

HEALTH AND DISEASE.

Mens sana in corpore sano.

Fraudulent Infant Foods.

Not content with humbugging their parents, human sharks, greedy after gain, have taken to cheating the babies—little helpless innocents, who ought to be honestly treated if fair dealing is to be received by anybody. The little one gets its digestion deranged by a slight cold or some other cause, perhaps overfeeding, or feeding too frequently. The doctor at once orders that its natural food be discontinued, and recommends the use of some popular "infant food." A patent food, put up in nice packages and sold at from fifty to seventy-five cents a pound, is procured at the store. The little one gets no better, and so some other "food" is tried. One kind after another is experimented with until often the whole list of twenty or thirty patent "baby foods" have been tried. Each one is recommended by a long list of physicians as the very best thing of the kind which has been, or can be made, a perfect substitute for, or a little better than, mother's milk; when the fact is, not more than one or two of the whole list, is fit to go into an infant's stomach at all, and all are vastly inferior to almost any one of the usual substitutes which mothers and nurses are accustomed to prepare for infants who are unable to take their natural food, such as oatmeal or graham gruel, barely gruel, etc.

Abstinence in Health.

Most children have an instinctive dislike to alcohol in any shape; unless, indeed, there be a hereditary predisposition toward it—of all predispositions the most fatal. Any one who knows the strong pureness of a good constitution which has received from two or three temperate generations an absolute indifference to stimulants, can hardly overvalue the blessing it is to a child, boy or girl, to bring it up from babyhood in the firm faith that wine, beer, and spirits are only medicines, not drinks; that when you are thirsty, be you man, woman, or child, the right and natural beverage for you is water, and only water. If you require them, if you have been corrupted by the evil influences of your youth or by the luxurious taste of your after years, that you "cannot drink water," either there is something radically diseased in your constitution, or you will soon bring yourself to that condition.

To "drink no wine or strong drink," to be absolutely independent of the need for it or the temptation to it—any young man or woman brought up on this principle, has not only a defence against many moral evils, but a physical stronghold always in reserve to fall back upon, when accidental sickness and the certain feebleness of old age call for that resource, which I do not deny is at times a most valuable one. But the advice I would give to the young and healthy is this: Save yourselves from all spirituous drinks, as drinks, as long as ever you can; even as you would resist using a crutch as long as you had your own two legs to walk upon. If you like wine—well, say honestly you take it because you like it, that you prefer indulging your palate at the expense of your health; but never delude yourself, nor suffer others to delude you, that alcohol is a necessity, any more than stays, or strong medicinal poisons, or other sad helps which nature and science provide to sustain us in our slow but sure decay.—*Mrs. Mulock Craik.*

Prevention of Hydrophobia.

M. Pasteur, the eminent French scientist, whose researches into the nature of germs have been of almost inestimable value in several departments of agriculture and other practical science branches, has recently determined the important fact that hydrophobia is a germ disease and that one attack is protection from another. He has also made a series of investigations respecting the possibility of protection from small-pox, and has attained success. Sheep, which are very susceptible to the disease, after having been inoculated cannot be made to take the disease even by the most thorough exposure. There are those who think that the time will come when nearly all diseases may be prevented by this

plan. We hope we may live never to see the day when it will be considered the duty of every man to see that his children have all been properly vaccinated for each one of the various dangerous maladies which afflict the human race. Such a course of vaccination repeated as often as would be necessary to insure safety every time a new epidemic made its appearance would occupy a good share of one's lifetime.

What is Luxury?

"Do you believe in luxury?" will you say? I do. It depends, my friend, a good deal upon what idea you have of luxury. Your idea and mine may not be the same. There is the luxury which consists in over-feeding the natural appetite. I don't believe in that—in gorging one's self with dainty meats, sitting at banquets, craving for richer and rarer wines, until one's whole life turns on sensuous physical enjoyment. I don't believe in that; but I also don't believe that it makes no difference what a man chooses to eat and drink. I believe that there is a difference—all the difference between the Kingdom of Heaven and the Kingdom of the Devil. One man eats intelligently and moderately of properly prepared well chosen food, and has grace; the other of abominable food fried in fat, and has the devil. I tell you indigestion is the kingdom of darkness in this world, and good health is next akin to grace. I think when the reformation comes in, that cleans up all the odds and ends of society, it will very likely come in at the kitchen. We shall learn how to get wholesome food in moderate amounts, and above all, properly prepared food, and we shall no longer bolt it as though we were shoveling coal into a coal cellar. I sometimes contend about men not being dainty in their food. I would that they were more dainty, and that they would feed the sight as well in a daintier manner on the beautiful.

What do I consider luxury? Is then a proper question. In a Christian sense it is the devlopment through our property of those elements of the beautiful and pleasurable that feed the higher sense instead of the lower. An old farmer may complain "My children are all the time wanting all sorts of things that I've done very well without. My daughters stand by, and they are wanting pictures, and books, and one thing and another, and I don't see as they need 'em. I'm perfectly willing to give my family all the substantials they want; but these fol-de-rols I don't believe in." What does the man mean by "substantials" when he says he is willing to give them all the necessities of life? Why, he means beef, pork and cabbage, bread, a comfortable bed, warm clothes. That's pig fare. Its just what he gives his pigs. He's willing to feed his animals and he is willing to feed his family; but when it comes to things higher than those of mere animal life—when beautiful clothes are desired as well as warm clothing, when beautiful things are craved for in the house as well as the house itself that turns the rain and snow—why, then, "he has no idea of that sort." He speaks the truth; there are some men who have no idea of anything higher than the mouth. I say that there is hunger of greater imperiousness than that of the mouth, there is the hunger of the ear for all that is sweet in sound, the hunger of the eye for all that is blessed in beauty throughout the realm of God; there is the hunger of the affections for love and sympathy in our daily lives; the hunger of the tastes, the moral sensibilities, as well as the appetites. "Well," says he, "You have all the necessities of life, and what do you want more?" Don't you want to feed the higher qualities as well as the corporeal? Are they the parts you want to starve? There is many a man in whom the great upper chambers of a vast inner spiritual life lies unawakened, neglected, and ungarnished. All that is divinely and noblest in his nature has lapsed through desuetude. Willing, prompt, and eager, there is none to hear his cries of hunger; naught, that feed. It—the man is too busied with his bodily self.

That is luxury which feeds the spiritual man. With it man is fed with higher reason and higher spiritual sense. It is all that is noble and pure in the higher range of externals. That is what I call luxury.—*Beecher.*

It is a mistake for young ladies to think that they increase their attractiveness by trying to improve on the beauty of form which nature gave them. It is suicide.