

It is only little by little that great changes can take place. We cannot, if we would, make all the world listen to our extreme views. The ignorant, the passionate, and the listful would not and could not understand, and if they partially comprehended, it would be so big a jump they would be unable to take it. So we temporize a little and give them the stepping stone of prevention—a word that reaches the dullest comprehension and attracts the most inattentive hearer. But with this offer we give the advice and the knowledge of still greater good that may be won. The still higher blessing in store for all who can appreciate it—the blessing of purity, continence, and right generation.

"What is right is always expedient"—but we cannot always tell what is right. I may say it is not right for so and so to compel his wife to unwelcome motherhood—but is it right for me to interfere and cause war in that home? Is it right for her to destroy the happiness of a family of ten children and that of her husband and all the family connections on both sides by standing out for her personal rights in this one respect when "submission" would be the lesser evil? Expediency asks for charity, toleration, and temporizing in practice, while we teach the purest, highest, and strongest truths. We must live the right in all things practicable and teach it to the very end. Theory and practice cannot always go hand in hand, because the individual is never, socially, a free moral agent. Because I dislike the smell of cabbage, shall I compel my husband and children to forgo eating it? But if the scent of it was dangerous to my health and destructive to my happiness, then I would have a right to demand its absence from my table because the greater need would overpower the lesser wish and appetite.

When we talk of sexual rights, we are on holy ground, and must walk carefully and lightly and thread our way cautiously among doubtful and unknown contingencies.

There is more involved in this question of continence than in any other single issue ever brought before the world.

It comes nearer home than even religion, that hitherto most provocative of all contentious subjects—for it is right here at every hearthstone. Therefore the more need for its free, frank discussion that we may learn what is truth, and learning live it in our daily lives as lessons to all the world.

Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflowing heart
To give the lips full speech.

ELMINA DRAKE SLENKER.

Nowville, Pulaski Co., Va., October 7, 1881.

A Phonetic Letter on Buttermilk.

For a summer beverage, there can be nothing more healthful and strengthening than buttermilk. It is excellent for weak or delicate stomachs, and far better as a dinner drink than coffee, tea, or water, and, unlike them, does not retard, but rather aids digestion.

A celebrated physician writes that if everybody took the value of buttermilk as a drink, it would be more freely partaken of by persons who drink so excessively of other beverages; and further, it would have beneficial effects upon the system to the extent of clearing out of a kooky stomach that has been clogged up with ashes that have sifted through, filling up every crevice and crack, saying that the human system is like the stove, and collects and gathers refuse matter that can in no way be exterminated from the system so effectually as by drinking buttermilk. It is also a specific remedy for indigestion, soothes and quiets the nerves, and is very somnolent to those who are troubled with sleeplessness.

There is something strange in the fact that persons who are fond of buttermilk never tire of singing its praises, while those who are not fond of it never weary of wondering how some people should overcome their aversion to it, and learn to drink it for health's sake. When gentlemen or our acquaintances are so extremely fond of it, that we see them run to drink about three glasses, then set his glass down with a thud, exclaiming earnestly as he smacks his lips, "That's food and rament both." If any other buttermilk enthusiast made the statement, we would say that his liver has become lasses from torpidity and inaction, and is too dead to perform its functions; buttermilk will keep a man in good health. If we ever exaggerated statements made have been made concerning buttermilk, its medicinal properties cannot be overrated, and it should be more freely used by all who can get it.

Dr. Foote, I have copied the above from the agricultural department of our village paper, and I forward it to you for insertion in the *HEALTH MONTHLY*, in connection with my health experiences and history. For the past four years I have been in the habit of using it not as a drink, but as a part of my daily food. Sometimes I took it and sometimes I ate it raw, but often the former, and when cooked with eggs in a kwort of buttermilk and thickened to the taste, it makes a delicious dish for me. Four years ago last spring I was thrown into circumstances

by which I concluded it was best for me to live entirely alone, and be my own cook and housekeeper in everything but baking my bread and pies, and the latter I did but a very small part of my diet. I concluded I would eat to live and be healthy, instead of living to eat and be unhealthy. I therefore concluded to make buttermilk a part of my daily food, totally abandoning the use of tea and coffee and confining myself to a very plain and simple diet in other respects, consisting mostly of the farinaceous grains, vegetables, fruit, and nuts. The result has been the enjoyment of perfect health the whole of the year, with but very insignificant exceptions. And it is now seven years since I had any of those peevish attacks or disorders which I had but very faintly described in the preceding number of my health history.

During the past four years I have had no feeling unwell, but have been living with other people for a few days, and eat the same kind of food which I did. I not only confine myself to the plainest and most simple kind of food, but I abstain from all condiments and seasoning articles excepting salt and vinegar. Occasionally I make a very good meal of nothing but bread crumbed into sweetened water and vinegar and I relish it heartily. In the season of sweet cider I make that a part of my daily food, and it is very nice with a well beaten egg cooked in it, and then eaten with cream bread or sweet crackers, or even with crackers not sweetened. During the time that I have been living thus, I have passed through severe trials of such a character that similar ones have occurred to me since the most horrid of them, and yet I have been able to pass through them with but very little real unhappiness, and I attribute it entirely to my dietary habits together with a determined purpose and effort to be governed in spirit and conduct by the pure and exalted teachings of Jesus Christ—the great revealer of the divine will and character—as found in the New Testament. And I find from a happy experience that it pays immensely in physical and mental enjoyment to deny myself the use of those luxuries which go so far toward making people unhealthy, and consequently uncomfortable and unhappy. I feel that it is best to be temperate in eating as well as in drinking, and to avoid excess of every kind and description in habits, labors, and pleasures, as well as in food and drinks; in short, living in obedience to all the laws, physical, mental, and moral, which the Author of our being has given us for the regulation of our conduct.

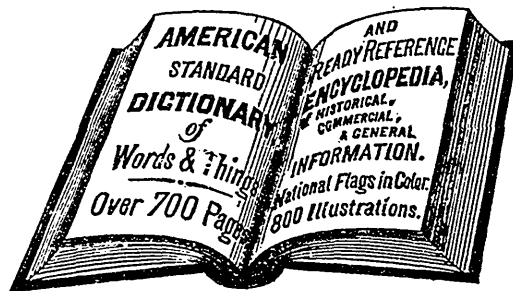
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