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Don't sleep in a draught.
Don't go to bed with cold feet.
Don't stand over hot-air registers.
Don't eat what you do not need just to save it.
Don't try to get cool too quickly after exercising.
Don't sleep with insecure false teeth in your mouth.
Don't start the day's work without a good breakfast.
Don't sleep in a room without ventilation of some kind.
Don't stuff a cold lest you be next obliged to starve a fever.
Don't try to get along without flannel underclothing in winter.
Don't use your voice for loud speaking or singing when hoarse.
Don't try to get along with less than eight or nine hours' sleep.
Don't sleep in the same undergarment you wear during the day.
Don't toast your feet by the fire but try sunlight or friction instead.
Don't neglect to have at least one movement of the bowels each day.
Don't try to keep up on coffee and alcoholics when you ought to go to bed.
Don't drink ice-water by the glass; take it in sips, a swallow at a time.
Don't eat snow to quench thirst: it brings on inflammation of the throat.
Don't strain your eyes by reading or working with insufficient or a flickering light.
Don't be too modest to ask the way to the water-closet when you have a call that way.
Don't use the eyes for reading or fine work in the twilight of evening or early morn.
Don't try to lengthen your days by cutting short your nights' rest; it is poor economy.
Don't wear close, heavy, fur or rubber caps or hats if your hair is thin or falls out easily.
Don't eat anything between meals excepting fruits, or a glass of hot milk if you feel faint.
Don't take some other person's medicine because you are troubled somewhat as they were.
Don't blow out a gaslight as you would a lamp: many lives are lost every year by this mistake.

Try popcorn for nausea.
Try cranberries for malaria.
Try a sunbath for rheumatism.
Try ginger ale for stomach cramps.
Try clam broth for a weak stomach.
Try cranberry poultice for erysipelas.
Try gargling lager beer for cure of sore throat.
Try a wet towel to the back of the neck when sleepless.
Try swallowing saliva when troubled with sour stomach.
Try eating fresh radishes and yellow turnips for gravel.
Try eating onions and horseradish to relieve dropsical swellings.
Try buttermilk for removal of freckles, tan and batternut stains.
Try to cultivate an equable temper, and don't borrow trouble ahead.
Try the croup tippet when a child is likely to be troubled that way.
Try a hot dry flannel over the seat of neuralgic pain and renew frequently.
Try taking your codliver oil in tomato catsup, if you want to make it palatable.
Try hard cider—a wineglassful three times a day—for ague and rheumatism.
Try breathing the fumes of turpentine or carbolic acid to relieve whooping-cough.
Try taking a nap in the afternoon if you are going to be out late in the evening.
Try a cloth wrung out from cold water put about the neck at night for sore throat.
Try snuffing powdered borax up the nostrils for catarrhal "cold in the head."
Try an extra pair of stockings outside of your shoes when traveling in cold weather.
Try walking with your hands behind you if you find yourself becoming bent forward.
Try a silk handkerchief over the face when obliged to go against a cold, piercing wind.
Try planting sunflowers in your garden if compelled to live in a malarial neighborhood.
Try a saturated solution of bicarbonate of soda (baking soda) in diarrheal troubles: give freely.
Try a newspaper over the chest, beneath your coat, as a chest protector in extremely cold weather.

Don't act upon the supposition that exhausting physical exercise is strengthening; it is debilitating.

Don't permit yourself to think too much on one subject; the brain is rested by a change of thought.

Don't poke things into your ears to remove dried secretions; warm water syringing is a safer and a better way.

Don't take a dose of medicine without first looking at the label and making sure you are not getting a poison or an overdose.

Don't punish a child by boxing or pulling its ears; there is a better place for the application of the palm when necessary.

Don't think you can with impunity adopt the follies of other folks; your constitution may not be equally well able to bear abuse.

Wonders of the "Electrical" Cure.

[The following appeared originally in the Boston *Commonwealth* over the signature of J. F. K., and seems to have been written as a take-off of an English woman (Mrs. E. H. B.) who was acting as a modern medium while she put forth most extravagant claims of her discoveries in "Art Magic" and her miraculous "electrical" cures.—L. R. S.]

Mr. Abram Large, of old Marblehead,
One day in his daily paper read
Of an "electrical cure," made in Lynn,
That caused the fat man at once to grin.
He read and re-read, and thought a while,
Then folded the paper with a smile!
What pleased the fat man so very well,
Was the tale the paper had to tell
Of the "wonderful magnetic" cure;
That he could get relief, he felt sure!

Mr. Abram Large was very stout,
And weighing three hundred pounds about,
He had long wished to know some good plan,
To render himself a smaller man!
And it now became his firm belief,
That from fat he could obtain relief!
If a magnet will make swellings go
Sure it will serve the whole body so!
"I want a reduction in size," he said,
And off he started from Marblehead!

Arriving in Lynn, he did not know
Into what part of the city to go!
So passing along thro' Market street,
A telegraph sign he chanced to meet.
"Ah! That is the place," he said with glee,
"Where they will do this nice job for me."
So, in he went, and stated his case,
And then, the operator, with a long face,
Quietly seated him in a chair,
And around him coiled a copper wire!

Thus was the battery then applied,
And soon from Abram's back, arms, side,
He felt the magnetic currents play,
And the fatty matter giving way!
Abram now felt his pulses thrill with joy,
To think that now as when a mere boy,
He would hence appear with figure thin,
And once more the smile of beauty win,
"The pink of high fashion, and the mould,"
Just as though, he had never grown old!

But from his dream Abram quickly wakes
As something a great confusion makes;
And he listens with a sense of dread
To a loud call from old Marblehead,
A sort of a telegraphic shout:
"Hullo, there, Lynn! What are you about?
I tell you, friend, you had better cease,
You have filled our office full of grease!"

Our Contributors.

[FOR DR. FOOTE'S HEALTH MONTHLY.]

Holy Marriage. III.

BY A CHRISTIAN MINISTER.

JESUS CHRIST said, *Blessed are the pure in heart, for they shall see God.* Can a man be pure in heart in the act of begetting a child? Until he can be he can never be pure in heart at all; for the heart cannot be pure while the loins are unclean. The heart, or the source of life in the individual that already is, can be clean only as the loins and womb, or the source of life of the individual that is to be, are clean also. The two are woven into one nature and destiny.

The greatest good in this world is to be parents. A longed for and loved child is more culture, education and development to those who bear and rear it, than all the schools and magnificence of the world. Blessed above all others on earth are they who set their hearts on children more by far than on anything else earthly; and who seek to know and obey God's law of life concerning the source of life. It is they who walk with God, for they dwell in God.

God's law of life in the source of life is love, as the law of death is lust. For love to extinguish lust, this is the supreme victory.

How to live in love, so that the lover's true love will never die; but the sweetheart time will last through life, this is the great secret.

Only as "a man loves as a maiden loves," can love extinguish lust, the sweetheart time last through life, and man become pure in heart.

A maiden loves through her heart, not through her loins, and when man is so changed that men love in their heart thus also, then only will men be fully converted.

A man can love as a maiden loves right on to old age, only as he sets his wife at the head of the family, thinks of her as the mother of his children, reveres her above all else in her motherhood, and altogether subjects his desire to her nobler feeling.

Only a love-marriage is God's marriage. All others are of the world, the flesh and the devil. Therefore only a love-marriage is holy marriage. All others are sacrilege.

In all holy marriage woman is at the head of the family.

In a true love-marriage, with woman at the head of the family, parentage will be the supreme thought. To reach in the highest degree toward perfection in parentage will be the ruling motive, controlling all else in the ordering of the family affairs.

The children of a true love-marriage will be love-children, and so will be fullest of life; for love-life is the life-fullest life. To them the greatest span of life is assured.

A true love-marriage is a sacramental marriage, and the children of such a marriage will be sacramental children—sacred, consecrated, hallowed to God and to Jesus. And the hallowed will in due time become holy.

The marriage of Hannah and Elkanah was a sacramental marriage, and Samuel was a sacramental child. With love, longing and prayer, such as there were then, how many Samuels might there not be born!

Man and harlotry have been hitherto the supreme facts concerning the source of life. Only as woman and motherhood come to be the supreme facts can Jesus finally and fully succeed, and life altogether triumph over death in mankind.

The human individual is flesh and spirit. Woman is the sex representative of the spirit, as man is of the flesh. Only as the woman is set over the man in the family can the spirit fully triumph over the flesh in the individual. The triumph of the woman over the man, and of the spirit over the flesh, are the triumph of the heart over the loins, of sweetness over fire, and they all go along together. As the heart triumphs over the loins in a man will he stay a lover all through life. This is the one sole way to purify the heart.

And now, if those who altogether differ from me in theological views, will allow me, *without controversy*, a little space on neutral ground, seeing that there is no other, to address those who are of like views with me, in such language as is current coin among us, I will say thus much further:

By sin man lost paradise. For the sin by which paradise was lost the husband was laid upon the woman: *Thy desire shall be to thy husband, and he shall rule over thee*; that is, that the woman should be the slave of the man. Jesus Christ came to destroy sin and restore man to paradise; that is, he came to restore man to the paradisiac state, and establish men in the paradisiac institutions and relations in society. In establishing the paradisiac society Jesus must restore woman to her original relation to man as it was in paradise. As sin is the very opposite of righteousness, so the relation of woman to man under the curse, which came because of sin, must be the very opposite of what it was at the first and before sin. We know what the relation of the woman to the man is under sin. In all the world and through all time she has been his subject. Then in paradise she was not his subject, but was free from him,—she was sovereign over herself. And hence in the organic relation of the family she was head and ruled; and such is manifestly the relation of the sexes in the lower order of animals. Therefore as the personal work of Jesus will culminate when he has conquered sin in the individual, so his societary work will culminate when he has given to woman the power to bear rule over man in the family relation; and in doing this he will restore mankind to paradise on this earth, and bring down the New Jerusalem out of heaven; and in doing this he will give to life the complete victory,—will purge the seeds of death out from the blood of the human race, and so lift mankind, while in this natural flesh, up into the realm of the *deathless born*. Then will the everliving God have brought into existence a race of creature children like unto himself, ever living, ever sinless, miniatures and shrines of Jesus, who, having lived out to the full their term of life here, shall ascend alive, as Jesus did, from this into the superior state,—and so “shall be with the Lord.”

[FOR DR. FOOTE'S HEALTH MONTHLY.]

Letter from the Editor of the Alpha.

WASHINGTON, D. C., Sept. 15, 1881.

TO THE EDITORS OF DR. FOOTE'S HEALTH MONTHLY—*Dear Friends*: I have desired to write you since reading your July number of HEALTH MONTHLY. But our national calamity, illness in my family and the intense heat, which has well nigh suspended the world's work, has prevented me up to this moment.

I wish to thank you for your report of the Institute of Heredity meeting in Boston and your criticism upon my paper from your standpoint. But will you for a moment look at the question from our standpoint and reply to a few interrogations?

1. Did you ever treat a case of sexual or mental disease caused by pure continence? or know of a person losing his health from this cause alone?

2. Do you not find devitalized cases the result of nervous shocks, disappointments, imagination stimulated by novel reading, *wrong* instruction or no instruction at all, the want of useful, energizing, attractive employment, stimulants—alcoholic and narcotic—demoralizing dress, and most of all, self-abuse?

3. How many cases have you known, men and women of all ages, that were broken down in body and mind, caused by sexual excesses in the married?

4. How many incurable cases have you met with that you have known to have come from the use of *checks* to population? They are *perversions* of *sexual uses*, and do they not cause derangement of the nervous system, congestions, sterility, impotency, prolapsus, tumors, and all the horrors that come from the perversion and desecration of the most sacred endowments of our person? It has been my experience that these unfortunate persons that have used these injurious devices have soon, one or both, come under medical treatment. I have two such cases under my care now, with shattered nerves, mental depression, almost despair, uterine induration and hypertrophy from repeated congestions, caused by using injections after coition; and a third whose husband's nerves and digestive organs are wrecked, the result of habitual *incomplete* coition. All along my thirty years labor in my profession do these cases present themselves.

I am fully persuaded that all these ingenious devices of men are *cheats* and *frauds* and fall under the double condemnation that follows the infringement of moral and physical law.

I believe in the wise use of the sexual organs, for the obvious purpose for which they were created, *viz.*, procreation—the propagation and improvement of our species.

Children are blessings and blessings *only* when desired, loved and prepared for as they should be. *There will never be too many births under such circumstances*, and fifty per cent. less premature deaths, and fifty per cent. less suffering, mental depression or frenzy; and just so much more physical, moral and intellectual strength to perform the work of human regeneration. Every year I see more and more clearly the observance of the law of continence for the married and single is the door of salvation from disease and death, domestic infidelity and crime. It is the only cure for the social evil, the only means of effectually stamping out syphilis, scrofula, insanity and the innumerable causes of wretchedness that afflict mankind.

You think this impracticable—not to be attained. It is very possible and easy comparatively with right thinking and hygienic living and dressing and the cultivation of a noble ambition for self-control and self-respect, with heart-love reaching out to bless those that by inheritance and untoward circumstances still grope in darkness.

These are subjects such philanthropists as you should consider. You teach physiological law as a means of salvation, and this is part of your work.

Let me entreat you to give the subject a dispassionate and careful investigation. Light will break upon your soul and you will be constrained to use your great influence for the spread of the *whole* truth, and thus becoming God's worker you will cease to prepare measures or give service that will encourage the desecration of God's temple for sensual purposes.

Very truly yours for purity and the best welfare of humanity.

CAROLINE B. WINSLOW.

Pre-Natal Conditions.

BY REEA BELLE.

Now that people are beginning to awaken to the vital importance of this subject, that they are learning that the children are but the outward, living embodiment and expression of the inmost thoughts, feelings and desires of their parents, no word that will in any way induce investigation into the hidden laws that govern the subtle relation that exists between parents and offspring, between cause and effect, can come amiss.

We see parents strong and well, intellectual, of good morals, whose children might, with good reason, be expected to be models of physical beauty, and above the average in mental and moral development, frail and delicate in health and constitution, and frequently quite deficient in other respects, and we wonder at this state of things. The well-known law that "like begets like" seems to have failed in this case. Then, again, we see people whose health and bodily conditions are such as would warrant us to expect little that would be favorable, parents of healthy children, who seem to have inherited only the best of what their progenitors had to bestow. We also see children whose parents have taken special pains to bring about just such conditions as they supposed needful, sometimes decidedly inferior to others, perhaps, in the same family, where no such precautions were exercised.

These apparent contradictions are apt to confound us somewhat and make us feel that we are ignorant of what we thought we knew.

True it is that all conditions of the mother during gestation make an impression on the child according to their duration and intensity on the mind of the mother. True, also, that the mental and physical states of the father previous to the conception of the child are quite apt to be reproduced in its organization. Again, great anxiety on the part of parents to bring about a certain result in the child will be quite likely to frustrate itself, and produce an exaggerated type, deficient, maybe, in vitality, or deformed in some way. Undue anxiety, from any cause, has a tendency to develop the brain at the expense of the body, and should be always avoided by prospective parents.

There is one condition, however, before which all others bend, which will, of itself, do more toward bringing about perfection in all respects in offspring than all others combined. This may be all comprehended in a half dozen words; but is, at the same time, more difficult to attain. It is a happy, contented spirit. I do not mean the happiness of ignorance and stupidity, that has no aspirations for anything beyond the sensuous plane of existence; but the happiness that comes of intelligent self-culture. The disposition (which most of us must cultivate if we would possess it) that makes the best of everything, and seeks to draw all the sweetness and richness out of life that it can be induced to yield, every day, all the year through; and which does the best possible to make all around happy, as all reasonable effort in that direction can do. In brief: *be intelligently happy.*

All who can be thus happy, in everyday life, and who are ready, lovingly and willingly, to accept the responsibilities and privileges of parentage, may be surer of handsome, healthy, well organized children, free from warping, deforming peculiarities of mental and physical nature, even though their own health may not be perfect, or their bodily conditions or surroundings be such as would, under other circumstances, warrant their becoming parents at all, than those who, with much better apparent

advantages, cannot command the mental tranquillity which is so far-reaching in its influence and effects.

I do not mean that any laws that bear on so important a relation are by any means to be disregarded, but that a peaceful, happy spirit is a condition generally overlooked, and should always be cultivated whatever else may be left out.

SOUTH NEWBURY, Ohio, September, 1881.

Nature versus Art.

BY DR. J. H. HANAFORD.

WHILE but few are opposed to all medicine, it is unquestionably true that the less enlightened undervalue nature's remedial agents and overestimate mere drugs. It is a significant and glorious truth, that some of the more valuable remedial agents, are free to all, the poor and rich alike. And while it is true that but little or no sickness would exist in the world aside from violations of God's laws and the neglect of the conditions of health, with the most potent of nature's agents, it is as true that health may be measurably regained by *right living* in all respects. It is impossible for us to overestimate the value of air, sunlight, diet and cleanliness as therapeutic agents. We may infer this of air from the fact that God has been so lavish in the supply of it; surrounding our earth with an ocean of it to the depth of from 45 miles to 200—by recent estimates; and that from its diffusibility it is self-purifying and regulating; while the whole vegetable world, the waters, snows, ice, the sunlight and heat, alike, combine in the grand work of purification, that man and beast may have a pure element to breathe. We may safely secure an unlimited quantity.

And then the sunlight, what a grand purifier! Admit it to the damp, dark cellars, and the filth, the vermin, and the disease-germs, are scattered; cut away one half of those shade trees and the diphtherias, the croups, the malignant fevers, are wonderfully diminished. The mould recedes, gloom, irascibility and dyspepsia measurably disappear. The sun may fade the carpet, but that is not a calamity at all comparable with the fading of the bloom of health from the cheek of the young. It may admit flies, for they know too much to live in a gloomy place; but it also admits good nature, good health and many blessings.

God graciously gave us an abundance of these *natural* medicines—water, air, light and cheerfulness, and it seems foolish not to avail ourselves of them to a reasonable extent. While these can never be easily monopolized, never be kept from the poor, it is best for each man, woman and child to covet an abundance, or to appropriate an ample amount, remembering that the supply is inexhaustible and that we can never infringe upon the rights of others in our use of them.

"PLAIN HOME TALK." An old gentleman, 87 years of age, living at Grand Rapids, Mich., concludes a letter with the following paragraph:

I am reading with great interest your "Plain Home Talk," and wish the whole world had it.

Here is another good testimonial to the value of the work and its teaching from a gentleman living in Alleghany, Pa.:

Enclosed you will find P. O. order for \$5 for which please send five volumes of "Plain Home Talk." I want these books to distribute among my friends, as I believe that ignorance of sexual physiology and the philosophy of marriage has caused the race of man more misery than the evil of intemperance.

Correspondence.

Guiteau a Monstrosity.

In the course of a letter not intended for publication, from the Christian minister who furnishes the articles under the head of "Holy Marriage," he says:

I saw in the *World* of Wednesday, July 6th, a statement from some of Guiteau's near kin, sister I think, that his mother had brain fever a little while before he was born. If that was the fact it explains at once. Your attitude concerning him and the man who tried to kill you is eminently honorable to your mind and heart, and is the accurate stand to take. I should say clearly that Guiteau should be shut up where he could not shoot any more Presidents, but that he is not a criminal so much as a monstrosity. The greatest lesson of all to be learned from him is to turn the whole heart, mind, and strength of the American people upon seeing to it that every future child is well born,—a human thoroughbred.

STARKE, Fla., July, 1881.

DR. E. B. FOOTE, *Dear Sir*: I find the date on wrapper of HEALTH MONTHLY calls for renewal. I beg to acquaint you that having business to Europe, I must decline at present taking one of the most useful periodicals which I consider well worth the subscription—independent of the premium, and which I may have an opportunity of recommending in my travels, etc.

I will offer for sale in the fall my orange grove of 250 trees now commencing to bear, making *very good* healthy growth, a few lemons and citrons, together with 200 peach, plum, guinea, and grape trees, most of them bearing, upon 46 acres of good pine land, part of it in the corporation of Starke, which I have cropped successfully without fertilizing, in a most healthy locality, having resided here over four years, never had better health on this earthly globe, having traveled round it twice, and spent five years in Australia, New Zealand and other southern countries, together with traveling on the continent of Europe some years, etc.

Should any of your friends desire to live in the "Sunny South," in the beautiful land of fruits and flowers, I will offer them a nice suburban property cheap on cash terms, which will realize an acceptable income in about two years without much trouble. I am, dear sir, yours, most respectfully,

T. G. POYNON.

A Phonetic Letter from Mr. Hamilton.

DR. E. B. FOOTE: In continuing my fonetik historikl helth-ketchez I will sa, that after coming to Wisconsin from the stat ov New York, thoz ataks ov bilyeues reepeking hwich I rcte in my former komunikashun, chandj thar for m sumhwot. Insted ov havin pain in my hed, or hedak, I simpli bekam dizi—had the sam nauhu in my stomak, and l the dzines wond kontinn tu inkres until thuro vomiting woz procast hwen I woud be wel agen. So for the pasz nearli forti yerz I hav bin afflikted but veri littl with hedak from such a kauz. In the faul of 1840 I had the "agu and fever," part ov the tym for three months, and hwyl a proksizm woz pasing of, I had a terrib pain lu my hed, but it woz veri differint in its karakter and severity from sik hedak, so sever, indeed, that at tymz it semd as if my hed woud almost split open.

I now kum tu the histori and descripshun ov a veri pekulyar kondishun ov bodi and mynd, during a porshun ov my lyf, and in kwyt a markt degre ov intensiti during the later yerz ov my residens in this kuntri. It beginz by a dark, gloomi, and deprest stat ov mynd, and at first my thots run bak over ov my past lyf olmo: involuntarill and evri thing that I hav ever dnm seemz to be a mistak or rong, and my bowels bekum inektiv and reman in a kostiv kondishun for -um tym. I luze ol dezyr or dispozishun tu mak eni effort, mentl or fyzikli, konsekwenti hwyl this kondishun lasts, I ryt nothing, not even leterz tu my frendz, unles driven tu it by sum kynd ov necesiti, hwyl at other tymz I hylly enjoy doing so, I kan not set myself about eni kynd ov biznes or work, onli az I am driven tu it by necesiti, and then I engaj in it in an entyri mekanikal manner, without havin eni interest in the employment. Ambishun and enerji hav forsaken me, and the smolest fyzikli efforts appear tu be such grat taeks, that it seemz az if I koud not du them; and my hwol system iz in a stat of relaksashun, so that I just wout to sit down and du nothing, or wonder about without eni aim or purpus in a veri unhapi stat ov mynd. Evri thing in the world around me seemz tu be rong, and I wout tu hav it kum tu an end, so that evri thing ma be stopt, and hwot a relief it iz tu me hwen the da klooz, and the darkness ov nyt kumz on, so that I kan go tu my bed, and for a few hourz be lost in the forgetfulness of sleep, and hwen I awak, az I jenerali du a long tym befor dalyt, how I dred the return ov da, and how much I wish that the nyt woud never end, onli bekoz I must get up and du something hwen it daz, hwyl at other tymz I am a veri erli ryzer. I also hav no dezyr for sosial Interkors, and dred tu ge hwar I woud be

seen or notst, and tho I hav bin a relljus man of my lyf, sins 11 yerz ov aj, yet at such tymz I hav no relish for devoshunal and relljus eksersyzez, and du not wout tu pra, read the Bybl or go tu relljus meetings, during the kontinuans ov this pekulyar stat. And then how meni tymz I wiel I had never bin born, or that I had dyd in infansi, or that I koud be strukt out ov egzistens,—totali anyhyated—and how strongli and frekwenti I am tempted, espeshall at the beginning ov this kondishun, tu put myself out ov this lyf with my own handz az hundrez hav dnu, that wur in a kondishun no wurs than I waz, and probabl veri similar tu it. But a grat sensitivnes tu pain and a dred ov the konsekwenez hereafter, woz hwot kept me from duing it. The longest that I hav sufered in this kondishun haz bin 18 mupths, during kwich not an hour ov sunehyn in my mynd, hav I bin permitted tu enjoy, and thez stats hav okurd at intervalz ov 2 or 3 yerz, and during thar kontinuans lyf iz wun grat blank, ful ov darkness and wo. The last tym, however, it did not last but about 6 months, and that woz 7 yers ago this summer, and I begin tu hav sum hopes that I ma never be afflikted so agen.

J. T. HAMILTON.

(A PHONETIC LETTER TO DR. FOOTE'S HEALTH MONTHLY.) Nashonal Reform.

LET wimen ware the brichez. The ekstream opozishn ov ma's and female dres kauzez tu much eksstment ov the paslnz and promesez tu bring about a great evil in the form ov an over krowded populashn. Then let the wimen kut short thar long hair and dres nearli lak the men for a few yearz and tharbz tone the men down. "Hwot! hwot! hwot! O horez! wud you advokate such ekstreamz? preposters!" O no, not at all; do not kari the thing tu ekstreamz—hwen the men get so toned down that tha wil seriushly neglekt thar dutiz in prokreashn, then put on the hed frizelz, long skirts, tshaks, padz, buselz, and uther gewgawz and tone them up agen.

W. H. H. GRAM.

Stirpiculture.

BERLIN HEIGHTS, O., August, 1881.

EDITORS AND READERS OF THE HEALTH MONTHLY: I have been much interested in reading of the proceedings of the "Institute of Heredity," as published in the July number. I am especially pleased with the letter of Dr. E. B. Foote. Its independence and frankness are commendable. It is my opinion that if the sexual relation for reproduction only is to be the standard rule of the Institute, that it will be of small benefit to society at large. I regard it as a dangerous criterion by which to judge or work. From it will inevitably spring, caste, and prejudice, with all that follows. We have too much of this already. I know of what I speak. I have seen its working in private circles and marked its damaging effects. As may be supposed I do not accept the doctrine "for reproduction only." The reasons to me are very clear and simple as opposed to such doctrine. I am strongly in favor of all proper preventive means. I am well satisfied that there is much damage, physical and moral, constantly occurring to individuals and society, both in and out of marriage, for want of such knowledge or means. I regard it as a mark of discredit to our statutes that such proper and harmless means are legally opposed. I wonder how long before society and the law will learn the plain fact that "oft the fear of ill to ill betrays." I am fully aware of the sexual vice and debauchery that is everywhere rampant in our land. I deplore the misery which it brings, but the way out of this is not by opposing proper preventive means. We thinking men and women should cultivate individual independence and frankness, then rest assured the truth will come.

ANNA PERKINS.

GRANT CITY, Iowa, August 9, 1881.

I am more interested in the July and August numbers of the HEALTH MONTHLY than I was in the June number. I shall watch the doings of the Institute of Heredity with great interest. I shall look for the continuance of "Holy Marriage" with some impatience. It is too soon to guess at the conclusion to which the writer will arrive, but he starts out with some premises that accord with my own views. I hope Rita Belle will pursue the train of thought she has opened up a little farther. We need "line upon line and precept upon precept. Vague hints at the reforms to be instituted are not enough, we need specific directions. It is a hopeful sign that men and women are beginning to discuss these things publicly.

* * *

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The Seventh Volume.

Time rolls around so rapidly we wish to remind our readers that in a comparatively short time we shall begin volume seven of THE HEALTH MONTHLY. We want to start volume seven with as large a subscription list as possible. Our old and tried friends and interested readers everywhere (and we are thankful we have many of them) know what an effort there has been to discourage us and, if possible, to suppress our paper. We will be thankful to those who will put their shoulder to the wheel and help us in moving the car of progress forward in spite of such obstruction. By calling attention to our paper and the vital subjects which it presents, its subscription list ought to more than double by the first of January. Will it do so? This very much depends on the good word our friends may say for us and the efforts they may make for extending the circulation of THE MONTHLY. If we were to increase the subscription price to \$1 and give no premiums whatever we could doubtless make THE HEALTH MONTHLY pecuniarily profitable to us. But it so happens that we issue THE HEALTH MONTHLY for the purpose of propagating popular physiological knowledge, and we feel much the same enthusiasm in this work that the religious societies do in theirs when they print and throw broadcast their little tracts, or the same that the Liberal League feels in extending the circulation of its "League Man." Hence we are disposed to continue the subscription price of 50 cents per annum, and at the same time to furnish premiums which, in themselves, are worth all that is charged for the subscription. Under these circumstances we think our friends can make common cause with us and feel that they are working for the common good rather than for our aggrandizement in giv-

ing THE HEALTH MONTHLY an extensive circulation. All that we may say in our columns may not suit all our readers. But there is much said by our correspondents and contributors that antagonizes our real sentiments. Let each one have his say so long as it is his honest expression, and let us all be tolerant all around while presenting our individual views. It is only in this way that we can reach the hard pan of truth. Meanwhile bear constantly in mind that an American newspaper is practically in exile because it treats of sex topics and opposes the American Inquisition, and that only one hundred years ago efforts were made to suppress the works of the great botanist, Linnæus, because they treated of the sex of plants and their methods of propagation. Let us see to it that one hundred years hence the prejudice against the former shall be as effectually overcome as has been the prejudice against the latter.

We trust that our readers will bear with us until we get somewhat used to the business of having our paper printed so far away from us as Canada. It was near the end of the month before our subscribers received THE MONTHLY for September. It was all in type and in electrotype plate before the last week in August; but the delays in getting things started right produced a prolonged and unexpected delay in the printing and mailing of the papers. We hope to do better this month, but cannot at the present writing tell how far some unforeseen obstacle may prevent us from making our timely appearance. Our editorial work on the October number will have all been finished by the 15th of September preceding.

HERETOFORE our readers have not been bored with what might be called long articles. We think the long articles this month are of sufficient interest to prevent any one from feeling bored. Nevertheless, it is our desire to keep up our custom of giving brief and crisp articles on the live topics of the day. We shall adhere to this plan as closely as possible, and seldom make any deviation from it.

Those interested in the Institute of Heredity will be pleased to learn that the celebrated naturalist, Charles Darwin, in a letter to the Social Science Association, which held its meeting in Saratoga Springs in September, suggested that it would be well if statistics could be gathered in regard to the mental and bodily development of infants, noticing how far they are influenced by the education of their parents, and various other points. In our September number we quoted from the *Scientific American* its regrets that babies have not a market value like hogs. The editor said that a death rate among pigs less than one-third that of babies excited the attention of state governments and led to costly investigations by order of the U. S. Government.

THE TRIBUNE employed a reporter to go among the various insane asylums to see if there had been any increase in insanity growing out of the excitement produced by the attempt to assassinate the President. The report seemed unanimous all around that there had been no perceptible increase in insane cases. It was thought, however, that such a circumstance would hardly be liable to affect such patients as would find their way into the hospitals. The highly sensitive, more intelligent and well-to-do people would be those who would be the

more severely shocked by such a circumstance. Such people of course would be taken care of by their friends and kept at home instead of being placed at public institutions. It might prove an interesting investigation to inquire how many invalids were injured in health by the shock caused by the shooting. Physicians might be able to give some interesting facts. We seriously believe that we lost one patient through that cause. He had but recently become our patient, was in an exceedingly low state of vitality, but we had every expectation of improving his strength and restoring him to health. Our treatment started out with good indications when the shocking news was flashed over the wires that the President had been shot. Our patient being a great admirer of the President, he was deeply affected by the news,—so much that he speedily declined and died in a few days.

Dr. Foote's Reply to the Alphites.

We give place this month to a letter from Dr. Caroline B. Winslow, of Washington, a good, enthusiastic, and honest worker in sexual reform. In our September issue we published an excellent letter from Mrs. C. B. Whitehead, taking pretty much the same position as that presented by Dr. Winslow. We have indeed several contributors who exhibit a decided leaning to the Alphite doctrine. And why do we call it the Alphite doctrine? Because Mrs. Dr. Winslow publishes a paper in Washington called the *Alpha*, in which this doctrine is strongly presented. And what is the Alphite doctrine? It is that there should be no sexual commerce excepting for the purpose of reproduction, a sort of Shaker notion which does not threaten us with utter extinction.

We, on the other hand, fully believe in animal magnetism, that every living organization generates this force; that there is a sort of individuality in this magnetism; that the interchange of the magnetic forces between persons who are congenial is physically improving and mentally inspiring; that congenial persons of the same sex may benefit each other by social contact, by hand-shaking and agreeable conversation; that the effects of magnetic interchange are more markedly exhibited between two congenial persons of the opposite sex; that this interchange may advantageously take place in ordinary social intercourse, but that the most perfect interchange is induced by that relation so strongly demanded by the natural instincts; that the organs or conductors which nature has provided for this interchange are the most perfect of any for the performance of this function; that when the human family shall come to perfectly understand the wonderful mechanism of these organs and their true uses they will be regarded in a different light from what they now are; that in the infancy of the human family they have been subjected to grave perversions resulting in all kinds of diseases, and seriously interfering with the production of well-balanced and viable offspring. We cannot stop in this argument to give the reasons for believing as we do, nor is it necessary that we should, for in our "Plain Home Talk" embracing "Medical Common Sense," we think we have presented good and sufficient grounds for our belief. If not, we could easily write another volume with any number of new facts which have come under our observation, sustaining our views and which would puzzle any one to account for if we are incorrect in our way of explaining them.

In the present attitude of the human mind, warped by sexual perversion, prejudiced by a conventional morality which would if possible turn the very tide of nature, it is difficult to discuss this subject as freely and understandingly as its merits deserve. Even the Alphites taking their extreme moral, ascetic ground, are liable to incur the prosecutions of the vice societies, while those taking our positions practically stand at the very prison door when presenting what are considered vital truths upon this subject.

With so much by way of introduction we will proceed directly to answer the questions which Mrs. Dr. Winslow has asked. To the first question we emphatically answer YES; hundreds of such cases. Still stranger, many of these cases have been among *men!*—Does not our observing interrogator *know* that it is a physical law that organs lose their powers by inaction?—Does she not know that the muscles become atrophied and weakened by nonuse? Is she not aware that all our senses are only preserved by temperate exercise and that they may be destroyed as well by neglect and no exercise as by abuse and over-activity? Does not our intelligent interrogator also know from her observations in medical practice that when the sexual organs are broken down or weakened by continence as well as by abuse, that the mind becomes affected—that the memory is impaired, that the power of mental concentration is lost, that the vigor of the whole nervous organization is in fact impaired? We always find it so in our practice. We might instance many cases illustrative of the truth of our answer to the first question. It is very difficult, however, to enter into such details in a newspaper article, because it would render it too lengthy, and still more because such details would be deemed exceedingly inappropriate in a periodical issued for general circulation. We will speak of one: We were once called upon by a young minister about thirty-five years of age; a handsome man in his physical proportions and an intellectual looking man in his commanding physiognomy. From protracted continence he had utterly broken down in his sexual system: was impotent. With this impotency came inability to fix his mind upon any subject. He was feeling it incumbent upon him to leave the ministry in consequence of his condition; he called himself a mental wreck. We would like in this connection to quote all that he said in support of his own view of the case that his usefulness had been sacrificed to what he considered to be a sense of duty. No amount of argument could have convinced him that he would have thus broken down had he lived a natural life sexually. Circumstances had prevented marriage, and strong moral convictions forbade any illicit methods of relief. We may add in this connection that we are not infrequently consulted by conscientious widowers who have in from one to ten years of widowhood lost all the natural powers and with them mental balance while all other physical parts seemed to be in perfect health and development. Some of them have indeed been fine specimens of the race with a physique strikingly perfect when measured by our present standards.

In answer to the second question we would say that we meet with many such cases, undoubtedly more than of those arising from continence. We are willing to go further and to concede that in consequence of the ignorance of the human family in relation to the sexual organs and of the injuries which have accrued to these organs

from want of proper instruction there are very few normal subjects. Nearly every man and woman has morbid conditions in this respect which have arisen either from self-injury or from hereditary causes. We are all of us suffering from the sins of our ancestry. Then, some Al- phite will say, perhaps, Doctor, after all we are right, and that the cases you claim to have met with in which, continence has proved an injury, the real injury has rather resulted from the acquired or inherited morbid conditions than from the continence which has been superimposed on those conditions. This would have much force except for the absolute self-evident law we have already referred to, that every organ must receive a reasonable amount of exercise to preserve its integrity.

"If," says Prof. E. S. Morse in his lectures on evolution, "conditions bring it about that certain organs or parts of the body become unused, they finally *degenerate and die away.*" This fact is known to physiologists as well as to scientists generally, who find only the rudiments of organs in animals which have ceased to exercise them.

To the third question we would answer, any number of them; it would be difficult to tell how many. Every physician meets with plenty of wrecks of this description. But it is equally true that marriage with all its mistakes and excesses has saved and prolonged life. Statistics have often been presented to show that married people live longer than celibates;—but there is a counter argument which we will not stop to consider now. The figures alone justify the advocates of matrimony in claiming more health and greater longevity for the married. We think that the statistics admit of another explanation. We wish to be candid and therefore stop in our argument to say this. Such statistics, however, cannot count *against* the natural commerce of the sexes. We cannot spare room for the figures but they are quite striking.

To Question Four we answer that we have met with no incurable cases of that description; absolutely none. We have met those who had injured themselves from using objectionable devices and from following improper rules; but we feel sure that discussion on this subject if openly permitted in our medical societies and otherwise, would result in eliminating all the injurious methods. If the profession were to be encouraged, rather than threatened with fines and loss of personal liberty, for devising means to regulate human increase, discoveries would be made far superior to anything that has yet been presented although there are means which are comparatively free from objection if the physician were at liberty to prescribe them. In consequence of having written freely upon this subject nearly twenty-five years ago, we have had exceptional opportunities of observing the effects of the best methods known under the name of "prudential checks," and we have certainly never met with one single instance where any one was known to have been injured by their use. We have been in consultation with thousands of people upon the subject; have prescribed them in thousands of cases. But when the Vice Society and its agent come in with \$5,000 fine and five years' imprisonment for prescribing such humane devices we are quite willing to take a back-seat until the American people are awakened to the outrage perpetrated upon their liberties by a handful of pseudo-normals.

It is our honest opinion that in the past one hundred years more women have been injured by excessive child-bearing than by injurious methods of prevention, omit-

ing of course from this category the victims of foeticide, for preventionists have no sympathy with abortionists. Comstockism with its bleared vision and cautioning morality makes no distinction, but we feel confident that Dr. Winslow and all other really intelligent people do.—Scientists always do.

Much is written by the Al- phites of the reckless waste of such vital material as that entering into the reproductive germ matter of the human family. But all through nature we find the same wastefulness, if it be proper to call it thus, in fructifying matter. It is certainly bountiful and is thrown broadcast by the flora in the spring of the year; it fills the air during the blossoming period of the fruit trees; it is strown by the acre along the stagnant ponds which furnish the lower orders of aquatic life with homes; it covers the beds of the ocean; it teems by the millions in the secretions which are emitted by one organism of man or brute. Not one fructifying cell in a million, whether of vegetable or animal life, meets with conditions suited to its development, and consequently to its individual growth. It is true that in the higher orders of animal life it cannot be thrown off from the parent body with impunity except by the methods nature prescribes. Those natural methods are compensative. But those natural methods can only utilize a small percentage of them. With intelligent persons all may be sacrificed as well as so large a part, without injury to health. In any single instance the one-hundredth cell may be rendered unfruitful with no more harm than is experienced in the sacrifice of the ninety and nine.

There is little after the fourth question in Mrs. Winslow's article to criticise; but one word about "the desecration of God's temple for sensual purposes." Has it never occurred to the mind of our ascetic friend that all our enjoyments are sensual? There is not a pleasure that agitates a nerve that is not sensual. Mankind has a habit of speaking of the sexual relation as the only one which is sensual in its character; but the pleasure which we enjoy when listening to the strains of enchanting music is sensual; the pleasure which absorbs our souls when we are viewing a gorgeous sunset is sensual; the delight which takes possession of our intellects when listening to an eloquent sermon or a stirring address is sensual; the emotions which fill the soul of a religious devotee when on his knees he communes with a superior intelligence are sensual; all the enjoyments, all these ecstatic feelings, have their rise in the sensorium. This is the court of last resort; this is the seat of our enjoyments, whether moral, intellectual or purely physical. We have reaching out of our sensorium numberless nervous filaments seeking for pleasurable excitation, just as the plants have root-fibres radiating in all directions for that which promotes the growth of the plant. It is the agreeable agitation of these which gives us what every human soul hungers for—happiness. Any one, be it preacher, musician, painter, sculptor, dramatist, tailor, dressmaker, cook, man or woman, who can healthfully excite these filaments, is a benefactor. It often happens we hit upon injurious means of exciting them, and as we learn from experience or otherwise that in the long run they will blast rather than administer to our happiness, it is to be hoped the human family will drop them. Mrs. Whitehead confounds natural instincts with acquired habits, and speaks of bad practices in eating and drinking as if they could be classified with our perfectly natural functions and healthful desires. She seem to be,

lieve that the natural physiological processes may be as easily controlled as our acquired taste for tobacco. She alludes to how dreadfully a smoker feels for a long time after he gives up his injurious habit, and thinks a natural desire created by certain physiological processes might be as heroically subdued by the will as a perverted appetite. What she proposes and what Dr. Winslow urges is continence, except when offspring is wanted. This means for many absolute continence, for there are thousands who cannot have children if they try; millions of others who ought not to have them because they cannot endow them with viable constitutions, or because they cannot obtain the means to properly clothe and educate them. Then when we come to the favored few who may have offspring, the health of the wife and mother would render it imperative that conception should not take place oftener than once in three or five years!

Social science has yet to meet and grapple with the problem of what is to be done for our young people. With the growth of civilization the chasm is continually widening between the period of concupiscence and that which admits of marriage. Bishop Armitage of Wisconsin is quoted as having advised young ministers not to get married; "their pay," he urges, "is too small for the support of a family." "Wait," says the Bishop, "for conjugal felicities until you are properly established." And this is really good advice if the Alpbite doctrine is true, or if the church is to uphold Comstock in his warfare against physiologists who are seeking for means of limiting the family to the ability of the husband and father to support the same. But a different voice will come from the halls of science and from the churchmen of broad and practical views. Physiologists will by and by take hold of the question which our friends of the Alpha school are pressing upon their attention, and from our observations in practice for more than a quarter of a century, and a correspondence upon this subject with thousands of intelligent minds in both hemispheres, we have no doubt what the final verdict will be. Meanwhile at this moment and every day thousands of our children are ripening to puberty blindfolded with ignorance and impelled by an impulse which is as strange as it is irrepressible. Artificial bars of all description surround them. Custom is making it necessary for a young man to snatch a home from the watchful and experienced old squatters, who have monopolized them, before he can be permitted to have a conjugal companionship. More than that, he must have an established business or profession affording an income sufficient to enable him to keep up appearances. All these with growing expensive tastes on the part of every member of the family is making what is called a home a charmed spot which few can aspire to possess. Hence there are fifty old maids where there used to be one, and one of the main sources of revenue of the doctors arises from the cure of diseases resulting from vices which such a state of society fosters. Young men poisoned with disorders or wrecked by solitary vices; young women nervous and hysterical with ovarian and uterine diseases which result from suppressed desires or unnatural methods of relieving them! Few who at twenty-five or thirty are enabled to reach the gorgeous altar of marriage and pay the officiating minister a generous fee to start them on the road of life, as the Creator originally started them, with commands which have been echoing in their bosoms for ten or fifteen

years unheeded, are in a fit condition to enter matrimony or at least to become parents! And, to think of it that this is true!

"One thing we have come to understand better in modern times," says an anonymous writer on "The Brain and Nerves" in "Good Health" (Alex. Moore, Boston, Mass.) "and that is, why too stern a control of the expression of emotion preys upon health; why *concealment* acts especially the part of the worm in the bud. All emotions are attended with changes in the convolutions in the brain, and these changes generate a force which must operate in some way. The natural actions by which the passions express themselves are the channels provided by nature for this force, which thus contributes to the grace and dignity and joy of life; or at least provides signals of danger. But there is risk alike in the too free indulgence of these natural expressions, and in their absolute repression; the former tends to give passion too great a mastery over us, the latter forces the power which would thus innocently expend itself into hurtful channels. Thrown back absolutely upon the internal organs, the force which emotion generates deranges the operation of the other nervous centres, and may be the starting-point of long disease."

Dr. Winslow must have cases of impotent young married women as well as we. We constantly have many of them. And the impotency has in many instances resulted from non-use of organs which were fitted by nature with every possible requirement at the age of fifteen or earlier, and then hidden by their possessor like the talents spoken of in the scriptures!

We confess that the problem presented is a difficult one; but when the ingenuity of man is earnestly turned upon it as it is directed to other questions which are considered more respectable to handle, the problem with all its seeming difficulties will be solved. Mrs. Dr. Winslow, Mrs. C. B. Whitehead and our contributor who writes about "Holy Marriage," are helping to solve it. What they write will provoke discussion. The need of this article, is caused by the people of the Alpha school who have asked the questions we have felt bound to answer. In the present temper of the public mind we hesitated to enter upon the discussion. But a stern sense of duty impels us. Our readers have both sides of the question presented—not all that can be said by any means—but some of the prominent points which may be urged by each. Let them judge between us.

The prevalence of hay fever at certain seasons of the year is due to the pollen of plants which floats in the air. During the period of fresh growing vegetation the atmosphere is greatly charged with the fructifying material of plants, and the pollen of some of these plants is more irritating than that of others to those who are susceptible to hay fever. It is thought that the reason there was less hay fever the past summer, was that the drought had so affected the plants bearing such pollen as to prevent it from being so effective as usual. Our readers doubtless remember that we hold that a certain vitiated state of the blood is necessary to render the system susceptible to the irritating effects of such pollen. Get the blood in a perfectly healthy state and the mucous membranes will be correspondingly healthy and will resist the irritating effects of the obnoxious pollen. People of good normal blood are not susceptible.

Consanguineous Marriages.

WE have received the following circular, which explains itself, and we need only say of it that those who read it are invited to send the facts concerning cases that they know about to Dr. Safford :

"Great doubt and prejudice exist in the minds of people in regard to the results of consanguineous marriages upon their offspring. In order to ascertain positively in regard to this important subject, a large number of statistics are required. If you know of such a marriage will you send me as many facts about it as you can in answer to the following questions :

1. Is the marriage between the given parties that of first or second cousins ?
2. Has marriage of first or second cousins occurred previously between father and mother, or grandfather and grandmother ?
3. Was there great disparity in the age of husband and wife thus united ?
4. Give name and place of birth of husband and wife.
Were husband and wife of like complexion and temperament ?
5. Are one or more children born of this union of first or second cousins, diseased or imperfectly developed in body, defective or diseased in mind and morals, or are there any marked idiosyncrasies in temperament or taste ? If so, state in what way.
6. State if these abnormal conditions have existed in father or mother or in preceding generations on the paternal or maternal side.
7. State if any disease or accident occurred to the mother previous to the child's birth, to account for its abnormal condition.
8. If no defects mental or physical are known to exist in the offspring of a consanguineous marriage please give information to that effect.

The most accurate information is desired. All names will be withheld should the results of this investigation be published."

Address, MARY J. SAFFORD, M. D.,
508 Columbus Ave., Boston, Mass.

Book Review.

DR. FOOTE'S HAND-BOOK OF HEALTH HINTS AND READY RECIPES; Murray Hill Publishing Company, New York City. (Advertisement in next column)

Many who have read the HEALTH MONTHLY since it was begun in 1876, have doubtless from time to time seen articles in it of practical value and permanent interest that they would desire to preserve, and some have kept "files," but these in course of time become bulky and difficult to refer to. So it was decided to reprint in pamphlet form a number of carefully selected articles that had appeared in the HEALTH MONTHLY and to add such other material as would be necessary to make it a handy book of reference, a sort of guide-book for those who desire to live hygienically, besides giving suggestions for the relief of a good many common ailments that can be as well attended to at home, if one knows how, as by calling upon a physician. In the September HEALTH MONTHLY we announced that the book was in press. Now we are able to say that we have seen bound copies and that they are ready to deliver. As we have orders for over one hundred on the day the book is received from the binder, it is probable that the first edition of one thousand will only last long enough to enable us to get ready a much larger edition next time.

[FROM "HOUSE AND HOME."]

PLAIN HOME TALK AND MEDICAL COMMON SENSE. By Dr. Edward B. Foote. Murray Hill Publishing Company, 129 East 23th Street, New York.

This work, which consists of over 900 pages and 200 illustrations, is one of the most deeply interesting books ever issued from the press. It is just what its name indicates.

Dr. Foote's name as a highly successful physician is so well known that we need not refer to the author, except to say, that he seems to be directly en rapport with the public and to be able to teach them simply and effec-

tually the laws which govern the human system. The price of the book (1.50) is so low that we do not hesitate to say that it would prove the very best investment a young man or woman could make.

Nay, there are chapters that are alone worth hundreds of dollars. The Doctor commences with germ life and traces it right away through the vicissitudes of youth, manhood, old age, and death. Dr. Foote goes to the root of the matter and believes that prevention is better than cure. He treats on the most delicate subjects in a way which cannot offend even the most fastidious. The "History of Marriage" is a bold, interesting chapter, whilst the laws which should govern the marital relations are treated in a novel, entertaining, and useful way. Whilst we do not agree with all the conclusions of the Doctor, we hope all our readers will obtain the work and read it, as the title suggests, privately but with consideration.

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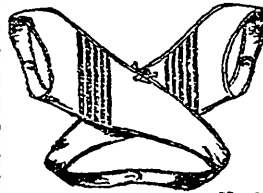
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The Outlook.

Defense Fund.

Thus far we have received no remittance for the Defense Fund since we went to press with the HEALTH MONTHLY for September. This quite likely is due to the fact that our September number did not get into the hands of our subscribers until the last of the month. Our change to Canada delayed us nearly four weeks. We are generally in the hands of our readers a week before the 1st.

Dr. Sara B. Chase makes the following acknowledgment of additional contributions for the *Physiologist* fund:

From Susan Belcherter, 75 cents; Henry M. Parkhurst, \$10. From Susan Belcherter, 75 cents; Henry M. Parkhurst, \$10. From Susan Belcherter, 75 cents; Henry M. Parkhurst, \$10. From Susan Belcherter, 75 cents; Henry M. Parkhurst, \$10.

Snooping Around.

ANTHONY COMSTOCK is evidently hard up for business. Recently he has been snooping about the establishment of Mr. Wilson, in Brooklyn, who manufactures an appliance called the *Wilsonia* for the treatment of the sick. Anthony caused a circular to be sent out to various parties whose names were used in the *Wilsonia* advertisement, to see if he could not make a case against Wilson; says in his circular letter that several complaints of a very startling character have been made to him; that Wilson was formerly a poor cabinetmaker, etc., etc. This is certainly petty business for the agent of the Vice Society to be engaged in. It only proves what so many of his other exploits have demonstrated that the Postal Department has no business to be engaged in police business. It is something which belongs to the state and municipality. Our readers know very well the estimate we place upon many of the magnetic appliances. They, doubtless, in many cases do good, and in many other cases fail. They are simply over-rated. It may be that some parties engaged in such kind of business are selling things of no value whatever. If so they ought to be reached by the state courts and by those officers of the municipality and state whose business it is to look after such offenses. In the case of Mr. Wilson it will simply prove a good advertisement for him. He has received many complimentary letters which were sent to Comstock, or rather copies of the same. These he publishes extensively. A man in Comstock's position, as the agent of the Society for the Suppression of Vice, and a Post Office detective, ought to have the judgment to discriminate between an enthusiast and a fraud.

One Hundred Dollars Reward for the Whereabouts of Comstock!

This was the heading of a flaming advertisement which appeared in all the New York daily papers near the close of the first half of September. Mr. Wilson, of Brooklyn, wanted to find him because he had some indictments against him for defamation of character. The gentleman was not to be found when wanted and Mr. Wilson whom we met during the pursuit, said, "Comstock had skipped." By a more recent item in the papers we observe that the culprit was found and placed under bonds of \$300 for his appearance to answer Mr. Wilson's complaint. Query: If Comstock should be convicted, will he be by-and-by an ex-convict? That is what he calls everybody he succeeds in tarring with his stick; "it is a poor rule that won't work both ways." Perhaps another ex-convict is to be added to the catalogue, but all the better ones will want to be counted out when Comstock is counted in. Excuse us at least.

Dr. Bate's Case.

THE case of Dr. John Bate, of Chicago, is set down for a re-hearing on the 3d of October before Judge Drummond. Unless the Comstockian prosecutions are to so confound everything that there will be no clear line of distinction between criminal and honest behavior, it is to be hoped that the sentence of imprisonment will be so modified as to make the punishment no greater than a small fine. Even a fine is an outrage under all the circumstances, as we understand them. It would seem in the first place that Dr. Bate was not guilty of the offense charged against him; that the alleged violation of the Comstock law was perpetrated by an employee in disobedience of his express instructions. But, even if Dr. Bate himself had unquestionably done what is charged, no physician ought to be sent to prison for such an offense. To discourage preventionists is, in effect, to encourage abortionists. We have been called upon by several very respectable gentlemen who know Dr. Bate, and we have seen various letters from those who have known him from boyhood. And to send such a man as he is reputed to be to prison is enough to make convict life respectable. All we want is enough of such convicts to make justice a mockery and to render a term in state prison respectable and honorable.

A Persecuted Dress Reformer.

Our intelligent contributor, Mrs. Mary E. Tillotson, of Vineland, N. J., now and then leaves her pleasant home to give some lectures and talks on dress reform. Then, as she does something in the matter more than talking, she wears a modest garment of the skirted pattern extending just below the knees, and a pair of pants, usually of the same material. As chronicled in our paper last fall, she visited Saratoga Springs and other places, and was well received, not only by those who have given attention to hygiene in dress, but also by fashionable people. Mrs. Tillotson looks as much like a philosopher as ever Ben Franklin or Homage Greeley did. Her dignity, her age and her intelligent bearing usually command that respect which saves her from any rude treatment. But, during the month of August, Mrs. Tillotson put up at the Philadelphia Hotel in Jersey City. On going out a little before sunset she was accosted by a policeman who asked her if she was a woman. She replied, "Look at me calmly and you will need no answer." "You had best go and see the marshal," he said. Mrs. Tillotson replied, "I have no business with him; if he wishes to see me he can go to my hotel." His rudeness attracted the attention of some children who would not have pursued her had he not done so. There was no uproar or confusion excepting what he caused himself. By and by he caught her by the sleeve and insisted that she should go with him. As she declined to take any part in such an outrage she folded her feet under her skirts, while he and another man lugged her to the stationhouse, where the complaint was entered of "disorderly conduct." Her purse, watch and other personal effects were forcibly removed from her pockets, and she was then turned into a cell five by ten with one hard chair, a rude cot bedstead with the canvass on it rent lengthwise, a foul slop-pail, etc. The bolt of the solid door was turned and she was left alone in this miserable cell. At last some kind-faced men raised the sash that opened to the large room, and listening to her complaint said they would see if they could obtain the services of the judge. At 8 o'clock in the evening Judge Peleobet came, heard her statement and immediately released her. He declared that there was no cause for her arrest; returned to her her valuables with manly words, and kindly invited her to call at his office. On being released Mrs. Tillotson asked for a decent man who was not covered with official badges to show her the way to her hotel, and the marshal tendered his services.

In a private letter Mrs. Tillotson writes us that she fully intended to call upon the Judge, but that the papers were so filled with misrepresentations of the affair, all the time she could spare before returning home was consumed in refuting them. Mrs. Tillotson writes that had she been able to meet the judge again she would have called his attention to the filthy condition of the cells in the stationhouse, and to the shame of keeping such boys in office as those who so indiscreetly arrested and imprisoned her.

When such an eminent medical writer as Dr. Richardson of England is openly advocating the necessity of woman adopting dress suited to her avocation, it is rather late in the day to be arresting an intelligent lady of Mrs. Tillotson's respectable address for wearing a short skirt. If there are ladies who are open to the charge of disorderly conduct they are those who would trip people up in the streets with their long trails. When we step on the latter by inadvertence we can never bring ourselves to the conventional politeness of begging pardon, for it strikes us that apologies should come from the other side. The friends of Mrs. Tillotson will congratulate her that she had the courage to decline to participate in the arrest by walking obediently to the stationhouse. It is certainly very humiliating to be seized and carried by two strong men, but far better than that she should humbly submit to being led to the stationhouse an obedient victim to their rudeness.

Mrs. Tillotson Speaks for Herself.

DEAR DR. FOOTE: After passing a week's distance from the ordeal of force, under the sham plea of a badge in its local way, the city street, and reasoning coolly on the demeanor of the assailant, I emphasize the act a sheer malignity, with more than one head in the plot. Had his object been my removal from the walk, we would not have interfered as I was going to my hotel. His manner showed fixed purpose.

To make difficult the advocacy of dress reform—to intimidate weak minds that they may remain too stupid to hold resolves for self-liberation was motive and aim. These street lords lose scruples in violating law, having long risked it with impunity, and it is overlate for people to show they know it has been violated all the years that women in a dress of use have been ordered to stations. There to answer useless questions, then be commanded to march back to their work, only be careful to make no labor for the police.

If law had any business with their costume, or if they had cared at all, why were they not convicted? Not even a charge could hold against them.

I propose that this farce ends—that courts and judges learn that some one is responsible for misdemeanors of subordinates. Savage-

ry is rife when officers in trust are reckless enough to be induced by knave or bigot, or by their own spite, to molest peaceable people. And when fellow-officers uphold or screen them, it is time the people looked to city rule by day and night as well as to asylums. Officers would have got their lesson ere this if women had refused obedience to sham commands. Clever reformers have been non-resistant to the detriment of progress. The raid is only now commenced on me, and I am glad that I as soon commenced disobeying wrong demands. My help must only be given where justice calls. Unconstitutional statutes rob my earnings in the name of tax like bandits firing at my home: but yielding rights where law has outgrown the slavery, would be harder still. It is marvelous that the mass of intelligent women do this. Let all remember henceforth that even conservative judges declare that there is no law discriminating on our style of costume, and that no charge has held against an arrested dress reformer. It is outrage, it is Comstockism, and will be questioned. Women should enter liberal leagues and earnestly co-operate with men for mutual defence against encroachments in many lines: for in some way will tyrannic compulsion be wrecked, while women nurture depravity by subjection and disease—while men fail to see the basis of our bondage in abnormal lives, and waste reform work on withering twigs, with ignored cancers at the vital root.

I am not pleading that I be defended in a dress of use, only in the light that women must be so defended ere their co-action in numbers guarantees success for the present struggle against oppression. Garrison's cause triumphed when it was the people's. Bennett's conscience gave the lesson to the press of the period when liberals sustained him through prosecution. Woman's is the cause to-day, underlying the financial, governmental, and religious; and her forward action must be sustained, her culture become wholesome, her womanhood be renewed, ere the general demoralization of this nation can be allayed. A revival of physical fitness; its consequent patriotism and nobility of purpose would spring rapidly to view, if a movement for heredity that really means business, could be infused into the soul and body of the liberal leagues, and this, instead of alienating other reforms, would centralize and fraternize. Causes must be reached. Truly,
MARY E. TILLOTSON.

Items of Liberal News.

The New York State Freethinkers' Association met in convention at Hornellsville on the 31st of August. . . . The National Liberal League Congress convened in Hushley's Hall, Chicago, on the 20th of September and the 1st and 2d of October. . . . The International Congress of Freethinkers assembled in London on the 25th of September. Mr. D. M. Bennett and Mrs. E. B. Foote, of New York, were present as delegates. . . . During the past summer we have been called upon by Drs. Barkany and De Paepe, of Brussels, Belgium, both of whom were present at the International Congress as delegates in the last named city last year. Both of these gentlemen are earnest workers in the cause of free thought. . . . In a private letter from Mr. Bennett we are informed that Mr. Bradlaugh is recovering from the injury he received from the hands of the legal mob which prevented him from taking his honestly acquired seat in Parliament. He still has to carry his arm in a sling. Mr. B. thinks he will be admitted at the next session in February. . . . The National Defense Association which adjourned its meetings over the summer, will resume its weekly labors at Science Hall this month.

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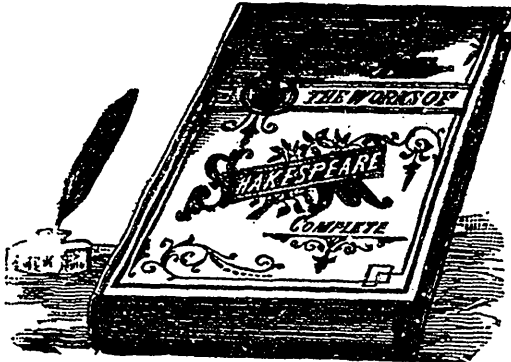
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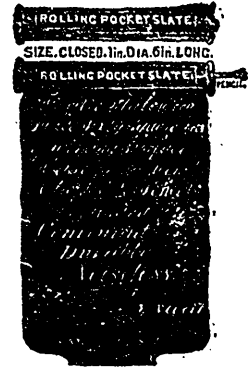
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