suppose a doctor, after giving his patient a dose of physic, should order him to mount a mill-saw lathe, so as to have it well shook up. This seems to me both logical and analogical, and consistency here would be a jewel (in a hog's nose) very much out of place. If I advocate a more natural life, must I throw off my clothes, run to the woods, and climb a tree?

Check any evil, as well as any heavy body suddenly, while in rapid motion, or under full headway, and the result is more or less destructive. * * *

I hardly dare say there is *evil* in the world, would rather prefer to use such terms as misfortune and inharmony, for what seems to me to be wrong. Tastes differ; my Heaven would probably be somebody's hell. I would like to live with a people who had no coercive laws, no domestic brute animals, fowls, insects or reptiles, and of course no fences, barns, yards, pens, or stables, and no prisons, asylums, or churches, no distilleries, poor-houses, or court-houses, and where all fashions and customs impose no restraints upon a joyful, free, spontaneous life. I do not want to live any longer with a people who spank their children, fight, pull hair, take

medicine, wear hoops, paper collars, boot and shoe heels, or shear and shave.

Now, readers, if you know of such a place or people, do tell us where it or they may be found. "There is none"—none in this broad world, why? Must wranglings, and fightings, and want, and ignorance, and folly, ever sit enthroned in the hearts of men?

A friend tells me we could not live without brute-animal force or power. He says we must have horses or oxen to do our heavy hauling and plowing, and that by their use we can have more life, *i. e.* more people can and will be generated or created, "and the more life the better." But these are only assertions, and I think facts would not sustain them; and as to life being desirable under *all* conditions, is questionable.

I suppose the uncivilized portions of humanity are generally not as prolific; but such, I believe, cultivate the earth but little, but subsist mostly on its spontaneous productions and other animals.

I doubt even the economy of brute power. I believe human beings pay in advance for every ounce of power or moment of labor they get out of a brute. True, after we have been the humble servant for three or four years in raising, breaking, and furnishing harness, etc., for a horse, he can *pull* about eight times as much as one of us; but he can do nothing else—not even provide his own food, harness or curry himself—and then we don't need all this extra labor.

Suppose he does help us to produce more, we produce of *some* things too much now. I sometimes think OVER-PRODUCTION is the great foundation stone of evil or inharmony.

All machinery, all power, and all contrivances that enable any healthy human being to live without their just and equal proportion of labor, is a curse to the world. But we must get out of this evil of brute dependence, gradually, I suppose, or else we shall encounter obstacles that will put our faith and patience to their extreme test. For a while I might find it more convenient—if not absolutely necessary—to exchange my labor for food, fruits, vegetables, and grain, and some of my clothing, etc., for that which had been in some manner raised or created with the use of brute-animal power, for all our industries are now in some way, directly or indirectly, interwoven with them. And still I see no necessity for their continuance after a short time. Next spring, I should like to commence the culture of the earth with a few or many associates, using nothing but simple hand

utensils, aided, it may be, with a few "mechanical powers;" but these utensils and powers should be of the best kind. Various forms of spades and hoes, all made of the right size and shape, and of polished steel, and kept so; for I find if all such articles are made and kept in this way, much more labor can be done in a given time, and with far greater pleasure too. If large logs or rocks are to be removed, combined human power, aided with wedges, screws, levers, ropes, and railways, could do it, and more economically and pleasantly, too, I think. It is not true that "man *wants* but little here below." The trouble is he *wants* too much. His *needs* are few and simple. The great desideratum is contentment, or a calm acquiescence in the inevitable. How to attain this contentment, is an interesting question, and not so easily communicated, unless one has an organism in harmony with the laws of God or Nature; and if they have, there is surely no demand for it.

* * Yes, you must allow me again to insist upon this general idea. Our highest mission is not to minister to the sick, give to the poor, or simply relieve the miseries and wretchedness around us. What should we think or say of a man who knew of a fallen bridge or a railroad, when he heard the rumbling of the distant coming train, should raise no signal to stop it, but should start off after a load of liniment and coffins?

CONFIDENTIAL AGAIN.

I think myself rather *smart* gifted or talented in mechanism. Have known very few, if any, that excelled me in variety of mechanical pursuits, including speed and workmanship, and should like to live where I could be the most useful in helping get up good tools, implements, etc., for hand labor, or of making labor easy or pleasurable. I think, too, I can communicate my ideas or knowledge of mechanism to others—rather help give them confidence in their own abilities. Men like *me* will no doubt be in demand in the "good time coming," and perhaps now in Hygeiana; but can't go; am one of the *Moseses*, I 'spect—not permitted to enter the "Promised Land."

Hurry up the new GOSPEL, I want to try and get more subs. H. B.

HATH any wronged thee? Be bravely revenged; slight it and the work is begun; forget it and 'tis finished. He is below himself that is not above an injury.

A CHEERFUL spirit makes labor light and sleep sweet and all around happy, which is much better than being only rich.

RAMBLING REMINISCENCES.

XLI.

ALCOHOLISMUS.

Dr. Alonzo Clark teaches the theory and practice of medicine in the College of Physicians and Surgeons in the city of New York; Williard Parker, M. D., is Professor of Surgery in the same school. Both gentlemen are eminent in their profession, and enjoy a large and lucrative practice. But we have thought for many years that, hardly a physician could be named who was more *sure kill* than either of them, in a simple case of fever. We have known many cases of sudden and unexpected death under their medication, wherein we believe, and have reasons as plenty as blackberries for believing, that, but for their treatment, the patients would have recovered without difficulty. We say this with no ill-feeling toward the learned professors. We wish not to disparage either their integrity or their intelligence. They are scientific, according to the system into which they have been educated, and they practise the Healing Art as it has come down to them from time immemorial. And if their treatment causes the death of their patients, very frequently, the fault is not in the physicians but in their system.

In their clinics of the present college course they have spoken very emphatically against the prevalent alcoholic medication, especially as it is in whisky. They have even declared the present mania for administering whisky to be productive of vastly more injury than benefit, and, indeed, a prolific source of intemperance among the people, and of death among the sick. A temperance reformer could hardly have taken more radical and ultra ground against alcohol, no, against whisky, as a medicine, than have Drs. Clark and Parker in their clinical instructions.

But we happen to know that both of these gentlemen *have been* among the foremost in administering *some kinds* of alcoholic liquors (brandy, for example) in typhoid fevers, consumption, and a variety of diseases of low diathesis. And now we are curious to know whether our professional brethren of the school which cures the disease by killing the patient, have really experienced a change of opinion. Have they abandoned brandy as well as condemned whisky? Grog-medicine exists in a hundred shapes, and to tickle the ears of the temperance folks, and make the thoughtless stare by denouncing one form of alcoholic medication,

while adhering to some one, or ten, or twenty, or the whole ninety-nine remaining ones, may be strictly professional, but is not so conducive to the progress of the temperance reformation as it is to the pecuniary interests of the profession, the apothecary, and the rumseller.

"UNHEALTHY PORK."

This caption we copy from the newspapers. We do not believe that pork was ever *healthful*, nor that domesticated porkers can be any thing but a mass of morbid and disease-producing matter.

Trichinosis, measles, scrofula, diphtheria, carbuncles, cancers, leprosy, erysipelas, and cholera-morbus, are not sufficient warnings against eating that filthy scavenger, the hog, and so sudden deaths are occasionally credited to the fearful catalogue of consequences.

Hardly a week in the year passes away without some account being published of deaths resulting from eating swine-flesh. The last account of the kind comes from Louisville, Ky.; and the peculiarities of it consists in the statement that the mischief chief came from "choice porkers," from a "fine drove" which produced "splendid hams!" The *Louisville Journal* says:

"One of the most prominent and highly-respected farmers living in the vicinity of Crab Orchard, whose name we did not, unfortunately, procure, killed for his family use, a few choice porkers from a fine drove of hogs that he had raised, and sent a few neighboring families a few splendid hams as presents. Nearly every family to which the pork had been sent, partook of what they supposed were delicious morsels. Early the following day the members of the several families were taken violently ill, with all the symptoms of cholera. The best medical skill was at once procured, and every exertion made to relieve the sufferers. The patients suffered, we are told, intensely, and by night five of the number had died.

"The wife of the owner of the hogs has died, and there are no hopes of his recovery. Several others lie in a very critical condition and are not likely to survive.

"The same day on which the families were attacked, the remainder of the drove of hogs were seized with some strange disease, having something of the character of hog cholera, and nearly all have died. The occurrence has caused great excitement in that section of the state, and is likely to extend its influence to others."

"Great excitement!" of course! But will it not all end in excitement? Will anybody suggest that any thing ought to be done about it except to be excited? Will any person propose to discontinue using the foul carcasses—we mean the "delicious morsels"—of the infectious beasts as food? Will not the pork interest

(many millions a year) induce many editors of numerous newspapers, and diverse agricultural journals to re-assure their readers that there is no danger? And will not medical men again be found to certify that trichina in the flesh are the most harmless things imaginable? And, that, if fifty millions, or fifty thousand million billions of them are diffused through the head, heart, liver, lungs, stomach, bowels, kidneys, muscles, nerves, and blood and bones of the "human animal" nothing at all need be apprehended?

That so many who use hog-food freely sicken and die suddenly of "acute poisoning," or rot away by the slower process of chronic disease, cannot surprise the true physiologist. He can only wonder that any body survives the abominable aliment.

ADULTERATIONS OF FOOD AND DRINK.

In a late speech at a reform demonstration in London, England, Thomas Hughes, M. P., said, while advocating the extension of the elective franchise, "Then there is the question of food and drink. The stories about adulterations are perfectly true. The food of the people is abominable." The poorer classes in England, as well as in all countries, pay a greater price for provisions than the rich, while the articles palmed off upon them are villanously adulterated. Few persons who have not fully investigated this subject, can believe to what an enormous extent the business of adulterating foods, drinks, and medicines, is carried. Scarcely a pure drug can be found at an apothecary-shop. Nearly all the articles employed as beverages—tea, coffee, chicory, chocolate, and the hundred kinds of alcoholic liquors, are adulterated in various ways; while a large proportion of the butter, cheese, milk, flour, and some other things, is not far from "abominable food," when they reach the mouth of the consumer. There is, however, a very simple and perfectly infallible remedy for these evils and frauds, and perhaps some chance reader of the GOSPEL OF HEALTH may thank us for the suggestion. 1. Take no medicine. 2. Drink nothing but water. 3. Buy your materials of food as nature produces them, and do your own preparing and cooking. We have followed these rules for a quarter of a century, and can speak by authority.

GREAT BRITAIN NO PLACE FOR REFORMERS.

A gentleman and his wife, who are graduates of our school, have recently spent several months in Great Britain, and bring a discouraging account of the prospect for Health Reformers in that country. They regard the ground as

altogether too stony for any immediate fruit. The people are more fixed in their habits and customs in that country than in this: are more conservatively inclined, and are a quarter of a century behind us on all the subjects pertaining to Health Reform. Moreover, they are very disinclined to accept foreigners as teachers, preferring to be guided by the advice and opinions of their own countrymen who occupy high positions in society, or great reputation as authors, professors, &c.

We have no doubt that, in a general sense, these views are entirely correct. But from a somewhat extensive correspondence, and a rather limited personal observation, we incline to the opinion that competent lecturers of our school, could be eminently successful there, at least in many parts of the Queendom. Among the middling-classes are many quiet, thinking men and women, who are unknown to fame as Health Reformers, for no other reason than because they have not seen the opportunity to be useful in that capacity, nor to organize themselves for co-operative effort. They want a leader. They need some one to expound the system of Hygeio-Therapy in its purity; some one who can meet their drug-doctors, chemico-physiologists, and metaphysical-physicists in argument, and show the fallacies and absurdities of the prevailing medical system, and the incalculable benefits to result from its overthrow. We are of opinion that if either one or half a dozen persons we could name, should spend one year in lecturing in England as opportunity presented, a large body of Health Reformers would manifest themselves, and, probably, establish a College of Hygeio-Therapy. Some persons think that the political agitations of that country so preoccupy the public mind as to embarrass any attempt to introduce a new subject for discussion. But we think just the contrary. Political agitation causes the people to think, and while in the thinking mood, they are the better prepared for listening to argument; and if our system is properly presented, the laboring people can hardly fail to see the immense advantages and power its adoption would place in their hands. It would very soon solve the vexed question of Labor and Capital by making the laborer independent.

THE WATERS OF VALS.

Some friend in Paris has sent us a small pamphlet of 22 pages, with the disproportionately long title, *Memoir Concerning the Acidulous, Gaseous, Bi-carbonated, Sodaic Waters of Val*: by Dr. Tourrette. The work is devoted to a chemical analysis of the waters of the various

mineral springs in the Department of the Ardèche, and a laudatory and commercial statement of their remarkable therapeutic properties. These waters contain, in varying proportions, chalk, soda, potash, common salt, silica, iodine, iron, arsenic, and some other poisons, with a small proportion of some other impurities. These are precisely the ingredients which render water unfit for drinking or cooking purposes. Should any one put them in a neighbor's well in the same proportions and quantities in which they are found in "The Waters of Vals," he would almost certainly be prosecuted for an attempt to kill. But, when the person is sick he will swallow them in any quantities his stomach can hold, per advice of the family physician, and regard it as an attempt to cure. There are some strange inconsistencies in this world, and swallowing poisons because one is sick is one of them.

We quote a specimen of the author's style :

In the diseases of the digestive organs, gastralgia, dyspepsias, the alkaline mineral water of Vals impregnates to the digestive mucous membrane lasting physiological modifications.

Patissier, a fellow of the Academy of Medicine, traces in a few lines the principal effects :

"In a healthy state," he says, "the water of Vals, taken as a drink, increases the appetite, renders digestion easier, regulates the alvine evacuations, and sometimes produces a purgative effect; the circulation increases, the skin becomes warmer, there is an unusual feeling of strength and well-being; some glasses of that water are sufficient to render alkaline the sweats and the urine, which naturally are acid.

"It has been observed, that mineral waters, when well borne by the stomach, stimulate its vitality, and increase its digestive power. This influence is especially the property of the gaseous, alkaline, sodaic, cold waters of Vals."

Petrequin and Socquet (medical treatise on mineral waters, a work having obtained a prize from the Academy):

"The influence which the waters of Vals bear on the digestive organs, as soon as they are made use of, is most remarkable, and their effects are so soon felt that it might be said, without exaggeration, that they present something marvellous."

This is good advertising, but bad grammar, and worse logic.

In the "healthy state," the appetite should not be increased. To alter a healthy appetite is to render it unhealthy—morbid. And, again, in the healthy state, the digestion is always perfectly easy, and the alvine evacuations regular. How can that which is perfectly easy be made easier? and why should regular evacuations be regulated? With all due deference to the distinguished savans of the French Academy,

we must dispose of their euphonious lingo by applying to it the uneuphonious epithet—*fudge!*

VEGETARIAN FESTIVAL IN ENGLAND.

OUR English exchanges contain an account of a festival on vegetarian principles. Says one of them :

A rather remarkable festival was held at Blennerhasset, England, on Christmas Day, upon the farm of Mr. William Lawson. The farm is conducted upon the co-operative principle—a tithe of the profits being divided among the workers, and Mr. Wm. Lawson and his servants are vegetarians. All the people of the district who chose to write beforehand for free tickets, or to pay 4d. on Christmas Day, were invited. Musicians were requested to take their instruments with them, and it was added "those who like may bring their own spoons." About 1,000 people attended. The farm buildings were decorated, and in the large rooms, singing and dancing, and lecturing on phrenology, co-operation, vegetarianism, and physiology, went forward at intervals during the day. At noon a meal of grain, fruit, and vegetables was given, which rather surprised some of the beef-eating peasantry, who had assembled to take part in the festival. There were raw turnips, boiled cabbages, boiled wheat, boiled barley, shelled peas, (half a ton of each of these three last-named;) oatmeal gruel, with chopped carrots, turnips, and cabbage in it; boiled horse beans, boiled potatoes, salads, made of chopped carrots, turnips, cabbages, parsley, &c., over which was poured linsed boiled to a jelly. As there were no condiments of any kind, either upon the extraordinary messes, or the table, and all being cold except the potatoes, it may be imagined that the guests did not sit down with much relish to their vegetarian fare. Each one had an apple and a biscuit presented on rising from the table. Good order was maintained all day, the farm-servants of the establishment acting as officers, and Mr. W. Lawson himself performing the duty of special constable, a fact which was announced by placards posted up on the farm buildings, bearing the words, "William Lawson, sworn constable."

THE TOMB OF SEMIRAMIS.—It is said that Semiramis directed the following inscription to be placed upon her tomb: "If any king stand in need of money, let him break open this monument." On reading this Darius ransacked the tomb, and found inscribed the following rebuke: "If thou hadst not been insatiably covetous, thou wouldst not have invaded the sacred mansion of the dead." He retired with shame and disappointment, as will every one who is guilty of a dishonorable action.

NATURE.

Read nature; nature is a friend to truth;
Nature is Christian; preaches to mankind;
And bids dead matter aid us in our creed.

Agricultural Department.

POMOLOGY IN HYGEIANA.

BY E. YODER, M. D.

SETTLERS in a new "colony" intending to engage in fruit culture, can not over-estimate the importance of planting largely and attentively cultivating *small fruits*.

The *standard fruits*, apples, pears, peaches, cherries, etc., require more time to complete their growth before bearing fruit; and hence to persons who need quick returns for small outlays of capital, are less profitable and incur greater risks than *small fruits*.

STRAWBERRIES.

When well planted and properly cared for, strawberries yield a full crop the second season of their growth.

MANNER OF CULTIVATION.

Any person who is familiar with the cultivation of Indian corn can easily manage strawberries. This remark applies equally to the cultivation of all kinds of fruit.

Prepare the ground as for corn. Plant in rows four feet apart, and set the plants 15 inches apart in the rows. Be careful in planting to give the roots their natural position, (instead of being crowded into a little hole). Keep free of runners, except where you wish to propagate plants, and there remove all blossoms and fruit. Cultivate thoroughly between the rows and irrigate freely.

HOW TO PROCURE PLANTS.

Obtain plants only of reliable dealers, and avoid all new, untried and consequently high priced varieties. Do not under any circumstances take, even as a gift, unknown varieties; labor, time, and the opportunity to produce good crops, with good plants, are thus lost, and strawberry culture called a failure.

THE "WILSON."

Of the different varieties, none give better satisfaction than that known as the "Wilson's Albany." The "Russell" strawberry described in the July number of the GOSPEL OF HEALTH, is perhaps larger in size, and under the management of experienced pomologists, may yield larger crops, but for amateurs, (and for this class I write,) the "Wilson" will prove more profitable, because it will flourish under all kinds of treatment, better than any other variety. It is the best for marketing because it is solid, and bears transporting a long distance.

At Hammondtown and Vineland, N. J., this variety is so decidedly preferred, that fruit-growers in these places have almost entirely discarded all other varieties.

Fruit-growers in southern Illinois, say, when speaking of strawberries: "we mean Wilson's every time." So hardy are they that they send them to Chicago, Buffalo, Pittsburg, and even to New York city.

THE DEMAND FOR FRUIT

is steadily increasing. More fruit is now put up

in hermetically sealed cans and jars, for winter use, and for exportation, than was used for all purposes, green and dried, ten years ago. And yet millions of people use it only as a luxury, not aware of the fact, that human life can be sustained in its best conditions by making fruit the staple, if not the *sole* article of diet.

THE COST OF CULTIVATION.

The expense of raising and marketing of strawberries, does not ordinarily exceed five cents per quart. Canning establishments can afford to pay from ten to fifteen cents per quart. Therefore settlers in "Hygeiana" need not fear over-stocking the market, even if an acre of strawberries were planted on each ten-acre farm.

A CANNING FACTORY

should be built by the settlers of "Hygeiana." They should organize a joint-stock company, so that the handsome profits realized by canning establishments would be kept in the hands of the fruit-growers, to whom it justly belongs.

FIVE ACRES ENOUGH.

Five acres of land are enough for a family of five persons, if planted to fruit in the following order, thus giving the first necessary requisite.

A FIVE-ACRE SYSTEM.

One acre planted to Strawberries,
 " " " " Raspberries,
 " " " " Blackberries,
 " " " " Grapes,

leaving one acre for buildings, ornament grounds, roads and a grove.

RASPBERRIES.

The common black-cap is the safest, and has the advantage over other varieties in bearing transportation better.

Plant them eight feet apart. This will give room between the rows for one row of beans, potatoes, cabbages, or other vegetables; thus securing thorough cultivation, so essential to the production of good fruit.

Dig holes a foot deep and fifteen inches in diameter. Place six inches of leafmould, or muck, in the bottom of the hole; fill up with fine loam and cover the roots of the young plants about two inches. Spring planting is best.

BLACKBERRIES.

The Lawton, or New Rochelle, and the Dorchester are the best varieties. The latter being the earliest and sweetest, but not so prolific a bearer nor so large in size.

Plant four by eight feet apart. Allow but four to grow in each hill. If you wish to propagate plants, appropriate a part of your land exclusively to that purpose, and, with the exception of a single row of some "hoed crops," keep the remainder as clean as a corn-field. *Cultivation* is equal to a thick coating of "vegetable rubbish," which can not always be obtained. The September (1866) number of the GOSPEL contains appropriate hints on shortening in, which I will not repeat.

GRAPES.

Grapes will prove among the most profitable of all fruits for cultivation in our new "Eldorado;" but, one acre will be enough in con-

nection with the plan above specified, which has been found to give such an admirable succession of employment as well as fruit. The variety which is best under all circumstances is thus expressed by an experienced grape-grower in Vineland, N. J. He says, "If I were to plant a thousand grape-vines, I would first plant five hundred of the Concord variety; 2. I would plant four hundred *Concord* grape-vines; 3. Seventy-five *Concords*; 4. Twenty-five *Concords*, and, to make up the thousand, I would plant one good *Concord*."

Much has been written about trenching for grapes, until many people actually believe that to produce grapes deep trenches must be dug; these filled with bones, stones, old-leather, and rubbish generally. This method would necessitate an expense of from \$1,000 to \$1,200 per acre. But there is a better as well as cheaper way. Plant the grape-stocks as you would a young fruit tree, eight by twelve feet apart; having first cleared the ground and prepared it as for corn. To insure thorough cultivation, plant melons, vegetables, or some other "hoed crops" between the rows, but not so near, however, as to prevent the free use of the cultivator every two weeks next the rows; thus keep the surface in as good condition *the entire season* as is required to make corn grow, and you will not be troubled with the worms, bugs, and caterpillars, whose homes are on neglected farms, and who flourish by reason of the luxuriant growth of weeds, found too often in vine-yards. Without thorough cultivation the farmer would not expect to be successful in corn-culture; but many who attempt fruit-culture seem to think *planting* should suffice, and are ready to denounce grape-raising as a failure, and fruit-growing generally as a humbug, when they are simply *getting* nothing for *doing* nothing.

When we consider the fact that from \$300 to \$700 per acre is realized by fruit-culture, we certainly owe the soil and the plants which produce such results, proper cultivation and care.

STANDARD FRUITS.

can be planted among small fruits in the following order:

Among Blackberries, plant apple-trees, 30 ft. by 30 feet.

Among Raspberries, plant pear-trees, 25 feet by 25 feet.

Among Strawberries, plant peach-trees, 18 feet by 18 feet.

Cherries, plums, apricots, nectarines, and all fancy fruits, with evergreens and flowers, find their places in the ornamental grounds around dwellings.

MANURING.

"Fertilizing" with stable-manure is pernicious. It impairs the quality of the fruit, and produces insects, which destroy both trees and fruit. *Eternal vigilance* is required, especially in new settlements, to protect fruit from the depredations of insects, without adding to their opportunities to multiply their numbers.

The "virgin soil" of "Hygeiaa" contains all the elements necessary to the production of all the fruits in perfection.

Thorough *stirring* is the secret of success. *Ir-*

rigation and *cultivation* will enrich even the most sterling desert on the globe.

THE PLAN OF PLANTING.

This should be such as to give rows extending lengthwise through the entire lot. If less than an acre of each of the fruits we have mentioned be planted, the same general plan can be adopted, extending the rows in the direction of the land which is to be planted next, giving an opportunity to extend the rows. Thus economizing the horse-labor required in cultivation.

SOCIAL REORGANIZATION.

THE leading problem in Sociology—the re-organization of society on its natural and only practical basis—is well stated by Francis G. Abbott in the *Radical*:

Now the great problem of sociology is the right adjustment of the relations between the unit and the aggregate, the part and the whole, the individual and society. Neither *war* according to Hobbes, nor *savage isolation*, according to Rousseau, is "the state of nature," but, these being excluded, only one alternative remains, and that is *co-operation*. The state of nature is mutual co-operation, which is the Christian ideal of society. But co-operation implies a common end for which all co-operate; and what is that? This is a most important question, and the answer to it will effect essentially the character of every voluntary organization into which men enter.

The ideal end of society is accomplished in the *highest possible development of all its individual members, according to the law of their natural individualities*. The individual cannot develop in isolation, independently of social helps; and that is the sufficient answer to the advocate of pure individualism. From birth to death men are dependent on each other in countless ways; there is no such thing as human independence, except in a very Pickwickian sense. The completest possible education of all its individuals, their most perfect development in all directions, is the grand end and function of society. This end attained, the highest welfare of all is secured in the highest welfare of each. It is the duty of society to propose this end; it is the duty of the individual to co-operate in achieving it. Society defeats its own end if it violates the individuality of any one of its members; the individual defeats at once his own end, and the end of society, if he refuses to co-operate with his fellows. The prosperity of a state depends on *commerce*, in a higher sense of that word than the common one. The free commerce of intellectual, moral, and religious influences, the unstinted interchange of ennobling ideas, sentiments and social helps of every kind, is the very condition of true social progress; and all this is co-operation, mutual giving and taking, practical outcome and income of all that is best in humanity. In no other way than by this perpetual co-operation of each with all, can society attain its ideal end.

How clear, then, is the duty of society to respect to the uttermost the liberty of the indi-

vidual! The good of society is at once sacrificed by any restriction on the individual's free activity, whether of body or mind. How clear, on the other hand, is the duty of the individual to work heartily for the welfare of society! His own highest good, in which that of society is also involved, is sacrificed by a selfish refusal to bear his part of the common burden. Private culture and public usefulness are thus reciprocally ends and means; the highest individual culture is impossible unless dedicated to public uses, and the highest usefulness to society is impossible, except through the most perfect culture of the individual. This mutual existence of the individual for society, and of society for the individual, constitutes the human race a single organism, which the immortal Kant defines as "that in which the whole and the parts are mutually means and ends." The more highly society becomes thus organized, the richer, freer, and grander, is each individual life. Let society and the individual be faithful in the performance of these reciprocal duties, and the greatest of human triumphs is achieved—*liberty in union*, the unimpeded evolution of every soul according to the Divine ideal implanted in it, and the harmonious working of all souls for the highest good of each. Is not this the true idea of the *kingdom of God*?

It seems quite unwise, then, to object to organization *per se*, or to hold that it naturally and inevitably tends to evil; for social progress manifestly consists in perpetual movement toward a profounder organic integration of the whole, and a higher spiritual differentiation of the parts. There is nothing antagonistic in these two ends; on the contrary, the attainment of one depends directly on the attainment of the other. The most highly organized plants and animals are precisely those in which the individual organs are most dissimilar. To hold back, therefore, in jealousy of organization as such, from the great social duty of co-operation for human welfare, is to distrust the nature of things and the wisdom of God's cosmical laws—which is the worst kind of skepticism. Organizations crystallize around all great ideas, and every great idea creates its own appropriate form of organization. If a vitally powerful idea gets hold of men's minds, it will organize them almost in spite of themselves; it will bring them together as inevitably as the force of gravitation brings together the tiny streams, trickling down the mountain's sides, into the larger stream of the valley. There is no use in fighting against nature. If men keep apart, it is because they have no common purpose or principle to unite them; continued separation is a verdict pronounced against their principles—"guilty of worthlessness in the first degree."

Least of all should the liberal preacher of to-day look askance on organization. For what is he preaching? Clearly for *reform*—political, social, religious. But he who works for *reform*, must first believe in *form*, and form is organization. The modern prophet of humanity aims not to *disorganize* society, (though often falsely accused of that,) but only to *re-organize* it, on the basis of love, righteousness, and truth. He can only aim to correct the wrong *basis* of present organization; he protests against every

organization which *represses* individuality, but only in favor of organization which shall *develop* it. Disorganization is simply anarchy, social death. Scrutinize, therefore, the fundamental principles of social organizations as severely as you will; but do not defeat your own end by destroying what you seek to reform. Let every new organization be helped and encouraged which shall tend to accomplish the genuine object of all organization: namely, the higher development of the individual. That is the touchstone, the test of all beneficial organization. Individual development need not be the direct object proposed; but if it is not the ultimate object attained, if it is in any way, shape, or manner interfered with, then the organization, no matter how dazzling its professions, or philanthropic its intentions, obstructs the genuine progress of society, and should either be reformed or abolished. If reform is impossible, there is no remedy but abolition.

THE TEMPERANCE FAILURE.

It is refreshing to read, among the interminable nonsense on this subject, a writer on temperance who can see to the root of the matter. The majority of temperance writers and speakers are directing all their efforts in mitigating the evils of intemperance, while a moiety of the money, time, and brains, expended in the right direction would rid the earth of the curse entirely. The *Church Union* has a pertinent article which concludes with the following paragraph:

"It was found one thing to stop the sale of rum, but quite another thing to stop the drinking of it; very soon no one was found willing to prosecute under the act, when of course it became a dead letter, and to sum up the matter in a word—in the whole history of the enterprise, temperance men never had so much law, and drunkards never had so much liquor, as at this present time. This result might have been expected. The Maine Law went on the principle that the evil came from the traffic, but it is just the other way, the traffic comes from the evil. Intemperance does not come from the tipping-shop, it comes from the heart; it is found everywhere. Now having stated the cause of failure, let us at some future time apply the remedy."

We are anxious to see the "remedy" which the writer proposes to indicate. We confess our fears that it will be another compromise after all. Intemperance certainly comes from morbid appetency—in one sense, "the heart." But what is the cause of the morbid appetite? To *this* cause the remedy should be applied, or it will never be successful.

GREAT men direct the events of their time; wise men take advantage of them; weak men are carried along in their current.

HYGEIANA AGRICULTURAL COLLEGE.

ONE of the institutions that we desire to see in operation at the earliest practical moment, is a school where children of both sexes—old or young—can be taught the most important of all human avocations, that of tilling the soil. How earnest we are in this matter may be learned from our advertising department, wherein we offer to donate fifty acres of land in Hygeiana, to any competent person who will purchase as many acres more, and devote the whole to the purposes of an agricultural school. The better plan would be, of course, to combine it with a general educational institution, where the ordinary branches of a college course, as well as all the branches of the primary school, are taught in connection with manual labor. The writers in our educational magazines do not agree respecting the propriety of connecting the study of agriculture with a regular college course. A writer in the *American Agriculturist* presents one side of the subject thus :

"It is a noteworthy fact, that agricultural colleges and schools, as thus far organized and conducted in this country, have, with a single exception, perhaps, proved practical failures. Students in law schools become lawyers, medical students become physicians, and so on, but the students in our agricultural schools do not distinguish themselves as farmers, and time enough has passed for them to have done so if they would. How is this to be accounted for? We may not be able fully to explain it, but may point out some of the defects in the plans of the institutions thus far established.

"It is a mistake to make an agricultural school a school also for general education. Our common schools and academies teach the rudiments of geography, grammar, arithmetic, &c.; why burden an agricultural school with these elementary and common branches? They cannot teach them any better or more economically than is now already done elsewhere, and it only wastes time and clogs the working of the professional school to bring them into their courses of study. It not only takes up the time which should be devoted to studies strictly professional, but it lowers the standard of attainment. It tends to make a young man's education superficial, and hurries him into practical life at too early an age. The growing tendency in our country to shorten the period devoted to education, is hurtful, and should be resisted. As the country grows older, the tendency should be in the other direction.

"Again, it is a mistake to connect the study of agriculture with a regular classical college, and make it a part of a course of general and classical education. This would tend to divert the mind too much from the regular studies. If a young man who intends to be a doctor, should have the science of medicine taught him in the midst of his college course, he would be very

apt to neglect the other studies and give his chief thoughts to medicine. It might, in some cases, be wise to have an agricultural school in the same town with the classical college, but they should be separate institutions. In this respect, they should be organized just as our existing schools of medicine, law, theology, and practical science, are—separate and independent.

"It is a mistake, also, to make an agricultural school a manual labor school. The student in any and every department of knowledge should have daily exercise in the open air for the preservation of his health. But his exercise should partake of the nature of recreation, not labor. No man can well carry on two kinds of work at once: it may be either brain-work or muscle-work, but not both in the same day. If he toils with hands the largest part of each day, his reading, during his hours of rest, should not be of the nature of study. If he toils with his head the largest part of every day, he should, for the remainder, seek some kind of diversion, amusement, not additional labor of any sort. For all kinds of labor exhaust vitality. 'All work and no play makes Jack a dull boy.'

To this very superficial and most unphilosophical argument we may oppose all the teachings of physiology and a thousand lessons of experience. A vast majority of the men who have been truly and originally great in the world, were in some way laborers when they were students. It is not true that "all kinds of labor exhaust vitality." It is only excessive labor that does it. A certain amount of exercise is essential, not only to the development of an organic structure, but also to the preservation of its health. If the brain organs are fatigued, they can be restored while the muscles are exercised, and *vice versa*. We are of the opinion that boys and girls, or men and women, will make better progress in classical studies by working several hours in each day. It is stated that, at the Michigan Agricultural College the boys all work three hours a day, and those who are reported by the farmer as the best in the field, are uniformly the best scholars.

FOREIGN BEDS.—It is curious to notice the habits of different nations in regard to beds. However dress, food, manners, cooking, political conditions may vary in other countries, the beds differ as notably as anything does. In Eastern nations the bed is often nothing but a carpet, and is carried about and spread in any convenient spot, and the tired native lies down in his clothes. We remember a child who used to be puzzled with those miracles of our Saviour, who, in restoring an impotent man, directed him to take up his bed and walk—his idea of a bed consisting in a four-post bedstead, with its palliasses, mattress and feather-bed, besides blankets, sheets, and pillows. But even in very cold countries the beds are closely allied to the Eastern carpet. In taking a furnished house in Russia, on inquiring for the servant's bed-rooms and beds, which

did not appear in the inventory on our surveying the apartments, it comes out that the Russian servants are in the habit of lying anywhere—in the passages, on the floors, on the mats at the room door, or even on the carpets in the sitting-rooms—generally as near as possible to the stoves in the winter season. The emperor himself sleeps on a leathern sofa, in a sitting-room, lying down in a dressing-gown, but not removing his under-clothing. But in Russia the houses are kept so warm by the system of stoves through the walls that much bed covering is no more required in winter than during the heats of summer. In Germany, the construction of the beds gives one the impression that the Germans do not know what it is to lie down. The bedstead is a short, wooden case, there is a mattress extending from head to foot, but so formed that at the half-way the upper end is made to slope at an angle of considerable elevation, and upon this are two enormous down pillows, which reach from the head of the bed to the half-way down to the feet; consequently the occupant of the bed lies at an angle of at least forty-five degrees, and is nearly in a sitting position all night. In some parts of Germany there are no blankets; there is a sheet to lie on, and another over it, which is tacked to a quilt wadded with down; and this is the entire covering, with the exception of a sort of bed, a thick, eider-down quilt, but not quilted, which is placed on the top, and which, unless the sleeper is very quiet in his sleep, is usually found on the floor in the morning. In hot weather there is no medium; either a sheet is the only covering, or one of these over-warm eider-downs.—[*All the Year Round*.]

A PREMIUM FOR CRIME.

THE whisky makers, having succeeded in defrauding the Government out of \$53,000,000. Mr. Commissioner Wells proposes to reduce the tax to the degree that the whisky lords will be pleased to condescend to pay, with the ulterior view, probably, of inducing those who amass wealth in the ruin of their fellow-beings, to become honest dealers. We are not in favor of licensing either the manufacture or sale of intoxicating drinks, nor even of tolerating them. But the public mind is not yet educated up to the moral point of distinguishing between property and poison, nor of understanding that all vocations which are pernicious to society, are criminal in the sight of God and all true men. Hence we must do the best we can in mitigating the evil of that which the law and public sentiment permit, and in keeping the fiends in human form, as near the line of honesty as is compatible with a dishonest calling. But we protest, in the name of all that is decent in morals, or respectable in legislation, against allowing the makers and traffickers in the drunkard's drink to be above law, and to control the

government. The proposition of Commissioner Wells is simply offering a premium on crime; and we are glad that a few of the newspapers of our country are intelligent enough to understand it in this light, and honest enough to express their thoughts in words. The *New Republic* well says:

The reasons for the proposed reduction of the tax are 1st, the ratio of taxation to cost, and 2d, to promote morals.

We insist that the taxation should bear a ratio to the *profits* of an article, rather than to the cost of its manufacture, and it is a well-known fact, that on every gallon of whisky there remains a net profit to the trade, of from \$3 to \$15 per gallon. In other words, the \$2 tax per gallon can be paid, and leave a mean net gain to the trade of at least \$5 per gallon. This comes from the consumer, a reduction of tax would be only so much additional gain to the trade, the cost to the consumer would remain the same.

Instead of adjusting the ratio of taxation to the cost of an article, equity requires it to be adjusted to the profits, and in the whisky trade, the cost becomes almost 000 compared with the profit—it is *almost all profit*. If a man clears \$8 a gallon on whisky, why should he not pay \$2 to the government? Rather, we say, pay \$5 to the government, for even then his profits would exceed those of almost every other business.

But the "improvement of morals" to be secured is a suggestion worthy of the "Forty Thieves!" The distillers are styled "dishonest," they defraud the government, therefore a "limit has been reached." To prevent fraud and dishonesty, yield to the demands of these dishonest men, although the deficit must be "wrung from the hard earnings of labor!" Here's a Daniel come to judgment. Here is a sovereign balm for burglary, and crime of every hue—*take off the tax!* Ten years in the penitentiary is too high a tax on horse-stealing, reduce the tax to one year! The scaffold is too high a tax on murder, reduce it to a fine of \$100!! The question is thus: Is the ratio of tax to profit too high? Manifestly not. Then enforce the law!

When was the Rum power honest? Under Washington, they refused to pay the tax imposed, and raised the standard of revolt. What was Washington's remedy to "benefit the morals" of these people? An army of 16,000, each with a persuasive musket, the logic of which they saw the force of, and submitted. The government should legislate in this matter, as for burglars and thieves. The whole business begins, progresses, and ends in robbery and perjury. To succumb to this wicked monopoly is infinitely worse, than to have yielded to all the demands of the Confederacy. We respectfully commend to our Commissioner a study of the old adage "The bird that can sing and will not sing, must be made to sing!" Surrender to thieves, never!

An editor says the only reason why his house was not blown away during this late gale, was because there was a heavy mortgage upon it.

A "STRONG-MINDED" WOMAN.

In the *Galaxy* for the present month is a biographical notice, by Eugenia Benson, of that remarkable and gifted woman, Madame Du-devant, better known in the literary world by the *nom-de-plume* of George Sand. The following account of her prodigious labors and the expansive scope of her genius will interest our readers. Is not such a woman entitled to the elective franchise?

"George Sand has given forth an amazing quantity of literary work, and she is at the present time either contributing to the 'Revue des Deux Mondes' or writing a play for the stage. It would be impossible for me to enumerate all her works, still less to analyze them, for I do not know them, nor are they accessible to me. I propose to express the character, to give the drift of, to analyze as I may, certain leading works, which, by common consent, best express the scope and meaning of her prodigious literary activity.

"George Sand could not be silent; she is the voice of her age; through her, not France alone, but Europe, has spoken. With the people restless, the old order of society broken up, laws, theologies and creeds from obsolete conditions of life and thought—the whole moral and intellectual world detached from the sixteenth and seventeenth centuries by the disorders and assaults of the eighteenth, yet, restless to reform itself on an industrial basis, in consonance with universal benevolence and in accordance with the Christian idea—it has been the work of Madame George Sand to make known all this; she has sought to express the spiritual and moral needs of her age, to unmask established forms of injustice, to expose the pretensions of customs derived from an old and different order of society, to weaken social bonds that retard and often paralyze the best impulses, and destroy the free activity of men. It was for this that George Sand, artist in her genius and in her instincts has been the conscience, the moral sense, and the intellectual protest of her time; it was for this that she has been forced to produce such an amazing quantity of work, as from an inexhaustible source; it was for this that she has been animated by a genius at once artistic and moral, at once unrestrained and self-possessed. Madame George Sand, who has shocked moral people in England, America, and France, is among French writers an example of purity and nobleness. But she is altogether too grand and impassioned a type of woman, too comprehensive in her mind, covers too much of the

moral and intellectual world, to be measured by the literary retailers, and the literary yard-sticks of our ordinary or average life."

[For the Gospel of Health]

NEW YEAR ON HYGIENIC PRINCIPLES.

DEAR DR. TRALL.—Would your readers like to hear how Hygienic New-Yorkers can celebrate the first day of the year? I am sure they would, so will give you a short account of "our New Year's."

Perhaps you are aware that some 20 or more of your students are rooming in one house, corner of 7th avenue and 53d street; a fine airy place, only a few blocks from Central Park. A fun-loving class as well as living earnest workers in life. Well, we thought to celebrate the bright new year, with a Hygienic dinner, and a "good time" after it, in the rooms of Mr. Stockwell, one of the students, who has a wife and baby to make his home hours happy and pleasant while he is earnestly seeking knowledge under Hygeia's own tutelage. New year's morning dawned beautiful and sunny. Smiling faces were in each room preparing something for the *grand dinner*.

Those of us who eat only one meal per day omitted our breakfast, and gratified our alimenteriness, in exercising our ingenuity in getting up goodies, or something more substantial for the table that "was to be."

Two o'clock, the dinner hour, came, and the company assembled, nor do I believe that a more tasteful or inviting table was spread, neither a brighter, happier company assembled in New York, on that day. Vegetables, puddings, pies, fruits, appeared in many and various forms. Yet nothing that would not nourish the body was to be found there. Every one ate with a relish; the best feeling prevailed, each thought more of the comfort and happiness of others than of his or her own.

The dinner passed off to the gratification of all concerned. In the evening the company assembled again, and spent the time in recitations of poetry, speeches, plays, etc., retiring at an early hour, feeling the better prepared for life's work, for the short period of relaxation.

Hoping that ere many years roll around, there will be many Hygienic dinners in answer to your earnest, hopeful efforts, I am,

Most truly, yours, "K."

NEW YORK, Jan. 1, 1867.

"Do you eat well?" asked one of our modern pill-venders, who was in the process of manufacturing a patient.

"Yes, very well."

"Do you sleep well?"

"Yes."

"Eh? you do, eh? That's not exactly the thing for one in your condition. I'll do away with that for you. Take four of these every morning, and four after dinner. You'll soon see a change!"

SUFFRAGE FOR WOMEN.

ADDRESS OF ELIZABETH CADY STANTON IN
BEHALF OF THE AMERICAN EQUAL RIGHTS
ASSOCIATION TO THE LEGISLATURE OF THE
STATE OF NEW YORK.

Gentlemen of the Judiciary: I appear before you at this time to urge on you the justice of securing to all the people of the state the right to vote for delegates to the coming Constitutional Convention. The discussion of this right involves the consideration of the whole question of suffrage, and especially those sections of your Constitution which interpose insurmountable qualifications to its exercise. As representatives of the people, your right to regulate all that pertains to the coming Constitutional Convention is absolute. It is for you to say when and where that convention shall be held, how many delegates shall be chosen and what classes shall be represented. This is your right. The actions of the Legislatures of 1801 and 1821, furnish you a precedent for extending to disfranchised classes the right to vote for delegates to a Constitutional Convention. Before those conventions were called the right of suffrage was restricted to every male inhabitant who possessed a freehold to the value of £20, or rented a tenement at the yearly value of 40 shillings, and had been rated and actually paid taxes to the state; and yet the Legislature of those years passed laws setting aside all property limitations, and providing that all men, black and white, rich and poor, should vote for delegates to said conventions. See Session Laws of 1801, page 190, chapter 69, section 2: also, those of 1821, page 83, act 90, sections 1 and 6. The Constitutional Convention of Rhode Island, in 1842, affords another precedent of the power of the Legislature to extend the suffrage to disfranchised classes. The disfranchisement of any class of citizens is in express violation of the spirit of our own Constitution, which says, art. 1, section 1: "No member of this state shall be disfranchised, or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land and the judgment of his peers." Now women, and negroes not worth \$250, however weak and insignificant, are surely "members of the state." "The law of the land" is equality. The question of disfranchisement has never been submitted to the judgment of their peers. A peer is an equal. The "white male citizen" who so pompously parades himself in all our codes and constitutions, does not recognize women and negroes as his equals, therefore his judgment in their case amounts to nothing; and women and negroes constituting three-fifths of the people of the state, do not recognize this "white male" minority as their rightful rulers. On our republican theory that the majority governs, women and negroes must have a voice in the government of the state; and being taxed should be represented. "White males" are the nobility of this country. They are the privileged order, who have legislated us unjustly for women and negroes as have the nobles of England for their disfranchised classes. The existence of the English House of Commons is a

strong fact to prove that one class cannot legislate for another. Perhaps it may be necessary, in this transition period of our civilization, to create a Lower House for women and negroes, lest the dreadful example of Massachusetts should be repeated here, and black men take their places beside our Dutch nobility in the councils of the state. If the history of England has proved that white men of different grades cannot legislate with justice for one another, how can you, honorable gentlemen, legislate for women and negroes, whom, by your customs, creeds and codes and common consent, are placed under the ban of inferiority? If you dislike this view of the case, and claim that woman is your superior, and therefore you place her above all troublesome legislation, to shield her by your protecting care from the rough winds of life, I have simply to say your statute-books are a sad commentary on this position. Your laws degrade rather than exalt woman; your customs cripple, rather than free; your system of taxation is alike ungenerous and unjust. In demanding suffrage for the black man of the South, the dominant party recognizes the fact that, as a freedman, he is no longer a part of the family, therefore his master is no longer his representative; and as he will now be liable to taxation, he must also have representation. Woman, on the contrary, has never been such a part of the family as to escape taxation. Although there has been no formal proclamation giving her an individual existence, unmarried women have always had the right to property and wages, to make contracts and do business in their own name. And even married women, by recent legislation in this state, have been secured in some civil rights. At least as well secured as those classes can be who do not hold the ballot in their own hands. Woman now holds a vast amount of property in the country and pays her full proportion of taxes, revenue included; on what principle, then, do you deny her representation? If you say women are "virtually represented" by the men of their household, I give you Senator Sumner's denial in his great speech on Equal Rights in the XXXIXth Congress. Quoting from James Otis, he says: "No such phrase as virtual representation was known in law or constitution. It is altogether a subtlety and illusion, wholly unfounded and absurd. We must not be cheated by any such phantom or any other fiction of the law or politics, or any monkish trick or deceit or hypocrisy." In regard to taxation without representation, Lord Coke says: "The supreme power cannot take from any man any part of his property without his consent in person or by representation." Taxes are not to be laid on the people (are not women and negroes people) without their consent in person or by representation. The very act of taxing those who are not represented appears to me to deprive them of one of their most essential rights as freemen, and if continued seems to be in effect an entire disfranchisement of every civil right. For what one civil right is worth a rush after a man's property is subject to be taken from him without his consent." In view of such opinions is it too much to ask the men of New York either to enfranchise women of wealth and education, or else

release them from taxation? If we cannot be represented as individuals we should not be taxed as individuals. If the "white male" will do all the voting, let him pay all the taxes. There is no logic so powerful in opening the eyes of men to their real interests as a direct appeal to their pockets. Such a release from taxation can be supported, too, by your own Constitution. In art. 2, sec. 1, you say, "And no person of color shall be subject to direct taxation unless he shall be seized and possessed of such real estate as aforesaid," referring to the \$250 qualification. Now a poor widow who owns a lot worth \$100 or less is taxed. Why this partiality to the black man? He may live in the quiet possession of \$249 worth of property and not be taxed a cent. Is it on the ground of color or sex that the black man finds greater favor in the eyes of the law than the daughters of the state? In order fully to understand this partiality I have inquired into your practice with regard to colored women. I find that in Seneca Falls there lives a highly estimable colored woman by the name of Abby Gomore. She owns property to the amount of \$1,000. It consists of village lots. She now pays, and always has paid, from the time she invested her first \$100, the same taxes that any other citizen paid, just in proportion to the value of her property, or as it is assessed. After excluding women, and "men of color" not worth \$250, from representation, your Constitution tells us what other persons are excluded from the right of suffrage. Article 2, section 2: "Laws may be passed excluding from the right of suffrage all persons who have been or may be convicted of bribery, of larceny, or of any infamous crime, and for depriving every person who shall make or become directly or indirectly interested in any bet or wager depending upon the result of any election, from the right to vote at such election." How humiliating! for respectable, law-abiding women and "men of color" to be thrust outside the pale of political consideration with those convicted of bribery, larceny, and infamous crime, and, worse than all, with those who bet on elections, for how lost to all sense of honor must that "white male citizen" be who publicly violates a wise law to which he has himself given an intelligent consent. We are ashamed, honored sirs, of our company. The Mohammedan forbids a fool, a madman, or a woman, to call the hour for prayers. If it were not for the invidious classification we might hope it was tenderness rather than contempt that moved the Mohammedan to excuse women from so severe a duty. But for the ballot, which falls like a flake of snow upon the sod, we can find no such excuse for New York legislators. Article 2, section 3, should be read and considered by the women of the state, as it gives them a glimpse of the modes of life and surroundings of some of the privileged classes of "white male citizens" who may go to the polls. "For the purpose of voting, no person shall be deemed to have gained or lost a residence by reason of his presence or absence while employed in the service of the United States, nor while engaged in navigating the waters of the state, or of the United States, or of the high seas, nor while a student of any seminary of learning, nor while

kept at any almshouse or other asylum, at public expense; nor while confined in any public prison." What an unspeakable privilege to have that precious jewel—the human soul—in a setting of *white manhood*, that thus it can pass through the prison, the asylum, the almshouse, the muddy waters of the Erie Canal, and come forth undimmed to appear at the ballot-box at the earliest opportunity, there to bury its crimes, its poverty, its moral and physical deformities, all beneath the rights, privileges, and immunities of a citizen of the state. Just imagine the motley crew from the 10,000 dens of poverty and vice in our large cities, limping, raving, cringing, staggering up to the polls, while the loyal mothers of a million soldiers, whose bones lay bleaching on every Southern plain, stand outside, sad and silent witnesses of this wholesale desecration of republican institutions. When you say it would degrade women to go to the polls, do you not make a sad confession of your irreligious mode of observing that most sacred right of citizenship. In asking you, honorable gentlemen, to extend suffrage to women, we do not press on you the risk and responsibility of a new step, but simply to try a measure that has already proved wise and safe the world over. So long as political power was absolute and hereditary, woman shared it with man by birth. In Hungary, and some provinces of France and Germany, women, holding this inherited right, confer their right of franchise on their husbands. In 1858, in the old town of Upsal, the authorities granted suffrage to 50 women holding real estate and to 31 doing business in their own name. The representative their votes elected was to sit in the House of Burgesses. In Ireland the Court of Queen's Bench, Dublin, restored to women in 1864 the old right of voting for town commissioners. In 1864, too, the government of Moravia decided that all women who are taxpayers had the right to vote. In Canada, in 1850, an electoral privilege was conferred on women, in the hope that the Protestant might balance the Roman Catholic power in the school system. "I lived," says a friend of mine, "where I saw this right exercised for four years by female property holders, and never heard the most cultivated man, even Lord Elgin, object to its results." Women vote in Austria, Australia, Holland, and Sweden, on property qualifications. There is a bill before the British Parliament, presented by John Stuart Mill, asking for household suffrage, accompanied by a petition from 11,000 of the best-educated women in England. Would you be willing to admit, gentlemen, that women know less, have less virtue, less pride and dignity of character under republican institutions, than in the despotisms and monarchies of the old world? Your codes and constitutions savor of such an opinion. Fortunately, history furnishes a few saving facts, even under our republican institutions. From a recent examination by Lucy Stone, of the archives of the state of New Jersey, we learn that owing to a liberal Quaker influence, women and negroes exercised the right of suffrage in that state 31 years—from 1775 to 1807—when "white males" amended the constitution and arbitrarily assumed the reins of the government. This act of injustice is sufficient to account for the moral darkness

that seems to have settled down upon that unhappy state. During the dynasty of women and negroes does history record any social revolution peculiar to that period? Because women voted there, was the institution of marriage annulled, the sanctity of home invaded, cradles annihilated, and the stockings, like Gov. Marcy's pantaloons, mended by the state? Did the men of that period become mere satellites of the dinner-pot, the wash-tub, or the spinning-wheel? No! Life went on as smoothly in New Jersey as in any other state in the Union. And the fact that women did vote there created so slight a ripple on the popular wave, and made so ordinary a page in history, that probably nine-tenths of the people of this country never heard of its existence until recent discussions in the United States Senate brought out the facts of the case.

In Kansas, women vote for school-officers, and are themselves eligible to the office of trustee. There is a resolution now before the legislature of Ohio, to strike the words "white male" from the constitution of that state. The Hon. Mr. Noell, of Missouri, has presented a bill in the House of Representatives, to extend suffrage to the women of the District of Columbia. * * * As to property and education, there are some plausible arguments in favor of such qualifications, but they are all alike unsatisfactory, illogical, and unjust. A limited suffrage creates a privileged class, and is based on the false idea that government is the natural arbiter of its citizens, while in fact it is the creature of their will. In the old days of the colonies, when the property qualification was £5, that being just the price of a jackass, Benjamin Franklin facetiously asked, "If a man must own a donkey in order to vote, who does the voting, the man or the donkey?" If reading and money-making were a sure gauge of character, if intelligence and virtue were twin sisters, these qualifications might do; but such is not the case. In our late war black men were loyal, generous, and heroic, without the alphabet or multiplication-table, while men of wealth, educated by the nation, graduates of West Point, were false to their country and traitors to their flag. There was a time in England's history when the House of Lords even could neither read nor write. Before the art of printing were all men fools? Were the apostles and martyrs worth \$250? If a man cannot read, give him the ballot, it is a school-master; if he does not own a dollar, give him the ballot, it is the key to wealth and power. I have called your attention, gentlemen, to some of the flaws in your constitution, that you may see that there is more important work to be done in the coming Constitutional Convention than any to which Gov. Fenton has referred in his message. I would also call your attention to the fact that while His Excellency suggests the number of delegates at large to be chosen by the two political parties, he makes no provision for the representation of women and "men of color" not worth \$250. I would, therefore, suggest to your honorable body that you provide for the election of an equal number of delegates at large from the disfranchised classes. But a response to our present demand does not legitimately thrust on you the final consideration of the whole broad question of

suffrage, on which many of you may be unprepared to give an opinion. The simple point we now press is this: That in a revision of our constitution, when the state is, as it were, resolved into its original elements, all the people should be represented in the convention which is to enact the fundamental laws by which they are to be governed the next twenty years. Women and negroes, being five-eighths of the people, are a majority; and, according to our republican theory are the rightful rulers of the nation. In this view of the case, honorable gentlemen, is it not a very unpretending demand we make, that we may vote once in twenty years in amending our state constitution? But, say you, the majority of women do not make the demand. Grant it. What then? When you established free schools did you first ask the urchins of the state whether they were in favor of being transplanted from the street to the school-house? When you legislated on the Temperance question, did you go to rum-sellers and drunkards and ask if a majority of them were in favor of the Excise law? When you proclaimed emancipation, did you go to slaveholders and ask if a majority of them were in favor of freeing their slaves? When you ring the changes on "negro suffrage" from Maine to California, have you proof positive that a majority of the freedmen demand the ballot? On the contrary, knowing that the very existence of republican institutions depend on the virtue, education, and equality of the people, did you not, as wise statesmen, legislate in all these cases for the highest good of the individual and of the nation? We ask that the same far-seeing wisdom may guide your decision on the question before you. Remember the gay and fashionable throng who whisper in the ears of statesmen, judges, lawyers, merchants, "*We have all the rights we want,*" are but the mummies of civilization to be galvanized into life only by earthquakes and revolutions. Would you know what is in the soul of woman ask not the wives and daughters of merchant princes, but the creators of wealth—those who earn their bread by honest toil—those who, by a turn in the wheel of fortune, stand face to face with the stern realities of life.

SPECULATORS.—There are a species of idlers called speculators—I mean visionary speculating in regard to the future. 'Tis pitiable to see a strong man live day after day in the shadow of the sometime; he shuts his eyes, and lo! a vision, far off on the enamelled plain of the "To-come" appears, then he will do so and so; when he makes such an acquirement he will rear himself a fabric of splendor; then he will sway the throng with the sceptre of power; then he will stand on the "Parnassus of Fame;" then he will find ease and happiness! O foolish speculator! that *then* will never come. Daily you will rear fair fabrics and dream dreams, and daily will your fabrics fall, your dreams fade, till you and your visions will pass into the vale of the unknown. Rouse the faculties that have lain dormant! Act for the present! Be vigorous, heroic, and persevering! While the *now* looms in strange beauty around you, improve it.

THE SMOKE QUESTION.

Few persons, even among those who reside, "from the cradle to the grave," in the smokiest of smoky places, are aware of the deleterious substances they are taking into their lungs with every inspiration. The following article, from the pen of R. Agnus Smith, M. D., F. R. S., though applied to the large English manufacturing towns, is equally applicable to many cities and villages of the United States, and particularly to Pittsburgh, Pa., Cincinnati, Ohio, and St. Louis, Mo.

Warm interest has compelled me for many years to attend to the condition of the air of towns. Habit has no power of rendering smoke pleasant. Few men living in a smoky town require to be convinced that they are in the daily endurance of a monstrous evil. You do not require details, but it is well to remind you of some points, as possibly some present might have long ago given up all consideration of a sight which during all their lives had taken the appearance of an unavoidable misfortune. Many substances make their appearance as smoke from chimneys; that kind to be now considered is coal smoke; all other kinds are comparatively rare; and with us here smoke means generally coal smoke. There are various colors characteristic of smoke from pale blue to gray, brown, and intense black. The first comes chiefly from domestic fires, when the heat is considerable but the combustion slight. A dark gray or a deep brown smoke is the product of the distillation of coal. When the dense hydro-carbons have been heated highly, but with insufficient air, we have them decomposed, and carbon of a pure black is thrown out. The colored substances in smoke are tar and carbon chiefly; the compounds vary with the heat, and may be numerous. Some time ago I calculated that sixty tons of carbonaceous matter were sent off in a day into the atmosphere in Manchester. A very small amount affects the atmosphere; a grain in 18 cubic feet is sufficient to convert good air into Manchester air, so far as carbon is concerned. About one half the color is due to tarry matter, and the other half to black carbon only. This black matter is the coloring material of all our smoky towns, and, to a great extent, of the clothes, as well as of the persons of the inhabitants. We live in houses colored by it, and we walk on roads colored by it, and we can see the sun, the moon, and the heavens only after they have been, to our eyes, colored by this universal tincture.

These are calamities of themselves; but, although some men would look on such a view of the case as mere sentiment, not one amongst us can fail to have his spirits tinged with the darkness of the sky. I found this strangely corroborated lately. One of the best men of business in Manchester informed me that, on an atmospherically dull day, no one would give a high price for goods, no one had the courage to give it, but on the other hand they could buy goods at a lower price—the seller had not the courage to hope for better.

These dull days are caused in part by the climate, but their remarkable oppressiveness is unquestionably due in great part to the smoke. We do not consider that by the smoke we make we are affecting our own spirits and clouding our own judgment. It is my belief that this effect on the spirits is the most powerful of all objections to smoke, even in the minds of those who believe themselves above such feelings. There is, however, no denying the next great fact, that everything coming in contact with a smoky atmosphere is so blackened that cleaning becomes difficult or impossible. Smoke gives to every household it visits either a greater amount of labor, or a lower social appearance. Let us suppose a housewife only strong enough to do all the work of her house so as to keep it comfortable when there is no smoke plague, she will break down before attaining the same results in a smoky town. We may, however, fairly doubt if it is possible by any means to attain the same results, and in reality they are not attained. We are apt to call the people who suffer most by it indolent, and they sometimes believe themselves so, but the cause is rather despair at the amount of work demanded of them. Even the higher wages in towns fail to make them reconciled to curtains blackening in a few days, whereas in country places these would have kept their windows neat for many months. Nor can the higher wages of town reconcile them to having their clothes blackened as soon as they are washed, instead of being dried when they are hung out for that purpose. The poor pay directly for the smoke, living where it prevails, and the middle-classes and the wealthy suffer proportionately in being compelled to live out of the town, and to spend time in going to and fro. It is quite true that carbon, tar, and sulphurous acids, are disinfectants; but we do not wish to breathe them constantly—we cannot live on medicines. The disinfecting powers of smoke have not rid us of disease, nor does it prevent occasional pestilences. If it does good, it does more evil, and much of the mortality of Manchester must be attributed to smoke. It has been said that if the carbon was thoroughly burned, the amount of sulphurous acid would be so great as to be intolerable; but when the blackness is removed the sulphurous acid seems to escape more easily. We can imagine the carbon, soaked with the acid, falling down with double effect upon the town.

One product of the combustion of any carbonaceous substance is carbonic acid; this is inevitable, and must be endured. Another product is carbonic oxide, which has a deadly character, is invisible, and is not sent out by the domestic fire, and only to a small extent by high chimneys. From a sanitary and economical and an aesthetic point of view, we shall gain much by the removal of the carbon, and an additional gain will be obtained by removing the carbonic oxide. We are not, however, to suppose that all is then gained; we are not entirely safe until we have removed the sulphurous acid. To effect this is not a problem which we can expect to solve rapidly. The sulphur gases collect wherever there is any obstruction to ventilation. Sometimes the smoke is retained in the town as certainly as if a firmament were

put over it of impenetrative material. On a still day, with a clear sky and considerable cold, the smoke lies on Manchester until the streets become dark at midday. It is then that the acids are found painful to the eyes, bad to the taste, dangerous to the breathing. The blackness might be removed; what shall we do with the sulphur?

It is the sulphur acids which render the air and rain of Manchester so destructive to metals. Iron roofs will not remain there; even houses cease rapidly to exist, and become old at an early period. The lime of the mortar becomes sulphate of lime, and the rain washes it away. The very stones decay under the constant action of acid, and the bricks crumble more rapidly. Even in places less troubled with smoke, we see the decay. The Parliament Houses, built to remain for ages, are rapidly, before our eyes, turning into plaster of Paris and Epsom salts. Probably some of the evil might be avoided. The finest buildings in London appear less handsome than flimsy structures in many Continental cities. With us, the peculiarity of the climate is a great enemy. On certain days the acids rise rapidly; but, as a rule, they fall. Great extremes of dryness and of rain are the best protectives, and, during heavy showers, the air of Manchester is not unpleasant to breathe, because the sulphur is carried down in the rain. The coal used here contains not less than one per cent. of sulphur, and one of sulphur makes three of vitriol. Some coals contain more. The amount of sulphurous acid sent out is enormous—it cannot be less than one hundred and eighty tons per day. The rain is acid. It falls on the living grass, and puts it out. Young plants struggle against it, but they cannot do so long. We scarcely know how much of the beautiful and useful is destroyed by this acid. The fine arts could scarcely flourish in an atmosphere which attacks without fear a great building which ought to remain sound for centuries.

One of the foremost printers of Lancashire told me that there were some colors which he found almost instantly to fade. They were frequently sent back upon his hands. He was annoyed to find that the French sent the same colors to the same markets without the risk of having them returned, and it was only after much time and loss that he found that the goods must not be allowed to pass through Manchester. One day was enough, but in some weather two hours were sufficient for their deterioration. The colors imbibed a poison and went off to die of it. He now sends such goods from his works without coming here, and he is as successful as his rivals in France.

It must be remembered that even if we burn smoke colorless, this sulphurous acid will remain. The rain will be equally acid, but if we burn the smoke no particles of carbon filled with vitriol will fall upon us. It will more readily diffuse. This seems to be the experience, but it is matter for open discussion. We are told on one side that the sulphurous acid is decomposed by the carbon, and that the sulphur falls down with it in a solid state. I do not know if this is a fact, but if it be, the result will be that the sulphur will be very finely divided, and in that state be oxidized by the air and water, forming oil of

vitriol where it lies. It will not be less innocent, although it may change the sphere of its iniquities. This may explain why the black vegetation is so frequently very acid, as it most surely is often or always found to be.

The only sure mode we know of diminishing the amount of acid given out by chimneys is by burning less sulphur. This can be done, perhaps, to some extent, by burning less coal, and burning it more economically; next by not allowing the most sulphurous of the coals to be burnt in large towns. This latter is a simple mode of doing some good, and cannot in all cases be considered too great a demand on manufacturers. I inquired of engineers the amount of coal burnt per horse-power per hour in the best and the most careless establishments, and was told that it varied from three pounds to fifteen pounds. I obtained other answers, which went lower and higher, but enough if we know that coal is, in many places, burnt at a wasteful rate. This is a department concerning which I am not called on to speak, but it comes as a part of my subject. If we examine this carefully, we shall find, in all probability, that the amount of heat we really use is trifling, whilst the coal is in amount enormous.

A wasteful management of coal is the perpetration of a nuisance not justified by the exigencies of manufactures, and the agents can scarcely plead that they are following a legitimate occupation. I shall say little of this; probably the change in this branch will be more gradual than the destruction of the blackness, but we must not forget it. A great thinker of the time said to me once. The nation reminds me of a man who has left a great barrel of wine for long use; he pulled out the bung to fill his little glass, and had not sense to see that the most of the liquid ran off on the floor. The diminution of the amount of coal burnt without giving out its equivalent of power, will be a benefit sanitary as well as economical. How far we have this in our hands, it is not easy to say; but it is so to some extent, and it would be well if the subject were kept before us permanently. People inform us that the selfishness and self-interest of manufacturers are sufficient for this. That is a theory which I never have found reason to believe in fully. The manufacturers are not more selfish than other men; and if they were, the most selfish man is often blind to his own interest.

One of the effects of the combustion of coal is to remove from the air a certain amount of oxygen, putting in its place the gases and carbonaceous substances spoken of along with coal ashes, which are in part carried upwards. The removal of the oxygen occurs only to a small extent, but it is perceptible, and in some cases considerable. This deterioration of the air occurs most in places where there is most carbon floating, and where it is therefore least pleasant to open our windows. Now, if there is less oxygen, we require the air to be renewed more frequently, and this we cannot permit because of the blackness. The smoke acts like a prison wall, and we shut windows and cease to ventilate. Bad as the air may be, it is better than that which we manufacture for ourselves by shutting our rooms, which remain closed

until the bed-rooms, even in the large hotels of all our town, become unpleasant to the senses. It is the custom to ventilate by the doors from corridors only, in London, and elsewhere, in hotels, lest the blacks should enter by the window, from which the freshest air comes. Private houses suffer equally. The weavers of Spital-fields were glad to be able to open their windows when the establishments near began to burn their black smoke, and this is a powerful argument against the opinion of those who would attempt to show that the sulphur is the only thing to be feared. Bad the sulphur gases unquestionably are, but it is the carbon which causes the alarm of housewives and housemaids, and which prevents the needful change of air in our town houses. The oxygen which is removed from the air is the whole of the most active portion. It has long been called ozone and peroxide of hydrogen; but, by whatever name, it is a something always found in agreeable air. This is never found in Manchester.

It is for medical men to consider what class of disease may arise from this diminution of oxygen. Children suffer most in smoky towns, we are told. They have rapid circulation, they require much oxygen, and are instinctively fond of fresh air. It seems to me that the analyses of the air, showing a diminution of oxygen, even forgetting the sulphurous acid, explains why children should suffer so much, and helps along with other causes, to explain what Mr. Leigh has called "the massacre of the innocents." The deficiency of active oxidation is equal to a deficiency of power and of healthy stimulus. If so, we need not wonder that some persons should seek artificial means of stimulus, nor why others should rather seek the less vigorous oxidation of a town. I cannot doubt that we have here some of the reasons for a deterioration of race spoken of by Dr. Morgan as visible amongst us. Our strength must be proportionate to the amount of healthy oxidation. If by any method we reduce the amount of floating blackness, we shall increase the purity of the air of the town, increase the beauty of its buildings, and improve the appearance of the inhabitants. We shall enable the houses to be ventilated more thoroughly, and we shall diminish the intensity of those days of darkness that sometimes paralyze the whole community. Every day will be brighter, and I think, happier to every inhabitant. If we diminish the sulphur by burning less coal, we shall diminish the amount of coal dust also, and these two points are not to be forgotten, although the full combustion requires first to be settled.

A CONCEITED young fellow, calling upon an old lady friend previous to his departure for China, was taken somewhat by surprise when the good-natured lady advised him to be careful of himself in the "flowery kingdom," as she understood "the Chinese feasted on puppies."

A WESTERN paper strikes the names of two subscribers from his list because they were recently hung. The publisher says he was compelled to be severe, because he did not know their present address.

LEADING THE VAN.

The *Evening Post*, in a leading editorial under the caption, "Connecticut Leads the Van," says:

"The republicans of Connecticut deserve success, and, we doubt not, will gain it. They have adopted a platform of equal political rights; they assert 'that the only just basis of human governments is the consent of the governed; that in a representative republic such consent is expressed through the exercise of the suffrage by the individual citizen, and that the right to that exercise should not be limited by distinction of race or color.'"

We fail to see the equality or the justice of this platform. Race and color are very well as far as they go, but they comprehend only one half of the human race. Has the *Post* never heard that woman claims the elective franchise, without regard to race, color, or sex?

CATOPATHY.

THAT marvelously learned body, the Paris Academy of Sciences (said to be the most learned body of men in the world—the earth-world, not the moon), has made another marvelous discovery, and, as usual, through the manipulations and investigations of some distinguished chemist. The learned chemico-dietico-physiological and categorical therapeutist aforesaid, has presented to the Paris Academy of Science above mentioned, a report of an analysis of the milk (the mammary secretion—*luc catawaulimeous*) of that familiar household pet and mousehole pest, commonly denominated *pussy*, and has "proved" (this word is copied *verbatim et literatim* from one of our exchanges), that it (the milk aforesaid, not the cat above mentioned, but, being, and intended to be, nevertheless, the milk of the cat or pussy aforesaid and above mentioned) has (we quote the next three words) "extraordinary restorative qualities." The exchange hereinbefore alluded to goes on to say and state and expatiate in manner following:

"It would, he argued, be found of great value in cases of debility and consumption. Two or three queries naturally suggest themselves: Are cats to be raised and tended like cows? Who is to milk them? What would be deemed a sufficient quantity for a daily dose or beverage, and how many cats would be required to furnish this quantity? To those, a fourth question might not improperly be added, viz.: If the new beverage is to be generally adopted, what is to become of all the kittens?"

O "scat," you unhandsome editor! Who cares for all the kittens, "to be or not to be," when

the milk of the cat, or the cat of the milk (we think it does not matter much which) is a great restorative remedy? If cat-milk will cure consumption, kittens must take care of themselves. But what if the supply of cats should fail? What would the thousands of consumptives, all of whom are cured on cod-liver oil (see weekly bills of mortality), do in that event? We have it. Soon after the expensive cod-liver oil came into vogue, it was discovered that any cheap fish oil was just as good (witness medical journals). Should the cat-cure become so popular, and the remedy in such demand as to alarm the four-legged quadrupeds so that they should all run away and refuse to be milked, it may be found that the milk of any other animal will answer all purposes. Perhaps, however, the restorative qualities of cat's milk are due to the fact that the cat is carnivorous. The codfish is, we know, flesh-eating. If so, we should only milk for medicine in the line of the carnivora—lions, tigers, hyenas, wolves, leopards, dogs, etc. Shall we not have a specimen of this extraordinary medicine at the Great Exhibition?

"A DIFFERENT FOOTING"—QUEER LOGIC.

THE English papers are reporting the sayings and doings of Dr. Mary E. Walker, and commenting on her morals, manners, dress, personal appearance, eccentricities, &c., from their respective stand-points of observation. They all concur in regarding her pants as perfectly awful; none of them, however, seem disposed to argue the question of its utility nor even of its propriety, but proceed to judge it, and as a matter of course, to condemn it, by the standard of fashion. Indeed they treat the subject very much as nearly all of the American newspapers did fifteen or twenty years ago, when women in the "Reform Dress," first appeared "on the world's wide stage," in this country. Dr. Walker has lectured to a large audience in St James' Hall, London, on which occasion, a lot of young men of rowdyish proclivities, most of whom are said to have been medical students of the allopathic colleges (Dr. Walker is opposed to allopathic druggery), undertook to interrupt or prevent her performance by singing, hooting, and other demonstrations always at the command of rowdism. As a specimen of rather queer logic, we copy the following concluding paragraph of an extended, and, on the whole, fair notice of her lecture in St. James' Hall:

"As regards *physique*, it is plain that Dr. Walker's frame has been subjected to hardships per-

haps in excess of its powers of resistance. That consideration increased the regret that every one must have felt that a lady should be exposed to constant and by no means mannerly interruptions. At the same time, a lady who comes forward to claim 'perfect equality' with men, occupies a different footing from other ladies."

How different? This is certainly queer logic, and seems intended to propitiate the rowdies, while obliged to condemn their conduct. We are unable to comprehend how the claim of any woman to perfect equality with men justifies or excuses ill-treatment, or places her on any different footing from "other ladies." Is it a crime to claim equality? Suppose a servant, or a serf, or a slave, should honestly believe and plainly declare himself entitled to the same political rights and privileges as his employer, guardian, or owner, would this fact authorize any one to abuse him? The golden rule is beautiful when our fellow-beings apply it to us—but when we are asked to apply it to others—a-hem!

CHEESE-EATERS.—The consumption of cheese in England amounts to the amazing quantity of 821,250,000 pounds a year. This may be one of the reasons why Brother Bull is so conservatively inclined, for there is not, in our humble judgment, a more stupefying article of food in use. It is befouling to the mouth—inflaming the stomach, constipating to the bowels, obstructing to the kidneys, congesting to the liver, clogging to the skin, thickening to the blood, stiffening to the muscles, irritating to the nerves, torpifying to the mental powers, and wholly unfit for human food—"only that and nothing more."

DRILL FOR VOLUNTEERS.

Fall in! To good ways and habits.

Attention! To your own business.

Right Face! Manfully to your duty and keep sober.

Quick March! From a temptation to do anything which is unmanly.

Halt! When conscience tells you that you are not doing as you would like others to do unto you.

Right about Face! From dishonesty and falsehood.

Present Arms! Cheerfully when your wife asks you to hold the baby for an hour.

Break Off! Bad habits, and everything that is likely to retard your advancement in this world.

THE following bill was lately presented to a farmer in Sussex:

"To hanging two barn doors and myself seven hours, four shillings and sixpence."

HOUSES, CHEAP AND CONVENIENT.

By permission of the publisher of the *American Agriculturist*, we are enabled to present the readers of the GOSPEL OF HEALTH with another plan for the construction of cheap and convenient dwelling houses. We think it will be difficult to plan a house better combining the considerations of convenience and economy, and the design seems well adapted to many who propose to build plain and comfortable houses in Hygeiana the ensuing season.

In this design, upon the ground floor, as seen in fig. 2, are a Parlor, Bed Room and Kitchen; A, Porch; G, Front Entry; S, Stairway; F, Pantry, connecting by slide with the sink in the Back Entry (E); C, C, marks the China Closet. Each room has independent facilities for warming; and while the rooms

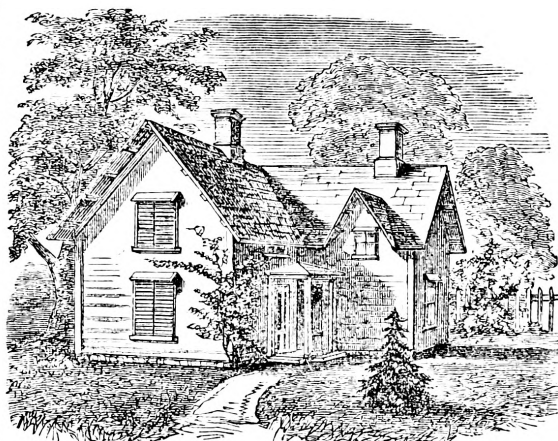


Fig. 1.

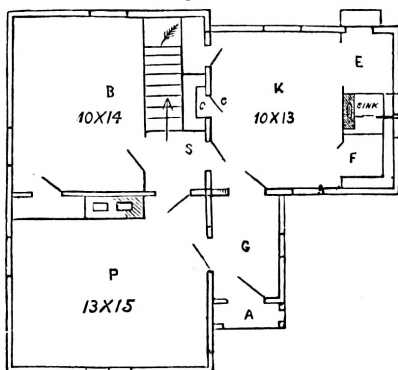


Fig. 2.—GROUND PLAN.

are in close communication with each other, they yet can be quite separate. The bed-room has a spacious closet. Upon the chamber floor

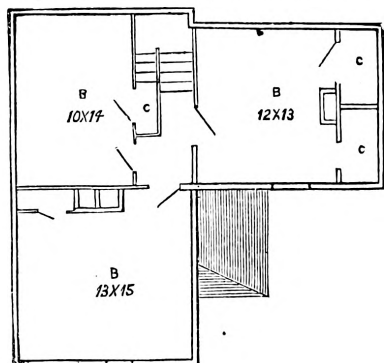


Fig. 3.—BED-ROOM PLAN.

(fig. 3), are three nice bed-rooms and four closets. Each room has direct access to a chimney flue. The stairway can be lighted by a glazed scuttle

in the roof. This Cottage, if well built, may be made a comfortable, and as they say, a "genteel" house. It is very compact—not an inch of room is lost. If desirable, the partition between the closets over the pantry and back entry, may be moved a little to one side, making one of the closets larger; a circular window may be inserted in the gable; and to the room used for bathing, water may be carried by a force pump, and even heated by a boiler connected with the kitchen fire. Few plans of this size afford a greater amount of convenience than may be found in this simple design. True, the economy in side walls, accompanying square ground plans, is sacrificed to the greater light and airiness of the structure, but in a snug cottage like this that is a small fault.

POISONING BY A HUMAN BITE.—A sad occurrence has happened at Arth, in France. Lieutenant Felchin was some time back bitten in the thumb by a man named Muller, but he thought nothing of the wound, and went next day on a journey on his private affairs. On reaching Bale he found his hand and arm began to swell, and a medical man declared that the case was one of poisoning from a human bite. He at once returned home in haste, but he refused to have the arm amputated. The consequence was that the inflammation increased frightfully, and he died some days after in horrible suffering.

EMPLOYMENT, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.

HE who lives with a good wife becomes better thereby, as those who lay down among violets arise with the perfume upon their garments.

THE
GOSPEL OF HEALTH.

NEW YORK, FEBRUARY, 1867.

TOPICS OF THE MONTH.

THE PROBLEM OF PROBLEMS.—To him who can "look through nature up to nature's God," no truth is clearer than that the Health Problem underlies all reforms among men, and is the basis of all permanent improvement in the condition of the human race. Hence it is the problem of problems. For this reason it is the most radical and revolutionary of all problems; and its advocates can hardly expect that the masses of the people, to whom physiology is as a sealed book, and the great body of the medical profession—whose physiology is mainly chemical, and hence contains more false principles than true ones, and whose pathology and therapeutics are inexplicable dogmas and absurd errors—will regard them otherwise than as enthusiasts and fanatics. The world has always applied these epithets to those who advocated truths in advance of public sentiment, who opposed ancient and venerable errors, or who taught against the current of popular prejudices. But what was radical a hundred years ago is conservatism now, and what is ultra to-day may be conservatism a hundred years hence.

And now, what is the Health Problem? And why should the world be so indifferent to it, and the medical profession so opposed to it?

Health is the "normal play of all the functions; disease is their disarrangement or abnormal action; health is happiness; disease is misery; health is power; disease is disability; health is beauty; disease is deformity; health is the result of obedience to the laws of the vital and mental organism; disease is the consequence of disobedience to them. Vital laws and mental laws are God's laws, as much so as are moral or spiritual laws. Disobedience to the laws of our bodily organization is as sinful in the sight of the Creator of all, as is disobedience to the laws which apply to our moral powers—whatever distinctions we may make.

Health Reform means *obedience to all the laws of our being*. To have healthy muscles, nerves, brains, bones, stomach, bowels, liver, kidneys, skin, etc., we must *in all respects* conform to the laws which our Heavenly Father has implanted in their organization. And to have healthy

perception, judgment, conscience, will, passions, emotions, propensities, etc., we must obey the irreversible laws which control the organs of the mental and moral manifestations. In short, Health Reform means "cease to do evil and learn to do well" in all things; and to do this, we must "prove all things and hold fast to that which is good."

The basis of all good, all truth, all progress, is integrity in the bodily structures, which are "the temples of the living God." The immediate source of all error, all falsity, all crime in the world, is morbid conditions of the bodily organs. The idiot, the madman, the murderer, are but extreme illustrations of the principle. Avarice, gambling, licentiousness, selfishness, and multitudinous vices and crimes and faults and foibles, which are so prevalent as to be regarded by many as "necessary evils," and by some as the normal condition of society, are more common but not less significant demonstrations of foul blood and bad digestion.

If the Christian would succeed in evangelizing the world; if the Temperance Reformer would rid the earth of the terrible curse of intoxicating drink; if the Moralist would close the dens of debauchery and prostitution; if the Statesman would purify legislation of party politics and chicanery; if the Philanthropist would shut up the gambling palaces in high places (witness stock exchanges and produce speculators), and if the Sociologist would induce men to deal equitably with each other, they must go back to first principles, and teach all classes and all conditions of human beings that the first rule of conduct and the highest good of all require a life in accordance with the laws of life.

"STRONG-MINDED WOMEN" IN OHIO.—We have long believed and thought that all licensed laws, and all statutory enactments in any manner pertaining to the regulation of the liquor traffic, are a curse to the world and ought to be abolished. No law except that of absolute and unconditional prohibition ought to be recorded in the statute books of a civilized nation, and even this would be superfluous were the whole subject left to the common sense of society and the common law of humanity. A beautiful illustration of the doctrine we have indicated, occurred a few days ago in the state of Ohio. A correspondent of the Cincinnati *Commercial* tells the story:

Some time in July, 1865, the ladies of Greenfield, Highland county, took it into their heads that there should be "no more whisky sold in Greenfield." The question of abating the nuisance had been discussed frequently, when an

accident occurred that brought things to a crisis. A young man named Blackburn, highly esteemed, only 21 years of age, was the victim of a whisky brawl. A party of drunken men got into a quarrel and a shot was fired, and this young man, who was passing the house, received his death wound. Shortly after this the ladies, with a secrecy unparalleled in the history of woman, met and resolved on the destruction of the spirit. So in broad daylight, about noon, a posse of about seventy started on the cleansing expedition, armed with hatchets, axes and woman's determination. Some three or four stores were entered and the bottles made to dance jigs and the whisky to gurgle down the gutters before the other whisky fiends were made aware of what was going on. When they did become cognizant of the situation of things, they barred, bolted and barricaded their doors. But nothing daunted, the women quietly demanded the liquor, and if not admitted into the house they quickly battered down the doors or shutters. This was carried on till nearly every respectable whisky-shop was demolished. Suits were brought, but the verdict of equity said, "Served em right."

Now the whisky-dealers have combined to bring suits against the husbands of many of the ladies for damage to property, but nearly everybody feels that the slight damage temporarily done is nothing to the benefit derived therefrom. The most extensive preparations are being made to escort the ladies of Greenfield, seventy of whom have been subpoenaed as witnesses. Large wagons are to be fitted up, and their male relations will accompany them to Hillsborough, where the court will be in session on the 16th of this month. The ladies of Hillsborough are making the most ample preparations to receive them as welcome guests, and they are to be entertained by the ladies of that place.

Just imagine seventy women in court! Imagine the ineffectual cry of "silence" from the stentorian lungs of the sheriff! What will the judges do? what will the jury do?

We care very little what the judges or the jury do, or all the people of the species masculine, in and about the court, or neighborhood, or state, or nation, *provided* the women of Greenfield and the region round about are true to themselves. If they will follow up the kind of "moral suasion" they have so successfully commenced, they will do more for the cause of Temperance during the year 1867 than the men have done in fifty years. We would rather have a grand Temperance army of seventy women, armed with hatchets, or even broom-sticks, and "woman's determination," than all the organizations of Washingtonians, Sons of Temperance, Rechabites, Good Templars, &c., that the world has ever seen. These may talk, and resolve, and preach, and sing beautifully, but those *do the work*.

OUR COTTAGE ILLUSTRATIONS.—We are in-

debted to the politeness of that sterling journal, the *American Agriculturist*, for the illustrations which appear in the present number of the GOSPEL OF HEALTH, and also for those which appeared in our January issue. It is our duty to say that these cuts are copyrighted, and cannot legally be published without permission of the *Agriculturist*. We intend, in future issues, to give a great variety of designs for buildings, and extensive illustrations of the best fruits of all kinds, so that our colony at Hygeiana can have all necessary data on which to predicate success, both in building Hygienic houses, and in raising the very best varieties of fruits.

PROFITABLE CROPS.—Several persons have written us for information concerning the most profitable crops that can be raised in Hygeiana before returns can be had from the growing fruit trees. We answer, there are many kinds of vegetables, roots and seeds, which are ready sale and always command a good price, and which produce sure crops. Among these are onions and white beans. Probably it would be impossible to realize more the first season from any crops that could be raised than from these. The best article of small white beans is now retailing at twenty cents a quart in this city. There are other kinds of garden beans which will produce more to the acre, and which find ready sale; but we doubt if anything, unless it is onions, will yield a greater return of money for the quantity of land cultivated and the amount of labor performed, than white or field beans. Tomatoes, cabbages, sweet corn, and beets, are usually very profitable crops, but are more troublesome to preserve and market. Some correspondents have suggested the propriety of, raising our own cereals, especially wheat and corn; but as these grains are plenty and cheap in the neighborhood, it is our opinion that we should find both pleasure and profit, at least in the infancy of our colony, in limiting our productions to a few of the choicest fruits and vegetables. These crops can be raised without interfering much in the cultivation of fruit trees. In this connection, we commend to the attention of our readers the able article of Dr. Yoder, in the present number, on the subject of *immediate* fruit-raising in Hygeiana. Dr. Yoder has had much experience in fruit-culture, is a thorough Hygienist, and a graduate of the Hygeo-Therapeutic College, is well acquainted with the locality we have selected for our pioneer colony, has been a practical fruit-culturer in Vineland, N. J., for several years past, and has, moreover, sold his property in Vineland

and invested the whole amount in the purchase of five ten-acre farms in Hygeiana. These circumstances evince his earnestness and capacity in Health Reform movement, and give especial importance to his suggestions. We have the pleasure to state, also, that Dr. Yoder will be among the "first settlers" of our colony, so that others may profit by his experience.

SUFFRAGE FOR WOMAN.—We publish in another department, in full, the address recently delivered by Mrs. Elizabeth Cady Stanton, to the Legislature of our state. It covers the whole ground. And now that the "Woman Question" is rapidly assuming form and magnitude, so that it can and must be discussed in all its length and breadth, we are sure that the great majority of our readers will be interested in the perusal of Mrs. Stanton's able and admirable address. We have long regarded the full recognition of woman's rights—her equal, social, civil, political, and religious rights—as one of the prerequisites to her full and just influence in the medical profession and in the great field of Health Reform. And no one who understands the importance of woman's work in aiding us to revolutionize many and reform most of the habits and fashions of society, which are now rapidly deteriorating the human race, will regret the prominence we give to this subject. If we can correctly read the signs of the times, the day is not far distant when the greatest and most beneficial reformation agitated since the dark days of the middle ages—the enfranchisement of woman—will be achieved in all the length and breadth of our land. Every day witnesses the accessions to her cause of noble, influential, earnest, practical men; and whether the "majority of women" petition, or not, for the right to vote and hold office, the voice of the Creator, which endows her inalienably with all the rights and privileges that pertain to humanity, will be regarded in the legislation of all intelligent and Christian states and nations, and then her equal opportunities for development, for education, and for avocations, will soon follow as a matter of course.

TWENTY-FOUR DOLLARS A GALLON.—Several weeks ago we called upon an artisan of this city to get a little work done. He was sick of a cold. In a few days we called again. He had been better, but had suffered a relapse. Two weeks later we visited him the third time. He was now decidedly and fatally consumptive. His friend informed us that he had just changed his physician. We saw at a glance the whole state of the case, and knew from the array of bottles,

phials, poisons, plasters, etc., that the poor patient was another illustration of

The deadly virtues of the healing art.

He had been drugged to death's door. Among other potent medicines which he had been taking was a very powerful kind of brandy. It was a rare and choice brand; so rare and choice and powerful that it cost twenty-four dollars a gallon. He was taking a teaspoonful every hour. The doctor told him he might eat whatever he pleased, so long as he took the brandy. The physician gave the patient to understand that the brandy was so powerful a promoter of digestion and so infallible a supporter of vitality that he might safely follow his appetite or fancy in the matter of victuals. The poor victim of a murderous medical system was suffocating by night and by day in a dark, damp, unventilated bedroom, the door and windows kept constantly closed, and the confined air redolent of typhus miasm from the effete matters of his own body. Not a word had been said about bathing or washing; not a hint had been uttered about the necessity of fresh air. Pure water and wholesome food were never mentioned. But drug and dose, and dose and drug, narcotize and stimulate, and stimulate and narcotize, brandy and opium, and opium and more brandy. These were the remedial measures prescribed by a member of the New York Academy of Medicine in this enlightened 19th century and the year of grace, 1867. But why need we dwell on this particular case. He is only one of the thousands who are killed annually by the same or similar means. The case, however, has an unusual significance in illustrating the commercial side of the healing art as it is in drug-gery. The profit on such a gallon of brandy cannot be less than twenty dollars. Suppose (we admit the case isn't supposable, but suppose it was supposable) that the doctor and the apothecary divide the profits between them. The doctor gets ten dollars (in addition to his professional fee), for prescribing the brandy, and the apothecary gets ten dollars clear profit for dealing it out. And as doctors and apothecaries must live, and as sick folks, however poor, will have medicine, why not accommodate all round in this way?

THE PRINCE OF WALES.—Since our article on "The Smoking Palace of Frogmore" appeared, a correspondent has sent us the Philadelphia *Press* containing an article from a London letter writer, in which the Prince is very severely handled. It is not only intimated but openly asserted that the Prince is becoming addicted to

other bad habits besides tobacco-smoking; indeed that he is rapidly going the downward road in various ways through dissolute associates and evil communications, which so frequently corrupt both the morals and manners of young "Princes of the blood." We hope these statements are not true, or that they are greatly exaggerated. And lest injustice might be done to some person, or persons, we refrain from giving any farther publicity to the matter.

WAYSIDE JOTTINGS IN GREAT BRITAIN.—With this number we commence the publication of a series of extremely interesting articles, under the above head, from the pen of Mrs. Susannah Way Dodds, M. D., of Antioch College memory. She has recently returned from a tour through many parts of the Queenom, and her keen observations, practical views, intelligent criticisms, and candid statements, cannot fail to instruct and profit our readers in that country and in this. Vegetarians will be especially pleased with the assurances that ample provision exists for them in that part of the "Old World," and her directions for finding and enjoying them.

FLOWERS AND PLANTS IN SLEEPING-ROOMS.—W. M. writes from Maryland: "My son is a subscriber to your GOSPEL OF HEALTH. It is truly what its name imports—a joyful visitant—and its monthly instructions bring most blessed instructions. In the November number there is an important subject named—ventilation. But the writer says, 'Leaves of the trees take in carbonic-acid, and emit oxygen.' Now, some authors say that this is only true of the leaf in the daytime, but not in the night, or during hours of darkness. Will you be so kind as to give us the correct chemical process? Are flowers and plants in sleeping-rooms conducive to health, or are they injurious?"

There is no "chemical process" of any kind. But the vital process that governs the nutrition—the assimilation and disintegration—of the vegetable kingdom as a general law is, that leaves emit carbonic-acid gas to some extent during the night, and oxygen gas during the day; hence, it follows that any considerable collection of plants or flowers in a sleeping-room would be injurious; and a single one would be if there was defective ventilation.

HYGEIANA AND VINELAND.—It is known to many of our readers that the citizens of Vineland, N. J., are, on the whole, a much better class of people—more progressive and reformatory—than are "the generality of mankind in general," as we find them in most of the large villages and small cities of the United States.

The manner in which the place was settled, the provisions made for improvements, and the protection against many of the nuisances to be found in all other places, were well calculated to attract a high order of human nature. And those who have lived there a few years have experienced the great comforts and advantages of the precautions which have been so judiciously taken to prevent the seeds of vices, crimes, debauchery, etc., from contaminating their domain. Yet there are some nuisances tolerated there. Tobacco is cultivated, drug shops exist, and we are not aware that rum-shops are prohibited. And because we prohibit all nuisances of every name and nature, except original sin, from entering the domain of Hygeiana, several residents of Vineland have already purchased farms in Hygeiana, and intend to remove there early in the season. And more than a dozen others write us that they will emigrate Hygeianaward as soon as they can sell. Indeed we have sold more lots to the citizens of Vineland, than we have to the people of any other place. Can there be any more convincing testimony that our scheme is not only right but bound to "go ahead"?

VACCINATION.—A Jew was lately fined in London for refusing to allow his child to be vaccinated. The Jew was right. Since the days of Moses and the prophets the Jews have had a salutary horror of pork, scrofula, small-pox, plague, leprosy, and viruses, venoms and infections of all kinds. And what right has any one to infect their blood and bones with the virus of small pox? If the learned medical gentlemen of the Board of Health of the city of New York should order us to poison our children, or anybody's children, with this or any other infection, we should, most respectfully, decline to do it, and most peremptorily prevent others from doing it, fine or no fine. Neither nature, Bible, science, nor common sense, teaches the absurd doctrine that poisons are remedies for the ills that flesh is heir to; but, on the contrary, each and all teach that cleanliness is the only preventive of disease. Vaccination is one of the many curses which the abominable drug medical system has inflicted on humanity. The child that is vaccinated has to take the chance of being infected with humors a thousand times worse than "small-pox the natural way," while it is almost certain to be in some way contaminated. That a large proportion of those who are vaccinated become affected with venereal disease, may be learned from the following paragraph which we clip from the *Medical Record* of this city:

"**SYPHILIS BY VACCINATION.**—In the 'Department du Morbihan,' France, a great many children have been found affected with syphilis after vaccination. The report of the commissioners charged by the Academy of Medicine with the duty of investigating the subject, concludes as follows: I. Several of the children presented to the commission were really affected with *secondary* syphilis. II. It seems impossible to account for their contamination otherwise than by vaccination. III. It appears evident that the virus was contained in the vaccinal liquid. M. Ricord gives his assent to these conclusions, provided they contain (as well as the report itself does) the mention that primary syphilitic accidents were also present."

HYGEIANA AT COST.—Since our last issue, several persons have offered to purchase one or two hundred acres each in Hygeiana, and improve them at once, provided we would sell the land at a small advance from cost—say ten or fifteen per cent. We reply that we will do even better than that: we will sell at actual cost, as nearly as we can calculate. In a business of \$200,000 or more, we can't estimate within a few hundred, nor possibly within a few thousand dollars, the exact receipts or expenditures. Our aim is to make receipts and expenditures balance; and if any person or company sees any chance for a pecuniary speculation, he or they shall be more than welcome to take the business out of our hands, provided he or they will guaranty the enterprise to be carried out according to our printed programme. We have to reserve the streets and avenues, and all the public grounds, which make the land we have to sell some hundreds of acres less than those we have to purchase. Then, again, we have the expenses of surveying, advertising, traveling, the commissions to agents, etc., and lastly, unmarried women (several of whom have already purchased) must have their farms at half price. If one-half of the purchasers should be unmarried women, we should be many thousands of dollars out of pocket. We shall be satisfied if we come out minus one or two thousand dollars; and if the result should be plus that amount, or even more, we should not be *very* sorry. But, as already remarked, our plan and prices are intended to be "six of one, and half-a-dozen of the other." If we make any money, it will be in the next purchase.

WHOLENESS.—We commend the article in the present number from the *Spiritual Republic* to the careful and prayerful consideration of our readers. The philosophy of sociology is stated with a clearness and precision that leave nothing to be desired. If all religious denominations, whose teachings are intended to de-

velop and reform our mental and moral nature; and if all medical sects, who profess to be the conservators of our vital organisms, would adopt the platform of principles set forth in this article, or rather make the principle of the article their platform, they would be vastly more successful than they ever yet have been in saving the souls and preserving the bodies of men.

IS SALT NECESSARY FOR STOCK?—The California *Rural Home Journal* says: "Some eighteen years since, while living at Tangier, in the empire of Morocco, we sent into the interior of the empire to purchase of a tribe of Bedouins, who were famous for their choice and rare stocks of barbs, or Arab horses, one of their fine barbs for our own use, which we were so fortunate as to obtain, after not a little maneuvering and diplomacy. As a matter of course, we made a great pet of him; and almost the first thing we offered him, as a condiment to his feed of barley and straw (the universal food of the horses of that country), was a handful of salt; but, to our surprise, he would not touch it, but turned up his aristocratic nose at it, as if he felt a big disgust at such, to him, unsavory dose. On making further inquiry, and experimenting with several barbs that we owned subsequently, we found that neither the Moors nor Arabs ever gave salt to their horses, cattle, or sheep. And yet there are no horses in the world equal in healthful vigor, in powers of endurance, or elasticity of movement and robust constitution, to these same Arab horses."

THE CATTLE PLAGUE IN HOLLAND.—The Belgian *Moniteur* publishes the following particulars of the cattle plague in Holland: "The cattle plague appears to be making dreadful ravages among the cattle in Holland. The number of fatal cases do not cease to increase, and if the progress observed to have been made by the disease since the end of November continue, the losses of the Dutch farmers will soon exceed those of the English cattle-owners at the time when the plague was most violent. According to the official reports, the number of cases among cattle were, for the weeks ending November 3d, 1,443; 10th, 1,551; 17th, 1,592; 27th, 3,257; and December 4th, 7,162. The last number is more than double that which is recorded when the epidemic was at its worst in December, 1865, and everything tends to show that it does not indicate the greatest height of the disease. The cattle plague was especially virulent in the provinces of Utrecht and Southern and Northern Holland; but it has also shown itself in Friesland and Overijssel, and has latterly attacked many parishes of Guelderland and North Brabant."

WHEN the regulations of the Boston and Cambridge Bridge were drawn by two famous lawyers, one section was written, accepted, and now stands thus:

"And the said proprietors shall meet annually on the first *Tuesday of June*, provided the same does not fall on *Sunday*."

VOICES OF THE PEOPLE.

ONE OF MANY.—The experience and observations of the writer of the following are similar to those of a thousand who have written us their story. But it is on a subject whereon "line upon line and precept upon precept" is necessary. She writes from a rich agricultural district in a Western state. "Dr. Trall—Dear Sir: although a stranger to you, I am not a stranger to the great principles so nobly advocated in your writings. Two years ago I became acquainted with them, and ordered your Encyclopædia, Hand Book, Cook Book, Diphtheria, Water-Cure for the Million, and would have purchased more of your works had I been able. I have lent my books to my neighbors and tried to convince others of the value and importance of Hygienic principles. But the great majority seem bound to live as they list, be the consequences what they may. Very few 'eat and drink to live.' It has been more than a year since I discontinued the use of all animal food, butter, salt, spices of every kind, and all warm drinks at meals. In short, I am striving to live in accordance with the laws of health. My husband does not sympathize with the Health Reform, and thinks the idea of a Vegetarian Colony very unlike the manner of all other great reformers. He says, that, if they think they are right and everybody else wrong, it would be more Christ-like to remain among the people and try to enlighten and reform them. But I am thinking it is not easy to work much of a dietetic reform among those 'whose God is their belly,' and 'whose glory is their shame.' To explain our principles to them seems very much like 'casting pearls before swine.' For my part I am tired of living in society where the people are addicted to such gross habits. It is all that I can possibly do to live among them without contamination; and what can I hope for my children? I have four now living, and two in the spirit-land, who, doubtless, would have been living at this time, if I had not been in utter darkness as to the proper manner of training them."

TIRED OF FASHIONABLE LIFE.—S. R. writes from Ohio: "I intend to look at your location for a vegetarian colony in Ross county, and if the scheme suits me to remove there at an early day. I feel, and my wife does also, just about ready to go into a Hygienic settlement, but, as I am pretty well circumstanced here, I must be sure of making an improvement before pulling up stakes. I am thoroughly disgusted with

the bloody-boned surroundings here. My finer sensibilities are continually outraged by the butchering of the bloated scavengers (swine) and the grinding of their corrupt carcasses into disease-engendering food. I hear their last and smothered groans saddening the merry hum of the balmy breeze, and am almost forced to exclaim, O God, how are thy children sunken in iniquity! Then, perhaps, before the crimson blood is dried up, the besotted devotee of the corner groggery comes staggering along, breathing his venomous breath upon all around; and, perhaps, before he has disappeared, along comes the tobacco-smoker, puffing his detestable exhalation into every passer's face. I turn from all these, horribly disgusted, but to meet the knight of the pill-bags dispensing his vaunted nostrums to a deluded people; and then my heart sickens, and I long for the promised land where these debasing influences cannot come. I have a little cherub growing up that I do not want exposed to all of these morbid and polluting influences which exist all around us."

MOUNTAIN LAND FOR FRUIT-GROWING.—J. G. P., writing from North Carolina, near Black Mountain, strongly recommends that part of the country as a proper location for a Vegetarian colony. The following remarks are equally applicable to his location and to Hygeiana: "The great and chief business of colonies, such as we contemplate, will be that of raising fruits; and as there is but *one kind of locality* (in this country, at least), which never fails to hit (as the saying is), and as the land hereabouts is mostly of this kind, so I regard it as of great value, although for raising Indian corn, which is considered the *ne plus ultra* of successful farming, it is not as well adapted as the bottom lands along the rivers and creeks; hence the hilly lands are considered of little value by people generally, and can be purchased for a trifle comparatively. The land I speak of as best adapted to the purposes of a Vegetarian colony is *mountain land*; and I have no doubt that thousands of acres which can be cheaply purchased, are *perfectly adapted* to the raising of *all kinds of fruits*. I consider a large quantity of this kind of land a *sine qua non* to a successful Hygealthic community, and my policy would be to locate as much of it as possible. Mountains were the 'sunny spots' of earth with our Saviour, and his most sacred acts were performed upon them. And why should they not be dearest to us also? Besides, the 'good time coming,' according to Isaiah, will be ushered in *on or in the mountains*. Let us, then, have at least one Hygealthic *mountain colony*, and call it Montadelpia.

"P. S. The above was written before I saw your 'Hygeiana.' You took this word 'out of my mouth,' as the saying is."

A GOOD WORD FROM MISSOURI.—T. S. writes from Clinton county, Mo.: "The Health Reform seemed to be entirely unknown here when I settled in 1863. But by circulating your journals among the people, I have made some converts. Several families of my acquaintance are now zealous advocates of the Hygienic system, and do not employ the drug doctors when they are sick."

A WATCH FOR HYGIEANA.—An unmarried lady writes from Ohio: "Dr. Trall—Sir: On noticing in the last number of the GOSPEL OF HEALTH that a whole score of unmarried ladies had entered into your enterprise of Hygienic homes, I bid them God-speed, and wished that I was among the number; but not having any ready funds, I have delayed sending an application. I am very desirous to try my hand at farming, and have bethought myself of my watch which, perhaps, you will accept in exchange for a ten-acre lot in Hygeiana. It is considered a good gold watch, but there is no sale for such property here; but if you think you can dispose of it to advantage, and can afford to take it. Please let me know."

Send on the watch; the farm is yours. We will not dispose of the watch, but keep it as collateral; and when our fair unmarried correspondent earns the money and can conveniently spare the money, she shall have the watch again.

TIRED OF THE "NATIVES."—C. D. B. writes from Illinois: "Dr. Trall—Dear Sir: I have missed your teachings very much since you discontinued your connection with the *Herald of Health*, and did not know what had become of you until I accidentally met with a number of the GOSPEL OF HEALTH a few days ago. I do not wish to part company, and so send my subscription for one year. I am very much interested in your project for a Hygienic settlement, and would like to become a member of it. This is a fine fruit country, but I am surrounded by 'natives' who think that hog and hominy and strong coffee are the necessities of life."

OUR NEW VOLUME.—G. G., who is principal of a seminary for learning near Philadelphia, Pa., writes: "Dr. Trall—Dear Sir: Permit me to express my great pleasure at seeing the GOSPEL OF HEALTH come out in a new and vastly improved form. It is now in a style fitted to go forth and challenge criticism, both as to its

typographical appearance and its doctrines. I pity the man who is so mystified and befogged that he can read his pages and not be convinced. To me, who am one of the most radical believers in the Hygienic system and its philosophy, it is utterly incomprehensible how men can so often have the truth presented to them and yet see it not. You may or may not recognize my name among the list of your students for 1863-4. As I have not been heard from since then, do not think I have been a backslider. From my organization, that I could not be. I am preparing to take the field at no distant day, and work with heart and soul for the cause of Health Reform and for all reforms. I have a large volume (manuscript) of reports of your lectures, which I took phonographically, and which I value far more than any book I have. Without trespassing further upon your time, believe me always your
"CO-WORKER."

HOGS AND DOGS, TOBACCO AND DRUGS.—A. E. writes from Vineland, N. J.: "My Dear Friend Dr. Trall: I am glad that the colony is finally located, for I have been waiting and working for this for twenty years. I feel that the time has come to come out from the wicked, and to get away from hogs and dogs, the vile weed tobacco, and the doctors' drugs. Hygeiana, in a few years, with its fruits and flowers, its sweet lawns and beautiful cottages, its happy homes and healthy inhabitants, will present the most remarkable contrast with the general aspect of society that the world has ever seen. Will it not be a second Eden, or Eden restored? An influence cannot fail to emanate from its green fields and beautiful hills that will extend the blessings of the Hygienic system far and wide. After looking over your programme for colonization, I have no fears that it will be too radical. I am a gardener and nurseryman, and think that I can be a useful man among you. At all events, put me down for one farm. I will send the amount in a few days, and shall purchase several lots if I can raise the means soon enough. My family will remove to Hygeiana just as soon as I can dispose of our property in this place. Myself and wife are getting old, but we desire to do good to our fellow-mortals, and I know no way of accomplishing more, as we are in feeble health, than to settle in Hygeiana and take an agency for circulating your journal and selling your books, and procuring orders for nursery stock—choice kinds of vines, apple, peach, and pear trees, etc. I am willing to exchange property—let you have my houses and lots in Vineland—and take their value in

land in Hygeiana. I would like to take a thousand copies of the GOSPEL OF HEALTH to give away, but have no means until I sell. The GOSPEL ought to be in every family in the United States.

TO CORRESPONDENTS.

A HOTEL IN HYGEIANA.—E. B. B.—Dr. Trall—Dear Sir: I would like to have you answer a few questions in the GOSPEL OF HEALTH, especially as they may interest others as well as myself. 1. What is the name of the nearest town to Hygeiana? 2. What is the nearest Post-office? 3. Is the Sciota river navigable? 4. Will there be a house or shanty erected by the first of April, so that persons can have shelter for a night or two, till he can construct a shanty of his own? I shall send you the names of several purchasers in time for the March number."

1. Hygeiana is bounded on the north by Chillicothe, and on the south by Waverley. 2. Waverley is the nearest Post-office. 3. The Sciota is not navigated, a canal along its banks doing the freight business, and the railway transporting the passengers. 4. As to the shanty we cannot say. Probably a number will be built before the middle of April. But persons can get lodgings near by, among the farmers, for a few nights, or they can live in tents, or sleep in a covered wagon as thousands of travelers do on long journeys.

BUCKWHEAT—ITCH—GRIPES.—E. O. M.—"1. Is buckwheat a wholesome article of food? 2. If so, why does it give people, cattle, and hogs the itch? 3. How do you heal gripes and green discharges in children?" 1. Yes. 2. It does not do it. 3. Abdominal fomentations or warm hip-baths, with proper attention to diet. If the child is nursing, the mother's habits of eating, drinking, exercise, etc., must be attended to.

SICK-HEADACHE.—A. S. T.—"What can be done for one who is subject to what is called the sick-headache? It is either constitutional or caused by the measles when a child, or by drug medication for the measles. The patient is thirty years of age; was in the army three years, and suffered much from sickness or from the prescriptions of the M. Ds. His paroxysms of headache are much more frequent than before going into the army." A disordered liver is the immediate cause of the trouble, whatever may have been the remote or primary causes. An abstemious diet, a daily ablution, and occa-

sional hip-baths, are the proper remedial measures.

PALPITATION.—O. S. F.—Constipation of the bowels is the most common cause. An enlarged liver will occasion it. The remedy is plain food, moderation in the quantity of food, and correct habits generally. Bleeding affords temporary relief, but always aggravates the trouble eventually.

PANTING.—S. S. R.—Short breath, panting, and "fluttering of the heart," etc., are caused by obstructions in the liver or bowels, weakness of the abdominal muscles, congestion of the lungs, and many other causes. Ascertain the abnormal condition, and medicate accordingly.

QUICK RETURNS.—S. O. wants to know what are the best crops for immediate profit to raise in Hygeiana while the fruit-trees are growing. There are several, and among them are onions, beans, beets, and sweet corn. These are always saleable at a remunerating price, are easily cultivated, and require no special attention or preparation.

THE APPETITE FOR TOBACCO.—T. S.—"Please give me, in the next GOSPEL, a plan of home treatment to destroy the appetite for tobacco—of long standing, say twenty or thirty years."

Let the patient discontinue the use of it for as many days as he has used it years. He must not touch it again during his life lest the appetite return with redoubled fury, and he become more the child of the devil than before.

SPINAL IRRITATION.—M. A. S.—Tenderness of some part of the spinal column does not prove the existence of spinal disease, but in nine of every ten cases, is merely indicative of disease or obstruction in some of the internal viscera. Caustics applied to the back for supposed spinal diseases, have ruined the health of thousands who never had spinal disease at all.

ZYMOTIC.—E. S. S.—This term is applied to such diseases as are more especially occasioned by foul air, as typhoid fevers. Accumulated excrement, imperfect ventilation, and too long retention of the waste or effete matters of the body, are the causes of zymotic diseases. Cleanliness would be a complete preventive of all contagious diseases, as measles, small-pox, hooping cough, etc.

BAKER'S BREAD.—A. L. R.—Physiologically we regard baker's bread as a worse article of diet than lean flesh-meat. We know of no article that is baker's manufacture that is proper food for human beings, nor, indeed, for animals.

PLETHORA.—A. M.—Sugar, butter, starch, etc., may be very fattening, but are also very disease-producing. They are in no proper sense proper food at all. It is not fat but *flesh* that you need. You have too much adipose matter already, and the more you increase it the more you will diminish the flesh. Avoid sugar, milk, grease, salt, and seasonings of all kinds.

BOOKS.—A. R. R.—Your letters were answered and the books forwarded according to order, by mail. Why you have not received them we have no means of knowing. It is customary for everybody to blame publishers for all disappointments, but we happen to know that the fault is much more frequently with mail-carriers and post-masters, than with publishers or their clerks.

EASTERN HYGELANA, HOME.—S. S. C.—We shall be ready for patients at Florence, N. J., on the first day of April next. During the summer, heating apparatus will be distributed throughout the building, so that it will not be closed another winter.

College Department.

MEDICAL SCHOOLS AT A DISCOUNT.—The *Medical Record* of this city imputes the small classes of medical students now attending the Allopathic Colleges to the increase of the lecture fees. We incline to the opinion that this circumstance has little or nothing to do with the question. We think it is owing to the obviously diminished demand for their services on the part of the public. Precisely as the people, in any part of the world, become more enlightened on the subjects of medical science and the Healing Art, as they exist in Poisonopathy, the less will they have to do with doctors of the drugopathic persuasion. Before the war there was a remarkable diminution of medical students; but the war created an opportunity for some thousands of physicians and surgeons to find temporary employment. Then there was a rush to the medical colleges, which did not end with the war, and the year immediately preceding the cessation of hostilities witnessed unprecedented crowds of ambitious young men *en route* for the places where diplomas were conferred. But the "reaction," to use the usual absurd expression of Allopathic friends, has already "set in." Students have fallen off like the subsidence of the hot stage of a quotidian. Well, we hope the "subsidence" will continue to increase, and humanity will have cause to

rejoice, as it has not had since the advent of Hippocrates, when the best Allopathic medical class is reduced to a Homeopathic dilution of the tincture of the shadow of a shade of nothing at all.

NO SUMMER TERM.—In reply to frequent inquiries, we reiterate the statement we have often made, that there will be no summer term of the Hygeio-Therapeutic College in 1867. This is settled, whether we go to Paris or not. Other work, which we have delayed for years on account of the college, must now be attended to, after which we hope to resume the college terms under improved auspices. All scholarships, outstanding or hereafter purchased, will be good for the next or any subsequent term of the college.

A COURT JOURNAL ON CRINOLINE.—The *London Court Journal*, of a late date, has the following remarks on this expansive subject:

"No beauty of form or splendor of material in costume can compensate for manifest inconvenience to the wearer. No dress is sanctioned by good taste which does not permit, and seem to permit, the easy performance of any movement proper to the wearer's age and condition in life; for it defies the very first law of the mixed arts—fitness. Form is the most important element of the absolute beauty of dress, as it is of all arts that appeal to the eye. The lines of costume should in every part conform to those of nature, or be in harmony with them. We must, therefore, regard as the elementary requisites of all dress, that it be comfortable and decent, convenient and suitable, beautiful in form and color, simple, genuine, harmonious with nature and itself. The taste for the very wide, full skirts, and large *jupons*, which has so long prevailed, is now beginning to decline; and ladies distinguished for their good taste are adopting a moderate style of crinoline. Many persons are apt to run into extremes at the least indication of a change in fashion, but nothing can be a greater error. Fashion, as we have hinted, changes by almost imperceptible degrees, in accordance with the progress of public taste; and every new style which is introduced must, to become successful, be an improvement on those which preceded it. It is, therefore, ludicrous to see a few ladies who have quite discarded the *jupon* without modifying the form of their skirt, thus leaving the dress to trail on the ground, and form very ungraceful folds."

The theory of dress announced by the *Court Journal*, is both sensible and true; but the practice it recommends seems to ignore the theory entirely. If the lines of costume are to conform to those of nature in every part, why not adopt the "American Costume?"

A LADY advertises in a Glasgow paper that she wants a gentleman "for breakfast and tea."

THE CHURCH UNION ON INFLUENCE.

THERE are words of wisdom in the following remarks, which we clip from a religious paper recently started in Brooklyn. Without assenting to or dissenting from its political predilections, we can most heartily recommend the principle inculcated to all Health Reformers—and especially to those whom the world denounces as crazy one-ideaists.

INFLUENCE.

We used to think a man's, and especially a minister's influence, was proportioned to the number of admirers, imitators, and sycophants he could gather around him. This is the popular idea. We can point to the so-called leading men in the different sects, and the world will always judge of their influence by this standard. He who has the most fashionable congregation, who presides at all social or sectarian meetings, who sits in the seat of honor when Morton Peto has a dinner of notables, who make the clerical speech when the President, or Japanese Tom comes, he is the man of influence; so thought we once in Callow's simple days. So think the crowds yet. A little reflection, and more acquaintance with men, have completely revolutionized our ideas. Jesus of Nazareth—shall we leave him out of the list of influential characters? Or, if he be said to have been divine—Wickliffe, Huss, Galileo, Burns, Milton, Wilberforce, Garrison—what will we do with them? None of them were appreciated, nor had they much visible influence.

The man most dreaded to day in this nation, the man who has done more to bend this nation, give it ideas, shape its policy, nerve it for the conflict of the age, is a man of so little personal influence, that he probably could not get elected to the office of hogreeve for the township where he dwells. He has been President of these United States these ten years past, and is quite likely to be for thirty years to come, if not longer, though he couldn't be elected to Congress in any district in the country. Don't think we mean Pierce, Buchanan, Lincoln, Johnson; No! these have been mere clerks of the great leader of public opinion, who *has* presided over states where a vote for him would have been an earnest—of tar and feathers, if not a gentle suspension from the nearest tree. We mean, of course, Mr. Phillips.

In short, no influence is so absolutely Omnipotent as that of the Truth-teller. Devils fear and tremble before him; timid time-servers flee before him as they did before him of the whip of small cords.

They who judge a man's influence by the flattery the people give him, tremble for fear "he may hurt his influence." "You destroy your power with leading men by your radicalism," say men with gold spectacles and white chokers. Not a bit of it. Never fear. The great truth-teller of Judea lost his life by his radicalism, but his death was victory over sin and hell. A man's influence, and a minister's power, whose whole stock in trade is truth,

must therefore never be measured by his Fifth-Avenue Church, and its wealth, quality, and obsequious obeisance to his flatteries. The camel's hair and leather girdle has a revolution bound up within it, even if locust and wild honey is its meat.

George Fox, in his leather-breeches, was more powerful than archbishops; yea, popes, when the whole column of debit and credit shall be run up some time yet. Wait till the battle is over, and see if the little corporal isn't emperor at last.

*We are induced to commend these reflections to the consideration of all men in search of power to do good. Power for evil never comes in this way—that is therefore out of the reckoning. Power for good is gained by devotion to truth. He is a "Brick" who never worships only at the shrine of truth; who hates all sycophancy, all ceremony of diplomacy, all indecision, all Chesterfieldian morals, all high-low churchism, all vicars of Bray, all mutual admiration, Christian unionism—but loves and fears only God and his Truth, and he, only, has influence. Such men are not now in power among the sects, for sectarianism draws its life from sycophants.

[For the Gospel of Health.]

WHAT THEY HAD FOR SUPPER.

FIRST, I will tell you something of the family. It consisted of six persons, father, mother, and four children—all boys, respectively, ten, twelve, fourteen, and sixteen years of age. The father was a large, well-formed, intelligent, and, I must say, healthy-looking man, about forty-five years of age. The mother was pale, delicate, intellectual, and miserable. The boys were sallow, cadaverous, and voracious.

Now for the supper. There was half a bushel, or a little less, of hot, saleratus biscuit—properly so called, as from their looks I should judge they were made of two parts saleratus and grease, and one part flour; pork sausage, swimming in grease; potatoes fried in grease; a large bowl of grease—called gravy; apple-pie, of which the crust was at least one half grease; doughnuts, or crullers, cooked in grease, and apple-sauce, spoiled by spices, of some kind. For drink, they had strong, green tea.

Of all these various abominations, all the family (except one of the boys, who was sick with headache) partook hugely, and just before retiring, the sick boy was so far recovered, as to be able, at the earnest solicitation of the mother, to eat a quarter of a pie, and a handful of the doughnuts.

Now, is not the ignorance, as such a supper as this displays, of all of God's laws of health, perfectly astounding?

Yet, as I said before, the parents were intelligent people, on nearly all other subjects. The father had held a lucrative position in the army, and had just bought and furnished a nice little home of fifty acres in the country.

They were well supplied with books, papers, &c.

I tried to get them to subscribe for the GOSPEL OF HEALTH, but no—they could not afford it! Poor man!—he had better take it if it cost him

\$200 a year, instead of \$2. Perhaps some reader may be ready to inquire, "Well, what did you find to eat at such a table?" Easily answered—*nothing*. I excused myself from going to the table as best I could.

In the morning we had for breakfast about what we had for supper, with the addition of buckwheat cakes. I ate some of the latter, and a little of the apple-sauce—considering these the least objectionable of anything I could get.

My business calls me from home a good deal of my time, and I believe it is no exaggeration to say that three-fourths of our people live as does this family. Is it any wonder we are a nation of invalids? Occasionally, I meet with a family intelligent upon the subject of Hygiene—and whose practice is in accordance with their belief. Such a family to me, is like an oasis in the desert to the lost and weary traveller.

Intelligence upon this subject is generally born of much suffering, and untimely death of friends and relatives.

Let all who have been enlightened, labor to extend a knowledge of the GOSPEL OF HEALTH.

J. W. M.

WHOLENESS.

WHOLENESS is completeness. Applied to things it signifies unity and symmetry of form. Applied to persons, it supposes power; a well-balanced distribution of activity, and a certain execution of purpose, implied in the constitutional functions of our being.

Womanhood and Manhood are the significant terms for human wholeness. A stone may be whole as a stone; an edifice may be whole—complete—as an edifice; a child may be whole—healthily performing its emotional functions as a child; but more than this, Womanhood and Manhood, in wholeness enshrine greatness, which, like a star, sheds its light on all continually, and brightens as there is need for light.

It must be seen, however, that human wholeness, as above defined, is not a birth-right only by possibility of attainment.

The fabled ones of old have no corresponding facts in human experience; we are not born women and men, but babes; as we are not born noble and virtuous, but innocent; the latter being a prophesy of the former.

Evidently, the grand purpose of our earth life is, by a process of culture, to attain human wholeness. Will persons say the purpose of life is to glorify God? We answer, the glory of God is his manifestation, and the highest manifestation of any divine life on earth is in the human consciousness of spiritual things. And the cultivation of human life produces higher and higher manifestation of the divine will or purpose, therefore, the highest cultivated life, human wholeness, is the greatest glory, and the highest thinkable end of earthly action.

In the light of this corollary we view all present aims, methods and institution with this further provision:

1st. That all things and conditions actually desirable are attainable by human effort in keeping with natural law.

2. That the things and conditions attainable are associates, therefore cannot be legitimately sectarized. The one cannot be attained, held, and used successfully, without reference to the other.

Our first proposition, we presume, will be readily seen and accepted by all thinking persons unless we except some theologians who will as readily drop it as "infidel."

The second is like unto it, in point of fact, though it involves methods that are not so readily mastered. Herein we see the waste of effort, the want of wholeness.

We will take to illustrate our thought, the process of physiological evolution in the child. We may suppose the babe just born to be whole as a babe. Bodily organs, respiration, circulation, all complete. There is a perfect adjustment of one part to the other, leaving no undue extremes. Here, then, to our observation, commences a struggle upward toward womanhood or manhood. We know that all things desirable are possible, so far as the constitution of the child is concerned, and the only questionable ground is the method adopted in rearing the child. But what are the requirements? Simply that an equilibrium shall be maintained, as between the several organs and functions of the body; that wholeness be perpetuated, and that no one part feed upon and devour the other, or in any way rob it of its required vitality or exercise. As the child advances, new functions will appear, broader scope of action will be demanded, and therewith the nicer adjustment of one part to all the rest. If the newly-born babe be subjected to extremes of heat and cold; if it be starved and overfed alternately, and if in after-years it be subjected to extremes of affection and anger, caressed and beaten; if extremes rapidly alternate through life, or if an extreme in any one direction be taken and maintained; we shall hardly fail to see, as a result, some glaring fault, some insurmountable weakness, and withal a fretful waste of life's forces.

May not this process of individual growth find an exact counterpart, so far as methods and results are concerned, in society? Society is not merely a collection of men, women, and children, any more than the human form is merely a collection of bones, muscles, and nerves. One part of society cannot be fostered at the expense, or to the neglect of the other, without abating the action, and impairing the health of the whole. Witness even the extremes of American society in this respect. Our appeal to arms in 1861 had no other cause, primarily, than the persistent effort of one part of the body politic to usurp the rights of another part, and socially to make equals in fact, subservient in use. One can but see the inevitable consequence of such a course. It came, and corresponding results will continue to come, as long as similar causes exist, or until an equilibrium metes out equal and exact justice to all.

In the religious department of society, we find excessive turmoil; sect warring with sect, and in sheer contention for mastery, wasting more than one-half their energy; and the whole theological or "orthodox" school deny the right of equal Divine favor to others, who, just as noble as they, differ in forms of belief. Who can,

not prophecy that just as certain as authority to dictate is assumed by the "orthodox," and persistently urged, that they will be overthrown by the dissenters; and the extreme measures employed for their overthrow will be in exact proportion to the gravity of their assumption, and the tenacity of their adherence to it?

As between the sexes, the same comparison can be drawn. Without any inherent right whatever to do so, man assumes the control of society. He makes and administers what is called law, demanding of woman not only obedience to it, but also to his wishes, often to her own destruction, and oftener to her inexpressible disgust. In this respect, the record of wrongs silently borne, in intensity and depth of meaning, exceed, perhaps, that of any other department of life, at least in the present century, and it becomes more and more significant. Is there no remedy? Yes, it is in the very constitution of society, and cannot be forever, or long withheld. And, further still, the classes are terribly unbalanced. Money, even in America, warrants favor, and gains position, as against brains and integrity. Capital owns labor, and degrades it just as the priest degrades the layman, or man the woman, that thereby its power and rule may be perpetuated. Now, we affirm that as human wholeness is the grand aim of individual life, that as woman and man, physically, mentally, morally, and spiritually equilibrated, are the highest earthly expression of Divine wisdom, so society, which derives its type from them, finds its highest expression in wholeness, or the adjustment of all its parts so as to secure activity, without contentious opposition. All women and men are created equal, and are endowed with certain inalienable rights which pertain to the whole being, politically, religiously, socially.

Can it be otherwise than that the same standard and practice shall obtain in society? Certainly not. We may cry peace! peace! but there is *no* peace until the Idea of Wholeness is practically acknowledged and sought to be attained by all.

Upon this we base our hopes and labors for reform in the future, with the full consciousness that, though there may be differences of opinion, and though different women and men are specially adapted to certain work and unfit for certain other work, yet all together constitute the measure of human uses and symbolize industrial wholeness. The various legitimate means of life and progress everywhere chime in their perpetual harmony of purpose. And we rise in the scale of being just in proportion as we, in our consciousness and volition, accord with the great eternal Ideas of Wholeness, and practically balance the scales of justice. The difference in our illustration of the child and society is nominal. We assume the child's equilibrium, and proceed to perpetuate it. The different departments and parts of society are not in equilibrium, but by effort this condition is to be attained, until differences will not be a synonym for contention; then *the* waste of effort ceases, and the social and industrial energies produce, where now they irritate and re-act.

We are not expecting to attain peace and

vigor by merely writing or announcing the condition of their existence. The significant words of Emerson, "Choose which ye will, truth *or* repose," ring in our ears, and every day we tighten our armor for continued effort, with the simple provision that we stand in the breach and strike for justice and equality. Time will render an account of persistent effort, which will be effectual in proportion as it is wise.

We have no particular desire that people should agree. Wholeness is not sameness. It would be well, however, if we could agree to disagree, and not stoop to the obstruction of each other's way. No one class can far precede the others; each must help; and egotism is a cursed thing. May it not be that all political, social, and religious reformers constitute, in three divisions, the Grand Army of Progress? It seems so to us; and while we sincerely admire individual Wholeness which, at least, implies vigor, justice, and virtue, we can but plead for social Wholeness, which implies unity of effort, to the end that each may have his or her own.

THE KEY TO KNOWLEDGE.

THERE is a refreshing philosophy of theology in the following extract from a sermon lately delivered by Rev. O. B. Frothingham of this city:

Once we waited on the theologians to give us the magic word, at whose utterance the gates which open from our cavern into the light of day would roll back. Now, to understand the theologians' word is one of the undertakings that we are ready to abandon. The difficulty is to reveal the revelation; to unveil the veil. We are getting tired of looking on as at some grand spectacle that is to be disclosed before our eyes, by a few workmen who are toiling behind the scenes to lift a curtain which still hangs stubbornly before certain majestic but dumb statues of antiquity, and are thinking it is high time to find out some truth for ourselves. The revelations of men who look away from human life into a far-off literary world—who take the wings of their imagination and dwell in the uttermost parts of the sea, are illusive and unfruitful. They are productive of conjecture, and guess, and surmise, and speculation, but of little else. Their light is at the best uncertain—it is commonly misleading. Their teaching lacks authority, and it lacks consistency—it bewilders more than it guides. These great seers and prophets had life before them just as we have. Their object was to get a solution of life's mystery—even such as we desire—but their method was to look away from life in order to get light upon it; to retire to their closets in order to get at the secret which was in the world; to burrow into the recesses of their own minds in search of the key which was to unlock the chambers of the material and human universe, to escape into the regions of sentiment, that they might hear the still small voice which counsellors and kings must obey.

Such was not the method of Jesus. No metaphysician, or theologian, or closet-philosopher

was he, but a genuine child of nature. He lived in direct communication with the life of his time, to the consideration of which he brought the keenest of observation, the finest of intelligences, the purest and sweetest of hearts. The meaning of what he saw was revealed to him. The sunbeams were his teachers, and the show-ers, the grasses, the lilies, the birds, the pasturing sheep, the mountain torrents, the harvest fields, the sowers scattering their grain, the fishermen hauling in their nets, the people praying or trafficking in the temple, the children playing in the square—in all these things he saw God. If he went away alone, it was for meditation and prayer—to the end that he might keep clear and single the inward eye by which he perceived the divine significance in the common events of his day.

Two things of inestimable value Jesus has bequeathed to us. One is his method of seeking revelations; the other is the quality of vision by which revelations are made possible. This method was the study of life—this vision was the loving intelligence.

The first point is obvious. The world is before us still; and life is before us—real as ever—richer than ever. Not a fact of the universe has been removed from its place; on the contrary, many additional facts have been piled up under our observation. The world we live in, as compared with the world that Jesus lived in, is as the city of New York to a country village. We have new sufferings and new diseases—new modes of living and dying; new interests and new relations—new duties and new responsibilities. Married life is not the same—home life is not the same—life of leisure and of business is not the same. Men are not the same, nor women, nor children. We have new doubts, beliefs, sentiments, fears, sorrows, aspirations. What shall reveal to us the meaning of this life of ours? What can reveal it to us? Can any thing but study of our life as it is, do it? There it is before us, no doubt, full of order, and law, and beauty, if we could but see it—full of wisdom, too. Every thing in it appointed, arranged, adjusted nicely to every other thing. No accidents, no surprises, no untimely or disjointed events. All things well in their place, all things tending upward toward perfection, all things doing good service in their time, all things provided for—every thing ministering to something else—how are we to know it, to feel it? Clearly by looking at it, not away from it.

Let us come to the second condition. The revealer is the Reason, the illuminated mind turned on life at any point. The illuminated mind, I say again; and by the illuminated mind I mean the mind which is lighted by splendid ideas, and warmed by a deep and wide humanity. God's truth is wrought into the texture of our common life, and may be found there full and glowing by him who has eyes to see it. But the eyes that are to see it must have behind them, not speculation merely, but sentiment, heart, soul. They must be loving eyes, as well as keen ones. And so I say that *science*, in the ordinary sense of the word, is not the revealer. Science uses the microscope, the spectrum, the retort, the crucible—yea, the telescope, with wonderful skill; but while separating matter

into its parts, analyzing, pulverizing, blowing substances into gas—its optics screwed into a lens, and boring into a point, it is apt to miss those splendid combinations which reveal the spirit, movement, and genius of the whole. The specialists in science seldom throw light on the purposes and ends of things. The atoms are more than the eternities to them. The most famous of them, lacking the sympathy that blends them with the whole, will deny all purpose, all end, all design and significance. No heap of information is equivalent to a truth. The physiologist may show us all there is in a human body, may explain how it is formed out of a tiny cell, how it is nourished by the assimilation of food, how the secretions are made, how the condition of the brain affects intelligence; but when he has set up his skeleton, and clothed it with flesh, and covered it all round with the breathing garment of the skin, he has not *shown us a man*. There are worlds within worlds of meaning there that he has not come upon, or guessed the existence of. All that we call affection, intelligence, heart, soul, spirit, whatever it be, is hidden from him. That sphere of fine sympathies and relations in which he touches other beings like himself, higher, lower, wiser, simpler, better, worse, is to him as though it were not. In a word, he sees the carnal, he does not see the divine. He sees the portion that belongs to the dust, not the portion that belongs to the deity. To see that, requires an *illuminated* mind. The unilluminated man sees no revelation of God's truth or benignity in the flowers—

“The primrose on the river's brim
A yellow primrose is to him,
And it is nothing more.”

But the great poet says:

“Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.”

A mind thus illuminated and turned directly upon our human life, not turned away to creeds and bibles and theologies, but turned directly upon human life, has the revelation of God's will and purpose in human life. The meaning of God is wrought into the substances of things: into organic and inorganic matter; into the human frame; into the regulation of personal habits; into private, domestic, social, civil, political life; into days and epochs; into events and histories. If it is revealed to us at all, it must be revealed there. To the loving eye it will be revealed.”

AMONG mere blunders we believe we have met with no richer specimen than this one, perpetrated by a bell ringer in Cork:

“Oh, yis! oh, yis! Lost somewhere between twelve o'clock and M'Kinney's store in Market street, a large brass key. I'll not be after tellin' yees what it is, but it's the key of the bank, sure.”

A COUNSEL, being questioned by a judge to know “for whom he was concerned,” replied, “I am concerned, my lord, for the plaintiff, but I am employed by the defendant.”

WAYSIDE JOTTINGS IN GREAT BRITAIN.

NO. I.

SAID a friend to us just before we started on our tour to Great Britain in August last, "You can't practice vegetarianism in that country where there are no fruits." "Are there no fruits there?" said I. "Scarcely any," was the reply. "Peaches and grapes are only grown in hot-houses, and even apples are a meagre and indifferent crop. Small fruits are not much at best; and, as for dried fruits, they are not in the market." Such was the doleful prospect presented to the frugivorous tourist.

Well, after traveling through the length and breadth of the country, from almost the extreme north of Scotland to the south coast of England, and visiting, meanwhile, most of the large cities, I had some little opportunity to take items on a subject in which I was practically interested, at least two or three times daily. In the first place, the humidity of the climate is such that one needs, and therefore desires, a *drier* diet there than here. Just as on sea, one naturally prefers more of "hard biscuit" (*alias* Graham crackers), and less of fruits and other moist and juicy substances.

But, aside from all climatic considerations, the vegetarian will experience no difficulty whatever, as he travels from city to city, in obtaining the very best of fruits, vegetables, and farinaceous food. Instead of taking the usual hotel fare, etc., for some two hours, laboring through six, eight, or ten courses of soup, fish, fowl, mutton, beef, dessert, etc., etc., with lengthened pauses between each (for the good natives are strangers to the *dispatch* of our American hotels), and finally finishing off with several rounds of porter, claret, champagne, etc., the traveler can go to the "coffee-room," order just *what he wants*, and *how* and *when* it shall be prepared. Or, if he doesn't like the extravagant bills at hotels, he can obtain, for a few shillings per week, excellent private lodgings (say a parlor and bed-room), with attendance included, and order his meals as before. This is really the better way. One is more comfortable, more retired, better waited upon, and at less expense than he would be at a hotel. You can have, if you like (in Scotland at least), superb oat-meal porridge—better than you ever ate in this country—for the imported article (and that is all we *have* here) is always injured by damp and otherwise, together with good

brown bread, excellent vegetables, and the choicest of fruits.

In no cities in our own country have I ever seen in the markets a finer supply of fruits and at so trifling expense. (Think of a great "Scotch pint" full of splendid strawberries or gooseberries for three pence, and a pound of good-eating apples for the same money!) Some of the imported fruits are higher, but *we* should think none of them extravagant. Apples, pears, plums, grapes, gooseberries, strawberries, and other fruits, are plentiful and cheap. Some of the large fruit stores in the cities are beautiful beyond description. The "small fruits" continue much longer in summer there than here; the climate is peculiarly adapted to them. The abundant moisture that permeates the soil and fills the very air, making it at times almost oppressive, is most favorable to the growth of all fruits and vegetables native to the island. The raspberry, gooseberry, and strawberry, grow much larger than with us; and, instead of that keen, sharp acid which people with a "sweet tooth" take such exceptions to, they have a mild, sweet, and delicious flavor.

In Aberdeen market I saw raspberries, gooseberries, strawberries, and currants, as late as the middle of September; (they were done in Glasgow some two or three weeks before;) and I was informed that these fruits begin to ripen there almost as early as they do with us. The berries which I saw were the *last of the season*, and the market women called them "poor;" but I thought them very fine indeed. I tried the experiment of putting a single strawberry (an extra *big* one, of course, and rather irregularly shaped) into a common-sized tumbler, and found that it would not go *half way* to the bottom! The gooseberries are of several varieties and of different colors—yellow, green, pink, and dark red—the green-colored ones being generally the best. They are about twice as large as we usually grow them here in Ohio, and are very delicious; the same may be said of the raspberry. There were currants and huckleberries in the market, much the same as we have them in this country; and in some of the cities I saw cranberries, said to be grown, I think, in the north of Scotland. The blackberry (or "bramble-berry," as they call it—the black *currant* is their "blackberry") is only grown in the *wild state*, and is very similar to our wild blackberry.

Grapes, although commonly grown in hot-houses, are very fine, especially those grown in the southern parts of England. Some of the white grapes are excellent. Apples are rather

plentiful, at least in the cities; they ripen *later* than with us, and are inferior in quality, particularly those grown far north. The Scotch apples are usually very sour and crisp and rather small; some of them are very fine cooked. The best eating apples that I saw in Scotland, that is, the best *native* apples, were the Scotch "pip-pins," a very small apple, with a mild, sub-acid. The apples commanding the highest price are those imported from America. Apples do best in that climate when the trees are trained up to a wall or to the side of a house, where they can have all the sunlight and heat possible, for Great Britain is not a land of *sunshine*. Indeed, during the three months that we were there, the island seemed almost constantly enveloped in mist and clouds; and I said to the good people—who think the Americans very *dark-colored*—that it was no wonder *they* were white, since the sun never shown upon them.

It is too far north, and there is too little sunshine for peaches. They can only be grown in hot-houses; and though they often *look* very well, they are rather insipid. I saw at Salisbury, England, nice-looking tomatoes growing in the hot-houses, but they are seldom in the market, imported or otherwise; and many of the country people have never seen one. Beautiful plums and pears are in the markets and fruit stores, most of them imported from France and Germany. Of dried and canned fruits there are not so many, nor is there so great variety there as here, chiefly because there is not that demand for them by the people, who seem scarcely to have learned either the luxury or the worth of them. Canned fruits are to be found in some of the cities (sometimes imported from New York), but the great masses of the people have never heard of such a thing. Did wholesome fruits take among poor people the place of the pipe and snuff-box, and among the rich people the place of *John Barleycorn*, or some *other* John (of whom I shall have something to say hereafter), all would be better off.

The vegetables of Great Britain are very fine indeed. If there are not so many native fruits as there are in the warmer climates, the lack of them is greatly atoned for in the abundance and *excellence* of the native vegetables. The potato is very much better than ours; not any larger, but drier and finer flavored. The turnip is so far superior to those in this country, both in size and quality, and especially in the peculiar sweetness of its flavor, that there is really no comparison between it and the article grown here under the same name. Of parsnips, car-

rots, cabbage, Scotch kale and the like, there is no lack, and of the best quality.

The vegetarian will rest assured, therefore, that Great Britain is the last country in which he need be compelled in practice to abandon his faith. (And yet, the people, there as here, ask, "Why, what do you *live on*?" as if there were no "living" exclusive of meat, tea, and, one may add—*tobacco*.) The stranger can obtain, even on the *streets* and from the shops, good brown bread, choice fruits, and plainly-cooked vegetables. In London, fine large baked potatoes, hot in the oven, are common on the street corners.

S. W. D.

XENIA, Ohio, January, 1867.

IMPORTANCE OF PROPER FOOD.

[A LITTLE girl just entering on her "teens," and who has lived in a Hygienic family for several years, being requested to write an article for the GOSPEL OF HEALTH, complied without a moment's hesitation, and the following is the result of her first effort in the literary line. We are of the opinion that many thousands of full-grown American girls might derive profitable instruction by its careful perusal.]

"People generally eat milk, sugar, and butter, and many other things, which are really not food at all. I have read in some books about sugar being useful and necessary food; but I have since learned it is not food at all, and that all kinds of seasonings are injurious. Indeed, proper food never requires anything with it, and this will nourish the body most perfectly if nothing is taken with it. If you should take a handful of salt, or a chunk of butter, and eat it by itself, it would make you sick. And so, if persons eat proper food five or six times a day sickness will be the result. But if proper food, with no seasonings nor additions of any kind, is eaten, in proper quantities, twice a day, it will do all that food can do to give strength and preserve health. One who has never tried the experiment can scarcely imagine what a change for the better there will be in adopting a Hygienic diet, and eating only two meals a day. Since I have lived strictly according to this system, I have grown stronger, got more rosy cheeks, and am in better health in all respects.

"Some folks think that if you eat only twice a day, you will get so very hungry that you cannot help over-eating. But this is not so: When you eat too frequently the stomach is over-worked, for it has to labor to get rid of the excessive quantity, and this causes fatigue and

weakness. If you wanted your house clean, and some one kept throwing dirt into it, you would have to work too hard to get it all out, and might get sick. And this is the way you get sick when you eat too much or too frequently. The stomach must have rest, like all other organs, or it will soon wear itself out. I know a little girl about my size who eats five or six times a day, and she is hungry all the time, and so long as her mother indulges her in this way she will feel a continual craving. It is said to be very hard for mothers to deny their children food when they call for it; but it is better than to let them become sickly, and grow up feeble and useless. Some parents say that their children eat all kinds of food and seasoning, and between meals, and yet are well enough. But such children are never in good sound health. They are often sick of fevers, inflammations, convulsions, &c., and many of them die of these or some other diseases. Many persons think they cannot work without eating flesh-meat, and drinking tea and coffee. But this is another mistake, for I know many vegetarians who drink only water, and not that at meals, who are always in good health, and work very hard. I advise all persons, and young persons especially, to adopt the Hygienic manner of living, and when they become old, not to depart from it."

REASONABLY RESPECTABLE GROC-SHOPS.

THE comments of our city papers on the Excise law, passed at the last session of the Legislature, since its constitutionality has been affirmed by the Court of Appeals, are very various, as the papers are or are not in the interest of the rumsellers, and some of them quite amusing. The following is a specimen of logic as it is in rum:

"It is not the object of the law to suppress the sale of liquor. It is only intended to prune the evil of its worst features by closing up the low and disreputable groggeries where vice and crime are bred. Dealers who keep reasonably respectable places, and who are willing to observe the restrictions imposed by the law, will be allowed to continue their business. This class ought to be well satisfied, for the natural effect of the new measure will be to increase the patronage of the better places by the suppression of others.

Of course it will never do to think of removing the evil entirely! That would be radical and fanatical, and proscriptive, and in divers ways offensive to the knights of the toddy-stick. The evil is only to be "pruned" a little, and its

"worst features" removed. All whose groggeries are "reasonably respectable" will be tolerated. And then we have the assurance that the business of rumselling is not to be diminished. It is only to be placed in fewer hands. The same quantity is to be sold.

Well, we fear this is too true, and we are of the opinion that one "respectable" rumshop is more mischievous in society than are ten low groggeries. Indeed, the more "respectable," the greater is their influence for evil. No drunkard ever led a human being into habits of intemperance; but moderate drinkers have influence in that direction. No low grogery ever caused a human being to take the first downward step on the road to drunkenness; but every respectable drinking place in the country has turned the steps of many perditionward. We are of the opinion that all the excise laws that ever were or ever can be enacted only make the matter worse. By "regulating" the traffic in intoxicating drinks, and authorizing certain persons to deal in them, they make the traffic, which, in its very nature is infernal—an outrage on God and man—"respectable." If the whole matter were left to common law, a remedy would very soon be found in a "Vigilance Committee" or something similar.

BREAD THROWN UPON THE WATERS.—The President of the Franklin County (Pa.) Fruit-Growers' Association writes us: "Dr. R. T. Trall & Co.—Dear Sirs: Inclosed find \$5, for which please send as many of the January GOSPELS OF HEALTH, including a few copies of Hygeiana as you can afford for the money. I am much pleased with the journal. It is not too radical for some of us, although it is so far in advance of public opinion generally, that many will not see even the glimmer of its light. Whatever quantity you send will be for gratuitous distribution. I shall consider them as bread thrown upon the waters, or good seed sown which may bring forth a rich harvest. I am very much pleased with your Hygeiana prospect, and hope it will prove a success. Permit me here to offer a few suggestions, if they have not already been considered: that the best features of the Vineland enterprise be laid down as a basis to keep out speculation; and that it be made obligatory on all property holders to sow the road sides in grass lawn, and plant with trees, etc."

"I HAVE not loved lightly," as the man said when he married a widow weighing three hundred pounds.

NEW YORK STATE TEMPERANCE SOCIETY.

WE are glad to record that one more Temperance organization has taken a step in advance. At the recent annual session of the New York State Temperance Society, held at Auburn, the following platform of principles was announced:

Resolved, That, in view of the facts: 1. That domestic wine is intoxicating; 2. That nearly two-thirds of it is manufactured into brandy; 3. That intemperance is on the increase in wine-growing districts, especially among the youth of both sexes; we deprecate the production of grapes for the manufacture of wine, believing it has an immoral tendency.

Resolved, That we recommend the vigorous enforcement of all the restrictive and prohibiting provisions of the Excise law, and that we further recommend the friends of Temperance to petition the Legislature to extend the Metropolitan Excise Law over the entire state.

Resolved, That the approaching convention to amend the Constitution of the state of New York should be regarded in the good Providence of God as a fitting opportunity for the people to declare in the new Constitution, "that henceforth no license in any form or under any circumstance shall be granted in this state for the manufacture or sale of intoxicating liquors as a beverage, and that such permission shall be submitted by separate article to the voters of the state for adoption or rejection concurrently with the new Constitution which may be approved by the convention."

In view of the facts that the rum trade owes all of its vitality, directly or indirectly, to the abominable license system, and that nearly all of our agricultural journals, and the great majority of our political newspapers (conspicuous among which is the New York *Evening Post*) are advocating and encouraging the business of wine-making, these are certainly important resolutions. We hope they will be endorsed by and echoed from every temperance meeting which may be held from this day until the final consummation of the Temperance Reformation. True, they do not go quite far enough. But they are steps in the right direction. The real root of the evil is alcoholic medication. But our temperance friends have not yet got their eyes open wide enough to see this. Possibly, however, they may in the good time coming.

CATO, being scurrilously treated by a low and vicious fellow, quietly said to him: "A contest between us is very unequal, for thou canst bear ill language with ease, and return it with pleasure; but to me it is unusual to hear and disagreeable to speak it."

HOW PARIS WIVES GET RID OF THEIR HUSBANDS.—*La Patrie* relates the following startling incident: "M. Sam relates that he was standing at a ball given at the Tuileries, talking to the great chemist, Dr. Lisfrank, when he perceived him suddenly become pale, and move from his position. M. Sam, fancying that his friend had been taken ill, followed him out to the Salle des Maréchaux. There, having recovered his equanimity, he said, 'I have just seen a beautiful young bride waltzing with her second husband. Now, I am perfectly convinced she murdered her first husband. It had been a love match; but the young man discovered he had made a fatal mistake, and his health visibly declined. One morning he was found dead in his bedroom, which his wife had filled with flowers, especially with hyacinths. Their poisonous emanations had evidently killed him. On being summoned to inquire into the cause of his death, I perfectly remember having related in his wife's hearing a case of poisoning produced by these very flowers; and, on learning that a scandalous intrigue on her part had been the cause of his misery, I have not the slightest doubt that the wretched woman took this mode of regaining her liberty. This tragic anecdote recalls to me another, which one of the first physicians in Paris related a few days ago as having occurred to him during the course of his practice. He had been for some time in attendance on a wealthy merchant, whose illness, though of a painful nature, was not dangerous. Much to Dr. N.'s surprise, the symptoms became complicated, and M. X. got rapidly worse. Dr. N. asked to see the mixture his patient had been taking during the night, and remarked to the servant that the glass from which he had apparently drunk was not clean. 'No one, Sir, touches it but Madame,' replied the servant. Pouring a little water into it, Dr. N. put it to his lips. He then asked to see Madame X. alone. She was young and lovely. 'Is my husband worse?' she inquired, with great apparent anxiety. 'Yes, Madame; but he must improve rapidly. Do you hear, Madame?—in a week he must be cured.' The lady's cheek grew pale. 'But, Doctor—' 'You have understood me, Madame; good morning.' The patient recovered within the given time, and M. and Madame X. gave a ball last week and looked as jolly a couple as you would wish to see."—[*Paris Correspondent of the Morning Star*.

ONE of "the sex" writes that "though a few American ladies live in idleness, the majority as yet work themselves into early graves, giving the men an opportunity to try two or three in the course of their own vigorous lives."

Two ears, and but a single tongue,
By Nature's laws to man belong;
The lesson she would teach is clear,
"Repeat but half of what you hear."

A SINGULAR innovation was made at a funeral in Paris the other day. Instead of a laudatory discourse in honor of the individual interred, one of his friends read extracts from a newspaper in his praise.

THE LIFE OF A RADICAL.

My father was independent. I do not think he ever thought of the consequence of any specific act. Was it right? if so, it must be performed. This made him a host of enemies, and none were more bitter than the clergy. I remember that he was the member of a Baptist Association, and not one but were bitterly opposed to him.

It was at the period when the *Liberator* began to be published in Boston, and we took the paper, its editor, Mr. Garrison, visited our village, and of course stopped at our house. He was regarded as an infidel, and the most troublesome fellow in the country. He was announced to deliver a lecture in our church. At the hour appointed the building was crowded to its utmost capacity with a throng of noisy town loafers, who, hearing of the proposed advocacy of the unwholesome doctrines of "abolition" by the chief mover in it all, came for the express purpose of breaking up the meeting. This was easily done with the help of some worthless boys, and through the connivance of respectable men of wealth in the town. My father, my mother, and one or two others, were the only supporters he had. The roughs made short work of it, put out the lights, and cleared the house within ten minutes. We were compelled to flee for our lives, and were scarcely in sight of our house before we saw the light blazing upward against the dark night sky. Our church was on fire, and before we reached our house, the conservatives had been there before us, for it, too, burst into flames, and we were compelled to pass the night as best we could, at the humble farm-house of a neighbor. Every thing we had in the world was consumed, except the clothes we wore. It was in the dead of winter. My father was penniless, houseless, and hated of every man in the town. And yet there was a certain sort of respect accorded to him, that showed that the truth was working. My sisters readily obtained employment at a farm-house. My mother wrote a little, and got enough to take care of herself. My brothers and myself sought and obtained work in various pursuits, one as a clerk, and I as a farm boy. Father began to address himself to the work of reform entirely. Heretofore he had not devoted himself to this exclusively. Now, however, God had taken away all hindrances; so he consecrated his talents and time entirely to this work. He went from town to town, and district to district, teaching the sin of American Slavery. He was a man of powerful frame, with great black eyes looking out from under shaggy iron gray eyebrows. His look was as stern and forbidding as that of Alpine Crags in winter. There was no grace or beauty in his style. He spoke plain truths, and eschewed all ornament and all circumlocution.

As I have said, not a minister sustained him.

There came at last to his net, three only out of the whole region round about, who might be called supporters. One was a teacher who read the *Liberator*, and taught the village school; another was a long-haired reformer, who lived a lone, bachelor life, subsisting chiefly upon

vegetables, and talked reform constantly; and a bloomer-costumed Amazon, who came no one knew whence or how, and lived chiefly by practice of certain medical arts, phrenological lectures, examination of heads, and operating in the capacity of a medium in spiritual manifestations. These formed the party outside our family, who sustained my father, and I may say, believed in him.

The town had a population of one thousand souls, and there were of course four churches. Each of them about as prosperous as my father's church, save this. The Episcopal Rector took the only persons of wealth; the Presbyterians, the timid and middle class; and the Baptist and Methodist strove, one with another, to get all that remained.

The three ministers dragged out a miserable life of servitude and obedience to public will, and never dared so much as to notice my father, lest their constituency should suffer thereby.

It took us all nearly a year to get enough together to think of having a home. This we did by combined effort. I putting in my little earnings with the rest. We built a plain house of humble pretensions, and all came back again to the work of reform.—[*Church Union*.]

THE YOUNG MEN OF OUR CITIES.

REV. Dr. Osgood, in a recent work entitled "American Leaves," gives the following painful but truthful sketch:

"The number of youth in our cities who are seeking some kind of employment that allows them to have a delicate hand, and wear kid gloves and polished boots, is enormous, and furnishes a fearful number of recruits to the army of vice and crime. What the cause of the disinclination to the manual arts is, it is not always easy to say; and certainly, in the nature of things, there is far more demand for intellect and far more exercise of manly power in tilling the soil or building houses and ships, than in selling silks and calicoes behind the counter. It would be a great gain if ten thousand clerks could at once go into the fields and workshops, where they are wanted, and leave their places to ten thousand young women, who have nothing to do but to make their poor fingers the hopeless rivals of the sewing-machine, and to anticipate the uncertain time when some young man, not yet able to pay for his own board and clothes, shall venture upon the enterprise of taking a wife less thrifty than himself. It is partly from the false feminine notions of gentility that much of the rising aversion to manual labor springs, and much harm comes from the frequent preference of the dainty swain of the counter over the far abler worker at the plough or plane by sentimental maidens, who have studied out their ideas of the gentleman from trashy novels, and not from the good old Bible and its noble standard of the gentle heart."

THIRTEEN objections were once given by a young lady for declining a match—the first twelve being the suitor's twelve children, and the thirteenth the suitor himself.

PARIS A DOOMED CITY.—*London Society*, in an article on "The Beaux Mondes of Paris and London," utters the following fearful, and we fear, truthful prophecy concerning the most gay and luxurious city in the world:

Paris has reached a climax in what is generally called civilization that cannot be surpassed. She has adorned and beautified herself with a rapidity and splendor that are without a parallel. She is the most beautiful capital in the world—the queen of cities; she has put out of sight all that can offend the taste of the most refined critics; she has driven further and further back all the signs of poverty and labor which might offend the eye or suggest a thought inconsistent with the opulence and gayety with which it is her desire to impress her visitors; she is a very Sybarite of cities; but with all her magnificence of decoration, with all her lavish outlay and ever-changing caprice, which constitute her the leader of fashion throughout Europe, she carries within herself the elements of her own ruin, which cannot be far distant. No society can last long which is so rotten at its core, where profligacy reigns, and all sense of propriety is at a discount.

The history of the world supplies abundant instances of cities which have reached a climax of refined splendor, and, being lifted up in their pride, have overlooked virtue, and have been dashed to the ground, and have crumbled to ruin; nor need France go far to look for such an example. In the period before the great French revolution society had become corrupt. They who ought to have been examples of virtue made use of their high and exalted position for the indulgence of their evil passions, and saw in it only opportunities for a vicious life. Even now men tremble at the recollection of the awful judgment that fell upon them, which has left that fair and beautiful country in a state of ferment from which there seems to be no repose, and which can only be kept under by the firm hand of a great military power which is ever ready to repress the first indication of the popular mind daring to think for itself.

PURE WINES AND TEMPERANCE.—Dr. Stone, of San Francisco, says he is fully convinced that the manufacture and introduction of pure wines into general use will not diminish intemperance, as has been supposed. Full two-thirds of all the wine manufactured is converted into brandy, and in the wine districts intemperance is on the increase, extending to the youth of both sexes.—*Exchange*.

The exercise of a little common sense will enable any physician in any part of the world, or any man, woman, or child, who has arrived at a condition of reasoning, to see that all use of the alcoholic element, as drink or medicine, must conduce to intemperance.

Let us give them a very simple illustration. Mercury is a poison. In all forms and preparations it injures the vital organization, and in large doses tends to induce the inflammatory

condition of the mouth and salivary glands, technically termed *ptyalism* or salivation; though they may not occasion manifest local inflammation, they do, nevertheless, produce some degree of the same or a similar morbid condition. They can never be taken without injury exactly proportioned to quantity.

Alcohol conduces to intoxication. Large doses occasion drunkenness. Small quantities produce a slight degree of intoxication, termed stimulation. But, as the alcoholic element is always a poison, its use in any form is injurious exactly in ratio of the quantity taken, no matter whether taken in the form of rum, brandy, wine, cider, porter, lager, etc., etc.

A FINE LADY.—We clip the following paragraph from the *New York Tribune*:

"FOR THE PARIS EXHIBITION.—At No. 544 Broadway is a cooking-stove which cost \$1,000. The boiler, tank, and pot closet, are of German silver, and the whole is as splendid as a piano. Of course, it embraces latest improvements. In cooking, a current of air passes through the oven, and bread is baked in a brick oven. With such a stove, a fine lady might be induced to make herself useful."

The diabolical innuendo of the writer is that a fine lady isn't useful! Was there ever a more preposterous absurdity? Half the commerce of the world depends on her finery for its existence. All of the dry goods' merchant princes owe their fortunes to her disposition to display fine things. Every milliner's and mantua-maker's shop in the land may bless her desire to shine in frills and flounces for their meagre bread and butter. The *Tribune* itself is indebted to the fine ladies for one-half of its immense advertising patronage. Indeed, discontinuing fine ladies, and the controversy between the *Tribune* and *Post* on the subject of "Protective Tariff and Free Trade," which has raged for twenty years, and bids fair to continue so long as they both shall live, would be deprived of three-quarters of its facts and illustrations. We doubt if either of these papers could live if there were no fine ladies.

CARNIVORA AND HERBIVORA.—An exchange says:

"A dinner was given, near Paris, recently, of which the principal dishes were shark, horse, dog, and rat."

A dinner was given, in this city recently, of which the principal dishes were bread, apples, potatoes, and beans. Which dinner indicates the higher grade of civilization?

A MARVELOUS MEDICINE.—“A writer in the *Religio-Philosophical Journal* gives a wondrous statement of a medicine which is greatly relied on for the cure of mortal or immortal maladies in one of the “spheres” or “grand divisions of the spirit land.” We have much faith in the remedy, and believe that more of it could be used by people “in the form” with advantage :

“The medicine most in vogue there is that of *Nomm oc Esnes*, sometimes used on earth. When well applied and digested, it there, as here, effects the most marvelous cures. I may state, however, that the people on earth spell the name of this great remedy backwards ; for here the letters are reversed. Every one can find and use it, and it is already being applied to the cure of many ills.”

Publishers' Department.

CANADA.—Canada subscribers will send 12 cents extra for postage.

MORE OR LESS.—Send us whatever sum you can afford the cause, from ten cents to ten dollars or more, and we will return its value in the GOSPEL OF HEALTH.

SPECIMEN NUMBERS.—Many persons write us to send them specimen numbers, and forget to enclose the requisite dimes. Please read our Prospectus more carefully.

CANVASSERS.—We offer special terms and extraordinary inducements to persons who will make it a business to canvass for subscribers. Send stamps for terms and circulars.

OUR ILLUSTRATIONS.—These will largely increase our expenses, but we shall confidently rely on the efforts of our friends to extend our circulation, so that we may continually improve in this attractive feature.

CERTIFICATES OF AGENCY.—We will send to any person, on receipt of request and satisfactory references, certificates of agency, authorizing them to receive money on our account, for subscriptions to the GOSPEL OF HEALTH.

THE PRESENT NUMBER.—Can our friends do themselves, their neighbors, us, and everybody else, a greater good, at a small expense, than by circulating a few copies of the present number among their neighbors, and asking them to read carefully.

PAY YOUR OWN POSTAGE.—We receive several letters a day requesting information on a variety of subjects which it is of no earthly advantage to us to give, but which may be of importance to the writer, *minus* the stamp for return postage. A three-cent stamp is a small matter *per se*, but several thousands of such letters in a year would impose on us an unreasonable tax for the privilege of working for nothing.

CLUBS.—Is there one earnest Health Reformer in this country who cannot send us a club of subscribers ?

TO EDITORS.—Country papers and magazines which give the GOSPEL OF HEALTH a proper notice, or publish its table of contents, will be entitled to an exchange.

AS WE EXPECTED.—Many agents who had sent in clubs to the *Herald* before they saw the Prospectus for the GOSPEL, write us that the clubs for another year will be sent to the GOSPEL, and *not* to the *Herald*. Of course.

OUR ADDRESS.—Recollect that subscriptions for the GOSPEL OF HEALTH, and all communications relative to it, and all orders for books, or goods of any kind, to insure prompt attention, should be addressed, “R. T. Trall & Co., No. 97 Sixth Avenue, New York.”

ADVERTISING RATES.—Four lines, or less, \$1 ; each additional line, 25 cents. One column, \$25 ; one page, \$40. When advertisements of half a column, or more, are continued without change for three or more months, a reduction of twenty per cent. will be made.

ANONYMOUS.—We can pay no attention to anonymous communications. We do not desire to publish names without permission, but, as an evidence of good faith, and for many other reasons which could be named, we must have the name of the writer, or the article must go into our waste-basket.

GOSPEL vs. HERALD.—Many of the subscribers to the *Herald of Health* have requested us to transfer their subscriptions to the GOSPEL OF HEALTH. This is impossible. We have nothing further to do with the *Herald*, except to run “opposition to imposition.” Those who wish for the GOSPEL had better subscribe for it.

HOW TO CANVASS.—The best way to obtain subscribers is, to leave specimen numbers of the GOSPEL OF HEALTH at each of the dwelling houses, stores, and workshops, in your neighborhood for examination. In a few days thereafter call for them and solicit subscriptions. In this manner a hundred numbers will enable an agent to canvass a large territory.

GEOMETRICAL PROPOSITION.—We have a plan for annihilating the drug-medical system in less than ten years. It is this : Let each subscriber send us one new name in 1867 ; each subscriber in 1867 send us a new name for 1868, and so on to the end of the chapter. A little arithmetic will demonstrate not only its practicability, but its infallibility. We will wager all Hygeiana on the result.

NON-SUBSCRIBERS.—Pursuant to a request in our Prospectus, we have received several thousands of names, to many of whom we have sent our first number. But we learn that, in a few instances, those who forwarded the names have neglected to subscribe for the GOSPEL, or to solicit subscriptions, on the supposition that all names sent to us, as well as all persons sending them, would receive the GOSPEL gratuitously. This is a mistake. The only way to be sure of the GOSPEL is to subscribe for it.

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