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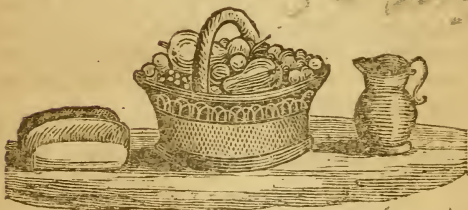
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NATURE'S OWN BOOK.

SECOND EDITION.

ENLARGED AND IMPROVED.



Nicholson, Mrs. Asenath (Hatch)]

Whoso readeth let him understand.

New York:

WILBUR & WHIPPLE.....PRINTERS,

Nos. 4 and 6 Green-st

1835.

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RM 216
N7

Southern District of New York, ss.

BE IT REMEMBERED, that on the thirteenth day of February, A. D. 1835, *Asenath Nicholson*, of the said District, hath deposited in this office the title of a book, the title of which is in the words following, to wit:—"Nature's Own Book." "Whoso readeth let him understand." The right whereof she claims as proprietor. In conformity with an act of Congress, entitled "An Act to amend the several Acts respecting copy-rights."

FRED. J. BETTS,
Clerk of the Southern District of New York.

ASSENTED

Asenath Nicholson

April 13. 1835

P R E F A C E .

As this claims to be "NATURE'S OWN BOOK;" and as she always delights in variety, the reader must expect a slice from every loaf; and though some of it may be coarse, yet if it be well masticated, and the stomach in a pure state, it will the easier digest.

The preceding edition was hastily sent out, to answer the demands for receipts. The typographical and grammatical errors, together with bad punctuation, were not carefully corrected in the proof sheets. This edition is enlarged, and errors corrected more carefully.

It is hoped the work will be sufficiently noticed to be criticised, and all its faults condemned, and its valuable principles retained and practised.

The writer makes no pretensions to originality, but has only followed out established rules, drawn from Nature's own unerring laws.

NATURE'S OWN BOOK.

The following rules and receipts are not given as a perfect standard of diet. The rules were hastily sketched by Mr. Graham, rather as a starting point to be enlarged and improved as practice might suggest; and a thorough experiment upon hundreds have demonstrated, beyond a doubt, that they are built on the broad basis of truth—truth founded on the immutable laws of nature by God himself. “*O! that men were wise, that they would consider;*” that they would turn their eyes inwardly and outwardly, and survey the beautiful machinery in which the soul is encased—the *perfect* adaptation of every part to the uses and happiness of life—all in exact accordance with definite laws, which, if never infringed, would keep one harmonious perpetual motion till the machinery should decay.

“But man has sought out many inventions.” “The lusts of the flesh, the pride of life” have so predominated, that the beautiful symmetry, both of body and

mind, (if it be not entirely lost) is so defaced, that the original lineaments are scarcely definable; and now the lamentation is—O, this dreary world! the “pain and sickness flesh is heir to,” &c. But tell this to a New Zealander, who has followed simple nature’s course—tell him whose only drink is water, of dancing nerves, palpitating heart, and aching heads, of gloomy days and restless nights—and he could as soon solve the most difficult problem in mathematics, as understand you.

Nature has no vocabulary to define this hodge-podge production—it is all the unnatural monster of man’s own cultivation; it is the false kindness, the foolish pampering, of purblind parents—it is the quackery and avarice of physicians—the vitiated taste of refined society—and the profound ignorance of our spiritual leaders of the organic and physical structure—the close connection of mind and matter—that, together, have produced this confused jargon.

Let us go back to first principles, and, while bewailing the curse entailed upon us by our first parents, see how far this curse *would have affected* us, had we obeyed the original laws of nature. When God placed man in the garden, he said: “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree, yielding seed; to you it shall be for meat:” *mark*, he did not say, every animal in earth, sea, and air shall be your meat—nor did

he make *one* distant allusion to the necessity of eating *any*. But what followed? Eve committed the first sin, by *eating prohibited food*, and the curse ensued, the natural consequence of disobedience; and now let us not mistake the nature of this curse. God did not pass an irrevocable decree, that man should be miserable if he followed the original laws of nature. Talk of decrees and fatality till we die, and facts in all ages prove, that when man *has* obeyed those laws, he has been universally healthy, cheerful, and *more* happy than miserable.*

Then what *did* God *mean*? Why he *must* mean that he *would* transgress, as our first parents *had* done, and we must consequently "eat thereof in sorrow." But whoever drank his strong decoctions of tea, and coffee, and rioted on flesh, fat, and blood, till his nerves were wholly unstrung, and his stomach worn out with over action, to obey a decree of the Almighty, that "he shall eat in sorrow?"

No! he eats for the low purpose of gratifying a morbid appetite, regardless of consequences, and then complains of the *cruel, unavoidable curse*.

But, leaving the mutilated body, let us return to the mind. *What a wreck do we behold!* hampered and clogged, it cannot leap forth. Like the caged bird,

* It is not intended by the writer to imply that *all* the consequences of the fall were of a mere *physical* nature, or that mankind are to recover from the *moral* effects of that catastrophe by mere temperance in diet and regimen.

which looks out upon its native air, and longs to soar aloft into the pure ether it was once destined to breathe ; but wires and bars confine it to its few inches of space for ever.

And what *can* be done ? *Like people, like priest,* we are all in one jumbled mass, enveloped in thick darkness, groping our way together, and know not at what we stumble. If a few scintillations of light break upon us, they are like the lightning, gleaming upon the blackened cloud in the midnight storm, serving only to "make darkness visible." If an appeal be made to the conscience of the Christian, he very gravely tells you, these things are the "good creatures of God," given for our comfort, and not to be despised. If you talk to the physician, he pertly tells you he has studied all these things, and *must* know—(while you may think yourself fortunate if he know the *true properties* of bread.) If you talk to the mother, she tells you that the "*Doctor says so ;*" and the sum total is, eat and drink, make the body a receptacle of dead carcasses, and the contents of the confectionary and druggist shop ; while the puny, half-starved intellect, is forced to feed on the avails, with half-grown, mutilated thoughts, *steeped* and *fumed* in all the *abominables* of earth, seas, and skies. But shall the mammoth ignorance, and the glutton appetite, always govern us ? Shall men and women never learn the import of obtaining the mastery, by being "temperate in all things ?" of "keeping their

bodies in subjection," and making them "meet temples for the residence of the Holy Ghost?" Shall parents never know the inestimable value of the immortal gem—the mind—and how to polish it for usefulness here, and eternal lustre in the skies? Yes! the millennium will never burst upon us in all its full glories while we are in the midst of slaying, surfeiting, and drunkenness, and the "broth of abominable things is found in our vessels."

"The assembling by troops in the harlots' houses" *must* cease—yet never *will*—while the "riotous eating of flesh" continues.

"Whoso readeth, let him understand."

The grand difficulty in the work of moral reform is, we do not search out *first causes*. We find the stream bitter; we throw in the purifying medicine;—the next rolling wave from the muddy fountain swallows it up, and all is swept together to the ocean of perdition, and lost for ever.

And here shall end the first lesson, after quoting the words of Mr. Graham; and may they cause every house-keeper's ears to tingle till she has experimentally proved them: "Woman is never more dignified, than when she is making *good bread* for her husband and children. Then is she spreading health and content in her little circle, and scattering bounties with a liberal hand."

It has been suggested, since this work was prepared for press, that, could the diet, and regimen,

here laid down, be adopted in our asylums, especially among lunatics, the advantage would be great: probably more cures might be wrought than by all other experiments which have ever been made.

Where the brain is inflamed, or when the nerves are affected, what could be more effectual, than total abstinence from all narcotics, stimulating food, and hot drinks—a free use of cold water upon the skin, with friction, and as much as possible, regular repose?

One writer has well observed, “It is certain, in many cases, we should rather let nature be the chief physician.”

The subjoined testimonies of the utility of the rules of Mr. Graham, when strictly obeyed, if they do not convince the “stout-hearted and far from righteousness, may serve to encourage some desponding dyspeptic that there yet may be hope.

The remark is often made, “I am a friend to temperance, but there is danger of carrying things a *little too far*.” To this I would answer; and if I am too minute, let it be remembered that a subject so much disputed and so little relished, needs “line upon line, here a little and there a little.” It is nearly three years since the Temperance House was opened in New York, and it has passed through the ordeal of friends and foes, learned and unlearned, physicians and quacks, ministers and laymen, Christians and infidels, healthy and unhealthy, with the addition of two seasons of cholera. *Some* have tested

the rules in all their bearings—*some* but partially ; and not a solitary case has occurred, where an undeviating course has been pursued, but the subject, if not “made *perfectly* whole,” has been greatly benefited. Those who have not, were those who stayed but a short time, or who commenced with prejudices, and continued eating promiscuously all upon the table, neglected the skin, suitable exercise, or eating occasionally high-seasoned food at other tables. Not a shadow of cholera has ever appeared ; and the prevailing influenza, which has taken the lives of many, whenever it has made a call upon us, has vanished by a little abstinence and proper exercise.

Are these things carried too far ? If so, facts speak nothing. If any improvement be made, it must be by concision, and not indulgence. The difficulty in a boarding-house must be obvious to all who read Mr. Graham's rules. The varieties allowed in his system, when taken separately, may all be good—but when one chooses one thing, and his neighbor the other, and so on, a variety must be upon the table, which should not be taken at the same meal ; and those who are governed more by appetite than principle, partake of the whole, injure themselves, and say just what might be expected from persons governed by such principles.

RULES AND REGULATIONS
OF THE
TEMPERANCE BOARDING-HOUSE,
IN THE
CITY OF NEW YORK.

THE following rules have been sufficiently tested to prove their utility. Three years of thorough experiment, upon multitudes, have clearly shown they are *truth*, and *truth* that *must* and *will* triumph. Yet, let no one suppose a partial adherence will produce a material change. It is an undeviating course—it is the sum total of eating, bathing, and exercise—the “temperance in all things”—that obtains the victory. “ONWARD, ONWARD!” must be the motto.

N. B. Though the different kinds of food which are thought most proper are here specified, yet other varieties have been provided, both healthy and palatable, which do not infringe upon the principles of the system.

RULE I. The morning bell for rising should be rung during the months of January, February, November, and December, precisely at five o'clock, every day; during the months of March, April, September, and October, at half past four: and during the months of May, June, July, and August, at four o'clock.

RULE II. The breakfast bell should be rung precisely at seven, the year round.

RULE III. The dinner should be served up, and the bell rung precisely at one o'clock every day in the year, unless a unanimous wish of the boarders, consented to by the keeper of the house, shall permanently or occasionally change the hour for dining.

RULE IV. The supper, or third meal, should be served up and the bell rung, at such an hour as seasons and circumstances shall render most convenient for the boarders; and the hour should be established by a vote of at least three-fourths of all the boarders: provided, however, that the hour be not frequently and capriciously changed, and that it be at least two hours before bed-time.

RULE V. The bell for retiring to bed should be rung precisely at ten o'clock at night, the year round; and it is recommended that no boarder, without very special and unavoidable reasons, be out of his bed after eleven o'clock at night.

RULE VI. No boarder should sleep on a feather bed during any part of the year ; but his bed should be a hair, moss, or straw mattrass, or any thing harder if he chooses.

RULE VII. *Breakfast.*—No animal food of any kind (including fowl and fish—salt and fresh) should be brought upon the breakfast table ; nor should any such food be eaten by any of the boarders for their breakfast. But the best bread that can be made or procured, of unbolted and coarsely ground wheaten meal, should always be provided for the table ; also, rye, indian, barley, and oatmeal bread, may be eaten at each and every meal ; but these varieties are not all to be used at the same meal, and they should be regulated by a rule of the house, established by a majority of the boarders, so as to protect the keeper of the house from unreasonable and capricious demands for change and variety.

The bread should not be eaten until at least twelve hours after it comes from the oven, and it is better at twenty-four hours old ; and if toasted, it should not be buttered till it is quite cold ; and no warm cakes, buck-wheat nor any other kind, should be brought upon the table at any time. Indian samp, hominy, and mush, and plain boiled rice, with milk, sugar, or molasses, but without butter, may be taken at breakfast, or either of the other meals. Slightly boiled eggs may be eaten, but not exceeding two,

(and one would be preferable) by each boarder at a meal. Fruit of various kinds, according to the season, should be uniformly furnished for the breakfast table; such as stewed, dried, or fresh apples, peaches, pears, cherries, plums, cranberries, &c. &c. And in their season, a reasonable quantity of strawberries, raspberries, blackberries, &c. &c. should be furnished for the table, if the quantity in the market will afford them at a reasonable price.

The butter used upon the table should be of the sweetest and best kind that can be procured, and very sparingly eaten; and only on such bread and other things as will not melt it.*

RULE VIII. *Dinner.*—The dining table should be furnished with great neatness, plainness and simplicity. If animal food is used at all, (which is not necessary nor best,) not more than one kind of flesh should be brought on the table at the same meal, and that should be either boiled, roasted, broiled or baked, and furnished only with its own juices as a gravy; nor should any other article of seasoning be used upon it in cooking, nor by the boarders in eating, besides a moderate quantity of salt. Black and red pepper, mustard, and such kinds of seasonings, together with all made gravies, should be totally, and utterly excluded from the table and from the kitchen.

* Butter, at best, is a questionable article, and should be very sparingly used by the healthy, and not at all by the diseased.

Good bread, plain boiled, ripe and mealy potatoes, rice, beans, peas, beets, carrots, turnips, onions, parsnips, squashes, cabbages, greens, &c. &c. may be used with the flesh, but not exceeding two vegetable articles besides bread at one and the same meal ; and they without mashing and only seasoned with salt, and some of the articles with a very little vinegar, (if desired,) but without butter. Those who eat flesh for their dinner, should use but little at a meal ; and those who do not choose to eat flesh at all, should be furnished with bread and milk, samp, hominy, mush, or rice, with milk, or with sugar, or molasses, as they shall prefer : they should also be furnished, if they desire it, with such fruit as is prescribed for the breakfast table. But those who use flesh, with potatoes, or other simple and appropriate vegetables, should make their full meal on this course ; and by no means partake of the samp, hominy, &c. with milk, sugar, or molasses, nor of the fruit at the same meal. No second course or dessert should be prepared for the table, or eaten by the boarders. No pastry should ever be furnished. And those who use molasses, or sugar, should use it very sparingly.

Plain custards, indian puddings, bread puddings, and rice puddings, may be occasionally served up, and eaten not very warm, with molasses, or sugar, but no butter, and always to the exclusion of flesh, for that meal, with those who partake of these dishes.

Stale bread should always be eaten with these custards and puddings. But when bread is eaten as an accompaniment with other articles, no butter should be used upon it. A little good cheese may be eaten with the bread instead of butter, unless the state of health forbids it. In short, the greatest plainness and simplicity are always to be observed at each and every meal. Carefully avoid mixing together heterogeneous substances in the stomach at the same meal, and let the dish be simple. Either take flesh, bread, and potatoes ; or hominy, or rice and milk ; or hominy, or rice and molasses, or sugar ; or bread and fruit, or some other equally simple dish, and make the meal on it ; but do not mix these dishes together. Let the variety be from meal to meal, and not at the same meal, and the food should always be eaten slowly and cheerfully.

RULE IX. *Supper.*—The supper, or third meal, should consist of plain bread and butter, or bread with milk, or samp, hominy, or mush with milk, sugar, or molasses ; or of simple indian meal, or oat-meal, or barley gruel, with or without bread. No flesh, fish, or fruit, should be used at supper ; nor should a fourth meal or lunch be taken between the third meal and retiring to bed.

RULE X. Tea, coffee, chocolate, and all fermented, malt and distilled, alcoholic and narcotic liquors,

and tobacco, should be totally and utterly excluded from the house; and if any one or more of the boarders is or are known to indulge in the use of either or any of the above prescribed articles, he, she, or they, will be requested to leave the house.

RULE XI. *Drinks.*—The first, and best at all times, and indeed the only fitting drink for mankind, is pure, soft water; and this is earnestly recommended as the exclusive drink of a Graham Boarding House.*

Drink for dinner, soft water only.

Drink for supper, the same as for breakfast.

Good water of the kind described should be always furnished freely as a drink for the boarders.

N. B. It is better to drink but little during the meal, and drink more freely one or two hours after, if thirsty.

BATHING AND EXERCISE.

RULE XII. *Cleanliness.*—Every boarder, on rising in the morning, should make a free use of cold water on his hands, face, neck, and ears; and it would

* Filtered rain-water is always the best, and is easily procured. It is the most salutary drink that can be used by man in all circumstances. But where this cannot be had, *invalids* may use boiled water turned upon some carefully toasted bread, with a little milk and sugar if they choose, but always cool.

be still better if he would dip a large sponge in cold water, and pass it briskly over his whole body and limbs, from his head to his feet, and then rub himself off very briskly and smartly with a very coarse towel or flesh-brush, or both, till his skin feels in a comfortable glow. He should also, without fail, apply cold water to his mouth and teeth with a good tooth-brush, taking care to pass the brush over the inside as well as the outside of the teeth, to prevent the tartar from accumulating on the teeth, and disordering the gums, and thus causing the teeth to decay and become painful, and perhaps loose.

Every boarder should immerse his whole body in water, at least once a week; and during very warm weather it would be well to bathe at least three times a week. If he bathe in the river or cold bath, let him plunge in, and not remain in over five minutes at a time; and on coming out, let him rub the skin off briskly with a coarse towel. But no one should bathe soon after a meal.

Each boarder should apply a flesh-brush to his skin freely from head to foot, on rising in the morning.

RULE XIII. *Exercise.*—Every boarder should walk or ride on horseback from thirty to sixty minutes every morning before breakfast, when the weather will permit; and when it will not, gymnastic exercises should be used within doors. Brisk

walking, continued till a gentle perspiration is produced, is perhaps the best exercise for the human body, especially if it be varied with an occasional leap, run, hop, &c. to give increased exercise to the abdominal and thoracic viscera. Horseback riding is very good, if well regulated: there is great art in riding, so as to derive the greatest advantage to the bowels, &c. Still, however, smart walking, running, wrestling, boxing, &c. carefully avoiding all violence and excess, are decidedly the most natural and healthy kinds of exercise.

The exercise should be taken as much as possible in the open air, and as often as may be convenient, in the open country. Great cheerfulness should be cultivated during the hours or moments of exercise. Cheerful conversation, singing, and hearty laughing, are well calculated to increase the buoyancy and elasticity of the animal spirits, and give a liveliness and fuller action to the organs, and thus produce a salutary acceleration of the vital functions, and greatly increase the advantages of exercise.

N. B.—Veal, young pork, geese, and ducks, should never be brought upon the table. Pork of any kind should be sparingly eaten. Good beef and mutton are the best kinds of animal food; dung-hill

fowls and turkeys are allowable ; also, occasionally, fresh fish, boiled or broiled, and eaten with salt only.

S. GRAHAM.

New York, May 30, 1832.

Morning prayers at half past six. Evening prayers at nine. No unnecessary preparation of food on the Sabbath.

EXPLANATION.

“The morning bell for rising, at five o'clock, half past four, and four o'clock.” How many morning bells does nature ring in our ears, particularly in spring and summer! “The morning spread upon the mountains,” the balmy air, the song of the bird, and the call to industry and health, are bells which ring melodiously in every ear but the sluggard's!

“The breakfast bell at seven” is a seasonable, proper hour. The stomach is then prepared to receive and dispose of food to a good purpose; and regularity in the time of eating cannot be too strictly regarded; and this regularity should have a due reference to the intervals of meals, not disproportioning the time, so that the stomach at taking one meal has not had time to dispose of the preceding, neither allowing it to be emptied too long.

An eight o'clock breakfast, four o'clock dinner, and six o'clock tea, are cruel tormentors, both to mind and body.

“The bell for retiring should be rung precisely at ten.” Were this custom universally adopted, sleepless nights and dosy mornings would be done away. The student, who is at his books after this hour, is

subtracting so much from his usefulness and health, and diminishing the power of that intellect he wishes to increase. It has been remarked, "In the natural state, the disposition to sleep usually comes on soon after the commencement of darkness; and that three or four hours' sleep before midnight, is very nearly as refreshing as double that portion in the morning."

"No boarder should sleep on a feather bed." Feather beds are nothing less than a nuisance. Their suffocating odor, in a warm night, and their relaxing effect, are sufficient to banish them from every house, where health and comfort are consulted. The freezing, and the aching of bones, are nothing but names, without any permanent foundation in truth. Our ancestors, in the simplicity of their hearts, connected a pallet of straw, and bread and water, with all that was suffering in the extreme, and which could never be inflicted by any, but step-mothers, and the dispensers of public justice on criminals. But these days are passing off, with their kindred spirits, ghosts, and spectres; and mattresses and coarse bread will claim their due place among the comforts of life.

RULE VII. Varieties are here allowed, at different meals, but established by a majority of the boarders, so as to protect the keeper of the house from unreasonable and capricious demands, &c. This is a timely provision. The capriciousness of boarders knows no bounds, if indulged. The love of change

increases in proportion as it is gratified, and emphatically so when first disciplining the palate to *simple, natural* food, or where fixed principle is wanting. "Unstable as water, thou canst not excel," may be fitly applied to a great proportion of those who would call themselves temperate. No word is less understood than temperance. It is allowed no particular application, but to ardent spirits. Every other *eatable* poison may be swallowed, and any restrictions here are arbitrary prohibitions, which none will endure, but those of firmness of principle, and lovers of truth.

The irritable dyspeptic, when he sits down to his meal, and asks what will be the best for him to take, if his eye light upon any thing his appetite craves, when he is told another article would be better, instantly asks, "what did God make all these things for?" feeling, at once, an unreasonable restraint, though his stomach may have often told him the article was not made for *his* benefit. "O, how long, ye simple ones, will ye love *simplicity*, and ye fools delight in scorning!" When will the world learn the first lesson which God ever gave to man, in the 1st chapter of Genesis, 29th verse? As indifferently as this has generally been read by mankind, it is the true secret of living, and the Alpha of self-government. He who *can* and *does* restrain his appetite, "who eats for strength, and not for drunkenness"—is the man who can with propriety "strive for the

mastery," he may be sure of obtaining. It may with surety be affirmed, that he who has a complete ascendancy over his appetite can govern the whole man: he can, with comparative ease, put a check upon every passion; he is prepared for any arduous work; for, in every moral enterprise, one temperate man "can chase a thousand," where surfeiting has got dominion.

Warm bread and buckwheat pan-cakes, here mentioned, though not precisely alike in their effects, are both highly injurious. Buckwheat, besides the effect upon the stomach, often seriously disturbs the skin—producing an itching, and sometimes causing eruptions.

Samp, hominy, and rice, are always safely eaten in any way, except with melted butter.

"And in their season, a reasonable quantity of strawberries," &c. &c.—What an admirable provision is this for man! These delicious helpmeets are sent, seemingly, to fill up the interval between the departure and coming again of the more substantial fruit, the apple; so that man need have no occasion to seek for a relish in any thing deleterious to his blood, but always find the "herb bearing seed, or the tree yielding fruit," in some form or other, the greater part of the year, and always find some kind or other *ripe*, that their shall be no occasion for him impiously to pluck it from the hand of the Almighty,

till he has fitly prepared it. Green fruit, and green vegetables, whatever they be, however prepared by the ingenuity of artificial cookery, and however palatable, are never suitable to be eaten. And they carry their own condemnation along with them, by the sickness and suffering they occasion. No one can be benefited by green vegetables and fruit, except physicians, druggists, and undertakers. Yet our markets are teeming with them; our children are pampered with them; and it would seem that the rage is, who shall outvie his neighbor in hurrying on the work of destruction.

It is earnestly requested that the eighth rule may be particularly noticed. Almost the whole secret of a healthy dietetic course depends upon this rule. If duly regarded at all times—morning, noon, and night—especially the mixing together heterogeneous substances at the same meal, incalculable good would be the result. What stomach would not recoil at the approach of a plate of beef, potato, turnip, pudding, molasses, and butter, compounded together? Yet how often is the question asked, “why not eat flesh, pudding, butter, and molasses, at the same dinner?” Because the action of so many opposites have a tendency to produce flatulency and acidity, and sometimes indigestion. Cabbage, which is included in the list of vegetables, has some serious objections. The stupor which it occasions, cannot be counterbalanced by its nourishment. To say the

best of it, the stomach of the laboring man had better grapple with it than the brain of the student.

“*If animal food is used at all, (which is not necessary nor best,)*” &c.—This is a well-timed remark. That it is not *necessary*, may be demonstrated by the first chapter of Genesis, and the longevity of the antediluvians. That it is not *best*, facts in all ages prove. Whenever man has confined himself to vegetable diet for years, he has acquired a firmness of nerve, and clearness of intellect, which the flesh-eaters cannot understand. That God did *allow* it, cannot be denied; that he allowed it as a *blessing*, remains to be proved. A safe way to investigate truth, is, to take it as a *whole*. Let the impartial inquirer after truth read the Bible, beginning where God does, at the coming out of the ark, comparing flesh-eating with flesh-eating, its prohibitions of blood and fat, its connection with wine-bibbing, its effects in the camp of Israel, sending “lean-ness into the soul,” and the shortening of life which natural causes do produce, and which was determined after the flood, and what would be the result of such an investigation? Probably the same as the drinking of wine: and surely the apostle Paul has well settled the question, by saying, “it is good neither to eat flesh nor drink wine.” And is it not safe to infer, that neither are calculated to keep the

body in subjection? That flesh-eating produces a moral obtuseness and irritableness of spirit, which vegetable diet does not, will be acknowledged by all who have made a thorough experiment of both.

It is not asserted that all who eat flesh are consequently immoral, but that the tendency is to hold the mind in a kind of vassalage, and dim that clear perception of things which otherwise might be enjoyed. Many of our useful, wise, and good men, have certainly been in the daily habit of taking animal food; but those same wise and good men would undoubtedly have made greater attainments, and accomplished more good, had they abstained from it.

“Pork of any kind should be sparingly eaten.”—It had better been added, *not eaten at all.* When the Lord said, swine’s flesh shall be an abomination unto you, it was a saying that should be perpetuated to all generations. It was never said unmeaningly. It was said by Him, who was a perfect physiologist—a workman that needeth not to be ashamed, and who well knew what was for the best good of man; and it would seem, that the very habits and formation of the animal were designed as an “abhorrence to all flesh.” For what they are made, God nor nature have not yet told us exactly. There is but one use, named in holy writ, to which they were applied, and that was a deposit for demons, which

the Saviour cast out ; a fit sanctuary, which should never be invaded by man. But why did God prohibit swine's flesh, in particular, if it be nutritious and healthy ? and why to the Jews, who were his chosen, his beloved people ? Can it be supposed he would prohibit them a valuable article of food, and reserve it for idolaters ? Would he teach them to hold in abomination those things which were calculated for their good, and tell them they were abominations ? It must be acknowledged, that God does allow his children their sinful requests, and then sends leanness into their souls. He did send the murmuring children of Israel quails ; and how was his anger kindled against them ! But did he ever withhold what would be for their real benefit, and give them no other reason for doing so, than that they must be a holy people, and the things prohibited were an abomination ? A strange contradiction !

Fresh fish.—There cannot be so many objections to fresh fish that are taken from running water, and eaten immediately, as to meat. It is not so exciting. But salt fish, which is oily, is not only indigestible, but is said to have a bad effect on weak eyes, by affecting the nerves.*

* "It is better to drink but little during the meal," &c. The reason which Mr. Graham would probably assign for this is, that fluids do not digest, but pass off from the stomach, soon after they

Then it must follow that animal food is not *necessary* nor *best* So much for meat.

Gravies are so palpably injurious, and so disgusting to a correct palate and purified stomach, that they hardly need a comment. Mustard, and peppers, "coursing through the blood," inflaming and killing its vitality, cannot claim the least possible merit, as condiments to food.

"*Butter, at best, is a questionable article.*"—A modest hint, and the butter-eater would do well to take it. That it produces eruption upon the skin, and gives it a glossy shining, when used abundantly, is very obvious; that when melted, it is insufferable to a dyspeptic, and ought to be abandoned by all. Melted butter will counteract all other salutary effects of a plain diet, so much, that, if indulged frequently, it matters little what other cautions are taken. Those who use molasses and sugar, should use them very sparingly. Here is an obstinate evil,

are received, and unfit the food taken to be acted upon by the gastric juice as readily as it would be, if the fluid had not entered into it.

Dr. Beaumont's experiments are a good illustration of this principle. He says, it is an erroneous conclusion that food should remain in the stomach an hour, before the work of digestion commences. The gastric juice is ready to commence its work of solution soon after the first mouthful is swallowed. Drinking, then, to say the least, cannot facilitate the work of digestion. Water is inert; and being blended with the food, must retard the action of the gastric juice.

and almost unbounded in extent. The free use of either of these articles, molasses more particularly, is very deleterious. Yet those who would be strictly temperate are constantly running into this extreme. The consequence is, the stomach becomes acid, and often so cloyed that they can scarcely be used at all. Molasses, at its best estate, if not "altogether vanity," is altogether filthy, especially that which contains the most blood. The sugar-house molasses is supposed to acquire its superior richness by this article.

"*Stale Bread.*"—This ought to be written in capitals upon every plate, and read at every meal. Every child, as soon as it has teeth, should be taught to eat stale, hard bread. The crust is far preferable. It answers more than one good purpose: it is better for the teeth, more palatable to a correct taste, more suitable for the stomach, and so draws the fluids from the mouth, that drinks of any kind are almost unnecessary, even in the warmest weather. It is the best dessert that can be taken after dinner; and *that* meal which is made without it, is void of its best condiment.

"*No pastry should ever be furnished.*"—To talk of the mischief of pastry, seems almost as unnecessary as to tell the world the sun shines; and to attempt its disuse, nearly as absurd, as to "command the clouds that they give no rain." "Because judgment

against an evil work is not speedily executed, therefore the hearts of the sons of men are fully set in them to do evil." This is the fatal whirlpool of both soul and body; this has caused the body to droop, to suffer, and to die; and the soul to lament, when "the harvest was past and the summer ended." Pastry should be called by its right name—*an abomination*—and held in utter abhorrence. There cannot be a plausible, nor even *tolerable* reason, for using it. It is composed of two materials, which, when taken separately, are seriously objectionable, but when united, are "cruel mockers." Yet how often has the good house-wife acquired the highest celebrity, if not the envy of all the village matrons, for her fine pastry! and how often has the incorrigible child been softened into a pliant mood, by a promise of this deceitful bait!

"*Mashed Potatoes.*"—Why not mash potatoes? For this plain reason: the gastric juice cannot act so easily upon a condensed substance, composed of fine particles, as upon coarser materials. When potatoes are mashed they are not masticated, but enter the stomach in a mass, and occasion an unpleasant fulness, especially when gravy or butter is added.

"*The supper, or third meal,*" &c.—This rule should be strictly followed. A heavy night-supper for the tired stomach, which has been busied most of

the day in analysing, dividing, and subdividing its contents, and must have a fourth burden to unpack and stow away through the night, is intolerable. No wonder it groans under such cruel task-masters, and no wonder it calls in the aid of nightmares and hobgoblins, spectres and fairies. No wonder the fatigued system, wants "a little more sleep, a little more slumber," after the rising of the sun. Better, much better, to retire supperless, than to take an ounce too much.

A supper of bread and sweetened water, is the most salutary to the stomach and nerves, of any food, and even this should be taken sparingly. Sleep is a quietus that stills, in a measure, the clamors of appetite. The stomach that goes empty to sleep, and even hungry, in the morning finds an alleviation, and often renewed vigor. How much then is the poor devotee to his fourth meal, or ten o'clock supper, to be pitied! The car of Juggernaut, or the fire of Moloch, could scarcely accomplish the work of death better. He is not only abridging comfort, but life; not only suffering in the present tense, but losing all that sweet relish for food that nature gives, and wrapping in a thick cloud that image of God, which is capable of shining with undiminished lustre for ever and ever.

"*Tea, coffee, chocolate, &c.*"—There cannot possibly be any call for comments, or explanatory notes,

on this rule, among the enlightened portion of community, except it be on the nature of chocolate. The stupefaction which this produces, speaks its own danger; but the clogging effect upon the blood is its widest evil; an evil which, if followed, will effectually prevent an easy flow of the blood through the system, and often produces habitual drowsiness. Alcohol and tobacco, tea and coffee, should be put into one common reservoir, shut up, and a seal put upon them, that they "go out to deceive the nations no more." Mr. Hitchcock has given the true definition of tea and coffee—comparing their effects with ardent spirit. There is, however, this alarming difference—they are more deceptive in their operations; but they work surely, and ultimately bring the system into a bondage as cruel as that of ardent spirit. How often has the diligent woman, who "looketh well to the ways of her household," been thrown into a fit of fretfulness, and sometimes passion, for want of her tea and coffee! while the faithful domestic knew not why or wherefore she was reproached. And how often has the sermon been lost, because the tea was not quite so good, or the coffee so well settled as usual at the breakfast! How often, at the tea-table party, has the absent neighbor been made the subject of sarcastic ridicule, or bitter slander, when the cup of fresh hyson had sent its intoxicating perfumes through the brain! while the volubility and hilarity could only be

equalled by the song of the drunkard in the ale-house or bar-room.

“Filtered rain-water,” says Mr. Graham, “is always best.” But good spring water, from nature’s pure well, or oozing from some mountain side, clear as crystal, without any artificial preparation, cannot be exceptionable, cannot be unsafe. The wayworn traveller, in slaking his thirst, finds it an exhilarating beverage, which art could not improve; and the four-footed beast, as he bounds through the forest, stops and receives a fresh impulse, without needing a filtering machine to add to its fragrance. But in cities, filtered rain-water may be best, where impurities of every kind are saturating the fountains, and impregnating earth, air, and water, with contagion.*

“*Bathing and cleanliness.*”—The free use of cold water upon the skin cannot be too much urged. To one unaccustomed to the treat, it acts almost as

* Hot drinks are relaxing to the solids of the body; and those who leave tea and coffee, and substitute hot milk and water, have made a poor exchange. The temperature of the blood, when in a healthy state, is a proper one for drinks. A dentist, in New York, has made some useful discoveries on the effect of hot drinks upon the teeth. A number of milkmen have informed him, that their cows, which have been fed on hot still-slops, have in two or three years so lost their teeth, that they could not eat hay. This, then, may be a part of the answer to the question, “Why do the teeth so prematurely go to decay?”

a charm, especially in cold weather. Dr. Combe has entered into the minutiae of its effects ; and who would suffer nausea, inflammation, or chilliness, through the day, when five minutes in the morning, with a sponge and cold water, would remedy all ? Beside the vigor it imparts to the system, it is a safeguard against colds, to which all will testify who daily practise it.

“ *Exercise.*”—The suffering of the man of leisure and the student, for want of exercise, is enormous ; and should the diet and bathing be in exact accordance to the laws of nature, a failure here will greatly weaken, if not demolish, the whole structure. He who rises at five, and applies cold water and the flesh-brush effectually, yet seats himself by a good coal fire, or pent-up stove, and yawns away the morning, till the breakfast hour, loses a great part of the comforts of life. He knows not what rational enjoyment is, and cannot know what confirmed health is. The motionless muscles will flag, and the stupefied mind sinks with the body, into a state of inertion, if not into ruin. “The virtuous woman,” “who rises while it is yet dark, and prepares meat for her household,” if *that* meat be eaten before the household have well exercised, may be the only one who will have a keen zest ; and *hers* the only stomach that is properly fitted for the well-prepared meal. The habit of sitting down by the

fire, or elsewhere, immediately after rising, should always be avoided. It is never beneficial to mind or body, for the time being, and its consequent evils still more to be dreaded. Let the doating father, while his son is yet tender, inure him to the exhilarating breezes of morning, if he would give a healthy tone to the stomach, which will impart a cheerful buoyancy throughout the day. Let the daughter, too, learn, that though her "hands do not take hold of the distaff," they must not be folded in sloth when she has risen in the morning. All animated nature rouses man to activity. The bird, as it skims through the air; the frolicsome lamb, and the playful kitten; the bounding fawn; the prancing colt; the fish, that sport in the mighty waters; and even the great leviathan that plays therein; tell us that animated nature delights in exercise, and receives a greater part of her comforts thereby.

"Great cheerfulness should be cultivated during the hours or moments of exercise."—To exercise for health, with "dull, moping melancholy" for a companion, would be Combe's "solemn march" indeed. The most rigid superstition seldom prohibits a moderate glee in the playful child, and even cultivates it in the laughing infant. If this be wrong—if it must be unlearned in maturer years—why allow its first budding in life's young openings? Why not pluck up the baneful weed in its first shootings?

What should be the first work of education? Surely, to inculcate such principles as should “grow with the growth, and strengthen with the strength;” principles, that are not to be eradicated when ripening to maturity, but reduced to practice when need requires. Who is not more pleased—who is not more *benefited*—in the society of the gray-headed pilgrim, whose conversation is spiced with the cheerfulness of youth, than with the whining peevishness which is often manifest in old age? If it be a duty to “present the body a living sacrifice,” is it not a duty to *fit* that body to be an *active, willing* offering, prepared for the highest state of exertion? And can the gloomy-hearted man do this? Cheerfulness, then, should be cultivated, till it becomes habitual; till the heart feels a happy content in all the vicissitudes of life; till, alike, in the sun-shine and in the storm, it can rejoice, though the “fig-tree does not blossom, and the flocks be cut off from the stall.”

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RECEIPTS.

THESE receipts are not prepared for the benefit of any but such as are wishing a more rational diet, wherein may be united the pleasures of the palate, the health of the stomach, and the answering of a good conscience. Neither are they presented, as has before been mentioned, as a perfect standard ; for the reader, by turning to Mr. Graham's rules, will see that the receipts are no more than the fruits of his plan a little matured. Some articles in the receipts are prohibited in the rules, such as pies for example ; yet they are made from the materials retaining all their simplicity, and should they not meet the expectations of the reader, the only alternative must be, to do as the writer has done—practise again and again ; for, be assured, truth is contained in them. And those who test them *best*, may be sure they will give no palpitating hearts, trembling nerves, gouty limbs, aching heads, or sleepless nights.

BREAD.

To twelve quarts of unbolted wheat meal, coarsely ground, put three quarts of indian meal, scalded, and mix it well with the flour; add half a pint of yeast, mix and knead it thoroughly, let it rise then with but a little kneading, and a little dry flour; put it in pans, for the oven. Be careful to put it in the oven as soon as it rises, as it sooner becomes acid than other flour. If a little potato be added, it gives additional sweetness and richness. Make it in the same way, without indian meal.

PUMPKIN BREAD.

Stew the pumpkin with considerable more water, pour it to indian meal, while hot add the yeast and water, if your pumpkin be not sufficiently moist; and add a little salt.

GOOD PLAIN CAKE.

One cup of molasses, one of good milk or cream, one half tea-spoonful of pearlash, and coarse wheaten meal, to make a soft paste.

INDIAN CAKE.

Take yellow indian meal, wet it with good milk, and a little potato, sweeten, and add the small

transparent raisin. Raise it with yeast, and bake it thoroughly, in small, round pans, indenting it deeply as you would cut the cake when done. Eaten when cold.

MOLASSES CAKE.

Cake made of the coarse wheaten meal, like gingerbread, (leaving out the ginger) wet with milk, without other shortening, can be made very palatable.

SWEET CRACKERS.

One tea-cup of coarse wheaten meal, one of sour milk or buttermilk, three fourths of a tea-cup of sugar, half a tea-spoonful of pearlash; made hard, rolled thin, and well baked.

WATER CRACKERS.

Wheat meal, wet with nothing but water, and pulled apart with the hand, or cut in pieces and rolled as thin as possible, and well baked, makes the healthiest bread for the stomach that can be eaten. It is a good digester, and palatable dessert. It acts like an absorbent, when any thing like acid is in the stomach.

CRACKER PUDDING.

To one quart of milk, four thick crackers, made of coarse wheat and broken in pieces, a little sugar, and a little flour added, and baked one hour and a half.

FLOUR PUDDING.

Take mush made of the coarse flour, and put it in milk; mix it well, and add sweetening, and a little baking makes it good.

RICE PUDDING.

To one quart of good milk, one tea-cupfull of rice, raw, sweetened, well baked, with no eggs, butter, or spices, eaten with good molasses, sugar, or good without either.

SAMP PUDDING.

Boil the samp well till dry, add good milk, a little sweetening, and a good quantity of sweet apples sliced thinly, well baked, eaten with molasses, sugar, or without.

BREAD PUDDING.

Slice bread thinly, and put it in milk, with a little sweetening; add a little flour, and bake one hour

and a half. The milk may be cold for all these puddings when put in the oven.

CRACKED WHEAT MUSH.

When the water is boiling throw in the salt, stir in the cracked wheat, and let it boil from 12 to 15 minutes: if boiled as long as indian it tastes raw. Indian mush should be made thin, and boil till it thickens.

RYE MUSH.

This article, has been much celebrated in dyspepsia and liver complaints, should be prepared from the cleanest grain, free from larkspur, coarsely ground with the bran, made thin, and boiled more than wheat.

PIES.*

Apple pies may be made simple, palatable, and healthy, by sifting coarse flour, and taking hot, mealy potatoes, and rubbing them in as you would butter; then take pearlash, and sour milk, or water, and wet it, rolling the crust if you please in fine flour; if you

* The reader will see that pies are prohibited in the rules, on account of the butter in the crust, but in the following experiments this difficulty is all obviated, and the pies are equally as palatable to an unadulterated taste.

wish to give it a whiteness, prepare your apple without butter or spice, with sweetening, and a little oil of orange.

PUMPKIN PIES.

Take a brown earthen pan, grease it, and sift indian meal over it about the thickness of a quarter of an inch; prepare the pumpkin in good milk and sweetening, and a little ground rice, instead of eggs,* a little oil of orange, instead of ginger. Ground rice may be made into pies in the same way—squashes and sweet potatoes likewise—and are superior to pumpkins.

CRACKED WHEAT PORRIDGE.

To four quarts of boiling water stir in one quart of cracked wheat with a handful of rice; when boiled 12 or 15 minutes, add milk to your taste. Probably there is no article of diet more nourishing, and to many persons very palatable.

INDIAN PORRIDGE.

Throw in a tea-cup full of rice into boiling water—then stir in the meal as you would for mush, but

* Eggs, when cooked in puddings or pies, are said to be indigestible, and of a bilious nature.

made much thinner—boil it one hour, and add cold milk. This is excellent food, and medicine for any irritation of the stomach.

RICE PORRIDGE.

To three quarts of boiling water add one pint of rice, and three of milk, when over the fire, and scald well.

GROUND RICE PORRIDGE.

To three quarts of water add one of milk, and a tea-cup full of ground rice, and boil it a few minutes.

RICE CUSTARD.

To three quarts of milk when boiling, sift a coffee-cup of ground rice, taking care to stir it while sifting it; boil it a few minutes; sweetening it, take it into cups, and brown it in the oven, or it may be eaten without. This is a simple, nourishing diet, especially for invalids.

STEAMED RICE.

Wash your rice well, rubbing it through three or four waters, put it into boiling water, with salt, let it boil *twelve minutes only*; then drain off the water,

uncover the vessel, place it before the fire, minding to turn it about often, till the moisture has all evaporated. The rice will then be whole, dry, and tender, with the additional benefit of being much better for the stomach, than when reduced to a pulp in water.

BREAD COFFEE.

Toast stale bread upon a gridiron till roasted as much as coffee; put it into water, without grinding, and boil it one hour; skim it out, add the sweetening, boil it again, and scald your milk, and add to it.

POTATO COFFEE.

Slice potatoes thin, dry them in an oven or stove, then burned like coffee, and prepared in the same way.

FRUIT.

Fruit can seldom be improved by any artificial preparation,* and when made into sweet-meats, is deleterious. The God of nature has peculiarly adapted it to the palate and blood, when plucked from the tree fully ripened and mellowed by the genial warmth of the sun; and the kind mother who

* Apples may be prepared very palatably, by inserting a pen-knife into the blow and taking out the core, filling it with sugar, and baking it.

would not hesitate to give her child a hot buttered toast, and a cup of coffee, but would revolt at the sight of an apple, with wholesome bread and milk for a breakfast, may rest assured, she has put "bitter for sweet." Bread, milk, and fruit, or bread and porridge with fruit, are true and wholesome diet.

SOUPS.

Peas and beans make a healthy diet when rightly prepared, without meat or butter, and to the natural palate, a real luxury. Boil them till beginning to be soft, with a little pearlash—then change the water, and when well cooked, add a little thickening of flour. They are likewise good, baked without meat.

YEAST.

To three quarts of water, take a good handful of hops, boil them, and while hot, strain them upon a quart of flour, stirring the flour at the same time, and when partly cool, add two or three spoonfuls of yeast, one of molasses, one of salt. This makes the richest any yet used for the coarse flour, though the dough will not rise as quick, as with brewers' yeast.

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CERTIFICATES.

I HAVE often thought of stating the circumstances of my happy emancipation from intemperance in diet, and its beneficial results, both on body and mind ; but the blindness and opposition of the world on this subject, have hitherto deterred me—fearing misunderstanding might retard rather than promote the principles. But as a happy few are now rejoicing in the sunshine of truth, and many are “ seeing men, as trees walking,” I shall venture to give an unvarnished statement of facts.

In speaking of my constitution, I would wish to be understood—as a misunderstanding of this term, like the *ignus fatuus*, is constantly leading the follower into bogs and quagmires, from which, if haply he escape, he cannot come out unhurt. By constitution, I understand, certain fixed laws relative to bone, muscle, blood and nerves ; which laws, if never infringed, would produce the same results in all.

Therefore, all this seeming variety of constitution is nothing more nor less than the pernicious results of ignorance of the organic laws, habits of luxury,

and the sum total of intemperance in all things. Whoever heard of an ox whose constitution was not adapted to grass, or a child's to bread?

My constitution, from childhood, became impaired by wrong habits of exercise, rest, food, and study; and from the age of twelve I scarcely enjoyed a day of perfect health.

General debility throughout the system, and bilious affections, were constant companions, till at the age of sixteen I commenced teaching, when, incessant labor called for more stimulus, and as ardent spirit in any form, together with medicine, was my utter abhorrence, consequently meat, tea, and coffee, were called to brace up the tottering fabric. Being engaged with a numerous school, with no assistant, I confined myself, in the summer months, from seven in the morning till seven in the evening, minding to carry my bowl of coffee to my school room, as I "*could not live without it,*" till my nerves became so completely unstrung that the sight of a book put me in an universal tremor; my lungs became so affected that for weeks I could scarcely speak above a whisper. A journey gave a little relief; but in a few months, all was worse; my head became affected, and it was finally decided I was in a decline; still I abstained from medicine, and rode much, which partially restored me, but the cause was not removed. Next came palpitation of the heart, to such a degree that the pressure of blood to the head caused a

beating there, which at times seemed almost intolerable. I now began to sink, and feel that mercy was "clean gone forever." I was told my head would never be relieved; it was a pressure of blood upon the brain: my mind became seriously affected, at times almost to distraction. I now for the first time consented to employ a physician: to my happy disappointment, he recommended a change in diet, though allowing me to retain my *tea* and *coffee*, telling me they were *necessary tonics* in my situation, but advising me to change my location. Accordingly I came to the city, with considerable hope that I might see better days, opened a school, and applied my *tonics* faithfully—coffee in particular—till at length I was obliged, in order to keep up the ordinary stimulus, to take it four times a day. It was my meat, and my drink, nor did I once suspect what it was doing, though I found myself fast sinking. The kidneys now became affected, and my sufferings, at times, intense. Melancholy now fastened deep her talons, and I said "My days are cut off in the midst."

At this time, Mr. Graham commenced a course of lectures in New York: *I heard and trembled*: the torrent of truth poured upon me, effectually convinced my judgment, and made me a thorough convert. *But the coffee*—this was my last refuge, and it had been for months my greatest *earthly* comfort. My first effort to demolish the idol was

Sabbath morning. I could never use milk, nor had I used cold water in many years. *That* Sabbath will never be forgotten: a numbness and stupor came over me, and during the morning service I actually feared my rash resolve would cost me my life. It seemed that my long list of ailments were rushing together, and clamorously demanded their tonics. The next day brought but little alleviation, and the tardy week passed on with no comforters but bread and vegetables. A week more, and violent sickness prostrated me. A physician was called, but to no purpose. Then my good friends "set my sins in order before me;" my obstinacy in refusing the "good creatures," tea and coffee, had brought me nearly to death's door, and now my only alternative must be a *turning again to righteousness*. This, my wayward heart refused; and with no kind of sustenance but water-gruel, a fortnight found me convalescent. My system had now commenced a thorough renovation. With a basket of crackers, and a little fruit, I took the steam-boat, and set my face towards my native green mountains in Vermont. Here, the coarse bread and the exhilarating air braced my nerves, and hope again illumined my heart. I returned to New York, materially benefited, and took a second journey to the west. Exposed to severe storms, and almost incredible fatigue upon the canal, by reason of a freshet, I found myself able to endure, what one year before

must have prostrated me ; and when again in New York, I was entirely exempt from pain or weakness. This might have been imputed to the journeyings ; but this had been done yearly without any such result. The effect upon my mind was still greater. The phantoms had fled ; the gloomy apprehensions of protracted suffering, or sudden death, no more hovered about me ; and I seemed to be walking a new earth.

Nearly four years have passed, and not the slightest indisposition, except a trifling cold, has ever returned, to remind me I was mortal. Good bread, pure water, ripe fruit and vegetables, are my meat and drink *exclusively*, nor do I desire a single "leek, garlic, or flesh-pot of Egypt." Nature needs no more, appetite craves no more. My sleep is sweet, from ten to five ; and I am well convinced that a thorough ablution in cold water, with a faithful application of the flesh-brush, and a good hard bed, will insure more undisturbed sleep than all the decoctions of tea or coffee in christendom. What shall I say more ? It is with the *deepest* regret past days are reviewed ; days, when health and vigor might have been mine ; when watchful hours, over the midnight lamp, *wasted*, instead of *strengthened*, the powers of the mind ; and all, through profound ignorance of my system. And I conclude by saying, that parents and teachers *ought* to know, that the work of education will ever be in its infancy, till the

body is made a "meet temple" for the residence of the mind.

ASENATH NICHOLSON.

NOTE.—I could mention the effect upon my voice. My voice, by the weakness of my lungs, could scarcely be raised to the ordinary pitch in singing; now it can ascend far beyond, with the greatest ease.

MY DEAR MRS. N.———: Agreeable to your request, I proceed to state a few things relative to my bodily infirmities and disorders, which have troubled me more or less for more than thirty years, and the means whereby I obtained relief.

In the early stage of childhood I was troubled with the palpitation of the heart; could never join in excessive play with children, such as running, jumping, &c. without breaking off, and saying to them, wait until my heart is done beating, and then I will play again. From the age of fourteen to eighteen I was less affected than when younger.

After I was married, and became a mother, I found my health slowly declining. A little exertion would prostrate my strength, and produce a hard beating of the. It was with difficulty I could raise my infants from the cradle and carry them about

the house ; and often when sitting still, it would beat so irregularly as to distress me. At times, my breathing was difficult. After the birth of my youngest child, in November, 1829, complaints about my heart increased, and became more and more severe. In December, 1833, I was taken down suddenly : my symptoms were so alarming that my friends thought I could not live but a short time. I passed wearisome days and sleepless nights ; and now, for the first time, I consented to have a physician. I had objected to taking medicine, fearful it would increase my disease ; and in abstaining as long as I did, I am of the opinion that I did well. I was quite sure that I had a disease upon me that would terminate in death, and often told my husband that I felt enough within to cause me to suspect a sudden death.

The doctor gave me a tonic medicine, which relieved me for a short time. In February, I grew worse again, and from that time until July, I had intervals of being better and worse, attended with awfully distressed turns, in which my friends thought me dying.

I was in this situation when Mr. R. J. F——, of New York, made us a visit, and induced me to try the Graham system of diet.

I met with little encouragement from my friends, who said to me, "Are you going to do without

meat? I am sure one so feeble as you requires a little."

My husband said, Mr. F. is not a physician; but could I see one that understood Mr. Graham's system, and who said it would do for me to follow it, he should feel better satisfied. Happily, Dr. Hezekiah Judson, of New York, made us a visit: he assured me this was the only possible way I could obtain relief, and advised me to pursue the course I had adopted.

I resolved to try this mode effectually for one year, thinking by that time I should be able to decide as to its good or bad effects; but, to my surprise, in two months I was so much better as to perform considerable labor in my family without fatigue. It is now a year and three months since I adopted this simple regimen, and I now call myself in good health.

I occasionally have some slight symptoms of my old complaints; but they soon pass off, and I never relax labor on account of them. I never have had one of those distressed turns, mentioned above, since the commencement of my present mode of living; nor do I have the palpitation of the heart. It has also had a happy effect upon my mind: I enjoy a buoyancy and cheerfulness which I have been a stranger to for many years.

I now enjoy a bowl of bread and gruel, and pudding and milk, far better than I used to relish flesh,

highly-seasoned food, and tea and coffee, of which I was very fond. One circumstance I forgot to mention: the next day after I saw Mr. F.——, I laid aside my medicine, and I have not taken a drop since.

MARIA L. CURTIS.

Stratford, (Conn.) November 1, 1834.

City of New York, Jan. 20, 1835.

Having heard the preceding sentiments and statements, by Asenath Nicholson, I have requested the privilege to express my *decided approbation* of what she has written and proposes to publish. This approbation is founded on the results of my own experience and observation, for fifty years; tried and confirmed by experiments in my own family, which consists of six children, who are between the ages of six and twenty-two years, and their mother. Nor can I forbear to affirm, that her sentiments and statements agree with the instructions in the Holy Scriptures, which I most heartily and earnestly entreat the ministers of the Gospel and students of theology to study and practise, in respect to this subject of universal and primary interest and importance.

THOMAS WILLIAMS,

of Providence, R. I.

I concur in the preceding recommendation of Rev. Thomas Williams, of Rhode Island. I have, with my family, practised, for nearly three years, upon the mode of diet recommended by Mrs. Nicholson and during more than one year of that time we have resided in her family as boarders. I believe her statement respecting her boarding establishment, to be entirely correct. In my own case I have entirely recovered from a chronic diarrhœa of long standing, which no medical skill could cure. I have, for two winters escaped the usual coughs and influenzas to which I had been subject. My wife is relieved from her headaches, my child from summer complaints, and all of us in a good degree, from nervous irritability. We save at least thirty dollars a year, (three of us) in medicines and doctors' bills—not having expended five dollars in that way, for three years. I have relinquished all hope of seeing the world reformed of its intemperance and other vices, or the church purified from its corruptions, until Christians learn to keep the body under, and eat and drink for the glory of God. On opening the Bible, I find that the first thing the Creator did, for the regulation of mankind, was, to furnish them with a bill of fare. The first transgression was in respect to food. The Bible is filled with testimony and remonstrance against gluttony, and our Saviour's last warning to his disciples, in which he directed them how to stand

prepared for his last coming, is distinguished by a marked attention to the same subject.

In view of these facts, I cannot see how Christians can conscientiously refuse to consider a due attention to diet and regimen an important christian duty.

WILLIAM GOODELL,

Late Editor of the Genius of Temperance.

New York, Jan. 20th, 1835.

I agree in the sentiments of the Rev. Mr. Williams, and Mr. Goodell as above expressed. Having lived, (as a boarder) more than two years in the family of Mrs. Nicholson, I cheerfully add my testimony to the truth of the statements made by her with regard to her boarding establishment. If the principles she has adopted with regard to diet, cleanliness, and exercise, could be adopted and practised in their fullest extent, I doubt not that much of the sickness and misery which now afflict the human family would cease. I therefore recommend her work, (not merely to read,) but to practise, in every family, and particularly that part relating to mothers and children.

JOSEPH TITCOMB.

New York, Jan. 24, 1835.

About four years since, I adopted what is commonly called the "Graham system of diet."

From childhood, I had been in the habitual use of tea and coffee, as well as animal food, &c. From the same period, I had been subject to frequent and violent sick headaches. Under my present regimen, this malady has disappeared entirely, and my general health has been good.

My own experience and observation justify me in saying, that, in addition to the weakness and debility occasioned by the use of these unnecessary articles, the teeth, frequently at a very early period, are tartarized, loosened, and diseased.

JOHN BURDELL.

AN APPEAL TO MOTHERS.

MUCH has been said to mothers on the education of children, and much which ought to be imprinted on the heart, as with the point of a diamond. But there is one part of the lesson, if noticed at all, has been superficially glanced over, as tangible only to the physician and anatomist: I mean the physical education of children; I mean the mechanism, in all its bearings and uses, and the best helps to keep its ten thousand strings in harmonious tune.

The untiring assiduity with which the mother watches over the tender infant, is a strong indication that nature has peculiarly adapted her for an office, which no one can so effectually fill. Yet thousands have withered in the mother's arms, and generations have gone down to the dust, not by neglect, but through profound ignorance of the simplest and plainest laws of our nature; *simplest*, because it does not require the ingenuity to trace nature in her untrammelled windings, as it does to devise the artificial helps, which serve only to retard her healthy progress, and pervert all her rational laws. When

the watchful mother sees the high flushed cheek, and feels the accelerated pulse, what does she do? She immediately sets about devising specifics; and when this and that fails, she applies to her physician, without scarcely thinking of inquiring the cause, which requires not half the skill to trace, as to seek out effectual remedies. Disease does not come by miracle. Look at the vegetable kingdom. Does the shooting tree ever wither, in its first putting out, without some blighting frost—some scorching fire—some worm at the root—or some knife of the mischievous truant is applied? No: it blooms on, beneath the genial sun, and distilling dews, till matured into the wide-spreading tree, lodging the fowls of the air, giving shade to the way-worn traveller, and braving the tempests of years, and sometimes centuries. So in the animal kingdom. The lamb frolics in the meadows; the birds sing and hop among the branches; and do they feel pain? No: unless tamed and domesticated by man, they are free as the air they inhale, and their blood is as pure as the water they love. And should you, mothers, love to see your little ones sporting about you, in the sunshine of health; should you love to see their beaming eyes kissing the first dawning of light, with the happy lark; should you delight to see their expanding minds drinking copious draughts at the perennial fount of knowledge, with untiring zeal? *you may have it so, if you will*; only learn that “nature’s

wants are few." And do you ask, what they are? They are the pure breezes of heaven; the limpid waters that emanate from ten thousand hills; the nectarine milk from the lowing herds; the blushing orchards, and the whitening harvests of grain, to provide bread "to strengthen man's heart." These are the rich bounties of Heaven, scattered with a liberal hand wherever the industry of man has been applied, and they bring no alloy.

But does the mother ask, "How am I to secure all these blessings of health to my children, unless I am a physician?" *Then be a physician.* This is no difficult task. A few simple lessons are to be learned, and the work is done; and these lessons are *almost*, if not *entirely*, inherent in our natures.

When the infant is put into the mother's hands, what does the Master say? "Take this child and bring it up for me. It is the chief of all my work. I have 'fenced it about with bones and sinews.' I have clothed it with flesh. I have placed sentinels at every dangerous post. I have provided food convenient for it, and I have given it a deathless soul, to inhabit this temple, and to *you* I commit this charge. *See that you mar not my handy work.*"

Now, what is the mother to do? If she be a judicious one, or one of common observation, she knows that milk is the wholesome nourishment provided for all its wants: she knows that this alone will give proper strength, and facilitate its growth:

she knows that the body must be washed in pure water; that it must have quiet sleep, and be kept free from ligatures, so that its breathing may be free, and the growth natural. Now, as I am speaking to the judicious mother, let me ask what more does her infant want in the first months of its existence? Does the regular-moving machinery need any tonics, any decoctions of tea, coffee, or warm toddy, to accelerate its motion? Does the healthy throbbing of its little heart need any urging forward, or its tender brain want steeping in any of these fumes? Let common sense answer. Let the aborigines of any country answer, who have followed nature in all its bearings. Then, as this is all the needed medicine, can you not be the physician? But you ask, "what if my child be sick?" Let me answer, how can your child be sick, if the nourishment you give it be pure, and the body be properly washed and clad? As before has been observed, disease does not come by miracle. God has fixed the laws of nature, and in fixing them he has said "Hitherto shalt thou go, and no further." And why should he pervert these laws, or work miracles to counteract them, when he once pronounced the work "very good?" Why should he delight in rocking to and fro his unparalleled workmanship, dashing it in pieces, and peopling grave-yards with infants a span long? Be assured, "from the beginning it was not so."

The watchful nights of the anxious mother, over

the cradle of her sick and dying child, were "few and far between," (if known at all,) in the days of Abraham and Sarah; and the mother in these latter days may learn, when she has followed nature's path, in the first dawnings of life, she may safely advance from infancy to childhood, and from childhood to manhood, and prepare the vessel fit for the Master's use. She may provide wholesome bread of her own making, good vegetables, fruit, and milk; she may inure it to the early morning air, to frequent ablutions, and regular exercise; and she may do more to subdue the passions, regulate the judgment, and fix permanent principles of virtue, than all the moral lectures and rods ever have done or will do. She may prepare the way for the coming of Christ in the heart, and be ready at any time to say, "here am I, and the children thou hast given me." Are these things so? Then in vain do you rise early, and sit up late, to train a useful race of children, fitted for the contest of these latter days. In vain you may look for an abundant crop, while sowing among thorns. You may warn, rebuke, watch, and pray, but you cannot present an unblemished offering: it will be the torn and the lame. The mutilated body and stunted intellect can never be a pillar in the temple of God. Your daughters cannot be as "polished stones, after the similitude of a palace," till their bodies can be presented a living sacrifice, fit temples for the residence of the Holy Spirit.

Mothers! a holy church is preparing—a church where Christ can take up his abode; not built after the traditions of men, but a place of broad rivers, and streams, and there shall not be “found an infant of days,” for the “inhabitants shall not say I am sick.” There will be no feeble watchman, who cannot lift up the voice, or who cannot perform the priest’s office at their appointed seasons. And how are these glorious changes to be affected? Not by miracles; not by any change in the laws of nature: but by a simple turning to the primitive state of things; by going back to first principles; by fulfilling God’s laws, and making them honorable. God’s *natural* as well as moral laws have been wickedly violated, and for many thousands of years, has he suffered men to riot on flesh, and walk after their own lusts, and eat the fruit of their own doings, by the suffering consequent on such a course. But he will arise and show himself. Our “tables have long been a snare,” but, they shall not always be “filled with vomit,” nor the “broth of abominable things be found in our vessels.” These things may *now* sound like idle tales, and you may ask who hath required this at your hands? I answer, the Lord Jehovah; mighty in strength; who numbers even the hairs of our head, and who has regard to the minutest work of his hands. The animalculæ in every drop of water show that the minutæ of his works are regulated by as fixed laws, and under as definite cognizance, as

the highest archangel. And "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. If ye sow to the flesh, ye shall of the flesh reap corruption." O, be entreated to beware of fleshly lusts, that war against the soul! Be entreated by all the tender ties that bind you to your children; by all the yearnings of a mother's heart; and by the love you bear to the immaculate Saviour, who has honored you with the loan, to return his flock, his "beautiful flock," in all the perfection and symmetry you received it. O, how sweet will it be, when your locks shall be whitened for the grave, to see the plants you have reared, towering in all the dignity of body and mind of which mortals are capable! To see them contending with "spiritual wickedness in high places;" in all the gigantic strength of physical and moral powers: and when you shall take your departure, and let fall your mantle upon them, have the assurance that they will rise up and call you blessed! Then, within the gates of the New Jerusalem, you shall from its golden battlements look down, and see them accomplishing victory after victory, till they too shall joyfully lay down their weapons, and triumphantly join you in the "song of Moses and the Lamb" for ever.

APPENDIX.

A REMARK is made in the preceding work, that woman is never more dignified than when making *good bread*. Every physiologist and dietetic well understands the import of this ; but as the world swarms with would-be-learned critics, whose helps are ever at hand, for their sake, I would be a little more explicit. Making *good bread* does not imply that woman is capacitated for no other station ; that she cannot ascend as high in the scale of being as the “ lords of the creation ;” or that her dignity can only be displayed, when, like Sarah of old, she is kneading and baking cakes upon the hearth ; but every man and woman, who understands a little of the science of living, knows that bread is the true staff of life ; that the body, without it, can never be ably fitted to perform its duties ; that the mind has no other medium of action than the body ; and if this medium be deranged, all is afloat. Every dietetic knows, that good bread will do more for the

health, strength, and proper temperament of the body, than all other food provided for man. It is the true rational stimulus, is always safe, and never loses its relish to those who follow the laws of nature. And if all other food were taken from the earth, and good bread and good water substituted, the world would be relieved from a great proportion of its temporal misery. It is not intended by this to cast off fruit and vegetables; they, too, deserve their share of praises; but they are not so necessary to the real comfort of man as bread. If this be true, and woman was destined as an "helpmeet" to man, what more dignified station than to be employed in preparing "bread to strengthen his heart," to prepare a quiet lodgment for the soul, where it may serve God without distraction? It should be *urged* upon every wife and mother to make her own bread; that this important work should not be left to hirelings. How does she know, when she is feeding her children with—she knows not what—but she is sowing the seeds of disease, and probably premature death? How does she know what quantity of plaster of Paris, alum, &c. &c. may be contained in a single loaf, unless she analyze it? Can it be supposed, as the world now is, that he whose paramount object is to find a ready sale, and provide for his household, often stops to inquire the best good of the stomach? If his bread suit a morbid appetite, will not his conscience find a quietus?

If all the pills that have been taken in the city, to remove the effects of bad bread, were made into one loaf, and sold slice by slice, at the druggist's price, a fund would be raised sufficient to furnish bread for the inhabitants for years to come. Yet the work of destruction goes on. And again, *emphatically*, let it be asked, what can be more dignified in the employment of woman, than to be engaged in removing these evils? She is much extolled for her tender compassion, for her constant assiduity by the bed of sickness, and for her ingenuity in devising specifics; why, then, would it not be more benevolent, more dignified, to be laboring a little at prevention?

The question may be started: have mankind then, nothing to do to preserve health, but to eat good bread? Yes: take care of the skin. Neglect of this, and suitable exercise, may seriously affect the machinery, and often cause it to drag heavily. But those who know the true principles of bread, seldom stop here: when they have learned the first lesson of truth, their motto is generally, onward: and therefore *bread, good bread*, stands as the immutable foundation of dietetic knowledge, and the safe pioneer in the road to health; and if woman have a soul and body in charge, she has something to do for both; something for the exercise of the body, to keep up the enjoyment of the mind, and a few hours a week employed in making bread would

not retard the growth of intellect, nor detract one iota from the dignity of character, to which, as an immortal being, she should continually aspire.

Another objection may naturally arise: if, as has been asserted, that not the slightest indisposition, except a trifling cold, has returned, to remind me of my mortality; why, if these dietetic principles are true, do not all enjoy the same, who try the experiment? It can only be answered by saying, that alcohol and medicine had always been my aversion. My system had never been a store-house for the mineral kingdom, opiates, or drugs of any kind. The effect of tea, coffee, meat, and irregularities of rest and exercise, were only to be remedied, to place the system on a tolerable foundation.

Where the system has been saturated with calomel, and steeped with tobacco, alcohol, and all the host of narcotics, no more *ought* to be expected, by adopting a rational diet, than an alleviation of suffering, with "the clouds always returning after the rain," when any deviation or extra excitement takes place. As the world have lived for ages, debility and sickness are *frequent*, if not *constant* companions of the majority of the human family. What more common expressions are there than "my doctor," or "our physician"? as though they were as necessary inmates as the table furniture, and *more* consulted than the family Bible. And the mother, in rearing a family, is necessitated to stand hours

and days of her life with a nostrum in one hand, and a rod, or a lump of sugar in the other, to compel the wayward child to swallow the pitiful dose. This passes off well: it is the custom of the world, and quite *ungenteel* not to be in delicate health. But as soon as one adopts a true, simple course of living, he is watched as a criminal, and the slightest indication of disease is made a mortal sin, and if not the subject of pulpit animadversion, yet of many a good Christian's rebuke, for despising the gifts of Providence, and bringing about slow starvation or premature death. But why are these faithful sentinels so alarmed? Is it true philanthropy? is it a fear that the race will dwindle to pigmies, and finally become extinct? or is it that "ye have taken away my gods," and what have I left? It is too late in the day to look to the church for a standard of temperance in all things. Her dress, her furniture, her eating, her drinking, must be according to the customs of the world, or she would be singular, and lose her influence. She has forsaken the simplicity of the great Pattern, and she cannot preach the Gospel to every creature, because it would detract from her equipage and luxury. Those apostolic days have long since gone by, when the lust of the eye, the pride of life, and conforming to the fashions of this world, were prohibited. They are now so in vogue that, to raise a different standard, would not only be unpopular, but a *bold* rebuke upon many of our greatest teachers.

To talk of "keeping the body in subjection," and "presenting it a living sacrifice," when the earth is teeming, and every table groaning, with the good things of life, should not be "so much as named among us."

This is a true picture of the church in general; and if this be the light she is holding out to the world, it is to be hoped God will extinguish it: better be in darkness than see through a false medium. And what can be done? If the priest dare not, or will not, move faster than popular opinion takes the lead; and if the people are so under ministerial influence that it is next to sacrilege to take the Bible for a standard, instead of the traditions of men, when, and where, shall the work begin? Who will dare first to dig a hole through the wall of this inner temple? Who will dare say that, the lips of the priest do not teach knowledge on the natural laws of God? Who will dare say that, until he can do this, he is unfit to teach the awful mysteries that belong to godliness? Who will dare say to his minister, when he complains of indigestion, pressure of blood to the head, &c. &c., *study nature's laws*, "Keep your body in subjection, lest, after you have preached to others, you become a castaway." *Not one*, unless he be more reckless of public opinion than of the commands of God.

How much labor is lost to the church by the imbecility of ministers? They often enter upon the

arduous work with broken down powers, both of body and mind; and instead of being "instant in season and out of season," must have their set times for all their pastoral duties, and these often "few and far between," else their whole system is totally deranged. If, with Paul, a few can tell of "journeyings and perils," sickness, too, must be added to the list; watchings and fastings they cannot endure, because the "body has not been kept in subjection," because not "temperate in all things." How can such men "make full proof of their ministry?" how can they be "workmen that need not to be ashamed?" What have teachers of theology been doing for centuries, that this important lesson has been neglected? Why have not our spiritual leaders, in all their searches, and researches after truth, never hit upon the natural laws of God? Why, when visiting the couches of their sick and suffering flock, and exhorting to submission to the afflictive providences of God, and obedience to his moral laws, they have not admonished them, that the Father of their spirits is the Maker of their bodies also; and that sickness in most cases is proof positive, that these bodies had not been used as he would have them? Why do they not, when they pray that the affliction of the body may be sanctified to the good of the soul, pray also, that the ignorance, or sin, that brings this affliction, may never be repeated? For this plain reason, undoubtedly, they do not understand it themselves.

The world has a claim upon those who place themselves over it as doctors of the soul ; and they ought not to be ignorant of one item which *can* come within their ken. Their *physiology*, as well as *theology*, should be after the standard of truth. Their eating and drinking must be to glorify God, as well as their talking and preaching, because all are required to make the perfect man in Christ Jesus.

A WORD TO YOUNG LADIES.

“YOUR daughters shall be like polished stones, polished after the similitude of a palace.” What a beautiful comparison, when taken in its full extent, and yet how sadly does it apply to *most* of the present race! The contracted waist, the jutting shoulder, and the lifeless skin, plainly indicate that something but rouge, plasters, and stays, are needed to fit these stones for the “perfection of beauty” in the temple of the Most High. There is a strong inclination in the young, to be *thought* so, but more particularly, when “time advances;” it is then the offsets to youth and beauty are applied, in a tenfold ratio; it is then every color, that best suits a decayed complexion, every plait or ruffle that can conceal deformity, are studiously arranged, and what can be done is done, to appear youthful and agreeable. Nor does this apply solely to the unmarried: the grandmother, as she sees she must “love herself a third time in her race,” feels a shuddering, as she

sees she is "going off," and again consults her glass, to devise some expedient to stay the wrinkles, which, in spite of cologne and paint, will multiply upon her. Now, for this dreaded conflict, there is a sure expedient. The regimen laid down in this work, has added an elasticity to the system, a buoyancy to the mind, and a youthfulness to the skin, that is not in the power of all the united skill of philosophy or medicine to do. It has, in some instances, given the sprightliness of forty to three-score years and ten, and made the man of gray hairs almost live over his youthful days.

What, you ask, is this witchery? *It is nature's witchery.* It is that fascinating garb, she throws around all her works, and which, if never sullied by man, would retain its lustre, in a good degree, till the internal machinery be worn out with action. Is this not inducement sufficiently strong for the young to set themselves about it? What young lady will not screw her stays a little tighter, even to fainting, and her shoe a little smaller, even to cramping, when she is told it will add grace to her form? What pain will not be endured to supply the defect of decayed teeth! But when you talk of coarse bread, cold water, and a hard bed; the throat is then endangered by scratching, the flesh by freezing, and the limbs by cramping.

A young lady, in the vicinity of New York, called at the Temperance House, eighteen months ago,

partly from curiosity, and partly from principle. She tarried a few days, and became convinced of the importance of the regimen practised in the house, returned to her home, and made full trial, though very much to the annoyance of her friends. Her health was the same as all our fashionables, but she soon found a marked change in her feelings. A few days since she called again. She was not known, health had so re-animated the system. "Coarse bread, cold water, and regularity," she exclaimed, "has done all this. O, could I make the world believe the luxury of living right; the animation of spirit, flowing from a consistent, temperate course!" Young ladies, *go and do likewise*. It will cost you a little self-denial at first, but when the victory is won, O what a conquest! To be emancipated from headaches, nervous irritability, pains in the side, &c., and to have the mind wholly unfettered—say, would not this be a liberty greatly to be desired? To be always ready to every good word and work, with no clog of the body, must surely be presenting a living sacrifice, holy and acceptable, which is your reasonable service.

Should you hesitate, because appetite pleads, ask yourselves these questions: For what was I sent into the world? For what purpose are the powers of body and mind to be used? To decorate the body a few short days with gewgaws and ribbands? To please a few butterflies that may be fluttering

around me, and who, with me, must soon drop into oblivion? Or was it for the noble destiny of preparing for immortality? If the latter, what then have I to do, to best secure a *happy* one, and keep up a constant reaching forward, to higher and higher attainments? Does the body have any part of this work to perform? If so, what will best fit it for the duties assigned, and so prepare it as a medium to the mind that there be no hindrance? When the judgment shall have settled the question, what is truth, then follow *that* truth, let it cost what it may. Confer not with flesh and blood, but lay aside every weight, and the victory shall be yours. There are many who cannot receive these sayings, from prejudice, and many from ignorance, and still more from appetite. But here and there one receives the word into good and honest hearts, and bears fruit, some sixty, and some an hundred fold. To such it may be said, you are on an eminence, you have ascended the most difficult summit, and, though you may now and then stumble against a stone, yet "Alps on Alps" will no longer rise, to intercept your view. When the clamorous voice of appetite shall cease, and the calm, sweet relish of nature has dominion, you can say, peace, be still, to every dashing surge, and there will be a *great calm*. You may then emphatically say, the darkness is past, and the true light cometh, the true light of the body, which will give to the soul an undisturbed and lasting abode.

Many of the young men of our land have done honor to themselves, by daring to step aside in the midst of opposition, and adopting a course which God and nature approve. And where shall they find helpmeets? If our young ladies persist in their excesses of tea and coffee, pastries and sweetmeats, the lustre will fade from their eye, and the glow of youth and health from their cheek, while the young men will be towering in all their strength, and rising higher and higher in the scale of usefulness. And the time is hastening, when the mincing step, the simpering voice, and the delicately fluttering nerve, will stand for just what they are—*consummate nonsense*. Young ladies would do well to look at this. The false drapery that has so long been hung about them, in their education, must and will be rent. It will not always be a mark of genteel birth, to be flung into spasms at a glass of cold water and a loaf of brown bread upon the breakfast table.

But are young men so much in advance in this important reform? “Render unto Cæsar the things that are Cæsar’s.” There are probably a very large majority, on the side of young men; but, to the praise of the ladies it should be said, those who are converted are unyielding in principle and practice; and in this alone all hope must centre. It is the following on, the continuing to the end, that shall be saved. Not the hearers but the doers of the word. It is those who will dare to be thought singular, and

to eat and drink to glorify God, that shall finally triumph.

Reader, are you disaffected at such plainness? You would not be, could you know the feelings that dictated it. When the scales shall fall from your eyes, and every cloud of the understanding be dissipated, then, and not till then, will you see a beauty, a form and comeliness, in these principles, which will lead you to wonder at former blindness.



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