amusing. For exercise that is sought as a pleasure is more than doubled in value.

In short, every arrangement should be made in strict conformity to the laws of health, and all excess should be excluded. Here, too, parents should be instructed in family plays and games, and thus induced to join with their children in home amusements. For nothing so binds the young to those who control them, as aid and sympathy in amusing sports.

It is believed that if any community would once fairly test such a plan as this for six months, nine-tenths of the diseases, infirmities, low spirits, and ill-temper of that place would vanish away, while every social, domestic, and religious virtue would take a new start.

The preceding method is suggested mainly with reference to adults. In regard to the rising generation, the grand remedy must be in connection with schools and other institutions for education.

As these are now conducted, all the money, time, and efforts are spent in training and exercising the intellect. In our higher institutions, one department is endowed that a teacher may give all his time and efforts to cultivating the mathematical faculties. Another endowment supports a teacher to train the linguistic powers. Another endowment secures a teacher for chemistry—another provides for some other of the natural sciences. Thus, there is a constantly accumulating outlay for divisions and subdivisions of labor, and all for the intellectual department of education. Stringent rules also are made, and laws enforced to secure obedience to arrangements that often involve most flagrant violations of the laws of health.

But where in the wide circuit of our nation is an institution where every teacher is sustained, whose official duty it is to secure the health and perfect development of that wonderful and curious organism on which the mind is so dependent? Why should not the students in our colleges and other institutions of learning be required to breathe pure air; to exercise their muscles appropriately and sufficiently; to retire as well as to rise at proper hours; to take care of the skin, and to avoid the use of stimulating herbs and drinks? And why should not endowments be provided to sustain a well qualified and able man, whose official duty it shall be to give instructions, and exercise the supervision that would secure so important a result?

In regard to all our common and other schools for young children, the proper ventilation of their school-rooms should be added a complete and scientific training of their bodies to perfect health and the full development of every part. This is entirely practicable, and would be immediately adopted by every teacher did the public demand it. One half hour of every school session ought to be spent by every teacher and pupil in a regular course of calisthenic and gymnastic exercises, that should be as imperative as any other school duty.

A universal course of training of this kind, scientifically arranged and applied, in connection with obedience to other laws of health, might, in one generation, transform the inhabitants of this land from the low development now so extensive to the beautiful model of the highest form of humanity.

Children, too, can be made to understand all that is contained in this book as to the construction of their own bodies and the laws of health. And such knowledge is as important for them, in order to secure their obedience to these laws, as it is for grown persons. Nothing can be made more interesting to children than information in regard to the curious construction of their own bodies; while this alone will secure an intelligent and cheerful submission to rules that regulate their appetites and propensities.

FOOD AND DRINK.

Next in importance to air and exercise comes the selection of diet and drink. And in this matter the practical adoption of one common-sense maxim would do almost all that needs to be done. The maxim is this: In cases where one of two courses involves danger and risk and another is perfectly safe, always choose the path of safety.

We have seen that the great mass of this nation is fast hastening to disease and deterioration, and that individual misery and domestic unhappiness are widely increasing as the result. We have seen that owing to needless varieties,
to stimulating food and drinks, and to the use of condiments, excess in loading the digestive organs is one great cause of this extensive suffering.

Now there is a rich variety and abundance of simple, healthful food and drinks that are fitted for the perfect development and nutrition of the body, and involve little liability to perversion and excess. And when all stimulating food, drinks, and condiments are relinquished and a simple diet maintained, a healthful appetite returns, which is a safe guide to the proper amount to be taken, provided always that enough pure air and exercise are secured.

Moreover, I have found by my own experience, and have learned from others, that after living for several months on simple food, there is an increased susceptibility of taste and a keener relish for the delicate flavors that simple food offers. Does any one remember the delicious relish of childhood for a bit of good bread? This same relish will again return when solicited afloat. Let a person for several weeks try the experiment of drinking only water, eating nothing but bread and butter, potatoes, baked fruit, and milk, and at the same time exercise abundantly in the fresh air, and if their experience corresponds with that of most I have known who have tried the experiment, they will say, "Never did food of the richest variety and composition furnish such an exquisite relish!"

The more a person will limit a meal to a few articles, and these of the simplest kind, the more will they regain the appetite and relish of early life.

Now the course here suggested is perfectly safe, is equally productive of enjoyment, and is in obedience to the laws of health, which are the laws of God. The common course pursued in this land of abundance and gormandizing is certainly one of risk and danger to the delicate and deteriorated constitutions of the adult and rising generations. Is not here the place to practice the Christian "daily" duty of "self-denial"? And if the strong and healthy feel no need of it for themselves, is there not a duty set forth for them in this inspired command, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves?"

In reference to stimulating drinks, how often have I seen the need of this divine injunction. The parents of a family drink strong tea and coffee. They teach their children perhaps, that it is a dangerous and unhealthy practice, and train them to entire abstinence. But after a few years these children draw to manhood and womanhood, and begin to claim the privileges of acting by their own judgments. Then, after a period of deprecation and remonstrance, the luxury is conceded. Some one of the flock is weak, the strong can bear it but the weak one falters. No eye but that of the Heavenly Parent marks how this one single cause is daily draining the already stifled nervous fountain. And when the flower is cut down, the weeping parents mourn over the sacrifice offered by themselves to their own self-indulgence—to their neglect of that beneficent law, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Oh, tender parents, who provide these dangerous beverages, look around your beloved circle and see which one you can select as the hapless victim!

And so in reference to that disgusting and baleful use of tobacco, which all over the nation is draining the nervous fountain of thousands of pale and delicate young men. The clergyman, the church elder, the father of the family, indulge in a useless and dangerous practice, merely to gratify a morbid appetite. While they teach others to "deny fleshly lusts," and upbraid the young if they fall, in their own cherished fleshly appetite they see no sin, because they say it does not hurt themselves.

But every young victim to this appetite who has been led on by their example, or has not been withheld when their arguments and example might have saved them, is set down to their account by Him who seeth not as man seeth. He whose example of self-denying benevolence they profess to follow, whose last teachings on earth were, "If ye love me feed my sheep; feed my lambs"—He has left to them, above all others, the sacred monition, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

In regard to the use of tobacco, it seems to me the American people, for want of a little consideration, are invading
their high character for respectful kindness and deference to woman. In this matter, there are few that have so much occasion as myself to render a grateful acknowledgment of this most chivalrous virtue in my countrymen; for during the last period of my life I have crossed from West to East, or from East to West, not less than thirty times, and have traveled in all the Free States and five of the Southern; and in all this varied experience, when, in a large portion of the cases also, I was without a protector, I have never once known of a coarse or disrespectful word or act toward myself, or witnessed one toward any other woman. At the same time, all that father or brother could render has been accorded by strangers.

But in my recent travels, especially at the West, I have constantly been made to feel what a selfish as well as disgusting and un gallant habit is induced by the use of tobacco! The majority of ladies are offended by the effluvium of that weed, and disgusted by its marks on the mouth and face, while the puddles of tobacco juice that infect our public conveyances, the breath of smokers, and the wads and squirting of chewers, not only disfigure the dress but keep a sensitive stomach in constant excitement and agitation. There have been times in my experience when it seemed to me I must give up a journey from this cause alone. Certainly, if those who practice this vice will insist on perfuming public conveyances with dead tobacco smoke from their dress and lungs, and rendering all their premises filthy and disgusting with their expectorations, the managers of these conveyances should provide rooms and cars for ladies and all other persons who are annoyed by this vice, from which all who either smoke or chew shall be excluded.

LETTER TWENTY-FOURTH.

TREATMENT OF THE SKIN—DRESS—DEFORMITIES.

Next to air, exercise, and diet, the care of that complicated and sensitive organ the skin is to be regarded. Under this head will be placed also what is to be said on the subject of dress and deformities.

In regard to the care of the skin, it has been shown that the full circulation of blood in its capillaries, and the free discharge of its secretions, are the objects to be aimed at in promoting perfect health. For this purpose air, light, water, friction, and cold are the chief agencies, and are also healthful tonics to the nervous system generally, from its intimate connection with the skin.

All these agencies are secured by a daily morning ablution of the whole person. In order to this, no extensive bathing apparatus is required. A screen, made like a small clothes-frame, to set around a wash-stand, a bowl of cold water, and two towels, are all that are needed.

The quickest way to bathe is, with one towel, dipped in water, to wet first the upper and then the lower portions of the body, and then to rub them till dry and red with the other towel, which should be a rough and coarse one.

This followed by drinking two tumblers of cold water and a walk in the cool morning air, or, when the weather forbids, a series of calisthenic exercises before an open window, will give a healthful glow and appetite.

As to dress, it should always be sufficient in thickness and warmth to prevent any sense of uncomfortable chilliness. This being secured, the less clothing the better for the skin and the whole body.

Heat is always debilitating to the skin, while cold and
pure air are tonics. But all changes in this particular must be gradual, and great care must be taken not to exceed the nervous supply of the system, by abstracting animal heat too often and too long.

A great many persons lose all the benefits of water-treatment, and others bring on disease, by not understanding the importance of this caution.

In regard to the fashion of dress, it always should be so loose as to allow the fullest inspiration of the lungs without any consequent pressure. Every mantua-maker should be required to take her measures when the lungs are entirely filled.

As for striving to make women dress "out of the fashion," in order to be healthy, the effort would be folly and a failure. The wiser way is to circumvent Madam Fashion by contrivances that shall in the main pay her all demanded deference, and yet conform to the rules of health and decency.

The present style, which demands that the middle portion of the female form be drawn in like the body of a wasp, while the lower portion must flare out like an umbrella, can be secured without the disgusting and murderous methods the results of which will now be again presented.

On the next page are two figures, one of which represents the waist of the most perfect model of a beautiful female form. The other represents the fashionable waist of modern days, which can be achieved only by deforming the bones, and displacing the most delicate and important internal organs.
Here is a drawing of the skeletons of these female figures—the one as Nature designed it, and the other as Art deforms it. Fig. 31.

The skeleton as Nature formed it. The skeleton as deformed by Art.

The poor young girl whom the mother is dressing for a sacrifice to this horrid fashion, remorselessly girds the waist just where the bones have least internal support and yield the easiest. The small floating ribs are pressed unequally and laterally against the spine, because the intestines cannot yield the equal support required. The result is a distortion of this kind. Fig. 33.

Any mother can discover when this deformity is secured by examining these drawings—Fig. 34 showing the external appearance of the back as Nature designed it should be, and

TREATMENT OF THE SKIN, ETC.

Fig. 35 the deformity caused by tight dress. These views are presented, because in many cases this evil, if discovered soon enough, can be remedied by methods to be hereafter indicated. Fig. 34.

The same deformity of the spine is sometimes caused or increased by wrong positions in sleeping. If the body is placed in a perfectly horizontal position—as may be seen in the drawing at Fig. 36—all pressure is taken from the cartilage discs of the spine, and thus, for seven or eight hours out of the twenty-four, they are enabled gradually to return to their natural form. It is found by measurement that, in this way, the spine is every night lengthened—these discs re,
covering by their elasticity a slight increase of thickness. Thus, every person is a little taller in the morning than at night.

But when a person sleeps with a high pillow, so that the spine is bent through the night, this relieving process is not allowed to certain portions of the spinal discs. (Here is a drawing, Fig. 37, to illustrate.) The result is, in certain cases where delicacy of constitution particularly affects the bony portion of the body, that the spine becomes more or less distorted. This shows why it is that children should not be allowed high pillows. The pillow should be just high enough to keep the head in the natural position; and the child should be taught to sleep on both sides, if there is any danger of a departure from this ordinary practice.

Another, and still more frequent mode of distorting the spine is by the positions that children assume at school, or in study and writing at home. The drawing (Fig. 38 and Fig. 39) on the opposite page represents the right and the wrong methods of sitting when drawing and writing. When children sit on high benches so that their feet can not rest on the floor, when they are obliged to sit long with the back unsupported, and when they bend over to study and read, the muscles that hold the body in its proper position become exhausted, the discs of the spine gradually harden, and various deformities—such as projecting necks, round shoulders, and crooked backs—are the result. In childhood, and often among adults, most of these deformities can be remedied by methods to be hereafter indicated.

But, as has been before shown, the most terrible evil that mischievous fashions in dress have induced is the internal displacements and change of form exhibited in the article furnished by Mrs. Gleason. These are caused by the combined influence of tight dress, pressing the central organs downward on the lower ones, and the debility and pressure induced by the heat and weight of clothing around the hips. Let the reader again examine, in the beginning of that article, the beautiful curves of the chest and spine of the perfect form, as viewed sidewise, and then compare it with the distorted one.

Then notice the outline of a healthy, finely-formed child, and see how it entirely corresponds, in a side view, with this drawing of a perfect form. Then notice most of the female forms in a drawing-room, and see how many there are that sink inward in front, instead of showing the beautiful outward curve. The effort to gain the “slender waist,” which novelists and dress-makers set forth to admiration, as the Chinese do the stump foot, often produces this outward distortion, with little consciousness of the still more shocking internal results.

Now, it is to circumvent Madam Fashion in this, the climax of her murderous follies, that a fashion of under-garments is suggested, which is illustrated in Fig. 40 and Fig. 41, on page 182.
Fig. 40.  Fig. 41.

Fig. 40 shows the outline of a warm, close under-petticoat, in which there is no accumulation of pleats or gathers around the waist, and the design of which is to keep the body equally warm in all parts. The fullness in this case is made at the lower line, as shown by the drawing. At the same time, by waist and shoulder-straps, the weight is borne by the shoulders, and the upper part of the body is dressed as warm as the lower.

But our second drawing (Fig. 41) is our main achievement in circumventing the evils of the present fashion. By this method a woman can spread out her robes below, to any extent she may deem necessary in order to secure her the very pinnacle of fashionable expansion. In this drawing, a waist is made which rests by straps on the shoulders, and to which the skirt below can be buttoned. The skirt is made of two parts. The upper is a long, double strip, with slides made in it for inserting whalebones, as is done in drawn bonnets. Then this strip is drawn up on these whalebones till it assumes the form of that part of a fashionable lady where from six to twelve skirts ordinarily are sustained, weighing from four to six or eight pounds. Then the lower portion of the petticoat is to be gathered or plaited on to this, and the whole fastened to the waist by buttons.

By this method a skirt is made that can expand to any dimensions, and yet be light and cool for summer. Then when cold weather comes, the added clothing can nestle under its broad expanse. By this method, too, a lady can appear in the height of the mode, and yet, so far as this matter is concerned, violate none of the laws of health.

CUSTOMS OF SOCIAL LIFE.

The American people claim to be in advance of all other nations in civil and religious liberty. They are complimented as the people who are to take the lead in guiding all others to the most perfect state of social, civil, and moral development.

If this honorable career is before them, it surely is inconsistent with their high vocation to become slaves to injurious customs that are manufactured for them abroad. Why should not the American people originate customs in social life as much in advance of old nations as are their civil concerns?

We have seen that light is more favorable to health and perfect development than darkness. We have seen that even the trees and shrubs that exhale their life-inspiring oxygen by day and their carbon through the night, are teaching mankind that the time for the quick circulation of muscular labor and of brain excitement is the day, while the slow breath of slumber is reserved for the less healthful atmosphere of night.

Now those countries whose customs are founded on the assumption that one class of people are to do the work and another class are to appropriate the best fruits of this labor, have instituted social customs on the plan of making every possible barrier of separation between these two classes. And so the aristocracy sit up all night and sleep by day, while those who carry on the business of the world are abroad in the light and slumber in the hours appointed by God for sleep.
But it is the pride of our nation that all men are equal in rights and privileges, and that no aristocracy can flourish here. Why, then, should we not banish those customs of social life that are low imitations of what is false and wrong? Why should not the American people set an example to the Old World of customs conformed at once to the laws of health, the laws of God, and the spirit of their own boasted institutions?

In the palmy days of our early Republic, all classes rose with the sun, and all the hours of labor, even for the highest, were by daylight. And their social gatherings were ordinarily ended when the "nine o'clock bell" gave warning that all well-ordered families should retire to rest.

In another matter we have an opportunity to excel even the fathers of our Republic. The farther man advances from childhood and in social life from the savage state, the more do refined and intellectual pleasures take the place of merely animal. In the lower states of society the chief attractions to social gatherings were eating and drinking. But just in proportion as man becomes elevated, this lowest species of enjoyment gives place to higher and more refined pleasure.

May we not hope that our country is so far advanced as to be able to institute new customs in these respects? Can not the principle of "association," which accomplishes so many other social improvements, be brought to bear upon this matter?

It certainly is true that the great body of cultivated and sensible people in this country heartily despise and condemn the vulgar gatherings where a good part of the night is spent in unhealthful air, unhealthful dresses, stupid recognitions, and unseasonable eating and drinking. Why should this sensible portion be controlled by the uncultivated and frivolous? Why should not the really "best circles" associate on the principles of common sense, democracy, and Christianity, and agree to have their social gatherings such as are worthy of our country and our country's "best society," and such as we may set forth as examples of a higher civilization to all other nations?