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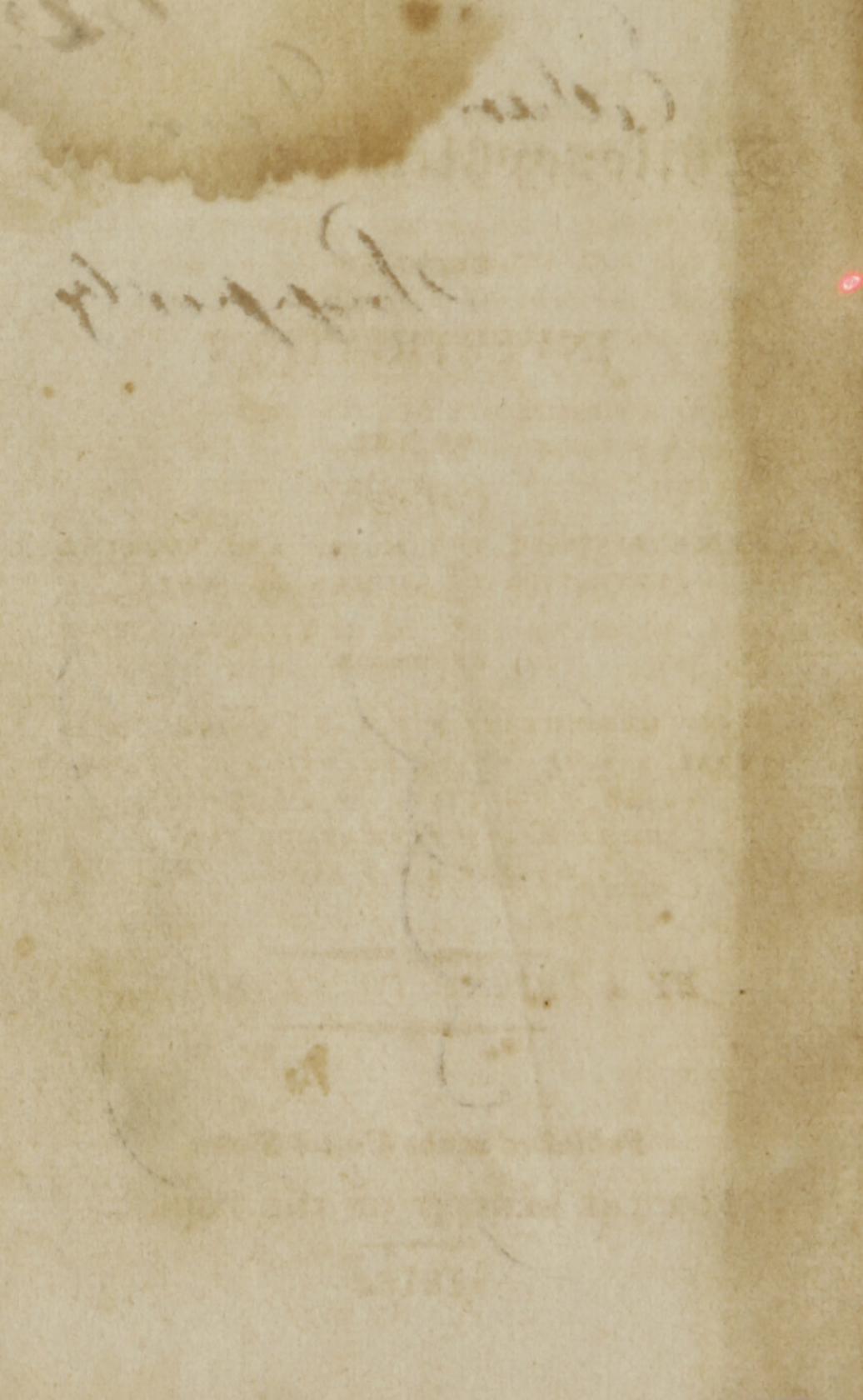
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*[Large decorative flourishes]*



THE  
**Philosophical Monitor;**

BEING AN  
INVESTIGATION

OF THE  
CAUSES,  
WHICH DIMINISH THE MORAL AND PHYSICAL  
PERFECTION OF HUMAN SOCIETY:

IN WHICH  
MANY HEREDITARY POPULAR CUSTOMS, GEN-  
ERALLY SUPPOSED INNOCENT, ARE SHOWN  
TO BE PRODUCTIVE OF INDIGENCE,  
DISEASE, AND PREMATURE TER-  
MINATION OF LIFE.

—\*—  
BY A FRIEND TO MANKIND.

—\*—  
*Published in the United States,*  
FOR THE BENEFIT OF THE PUBLIC.

—  
1818.

## PREFACE.

THE sentiments of this little singular performance, are the result of many years attentive observation and patient reflection. And though they are published in obedience to the impulse of conscientious duty, and a settled conviction of their propriety; yet the Publisher does not deceive himself with the fallacious expectation that they will effect the prompt and extensive reformation of manners and customs, which they enjoin. If society already recognized its errata clearly; yet men will find it harder to correct their mistakes, than it was to make them.—If this Treatise should have the effect of exciting its readers to a more diligent search after an understanding of the designs of the Creator, and of the laws which he has ordained for the government of our conduct; the writer will think that he has not labored in vain. Whenever men shall agree to make moral rectitude their inflexible rule of action, each individual must be persuaded in his own mind, independently of the dictatorial precepts of one another, that his welfare and happiness will be thereby promoted.

One particular object of the work is to inculcate the necessity and duty of general economy and simplicity of manners. It may be confidently presumed, that if the idolatrous and slavish sacrifices of property, to pride, fashion, superstition, custom, extravagance and depraved appetite, were abolished, Poverty, with its hideous train of woes, might be expelled from society, and general Plenty, with its smiling train of blessings, substituted in their stead.

THE

*Philosophical Monitor.*



**T**O attack ancient and favorite habits and prejudices, is not a very encouraging or agreeable undertaking. While error is venerated for its antiquity, truth is discarded for its novelty. But there is great consolation in the consciousness of having done our best to benefit our fellow-men, even if our good offices are not kindly received or duly appreciated.

**USELESS TRADES.**—As it is our design to promote the prosperity of society in the aggregate, it is hoped that individuals whose occupations depend on those popular follies which we shall endeavor to exterminate, will not be offended at the course, which a sense of duty impels us to pursue. “It will be impossible to do much good without some persons accounting

themselves injured by what you do.— You will unavoidably serve some interests to which others are inimical.” We cannot subscribe to the doctrine of Goldsmith and Franklin, that luxury and fanciful fashions are beneficial upon a general scale, because they multiply employment for the laboring classes of society. It is painful to see the British Prince Regent recommending a revival of the use of shoe buckles for the purpose of furnishing employment to indigent mechanics, when but for the destruction of such an immensity of property, within a single century, by false pride, luxury, and extravagant ambition, a nation combining the genius, industry and resources of Great Britain, would now find itself overflowing with wealth and general prosperity.

**EARLY HABITS.**—To scrutinize and determine the propriety or impropriety of ideas and habits acquired from precept or example in early life, (when their correctness is not called in ques-

tion,) we need the faculty of divesting ourselves from the influence of previous impressions, and of viewing things with which we have been long familiarised, as though they were newly presented to our senses.

**ERRORS OF SOCIETY.**—What is the design of our existence? What path are we destined to tread, and what are our relative duties? Have we not vagrated from our appropriate orbits? Fellow travellers, we have strayed from the circle marked by our divine Father, and plunged ourselves into a wilderness of error, in which our lives are beset with perplexity, and terminated prematurely. Regardless of the shafts of wit or resentment, or the imputation of eccentricity, we shall endeavor to exhibit a faithful chart of the mistakes and *eccentricities* of society.

**FOOD.**—Does man make use of the kinds of food to which nature has adapted his constitution and organization? The proper food for all other

animals, may be ascertained with considerable exactness from their construction. Thus the lion, the tiger, the wolf, the dog, the cat, the owl, the hawk, &c. are evidently qualified and destined to seize and devour other animals —the ox, the sheep, &c. to feed on grass and the leaves of plants:—the squirrel, &c. on seeds and nuts. Hence there is no evidence in the construction of the human body, that we are, by nature, a carnivorous animal. Those human teeth, erroneously denominated by naturalists canine teeth, have no resemblance to dogs teeth, which are round and pointed. Our grinders are not fluted like those of the rapacious animals, (*Feræ.*) They resemble those of the other animals of the order Primates, to which man belongs, and in which no other species but man subsist on other animals, and also those of the squirrel race. (*Glires.*) Man was unquestionably destined to subsist on milk, eggs, farinaceous seeds and roots, pulse, nuts, fruits, &c.—

These substances have been repeatedly demonstrated to be sufficiently nutritive, and more favorable to health and longevity, than the flesh of animals. Several individuals in England and in the United States, have renounced that food which has already served as a vehicle of animal life, and are enjoying an improved state of health. The writer of this discourse, has attained a degree of health, by abstaining totally from the use of flesh, tea, coffee, sugar and spiritous liquors, which, compared with his former hopeless situation, is a phenomenon. "Many millions of the inhabitants of India, called Gentoos, never eat flesh or any thing that has lived, but subsist chiefly on rice and fruits, and enjoy health and strength, and long life." — (Blair's Universal Preceptor.)

ANIMAL FOOD.—The putrid decomposition, peculiar to the flesh of animals after death, must generate many malignant and fatal diseases, from which man would be exempt,

were he to restrict his appetite to the vegetable kingdom. But if so great a reverse of habit as this should be impracticable, it would still be an important acquisition merely to have banished from the human table, the flesh of swine. The boar belongs to the order *Belluæ* in natural history; and is the only animal of that order which man devours. The ancient Patriarchs very properly prohibited the eating of his "*unclean carcase.*" Lewis Cornaro, a Venetian, who informs us that he regained his lost health, and prolonged his life to the age of upwards of one hundred years, by regulating his manner of living, says he found pork, pastry, &c. to be injurious to his health. The writer has experienced much worse effects from the use of the flesh and fat of the hog, than of the ox or sheep, which belong to the order *Pecoræ*, and are graminivorous animals.\* Of birds, those of the order

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\* Dr. Willich in his treatise on regimen and long life, says that pork is very injurious to

Gallinæ, or the poultry kind, are much preferable to those of the order Censores, or duck kind. If animal food is taken at all, it should be used only at dinner, with twice its quantity of vegetables, and by no means for supper; for the atmosphere supplies a much less quantity of oxygen gas, more of which is necessary for the digestion of flesh, than vegetables, in the night than in the day time.

**VEGETABLE FOOD. SUGAR, COFFEE, TEA &c.**—Of vegetable food, the most mischievous articles are sugar, pastries, sweet-meats, preserves, gingerbread, shortened cakes, crackers and biscuit; sugar candies, toys and lozenges, &c. the manufacture and sale of the most of which, ought to be prohibited, as public nuisances; of

consumptive and scrofulous persons, and ought to be eaten only by those who have strong bile, and athletic constitutions. Mr. Russell, a gentleman of the state of Maryland, who had been in bad health many years, recovered immediately on abstaining from pork, by the advice of a physician.

the perniciousness of which, children and ignorant people, are incapable of judging. If we do not trespass on the province of the wolf and the vulture, in feeding on carnage and blood, we certainly do on the rights of the ox and the horse, in adopting sugar, (or salts of a species of grass) as an article of aliment. It requires but a small share of common sense to perceive that the juice of the stem of the corn plant, exists not in equal perfection with the ingredients of the mature seeds. The difference between the sap and seeds of vegetable, is much the same as between a grass and the milk of a cow. The sugar of cane contains too much acid (chiefly oxalic acid) to be applied, habitually, either to the human teeth or stomach. It contains 64 parts in a hundred of oxygen, and is used externally as an escharotic. Medical writers differ in their opinion of its fitness for human food. Darwin considers it to be innocent and salutary. Locke, Buchan and Wil-

lich, think the free use of it pernicious.\* The writer has experienced and witnessed such effects from the use of sugar, as to be fully convinced that it ought to be expunged from the catalogue of human aliments. It is no libel on its character, to say, that it is a poisonous substance, and acts as such on debilitated constitutions; decomposing the teeth, producing thirst, palpitation, fever, head ache; and acidity and pain in the stomach. It is generally conceded that it generates worms in children. It is employed to disguise the taste of several other pernicious articles; as tea, coffee, distilled spirits, &c. until the reluctant appetite is perverted and reconciled to their daily use. These four insatiable but fashionable leeches to the public wealth, and canker worms to health and life, ought to be exter-

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\*Dr. Willich says that sugar produces mucus and acid in the stomach, and injures digestion; and that it ought to be used very sparingly by debilitated persons.

minated, if it were for no other reason, than their enormous expense; but still more for their deleterious effects. The mischief of coffee and tea, is doubled by the hot water in which they are drank. Coffee is the product of a poisonous shrub and though a useful medicine, if drank constantly will at length induce a decay of health, and hectic fever.\* Tea possesses an acrid astringent quality peculiar to most leaves and exterior bark of trees and corrodes and paralyzes the nerves; as experienced by Wesley and thousands of others as well as by the writer of these remarks. How shall we account for this universal infatuation? Is nature so partial and niggardly, that she has denied the American continent a single product fit for an infusion at our tables? Is it fashion, pride, depraved appetite or reason, that induces almost all the inhabitants of America, to drink East India tea,

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† See Dr. Willich's Art of preserving Health and prolonging life.

and West India coffee, in preference to that agreeable, salubrious and plentiful fluid, milk. Professors of religion and humanity, ought to reflect, that in purchasing sugar, rum, coffee &c. produced from the labor of slaves, they become voluntary participators in the injustice of slavery, equally as they would in the crime of piracy, by purchasing its plunder, and thereby encouraging its perseverance and extension.

**BREAD.**—Another general defect in domestic economy, is the usual method of preparing bread. The fermentation of bread, is a chemical process; and every bread maker ought to be acquainted with the elements of chemistry. Bread is generally injured by being fermented too long.—The baker, intent on giving his bread the greatest possible sponginess and bulk, suffers it to remain so long in a state of effervescence, that its wholesome constituents are decomposed, and converted into an acid, incipiently

putrid, and much less nutritious state. The original intention of raising bread by the expansion of carbonic acid, could not have been to decompose it, and reduce it to the state of the yeast with which it is mixed. But these effects occur very rapidly, if the fermentation is continued more than two or three hours. Bread is much more wholesome, made up with water, or gruel, than with milk. The milk, being prevented from coagulating, clogs and oppresses the organs of digestion.

It is a very mischievous and reprehensible practice, from which bakers ought to be prohibited by the laws; to mix alum, pearl-ash or any other drug, with bread. It is to be regretted that so many people, particularly in towns, use bread immediately after it is taken from the oven. Both for the sake of health and economy, it ought to be seasoned at least 24 hours before it is eaten. The injury of hot bread is increased when used with butter, as melted butter, with new or

toasted bread, or any other way, is very difficult of digestion and unwholesome.\*

**SPIRITUOUS LIQUORS.**—The custom of drinking spirituous liquors, has become so extensive and enormous an evil, in its moral, political and physical effects, that it is the duty of the government to regulate, and set bounds to its ravages. It is feared that the expostulations of moralists, will have but trifling effect, in checking the progress of this powerful monster; the offspring of ignorance and depravity.

**TOBACCO.**—The increasing habit of chewing, smoking and snuffing tobacco, is too mischievous a trespasser on the public health and wealth, to be excused from an examination at the bar of reason. We shall not refuse tobacco the credit of being sometimes medical, when used temperate-

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\*Bread, after all, is most nutritive, healthy, economical and palatable, prepared simply with water, without fermentation, in the manner of the ancient Romans, and of the people of Scotland at the present day.

ly, though an acknowledged poison.— While it relieves some diseases, it aggravates others; and is both unnecessary and pernicious to persons in health, especially to youth. Chewing tobacco is almost uniformly injurious. Constantly exciting a discharge from the salivary glands, it exhausts the body of one of its most important fluids; produces obstinate chronic diseases; weakens the organs of digestion, and shortens the term of vital excitability and life. Young persons ought to be prevented from contracting a habit, which is so very reprehensible, both for its waste of vital power, and property. The same may be said of smoking tobacco, except that it is more injurious, because commonly practised in greater excess, and in the form of segars, is more expensive. Snuffing powdered tobacco, when habitual is disgusting, like both the other modes of using it, and injures the whole nervous system, as well as the sense of smelling.

AIR.—Besides the calamities which men bring on themselves by swallowing improper articles of food and drink, they unwarily incur still more fatal injuries, by disregarding the quality of the air which they breathe. The most universal source of contamination to the air of our dwelling houses, factories, school houses, and churches, is the use of iron stoves. The bad effects of stoves are acknowledged by nearly all who use them; but are supposed to be counter-balanced on the score of economy. This is a most egregious and lamentable mistake.—Is health and life, to be put in competition with temporary and imaginary saving of money? Yet money ought to be religiously economised. But the economy of spoiling the air for respiration, with iron stoves, is as inconsistent, as the economy of depriving the stomach of its requisite quantity of food. A due quantity of vital air, (oxygen gas) is as necessary to the lungs, as the proper quantity of food,

is to the stomach. Heated iron absorbs oxygen rapidly, and at the same time, exhales a deleterious suffocating effluvia. This accounts for the distressing head ache, which every one suffers, who breathes the atmosphere in the vicinity of a heated iron stove. The pain in the brain, occurs from the want of a sufficient oxygenation of the blood in the lungs. A similar effect has been produced on quadrupeds, by causing venous, instead of arterial blood, to pass into the head. The writer rejoices that he is not alone in his opinion of the pernicious consequences of the custom of using iron stoves. An intelligent gentleman has lately declared, that if he were obliged to give 40 dollars a cord for wood, he would burn it in an open fire place, rather than a stove.— But stoves might be constructed of brick or stone, even with less expense than iron, and much more salubrious. Whatever kind of stoves are used, the invisible fumes of the coals, should

never be forced into the room by valves. The injury of the smoke of wood, to the eyes, is not so great as that of the vapours of burning coals, to the lungs.

DISUSE OF STOVES RECOMMENDED.—The writer of these observations, has suffered such severe injuries to his own health, by being exposed to the effects of a stove, while pursuing a course of study at a boarding school, and is so perfectly convinced of their unprofitableness, from the statements of others, as well as from chemical facts, that he earnestly recommends it to his fellow citizens, who are using close iron stoves, to destroy or lay them aside without delay, and warm their rooms in some other manner. Besides the noxious effluvia emitted from stoves, they generally produce a much greater degree of heat, than is salubrious; and a kind of heat, which being unaccompanied with *light*, is deleterious to life.\*

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\* The sulphurous exhalations, common to

VENTILATION.—Another cause of impurity of air, is the neglect of ventilation. The air of rooms, in which many persons are breathing and perspiring, ought to be frequently renewed.

“It is not air,  
That from a thousand lungs, reeks back to thine,  
Sated with exhalations fell and sad.”

ARMSTRONG.

Meeting houses, legislative and public halls, school houses, court houses, hospitals, alms houses, prisons, factories and bed rooms, ought to be furnished with perpetual ventilators.

IMPROPRIETY OF VAULTS TO NECESSARIES.—We are unwilling to dismiss this subject, without pointing out the impropriety of the custom of placing necessary houses over cells. In towns and villages the impurity of both the air and water, is greatly increased from this cause. The police of the American Metropolis, have set new cast iron stoves, may be in a great measure prevented by heating them to redness, and keeping them in that state several hours.

an example, which ought to be imitated throughout the United States, in prohibiting cells, and compelling the use of portable boxes, or nothing at all. In cities, the contents of necessaries, ought by no means to be allowed to accumulate more than a week, unless during the winter.— Besides the filthiness of the custom of digging vaults to necessaries, it is another sufficient reason for abolishing it, that the lives of children are thereby constantly endangered, and sometimes destroyed, in the most shocking manner. A most heart-rending instance of this kind, occurred recently in the city of Philadelphia.

WATER.—It is not at all surprising that the water of cities, is uniformly unpalatable and unwholesome, when the well of the pump and the well of the necessary, are frequently contiguous.— The water at Washington City, is excellent, and was formerly so at Georgetown; but wherever the town extends, the water has become extremely bad.

**ERRORS IN THE CHOICE OF MEDICINE.**—Having given a limited sketch of the errors of man, in respect to food, drink and air, we will next inquire whether he has not also transgressed nature's laws, in his choice of remedies for the cure of diseases. Until within a few centuries, or comparatively until within the last century, man selected his medicine principally from the products of vegetation. But an era of art has commenced. The palpable voice of nature, and the experience of preceding ages, have been set at nought, and man now corrodes and racks his delicate fibres, with almost every metal and mineral, which the bowels of the earth afford. Not contented with the metal in its virgin state, he combines with it the most furious mineral acids that nature and art can produce. These herculean agents will unquestionably destroy formidable diseases: but can it be expected that while the enemy is *blown up*, the citadel shall remain unshattered.—Calomel (a salt composed of muriatic a-

cid and quick-silver, alias sub-muriat of quick-silver) is adopted as a catholicon, or panacea. A book has been published by a Frenchman, on the diseases produced by calomel. If the caution of the ex-emperor of France, to Dr. Warden, respecting the use of *mercury*, should be heeded as it ought to be, by all the practitioners of medicine, he will have paid a debt which he owes mankind, by *preventing* eventually, the destruction of as much human strength and life as he has been the cause of *annihilating*.

OXIDED METALS PERNICIOUS.—Why is medicine almost universally dreaded at the present day, more than diseases? Because medicine is almost universally composed of *oxidized metals*; which too often produce more obstinate and lasting diseases than those they cure.

ADVICE TO PHYSICIANS.—O ye sons of Pæon! restore your dismal mines, and your fuming laboratories, to the workers in *arts* and trades, and re-

turn to the *flowery* paths of *nature*. Did not Hippocrates and Galen purify and revive the streams of life, without the aid of *mines*, *furnaces*, *crucibles* and *retorts*? This is a delicate subject, and we shall for the present defer further remarks on it.

FASHION.—We shall next commence an attack on a variety of customs, originating in mistaken fancy; and belonging to the empire of fashion. It is doubtless a rational conjecture, that the annual expenditure of society for superfluities and trifling habits, are as great as for its reasonable necessities. This is a violation of our obligations of duty both to ourselves and to succeeding generations. In the wanton dissipation of property, we not only annihilate the amount of its present specific value, but also its multiplying power, for perhaps an infinite space of time. Are not the most affluent men, then inexcusable, in robbing their posterity in anticipation, by sacrificing the property in their possession, in vain amusements and fashions.

DRESS.—Immense sums are continually wasted by almost all classes of both sexes, in superfluities of dress. Two thirds of the expense of hats might be saved, if they were manufactured with a view to utility and durability, instead of fashion and fancy. The external coating of fur, and the towering crown are of no service except for our neighbors to look at; and if we were all to wear plain hats, we should all be contented. In the construction of our coats, several dollars each are sacrificed on the altar of fashion; as otherwise they might be made in a more simple manner, by our females. Whether the utility of colouring clothes, is equal to the expense, is doubtful; and at any rate, they should never be coloured black or blue; for the former colour weakens the texture of the cloth and both are prejudicial to health. The custom which enjoins it on the relatives of every deceased person, to incur an extra expense in the purchase of *black* clothes, crapes &c, as a supposed token

of respect to the *unconscious* dead ; is as superstitious, and absurd, and more unjust, than the custom of savages in depositing the property formerly owned by deceased persons, in the grave with their bodies. Expensive and *dashy* boots are often used, when shoes would answer every necessary purpose equally as well ; and both are generally made so small that their durability is considerably lessened ; and the toes of the wearer are kept in perpetual and excruciating though voluntary torment, from the indurations produced on the joints by the compression.

**CORSETS.**—We shall omit to particularize the superfluities of female apparel :—if desirable, there will be no difficulty in finding much room for retrenchment. It would be criminal, however, to neglect this opportunity of condemning, without reservation, the odious, disgusting, sacrilegious, and suicidal practice of deforming the beauty of the human fabric, with **CORSETS** and **STAYS**.

**SUPERFLUITIES.**—Incalculable sums are uselessly expended for the ornamental appearance of our dwelling houses, churches, tomb stones, carriages, equipage for horses, and domestic furniture. The wealth which has been vainly if not wickedly squandered in the magnificence of meeting houses, and their lofty *steeple*s, would be sufficient for the establishment of perpetual free schools and free libraries for the instruction of all the poor children in the United States.—And which would best advance the cause of virtue and happiness, and promote the glory of God? Let a reverse experiment solve this problem. Who can contemplate without painful regret, the vast quantity of *silver* and *labor* which are thrown away never to be recovered, in order to display a few white shining spots, on our carriages, harnesses, saddles and bridles? The superfluities of house furniture are numerous and generally so conspicuous, that it is only necessary to invite reflection on their impropriety. The gilding

and ornamental work of looking-glasses and picture frames, books, chairs, &c. are expensive offerings to those phantom idols Fancy and Fashion. The unhealthy manufacture and use of earthen ware glazed with oxidized lead, ought to be suppressed by governments.

**DISTILLATION OF GRAIN.**—The destruction of fifteen or twenty millions of dollars annually may be accounted to the distillation of bread corn; and the calamity is doubled by the collateral destruction of morals and health.

**FOREIGN GOODS.**—The whole country is drained every spring and autumn, of a large portion of its cash and most valuable productions, to pay for foreign commodities; a great proportion of which, might be dispensed with, or manufactured among ourselves.

**SLAVERY.**—The custom of *slavery* is not only a complication of (lawful) injustice, usurpation and tyranny to its innocent victims, but is also a prolific source of indolence and dissipation, with their invariable offspring, moral and

physical degeneracy to the dominant party. It ought therefore to be abolished as speedily as possible, without endangering the public tranquility, even if only the welfare of the holders of slaves were the ruling motive.

CAUSES OF POVERTY. EMPLOYMENT AND INSTRUCTION OF THE POOR.—Among the causes of poverty, besides ignorance and vice, indolence and intemperance, the want of steady employment to all who are able and willing to labor, is one which has not received the consideration of legislators and moralists that it deserves. A great proportion of crimes, might also be traced to this cause. Robbery or forgery, is the alternative frequently preferred, by persons of weak moral principles, to starvation or beggary. It is easier to prevent poverty and crimes, by instruction and employment, than to relieve and suppress them, by charity and punishments. There ought to be a public agricultural and manufacturing institution, in every town and district ;

where every male or female capable of digging potatoes, turning a wheel, or working a loom, may be employed and suitably rewarded, whenever application shall be made. Schools and moral libraries ought to form a department in all such institutions.

**THEATRES AND IDLE AMUSEMENTS.**—The expenditure of such enormous sums of money as are continually dissipated in play houses, balls, novel-reading and other idle amusements, is totally unjustifiable; even if health and virtue were not at the same time impaired. It is surprising that people of refined taste, should be willing to breathe the vitiated air of crowded theatres and circuses.

**WAR.**—The consummation of human folly and *madness* is to be found in the *beastly* custom of nominally civilized as well as savage nations, to settle their differences, through the medium of iron cannon, muskets, swords, bayonets, balls, and leaden bullets; fire and brimstone, salt-petre and charcoal;—

and *human blood* the final product of the whole. This method of obtaining justice or injustice, incurs an incalculable sacrifice of wealth and morals, as well as of life. Victors as well as the vanquished, are inevitably losers in the aggregate, unless in the only justifiable case of war—defence of life, liberty and country, against tyrants, or murderous invaders.

REMEDY FOR WAR.—National military establishments swallow up a vast proportion of the revenues of a country, even in time of peace. Is there no alternative? If not, then let man cease to boast his *moral* superiority to tygers and dogs. O ye *mad* nations! retrieve your abused divine legacy, *reason!* Commence your retreat from the horrid game of folly, blood and death, simultaneously. Dismantle all your war-ships, frigates, &c. and sink in the ocean, or destroy, every engine or instrument of human destruction. Dismiss your war servants, and abolish military schools. Institute a perpetual

Congress of delegates, from each nation respectively, to which all national disputes, not amicably arranged by agents of the parties, shall be referred for final decision.

#### MUTILATION OF THE BEARD.—

We shall close our catalogue of reprehensible customs, by adding one more and the most universal and ridiculous one of the whole; that of mutilating the human countenance of one of its most characteristic and venerable appurtenances—the BEARD! In arraigning this habit, which has become a supposed duty, we expect to be charged with being a little superstitious. It is not so—Our convictions are the result of sober reason and sound philosophy. It is rational to suppose, that unless some useful purpose is effected in the vital economy, by the beard, it would not have formed a part of our organization. On scrutinizing the physiology of the nervous system, we are persuaded that the beard is a useful appendage to the parts on which it is seated. But if

our knowledge of the laws of nature is too limited to ascertain precisely its use, still as we have no evidence that it is injurious, there are two sufficient reasons why we ought not to destroy it.— First, it is an insult to the wisdom of our Creator; and an attack upon his designs and works: Secondly, the custom of shaving every day or two, incurs in the aggregate of a man's life, a great waste of time and a heavy expense;— merely for the gratification of a silly pride. Allowing the annual expense to each individual, to be five dollars, and estimating the term of his life to be 70 years, his beard, or rather his folly, thus robs him and his posterity of two hundred dollars, and the interest of it ad infinitum. Hence a nation containing one million of perpetual *shavers*, the probable number in the United States, for but a single century, pays the enormous tax of five hundred millions of dollars, in support of a sacriligious rebellion against the laws of an all-wise and beneficent Creator. If a general cessation

of hostilities against the beard, were agreed on, for one year, its ideal uncouthness would vanish. The example of the merchants, doctors, lawyers and ministers, would accelerate and ensure an honorable and profitable termination of the *barberous* warfare.

ABOLITION OF SHAVING.—O ! infatuated man, save your money ; dismiss your barbers ; give your razors to shoemakers ; discharge your razor-strap makers, shaving-box makers, &c. and let your BEARD veil your blushes of shame, as far as it will extend itself over your *guilty* faces !

PROSPERITY AND HAPPINESS.—Be intelligent, industrious, temperate, prudent, beneficent and virtuous, and you will be rich, healthy, long-lived and happy.

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