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THE

PHILOSOPHY OF LIVING.

BY CALEB TICKNOR, A.M., M.D.

COMPLETE IN ONE VOLUME.

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TO

CHESTER AVERILL, A.M.,

PROFESSOR OF

CHYMISTRY, BOTANY, ETC., ETC., IN UNION COLLEGE,

THESE PAGES ARE INSCRIBED

AS

A TRIBUTE TO WORTH AND FRIENDSHIP,

BY

THE AUTHOR.

PREFACE.

The author can assign no other cause for preparing this volume than the presence and universal prevalence in this country of a malady—an epidemic—the like of which was never before witnessed, sparing neither age, sex, nor condition, and being followed by the most unhappy consequences. If the reader ask the name of this disease, he may be told that it is a sort of mania—fanaticism—or ultraism ; if he ask where, and in what it may be seen, he may be answered, in all places and in all things. It is seen in most of the charitable and benevolent operations of the day ; in religious zeal, political warfare, morality, and immorality ; in most of the domestic concerns of life, and, in fact, in all the particulars and minutiæ of living, moving, and being. There seems a remarkable propensity in us Americans to run into unwarrantable extravagances ; whatever scheme is adopted or whatever plan devised, whether for good or evil, is carried to an extreme. To one who contemplates the present condition of our country with calmness and deliberation, everything would seem to be upside down, or in a state of the most perfect confusion. He would see men running into opposite extremes on all subjects, and man warring to the death with

his brother or neighbour on some trivial question, while they are no better agreed on matters of the greatest moment. To judge of men by their actions, one would suppose that a great proportion were mad, and that the world was one immense madhouse. Retrenchment and self-mortification seem to be the order of the day in relation to food and drink; there being no virtue, on the principle of radicalism, which does not consist in going counter to the appetites and instincts of nature. "Let us be 'temperate in our meats and drinks,'" says one, "'and *use the world as not abusing it.*'" "No," says another; "but let us rather *eat no meat while the world stands*, and as to drink, let that be cold water." Such sentiments have been put forth on the subject of diet, and such ultra measures urged, that the very injury is caused which is attempted to be averted—to wit, ill health and consequent unhappiness.

The mind cannot thus continue in a feverish state of excitement; but agreeably to the operations of nature's laws it must pass into a diametrically opposite state—into a state of depression proportioned to the previous excitement. We may, therefore, confidently anticipate a reaction; and without some signal interposition, I verily believe that within ten years infidelity and apathy will bear a more triumphant sway in this country than has ever yet been known; and far less will be done in the benevolent operations which characterize this day, than if our zeal had been tempered with more discretion. Would that there were some regulator to the public mind, something to control the passions and the imagination when reason is disregarded.

I have too much charity for my fellow-men to sup-

pose that they are thus voluntarily in error; but that they do mistake is nevertheless true, either from misunderstanding or lack of information. From the nature of things, the mass of people must take at second hand much that they know in relation to physiology, and matters pertaining to health, and are therefore incompetent to detect the sophistry, or rightly appreciate the dogmas of a learned professor, or some equally celebrated character. Thus a sufficient reason may be gathered for the appearance of the present volume; and from these remarks it may be perceived that its tendency is conservative, and that a blow, though a weak one, is aimed at radicalism.

The author has endeavoured to give to the following pages a title to express their contents, and has treated the subject, as far as he was able, in such a manner as it seemed most to deserve without unnecessarily exciting prejudice or ill-will. It is but justice to say that this little work was planned and mostly written in the early part of '34—previous to the republication in this country of Dr. Combe's valuable work, "The Principles of Physiology," and that its original design was similar to his. I have deemed it expedient, therefore, to alter somewhat my original plan; circumstances have delayed the publication, and the work has been made to assume its present shape. The nature of the work, embracing as it does a multiplicity of subjects, would not allow of so protracted a discussion of their merits as in many cases would be interesting or instructive; so that it possesses at least one merit—brevity: an excellence that is not too often found at the present day.

"The first creature of God, in the works of the days, was the light of the sense; the last was the

light of reason; and his Sabbath work, ever since, is the illumination of his spirit. First he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. The poet* that beautified the sect that was otherwise inferior to the rest, saith yet excellently well, 'It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, and mists, and tempests in the vale below:' so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."—(Bacon.)

C. T.

New-York, 1836.

* Lucretius.

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THE PHILOSOPHY OF LIVING.

CHAPTER I.

When we take a view of the civilized part of the human family, we are struck at once with the great amount of actual misery with which they are afflicted. We see that but few comparatively are in the enjoyment of health and happiness, while much the greater proportion are suffering, more or less, from disease, poverty, or some other of the "ills that flesh is heir to." Two questions naturally arise from this state of things: first, how, or why, is it that these evils are thus prevalent? and, secondly, how may they be averted?

It is said, and generally believed, that "*man is the creature of circumstance;*" which idea, carried a little further, means that man is an instrument in the hand of Fortune, the child of Destiny, the passive being of blind Chance, or agent of the Supreme Ruler of the Universe. To discuss the subject of man's free agency would, at this time and place, be a futile undertaking; it is a subject on which

theologians and philosophers are not agreed, and it is one, doubtless, which finite minds can never fathom. That man is not entirely the creature of circumstance—that he is not impelled, in all cases, by an unseen and irresistible power, common sense and common observation bear daily and most conclusive testimony. He is placed in a sphere where he can yet, as well as in the days of primeval innocence, choose good or evil; many roads lie open before him, any one of which he can travel, as fancy or judgment may dictate. Many courses of conduct are left alike to his choice, and he also has the moral power to follow any of the pursuits and avocations of life. That the Almighty directs events over which we have no control is most certain; but that he has given to man the power to govern his own actions, regulate his own life, and take advantage of many circumstances, is equally certain; else man is not accountable for his acts here, and is but a machine in the hands of his Maker. We have the express declaration of God himself, that he does not willingly grieve or afflict the children of men; and, therefore, when he does visit us with afflictions he is compelled to do it that it may, in some way, operate to our advantage. This view of the case places man in the position in which he ought to stand in relation to his Maker and his fellow-men; his condition in this life is thus made to depend upon himself, while at the same time he is dependant upon God for his power to act, and responsible to him for the manner in which he exercises the power given.

In most instances, then, man is the artificer of his

own fortune, whether it be good or ill—he is left to enjoy pleasure, or suffer pain, as he adopts one or another course of conduct—he acquires wealth or eminence, or sinks into poverty and obscurity, as he puts forth his energies, or allows them to lie dormant. The intemperate debauchee suffers disease, while the temperate, virtuous man enjoys health; the rogue suffers the pains and penalties of his misdeeds, while the man of integrity enjoys the pleasures of liberty and a clear conscience. The one may be inclined to be indolent, another intemperate, and another dishonest and vicious; but the will in either case is sufficiently powerful, if put in exercise, to impel to a different course of conduct, leading to entirely different results. It may well be doubted whether any man is so much under the influence of supernatural agency as not to be able, by an effort of the will, to change circumstances so as to alter the whole tenour of his life. Napoleon believed that he was born to accomplish some great end in the design of the Almighty, and that therefore he must, and would, fulfil his destiny. But while he was winning his way to such an astonishing height of glory and power, and tasting the delicious cup of gratified ambition, it may not be derogating from the supremacy of Omnipotence to say, that even Napoleon could have thwarted destiny, and finished his career by a less humiliating death. Was it the prompting of ambition, an ardent desire to leave a successor to his fame and throne, that caused him to divorce his excellent empress? or was it rather, according to his own notion, some undefinable super-

natural influence that hurried him on to the accomplishment of his destiny?

The disciples of Mohammed believe themselves to be under the uncontrollable influence of fate. In accordance with this belief, they bear with indifference and equanimity all the vicissitudes of life, and, regardless alike of the smiles or frowns of fortune, they are never elated by prosperity, or depressed by adversity—never alarmed by sickness, or frightened at the prospect of death. Principles of belief which lead to such practical results operate as a palsy to the intellect—to the whole man; they are the "frost of the soul," chilling all its faculties and energies, and benumbing all the propensities which tend to the melioration and improvement of human society. The man who makes "whatever is, is right" his governing principle, will find little to stimulate him to exertion to promote his own welfare, or that of others around him. Were this principle generally adopted, we might bid adieu to all improvements in the arts and sciences, and all the noble enterprises to advance the interests of the human family here, and their happiness hereafter. If man is not the machine that some creeds and much practice make him to be, if he is not the creature or slave of circumstance, he is then master of his own actions, and having the ability to control many circumstances by which he is surrounded, he has, therefore, in his own hands and at his own disposal, to a great extent, his health, happiness, and fortune. In whatever rank in life man is found, he is the same subject of an Almighty Sovereign, whose allegiance he can-

not throw off, and upon whom he is dependant for his continued existence, and for whatever power he may have to govern his own actions.

Men, when left to their own disposal, and following the impulse of their own wayward fancy, or the dictates of their better judgment, exhibit different tastes and different faculties, and therefore pursue different avocations in life. This diversity of taste and occupation is owing to a dissimilarity in the mental character; and although the intellect may, in most men, possess some traits common to all, yet the particular features of the mind are as various as those of the body. Each individual receives the impress of his mind by the hand of nature, and this peculiar bent of the mind is neither more nor less than a constitutional temperament or predisposition. This natural predisposition leads one in early life to show a fondness for music, another a facility for acquiring a knowledge of language, while a third is ambitious of military glory, and another again is desirous of accumulating wealth; and thus the different propensities or faculties are so balanced and blended that they give a vast variety of shade and colouring to the human character. Those who possess to a great degree this natural taste or predilection for any art, or for any particular department in letters or science, are the geniuses which astonish and delight the world. Therefore it is that most men are better fitted for one occupation than another, and this is the reason why a man may succeed in one employment while in another he meets with nothing but failure and disappointment. It is by

losing sight of the important fact that all men are not constituted alike, that each individual throws the blame for his want of success, or the adversity which befalls him, on some other person or some certain circumstances, not being aware that he has overrated his powers, and that he has taken a course different from that for which nature designed him. The truth of the proposition, that on each individual depends his own welfare, is in nowise shaken by the fact that nature forms him for some particular sphere; he has then but to follow her indications, and his success is rendered doubly certain. To illustrate the proposition it may be proper to introduce an example with which, doubtless, many are familiar. When the Viscount of Dundee, the famous Claverhouse of Old Mortality, whose name Scott has rendered immortal, commanded the Scotch insurgents, the son of one of his intimate friends joined them, a skirmish ensued, and the new recruit fled. Dundee saved him from disgrace by pretending that he had sent him with orders into the rear. He then told him in private that he had saved his honour, and that he had entered a service for which it was his misfortune to be constitutionally unfit. He advised him to leave the army, offering to furnish an honourable excuse for so doing. The young gentleman, with a sense of the deepest shame, threw himself at his general's feet, and protested that his failure in duty was only the effect of a momentary weakness, the recollection of which should be effaced by his future conduct, and entreated Dundee, for the love he bore his father, to give him at least a chance of regaining

his reputation. Dundee still endeavoured to dissuade him from remaining with the army, but as he continued urgent to be admitted to a second trial, he reluctantly gave way to his request. "But remember," said he, "that if your heart fails you a second time you must die! The cause I am engaged in is a desperate one, and I can expect no man to serve under me who is not prepared to fight it out to the last. My own life, and those of all others who serve under me, are unsparingly devoted to the cause of King James, and death must be his lot who shows an example of cowardice." The unfortunate young man embraced with seeming eagerness this stern proposal. But in the next skirmish in which he was engaged his constitutional timidity again prevailed. He turned his horse to fly, when Dundee coming up to him only said, "The son of your father is too good a man to be consigned to the provost-marshal," and without another word he shot him through the head with his pistol, with a sternness and inflexibility of purpose resembling the stoicism of the ancient Romans.*

Thus we see that this youthful aspirant to military glory was not deterred from a second trial of his courage by the dread of being called a coward, so disgraceful in the estimation of a soldier, nor by the fear of death, even when threatened by one of such terrible firmness as he well knew his general to possess. Nothing could, in this young man, make up for his natural constitutional lack of courage, for the want of which he could never be a soldier, but with-

* Vide Scott's History of Scotland.

out it he might have attained to eminence in some less daring occupation.

Notwithstanding the diversity of genius, and mental character, and natural propensities, every person has the "*mens conscia recti*," a knowledge of right and wrong, to direct all his desires, inclinations, and appetites, and a *will* by which they may be controlled, circumscribed, and kept within due bounds. Were people to be fully impressed with a belief of their ability and responsibility, there would be much less complaining on the score of poverty, misfortune, or ill luck as it is called, loss of health, and consequent discomfort and unhappiness. Instead then of relapsing into a state of the most complete inertion and waiting for Providence to work a miracle for their special benefit, or for chance to throw some good thing in their way, many would be led to put forth their own exertions, and cultivate and employ the talent which a beneficent Creator has, in his goodness, given them.

On investigation, it is found that the great amount of discontent, unhappiness, disease, and misery, is owing to an improper or unwise use of the good things of this world. A bountiful Providence has bestowed upon his creatures multitudes of blessings and luxuries to gratify both taste and sense, and as long as they are enjoyed in the spirit of true philosophy, they will contribute to our health, comfort, and happiness. But here lies the error—men do not rightly consider to what extent indulgence may be carried, consistently with their well being or that of those upon whom their example may have an influ-

ence. And, therefore, a great majority of the cases of disease can be traced to an origin in some erroneous notions in regard to diet, dress, habits, or something else which greatly affects the human system. Our fellow-men are not altogether in blame, neither are they altogether excusable, for not acting more in obedience to reason and the requirements of nature. They are not well enough acquainted with the laws of their organization and the wants of the system to act, in all cases, in conformity thereto; yet, with the exercise of what knowledge they have, and the right use of reason, many of the miseries under which they now groan might be averted. To aid them in acquiring the necessary information, as well as to assist in its application, is the object of the following pages.

The author fully believes in the practical wisdom of the proverb of Solomon, "that there is nothing better than that a man should eat and drink, and enjoy the good of his labour." With the intention of showing how we ought to live, and how much life may be enjoyed without shortening its brief span, it is thought most expedient to consider the subject under several divisions, as Diet, Dress, Amusements, &c. Under these several heads are considered many of the circumstances which have an influence on the health and comfort of man, from his cradle to his grave: and if the readers of the following pages are benefited in but a very small proportion to the wishes of the author, his labour will not have been in vain.

CHAPTER II.

DIET.

If it is true that it is good for "a man to eat and drink, and enjoy the good of his labour," two inferences may be drawn from the proposition which are equally true:—first, that enjoyment is incompatible with excess of indulgence; and, second, that abstinence from the good creatures given us is throwing away, and voluntarily placing beyond our reach, the means of a rational and innocent enjoyment. There is a peculiar and most significant meaning in the expression employed by the wise man, and it is one which the labouring man only can duly appreciate.

Indulgence in eating is known by all medical men to be a fruitful source of disease; and not only members of the medical profession, but others have speculated to great extent on the question as to what is the most proper food for man. By some, animal food has been condemned, and a vegetable diet recommended as the only kind fit for rational man; and even at this day there are those who advocate a return to the simple and wholesome fare of the patriarchs. Were we placed in circumstances parallel to those under which the patriarchs lived, there would

be more reason in urging us to adopt their mode of life. To expect such an event, or, indeed, any considerable approximation to it, would be equally futile as to expect all men to become united under one form of civil government, or that we should all embrace the same religious creed. Our nature is such that our appetites, unless checked and controlled, will urge us to seek their gratification by luxurious indulgence in proportion to our means. If we consult the records of ancient or more modern times, we shall find that luxury has increased and extended its legitimate, demoralizing, and degenerating influences in proportion as wealth and concurrent facilities have supplied the means of its indulgence. Human nature has not changed—it is at this day exhibited under all the forms that it has ever been—man is the same to-day that he was yesterday, and, in all probability, will be the same to-morrow that he is to-day, or that he was two thousand years ago. We may, therefore, henceforward, as in times past, expect that luxury and the indulgence of the grosser passions will find an abiding place among us, while prosperity rewards our labours; but although our natures may not be changed, yet our appetites and propensities may be circumscribed within proper limits. Much credit is due to those benevolent individuals and associations whose object is the reformation and improvement of our species; but it may be feared lest, by aiming at too much, at *almost perfection*, they may ultimately fail of even moderate success. Now if we cannot accomplish all the good that is desirable, and if we are likely to fail of

any by attempting too much, it is wisdom to let our efforts be more limited.

To what extent we may indulge in the use of food, beyond what is necessary for the sustenance of life and health, is a question that has been much agitated; it is one, as we may perhaps see, which does not admit of the application of arbitrary rules, and is not likely soon to be settled. Some have been more nice than wise, and have carried their extravagances so far as to believe, or rather say, that we should use but a certain quantity of food each day, and to avoid transgression they advise that each one's allowance be meted out by weights and measures. If the demands and expenditures of the system were uniform and constant, this theory might, without detriment to health, be reduced to practice. But our exercise and occupations are so various, the operations of the animal machine are so influenced by a multiplicity of circumstances, that the absolute quantity of food required may not be the same for any two successive days in many weeks. An important fact in relation to the animal economy is overlooked by those who would measure out our food by the drachm and scruple; it is this—Nature has wisely and kindly made us in such a manner that a few grains, or even ounces, of food or drink more than she requires will not materially embarrass her operations. In like manner she has ordained that a degree of heat sufficiently great to cook a beef steak shall not injure the living body, and that a temperature so depressed as to freeze water shall have no ill effect on animal life.

Although it may be inexpedient to indulge the appetite beyond what is *necessary* for health and longevity, still a reasonable gratification of the palate may not be incompatible with arriving at a good old age. We know that millions of the human family subsist on a diet almost exclusively of rice, with, perhaps, the addition of a little salt. This proves that rice is all that is necessary to sustain health and life, under the circumstances in which they who use this diet are placed. Suppose to their rice they should add a few eggs and a little milk, and something to give it an agreeable flavour, this would be to them a luxury, and still in itself as harmless and as easily digested as rice alone. But by what rule a man shall govern his appetite so as innocently to gratify his palate has never been decided. Zealots and enthusiasts have each established rules for themselves, and attempted to impose them upon others; but the subject is one which does not admit of arbitrary decisions and regulations, and is to be understood and appreciated only by an acquaintance with physiology, or the science of life. This species of philosophy will give us valuable instruction; it will teach man the laws by which his system is governed, as well as its wants, and the most proper means of supplying them. The subject of diet has of late been much hackneyed; books have been written on digestion and indigestion, and the public have been drilled and lectured, till no doubt they are sufficiently wearied. Every article of food or drink has in its turn been alternately praised and condemned, so that if, on the one hand, we were to eat

as we are advised, we should be surfeited, and on the other, were we to abstain from those articles condemned and prohibited by some one, we should die of sheer hunger. Let us therefore consider the influence which diet has upon the health and happiness of man; and if we divest ourselves of prejudice in favour of either vegetable or animal food, or the bran bread and cold water system, we shall be the more likely to arrive at a legitimate conclusion.

Section 1.—*Aliment, or Food.*

By aliment, or food, is meant those substances which when taken into the stomach nourish the body, sustain it in its growth and development, and repair its losses. Anything, therefore, incapable of doing this is not an aliment. Organic substances alone constitute aliment, and it is, consequently, derived exclusively from vegetables and animals. Substances most commonly employed as food do not consist entirely of aliment, but combined with the nutritious principles are others of a harmless or deleterious character, over which the digestive organs have little or no influence. Aliment is not the same for all animals. Some can subsist alone on vegetables, and are therefore called herbivorous; others again can live only on animal food, and are called carnivorous; while some again, among which is man, can be supported on either, and are styled omnivorous.

"The preparation of food influences its qualities and the actions it excites in the economy. The art of cookery, though unattended to by physicians, is

almost as much a branch of medicine as pharmacy, and nearly as important in the management of diseases. The object of cookery should be to render food digestible, to diminish the labour of the stomach, to present the nutritive principles as much divested as possible of extraneous matter, to destroy its injurious properties, and to adapt it, in the preparation of dishes, to the powers of the digestive organs, the individual temperament, the predisposition to disease, or disease actually existing. The prolongation of life and enjoyment of health are more immediately dependant on good cookery than on medicine. Health cannot be long maintained where there is a bad kitchen. The perversion of cookery converts the art to a flattery of the palate, instead of an assistant of the stomach, and by leading to an excessive repletion generates gout, rheumatism, and disposes to apoplexy and other affections."

The following extract is from the Medico-Chirurgical Review, January Number, 1835, edited by Dr. Johnson, Physician Extraordinary to the King of Great Britain, a medical writer second to no one of this or any age.

After giving a somewhat fanciful description of "dining, or rather starving, at a German table d'hôte," at a fashionable watering-place, he adds, "The foregoing sketch is not drawn from the ordinary of the Pfeffers—where, indeed, we had better fare than many places of higher pretensions—but will apply very generally to the Continent. I am well aware that great numbers of my countrymen have become *acclimaté* (if I may use the expression)

to foreign cookery; or, more properly speaking, *denaturalized* as to everything which they put into their stomachs. By such folks I have been often asked, 'How is it that the people of the Continent live and thrive on the provender which you condemn?' My answer has been very short, and I have never received a satisfactory rejoinder. They do *not* live and thrive on the cookery which they use. On the contrary they wither and die on it. The bills of mortality on the most favoured part of the Continent, as compared with the same gloomy registers in England, prove, beyond contradiction, the shorter range of existence enjoyed by the inhabitants of the former, notwithstanding their advantage in respect of climate: while the unhealthy aspects, the stunted growth, and the large proportion of deformities that meet the eye and attract the notice of English travellers in every part of Europe, attest the deleterious agency of some general cause on the human frame. As that agency can hardly be sought, either wholly, or even principally, in the climate, the air, the soil, or the water, (excepting, of course, certain malarious and goitrous localities in Italy and the Alps,) we have fair reason to attribute much of the curtailment of life and deterioration of health, to the denaturalization of their food by complicated cookery, to their inordinate addiction to tobacco, to malpropre habits, and to the quality of their drink. If oily, acid, or 'rancid dishes, elaborated de omnibus rebus et *quibusdem aliis*,' half-boiled vegetables, meat just killed and then cinderized, with sour wine, be whole-

some and nutritious, then the people of the Continent ought to live to the age of the antediluvians.

"Another fallacious argument has been adduced in favour of Continental cookery and Continental habits, namely, that the English enjoy good health while travelling, or even sojourning there. This may be true to the full extent without invalidating the arguments adduced above. The English owe this improvement of health to change of climate, air, and scene, to the exercise of travelling, to earlier hours than they kept at home, and, perhaps, in some degree, to the excitement resulting from novelty and intercourse with strangers." And the learned doctor might have added with propriety, *from their temperance in eating*, because the Continental cookery is so bad.

The greater the quantity of nutritious matter contained in food, the longer it is detained in the alimentary canal—hence innutritious food passes rapidly from the digestive organs.*

SECTION 2.—*Vegetable versus Animal Diet.*

The advocates of both vegetable and animal diet believe, or affect to believe, their arguments conclusive, because they are drawn from their own individual experience; rice and hommony, or brown bread, suit one man, and therefore rice and hommony, or brown bread, must be the only proper food for everybody. Or another finds that beef steak and ship biscuit agree the best with him, and therefore everybody should eat nothing but beef steak and ship

* See Jackson's Principles of Medicine, on Aliment.

biscuit. This kind of reasoning is equally false and puerile, and should make no impression on a philosophic mind; for by such logic we can prove that every article of food is both good and bad.

When two cases are in all points exactly parallel, then what may be proper for one will be also proper for the other; but such cases are seldom to be met with: individuals differ in so many respects that the old proverb is strictly true, *what is food for one is poison to another*. Unfortunately for the advocates of an exclusive diet, they have all, or nearly all, been confirmed dyspeptics or hypochondriacs; and it is not often that what is suitable for a sick man will be proper for one in health. The writer does not, therefore, address himself particularly to invalids; he comes as a friend to those who are enjoying health, and wish still to enjoy it, and with it some, at least, of the blessings which a generous Benefactor has bestowed upon them.

It is said that in a "multitude of counsellors there is safety;" but it often happens that in the contrariety of their counsel an ordinary mind is so bewildered and confused that it is almost impossible to come to any conclusion. A person thus situated, is like the animal between two stacks of hay, equally desirous of satisfying his appetite at both; yet as inclination does not preponderate to either side, but remains exactly balanced, the poor beast actually dies of hunger, with abundance of food within his reach. Or many at this day find themselves placed in a situation almost exactly resembling that of the famous Sancho Panza, after he became governor

of the Island of Barataria; and as the inimitable description applies to the *doctor*, as well as *patient*, I may be excused for making a long extract in the words of Cervantes. Governor Panza was "conducted from the court of judicature to a sumptuous palace, where, in a great hall, was spread an elegant and splendid table. The music ceased, and Sancho sat down at the upper end of the table; for there was but that one chair, and no other napkin or plate. A personage, who afterward proved to be a physician, placed himself, standing, on one side of him, with a whalebone rod in his hand. They removed a very fine white cloth, which covered several fruits and a great variety of eatables. One, who looked like a student, said grace, and a page put a laced bib under Sancho's chin. Another, who played the server's part, set a plate of fruit before him; but scarcely had he eaten a bit, when he of the wand touching the dish with it, the waiters snatched it away from before him with great haste. But the server set another dish of meat in its place. Sancho was going to try it, but before he could reach or taste it, the wand had been already at it, and a page whipped that away also with as much speed as he had done the fruit. Sancho seeing it, was surprised, and looking about him, asked if this repast was to be eaten like a show of slight of hand. To which he of the wand replied, 'My Lord Governor, here must be no other kind of eating but such as is usual and customary in other islands where there are governors. I, sir, am a physician, and have an appointed salary in this island for serving the governors

of it in that capacity; and I consult their healths much more than my own, studying night and day, and sounding the governor's constitution, the better to know how to cure him when he is sick; and my principal business is to attend at his meals, to let him eat what I think is most proper for him, and to remove from him whatever I imagine will do him harm, and be hurtful to his stomach. And therefore I ordered the dish of fruit to be taken away as being too moist; and that other dish of meat I also ordered away as being too hot, and having in it too much spice, which increases thirst; for he who drinks much, destroys and consumes the radical moisture in which life consists.' 'Well, then,' quoth Sancho, 'yon plate of roasted partridges, which seem to me to be very well seasoned, will they do me any harm?' To which the doctor answered, 'My Lord Governor shall not eat a bit of them while I have life.' 'Pray, why not?' quoth Sancho. The physician answered, 'Because our master, Hippocrates, the north star and luminary of medicine, says in one of his aphorisms, "omnis saturatio mala, perdicis autem pessima;" that is to say, all repletion is bad, but that of partridges is the worst of all.' 'If it be so,' quoth Sancho, 'pray see, Signor Doctor, of all the dishes upon this table, which will do me most good, and which least harm, and let me eat of it without conjuring it away with your wand; for by the life of the governor, and as God shall give me leave to use it, I am dying with hunger; and to deny me my victuals, though it be against the grain of Signor Doctor, and though he should say as much

more against it, I say is rather the way to shorten my life than to lengthen it.' 'Your worship is in the right, my Lord Governor,' answered the physician, 'and therefore I am of opinion you should not eat of yon stewed conies, because they are a sharp-haired food; of that veal, perhaps, you might pick a bit, were it not a-la-dobed; but, as it is, not a morsel.' Said Sancho, 'That great dish smoking yonder I take to be an olla-podrida,* and amid the diversity of things contained in it, surely I may light upon something both wholesome and toothsome.' 'Absit,' quoth the doctor; 'far be such a thought from us; there is not worse nutriment in the world than your olla-podridas; leave them to the prebendaries and rectors of colleges, or for country weddings; but let the tables of governors be free from them, where nothing but neatness and delicacy ought to preside; and the reason is, because simple medicines are more esteemed than compound, by all persons, and in all places; for in simples there can be no mistake, but in compounds there may, by altering the qualities of the ingredients. Therefore, what I would at present advise for Signor Governor's eating, to corroborate and preserve his health, is about a hundred of rolled-up wafers, and some thin slices of marmalade, that they may sit easy upon the stomach and assist digestion.'" Governor Panza finished his dinner by becoming so enraged, as well he might, as to order his physician from his presence, and threatening to kill every ignorant doctor on his island; "but," says he, "as for those that

* Variety of meats stewed together.

are learned, prudent, and discreet, I shall respect and honour them as divine persons."

Instead of confining man to vegetable or animal food alone, his Creator designed that he should live indiscriminately upon either or both. The human family is spread through all climates and situations, from Terra del Fuego, in the southern hemisphere, to Greenland and Nova Zembla, in seventy-six degrees of north latitude. If it was the intention of the Almighty that man should thus occupy so great an extent of territority, it must, therefore, have been his intention that he should derive his subsistence from a diversity of aliment, or Omnipotence would have aimed at an object without devising means for its accomplishment.

"If it was the design of nature that the dreary wastes of Lapland, the naked and barren shores of the Icy Sea, the icebound coasts of Greenland and Labrador, and the frightful deserts of Terra del Fuego should not be left entirely uninhabited, it is impossible to suppose that either a vegetable, or even mixed diet, is necessary to human subsistence. How could roots, fruits, or other vegetable productions be procured, when the bosom of the earth is closed during the greater part of the year, and its surface either covered with many feet of snow, or rendered impenetrable by frost of equal depth? Experience shows us that the constant use of animal food alone is as natural and wholesome to the Esquimaux, the Samöides, the inhabitants of Terra del Fuego, &c., as the most careful admixture of vegetable and animal matter is to us. We even

find that the Russians who winter on Nova Zembla are obliged to imitate the Samöides, by drinking fresh reindeer blood and eating raw flesh, in order to preserve their health. In the Memoir already quoted, Dr. Aikin informs us that these practices were found most conducive to health in those high northern latitudes. Hence, we shall be less surprised at finding men, in certain situations, living and enjoying health on what seem to us the most filthy and disgusting objects. The Greenlander and the inhabitant of the Archipelago, between northeastern Asia and northwestern America, eat the whale, often without waiting for cookery. The former bury a seal, when they catch one, under the grass in summer and the snow in winter, and eat the half-frozen, half-putrid flesh with as keen a relish as the European finds in his greatest dainties. They drink the blood of the seal while warm, and eat dried herrings moistened with whale oil.*

"In the torrid zone, on the contrary, circumstances are very unfavourable to raising and supporting those flocks and herds of domesticated animals which would be necessary to supply the numerous population with animal food. The number, strength, and fierceness of beasts of prey, the periodical alternations of rains and inundations, with a long-continued operation of a vertical sun, whose direct rays dry up all succulent vegetables, and all fluids, are the principal insurmountable obstacles. The deficient supply of flesh is most abundantly compensated by numerous and valuable vegetable

* See Appendix, A.

presents; by the cocoa-nut, the plantain, the banana, the sago tree; by the potato, the yam, the cassava, and other roots; by maize, rice, and millet; and by an infinite diversity of cooling and refreshing fruits. By these precious gifts nature has pointed out to the natives of hot climates the most suitable kind of nourishment; here, accordingly, a vegetable diet is found most grateful and salubrious, and animal food much less wholesome.

"In the temperate regions of the globe, all kinds of animal food can be easily procured, and nearly all descriptions of grain, roots, fruit, and other vegetable matters; and when taken in moderation, all afford wholesome nourishment. Here, therefore, man appears in his omnivorous character."*

That man holds a rank intermediate between those animals which feed on vegetables and those which feed exclusively on flesh, is proved by his organization. He has neither the sharp pointed teeth and claws of the carnivorous, nor teeth the same as those which live on vegetables. "But the teeth and jaws of man are in all respects much more similar to those of monkeys, which are strictly herbivorous animals, than of any others."

The length and divisions of the alimentary canal are different according to the kind of food to be digested. In the proper carnivorous animals the canal is very short, being not more than one third as long as in the herbivorous. Besides, in the former the stomach and its openings are so arranged as to allow a quick passage to the food; while in

* Lawrence's Lectures.

the latter there is a complicated or double stomach, or such an arrangement as to detain the food a much longer time.

That animal food is not improper for man, may be learned from the sacred writings; for whatever the Almighty sanctions or ordains we may truly believe is right. When his favoured, chosen people, the Israelites, were in a flourishing condition we find the Author of all good providing them with animal food. He sent to them quails, when it was equally in his power to supply them any kind of vegetables. Again, in Deuteronomy, chapter xii., verse 15, we find the following language: "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee; the unclean and the clean may eat thereof, as of the roebuck, and as of the hart." And agreeably to this permission, we find a long catalogue of animals enumerated, which it was lawful for them to eat—even as their souls lusted after them.

The question in this place naturally presents itself, whether or not animal food is equally proper at all seasons in a temperate climate. From the fact that animal food is proper and necessary for health in polar regions, and that a vegetable diet is equally proper and necessary in the torrid zone, we may conclude that in winter, in our own climate, an animal diet is the best, while vegetables are more conducive to health in the summer season. And such a conclusion is borne out by almost universal experience. And not only is animal food more

proper in the winter, but the flesh of *old*, or full-grown animals, which is much more stimulating than that of the young of the same kind, is then the more suitable for us. As the warm season approaches, nature has provided in her bounty a diet more bland and less exciting, in the tender flesh of young animals; and during the heat of summer she has given us a variety of succulent vegetables and fruits, making our diet closely to resemble that of the inhabitants of the equatorial regions.

Thus we see a vegetable diet almost exclusively used within the tropics, while as we proceed towards the poles it is gradually changed for one derived from animals, till we find the Greenlander and Esquimaux subsisting entirely on half-frozen or half-putrid seal.

I propose to notice some of the arguments in favour of vegetable, and against animal food. A poem on diseases of the teeth, by Solyman Brown, of this city, made its appearance in the latter part of the year 1833, to which are appended notes by E. Parmely, dentist.

Whatever may be the merits of the poem, which, indeed, are not small, it has less of our concern at present than the notes; the latter, from their truly vegetable, antiphlogistic character, containing more prose than poetry, are more immediately deserving attention. The whole object of Mr. Parmely seems to be to extol the anti-animal system of living. He says that he spent the leisure of several months in selecting his notes; and, judging from the evidence he has given us, we should think that his leisure had

been pretty constantly occupied. Mr. Parmely tells us, in page 108, that he suffered much in former years from indulgence in a "gross and improper diet;" but by a reformation in his living, to the exclusion of all exciting drinks and all animal food, he has been restored to health. This was a most wise and judicious course, such as any sensible physician would prescribe, and any reasonable patient follow; and he recommends all others to follow the same plan, be they sick or well. But Mr. Parmely will not be allowed the conclusion, that because he, suffering from dyspepsy caused by a "gross and improper diet," and following an occupation within doors, and taking but little exercise, is benefited by total abstinence from anything that can intoxicate, and almost everything that can nourish, everybody should therefore adopt the same plan. When other people suffer from the same cause, then the same remedy will, undoubtedly, be applicable in their case, and will be likely to produce the same good effect. But Mr. Parmely uses not very courteous language towards a large proportion of his fellow-men; a few of whom may, perhaps, boast of a small share of refinement and cultivated intellect. He says, "an adherence to the use of animal food is no more than a persistence in the gross customs of savage life, and evinces an insensibility to the progress of reason, and to the operation of intellectual improvement"—p. 109.* Very important, if true. What will the lovers of roast beef say to this? If Mr. Parmely's†

* Dr. Lambe on Regimen, p. 243.

† The language is Dr. Lambe's; but, by quoting it, Mr. Parmely adopts it as his own.

assertion be true, then we may infer that a vegetable diet will have a contrary effect, or at least those who use it will show some sensibility to the "progress of reason," or give some evidence of "intellectual improvement." Suppose, then, we look at things as they are, without the aid of poetry, or without using the false medium of speculation, or without being influenced by the vagaries of a wayward fancy.

The millions of inhabitants of China, Cochin-China, Siam, Japan, and the Indian Isles, and in fact all India, subsist almost exclusively on rice; and the natives of Africa live also on a vegetable diet. Are they far removed from the "customs of savage life," or do they give any great evidence of "sensibility to the progress of reason," or "to the operation of intellectual improvement?"

In proof that an abstemious diet is not conducive to health, but, on the contrary, that a full diet of animal food prevents at least one awful disease, I will introduce the testimony of no less a witness than Dr. Combe. He says, "when from defective food, or impaired digestion, the blood is empoverished in quality, and rendered unfit for adequate nutrition, the lungs speedily suffer, and that often to a fatal extent. So certain is this fact, that in the lower animals, *tubercles* (the cause of incurable consumption) *can be produced in the lungs, to almost any extent, by withholding a sufficiency of nourishing food.* The same circumstances operate to a lamentable extent among the poorly fed population of our manufacturing towns; whereas, it is proverbial that butchers, a class of men who eat animal food twice or thrice a

day and live much in the open air, are almost exempt from pulmonary consumption."

There are those who entertain the singular notion that the moral effect of aliment is shown in the different tempers and dispositions of the carnivorous and frugivorous or herbivorous animals; and they even say that man himself partakes of the nature of the animals whose flesh he eats. Agreeably to their hypothesis, then the courage and ferocity of the lion and tiger are caused by the flesh they eat, and the docility of the horse and cow by their eating grain and herbage; a conclusion equally inconsistent with philosophy and common sense.

Every animal is formed by its Maker for some definite object—to accomplish some particular purpose in his grand design; and it would be inconsistency in him did he not give his creatures the nature, the capability, to answer the end for which they were created. The young duck, as soon almost as it leaves the shell, will plunge at once into the water, the element for which he has fitted it; while the chicken, hatched in the same nest, will not approach it. Suppose the mildness of the cow and the ferocity of the lion to be exchanged, the one for the other, and their aliment also changed. But the lion's teeth are not fitted to crop the grass, nor are the cow's teeth made to seize and tear in pieces her prey—nor is the digestive apparatus of the one intended to obtain nourishment from the food of the other. Let the courage and savage temper of the lion be diminished so that he shall be too great a

coward to attack his prey—how, then, is he to live? It may be said, as it often is, that it is hunger which drives the beast of prey to destroy others, and not any propensity given him by nature. Admitting this to be so, it makes nothing against the proposition—for it is then the *want of food*, and not the food itself, which develops the bloodthirsty disposition. The carnivorous animal is made to live by preying upon others; he must, therefore, have the courage to make provision for his wants, which he has as the result of his peculiar organization: without his courage he would die of hunger. If Omnipotence had made the lion to live on flesh, and to attain it in a predatory manner, and had not given him the means of procuring it by furnishing teeth and claws, there would have been an inconsistency and an incompleteness in his work: or, if he had left him with a disposition too timid to attack his prey, then his work would have been equally inconsistent and incomplete.

But it is said that man partakes of the nature of the animals which he eats. What say you to this, ye beef-eaters of Old England, or ye pork-eaters of New-England? Are ye any more disposed to be beastly or swinish? And my fair countrywomen, who are unsurpassed throughout the universe for intellectual worth and refinement of feeling, do you acknowledge yourselves excelled by those who live on *potatoes* or "*sour krout?*" Or ye who live on fish, are you any the more *scaly* than he who lives on bran bread? are you more fond of cold water than he? Let us try this logic. That the brain is the organ by

which the whole mind, the intellect, and the passions are manifested, is as universally an admitted proposition as any in physiology. Of the connection between mind and matter, between a material and an immaterial substance, between soul and body, we say nothing; because nothing is known. The mind, the thinking principle—of which the temper, passions, and disposition constitute a part—is considered immaterial, and after the death of the body capable of existing in a separate state. This is genuine orthodoxy. Now, let us see where this new-fangled doctrine of transmigration will carry us—into what difficulties this ill-founded hypothesis will lead us. If the temper and disposition of any animal is communicated in its flesh to another animal or person, then the temper and disposition must reside in the flesh. If the temper and disposition of an animal are contained in its flesh, and are communicable with it to another, then the temper and disposition are material—and the temper being a part of the mind, therefore the whole mind is material; and it can be eaten, digested, and incorporated with, and made a part of, any other animal, or any human being. Follow up this train of reasoning, and we shall find the mind, the imperishable soul of man, not unfrequently residing in the flesh of the brute creation; and the characteristic distinguishing traits of one animal transferred to another. Thus all distinctions in the nature of animals, and even in man himself, would be obliterated, and the universal law of God, that "*like produces like*," would be annulled. If the mind of man were deteriorating, so

as to render him in nature like the brute creation, where would be the improvements of the present age in the sciences and arts, and where the mighty and noble efforts to Christianize and reform the world, and elevate man from savage to civilized life?

The wolf, a most bloodthirsty animal, delights to satiate his appetite upon the gentle lamb, the emblem of innocence itself; and yet the wolf is not the less ravenous than he ever was, and shows not the least indication of exchanging his ferocity for the timidity of his victim.

"That animal food does not render man warlike and courageous, is fully proved by the inhabitants of Northern Europe and Asia, the Laplanders, Greenlanders, Samöides, Ostiaks, Tungooses, Burats, Kamschatdales, as well as by the Esquimaux in the northern, and the natives of Terra del Fuego in the southern extremity of America; which are the smallest, weakest, and least brave people of the globe, although they live almost entirely on flesh, and that often raw.

"The representations of the Pythagoreans respecting the noxious and debilitating effects of animal food, are, on the other hand, the mere offspring of the imagination. . . . If the experience of every individual were not sufficient to convince him that the use of animal food is quite consistent with the greatest strength of body, and most exalted energy of mind, this truth is proclaimed by the voice of all history. A few hundreds of Europeans hold in bondage the vegetable-eating millions of the East. If the Romans, in their earliest state, employed a sim-

ple vegetable diet, their glorious career went on uninterruptedly after they had become more carnivorous: we see them winning their way, from a beginning so inconsiderable that it is lost in the obscurity of fable, to the empire of the world; we see them by the power of intellect establishing that dominion which they had acquired by the sword, and producing such compositions in poetry, oratory, philosophy, and history, as are at once the admiration and despair of succeeding ages; we see our own countrymen rivalling them in arts and in arms, exhibiting no less signal bearing in the field and on the ocean, and displaying in a Milton and Shakspeare, in a Newton, Bacon, and Locke, in a Chatham, Erskine, and Fox, no less mental energy. Yet with these proofs before their eyes, men are actually found who believe, on the faith of some insulated, exaggerated, and misrepresented facts, and still more miserable hypotheses, that the developments, form, and powers of the body are impaired and lessened, and the intellectual and moral faculties injured and perverted, by animal food."

If aliment derived from animals does not render man strong and courageous, neither does vegetable food render him weak and cowardly. Experience fully demonstrates that man can be nourished, and have his faculties of both mind and body developed and matured, by a purely vegetable diet. The peasantry of continental Europe, at the present day, subsist chiefly on farinaceous and vegetable food; and the Irishman, who is confined to his potatoes, or the Scotchman, to his oaten cake, is not far behind

his English neighbour, who luxuriates in his roast beef and plum pudding, either in strength of body or energy of mind. And that numerous part of our own population, the slaves in the Southern States, with their usual allowance of a peck of corn each week, enjoy better health than their masters, with all the luxury that wealth can procure. The South Sea Islanders too, some of whom had never tasted animal food, possessed so great agility and strength, that the English sailors were but a poor match for them in boxing or wrestling.

It has become quite fashionable of late to write treatises and deliver and publish volumes of lectures for the benefit of dyspeptics; and not only are abstract rules laid down for the invalid, but also for the hale and healthy. What is singular about this is, that most of the writers and lecturers are dyspeptics themselves, and they seem to think that everybody else is so. But granting this to be the fact, it does not follow that they are all to be cured by the same plan of treatment, be it what it may. The propriety of applying a rule, adapted to the case of an invalid, to a man in health may well be questioned; for what is necessary to restore a man to health, is not necessary afterward, and often cannot continue him in health. Purging and emetics are indispensable in disease, but they invariably make a well man sick; and a diet which may be proper for a man of sedentary habits or delicate constitution, would not be sufficient to enable a labourer to pursue his daily avocations. If, perchance, there be some who are benefited by "rules," quite as many, on the

other hand, are injured by them; for the very simple reason that they are not capable of applying them.

One of the evils of living by rule is, to fix the attention too exclusively upon diet, thereby making a person believe that improprieties and irregularities in eating are the sole cause of ill health. If he takes cold, or has a stitch in the side, it is then because he has eaten too much meat, or not enough, or because he ate this, that, or the other, or something else; or, perhaps, he may have eaten one ounce, two drachms, and five grains more than Doctor So-and-so or Professor Such-a-one says is sufficient. Some of the sticklers for eating and drinking by weight and measure are led away by the experiments of some philosophers, and adopt their conclusions as the standard by which all should be governed in regard to diet. We may with equal propriety measure the air that we breathe, as the food that we eat, or the water that we drink; and to carry the plan out, we should count the steps we take each day, and limit our labours and exercise, that the system may be reduced to only a certain degree by muscular effort, perspiration, and the various other secretions of the body. Who are the most hearty and freest from disease, they who live by rule, by weight and measure, or they who live as nature dictates, and act in subservience to the laws of the animal economy? Compare the New-England farmer, who knows no better than to eat and drink as the wear and tear of his system demands, with those who are accustomed to live according to rules and practices fit only for a hospital of incurables. The

mistake is not so much in eating as in neglecting to take proper active exercise. A young man commences study—he enters college, studies hard—his professor lectures him into sixteen ounces of food each day, to walk half a mile, fifteen rods, and three paces just forty-three minutes after each meal, and to sleep six hours, thirty-three minutes, and forty-two seconds every night. The consequence is, that the student, for a short time, makes rapid progress in his studies, and gives promise of future eminence; but soon he becomes pale, thin, and debilitated—he has dyspepsy, (a comprehensive and vague term for a multitude of diseases,) and he is dieted yet the more; he is now deprived of all solid food; slops and gruels are his only allowance, and he finally adds another to the catalogue of singular dispensations. This is no overwrought picture, but a common, and quite too common, occurrence. There is a possibility that a man's attention may be so fixed upon himself and his diet, and his imagination so excited, as actually to induce the disease that he is trying to avert; and cases of this kind have often occurred in the experience of almost every practitioner of medicine. It is strange to see a man tormenting his friends, and making himself miserable, by his unceasing and unavailing complaints, and his overweening anxiety about what he puts into his dear stomach. To-day he must have a little bran bread, to-morrow a soda biscuit with a little milk, next a little rice and sugar, then rice and molasses; one day he is filled with wind, another with acid, and very often with whims and nonsense. Depres-

sion of spirits is one of the most constant and prominent symptoms of derangement of the digestive organs; and another characteristic of deranged digestion is the anxiety of mind of those who suffer from it, with a disposition to think and talk of their individual case, and an eagerness to make trial of every new remedy. The influence of imagination upon organic actions and the functions of the economy, will be more fully considered in another place; but one example of its effect upon disease may not be improper here. "A singular but instructive instance fell under the observation of Sir Humphry Davy, when, early in life, he was assisting Dr. Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previous to administering the gas, Davy inserted a small thermometer under the tongue to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes of the certainty of its success, no sooner felt the thermometer between his teeth than he concluded that the talisman was in operation, and, in the burst of enthusiasm, declared that he had already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost; Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated, the same result followed, and *at the end of a fortnight he was dismissed cured*, no remedy of any

kind, except the thermometer, having ever been used."*

Every one knows that disease is more easily *caused* than *cured;* and if palsy can be cured solely by the agency of the imagination, it is not unphilosophical to infer that disease of the digestive organs may be induced by the same cause. Dyspeptics are ready to seize on anything that affords the least prospect of relief, whatever may be the cause of the origin or continuance of the disease; and there are those who are ever ready to take advantage of their condition. But with all the rules, treatises, books, lectures, and all the accumulated dietetic precepts, I have never known a single instance where any good has resulted from the patient's investigation and treatment of his own case. If such be the mental state of a person labouring under an affection of the digestive organs, is it wise, is it prudent, is it charitable, is it humane, is it honest, to tantalize and torment him by increasing his anxiety, by injudiciously directing his attention to himself?

The effect of imagination is well illustrated in the case of medical students, who, when they commence reading the history of a disease, begin to fancy that they have experienced some of its symptoms; and by the time they have fairly gone through with it, they not unfrequently are convinced that they are actually sick. Their imagination repeatedly cheats them into the same belief, and they are hardly convinced that they are not positively sick, till they find it impossible to be afflicted with so many diseases as

* Combe's Principles of Physiology.

they imagine themselves to have, at one and the same time. Many are the instances where a hale, healthy student has gone to his preceptor with a most wobegone countenance, asking his advice for a certain disease; for he has been reading its history and symptoms, and he finds his own case exactly described. Suppose that this man, as is the case with many, instead of going to his preceptor and being laughed into something like reason and common sense, takes a medicine recommended by some learned professor, or lecturer on dietetics, or adopts a regimen not suited to his case; ten chances to one that actual disease is not produced, and by his own trifling rendered incurable. Physicians of science and skill are never fit, if seriously ill, to prescribe for themselves: how, then, shall he judge of his own case who knows little or nothing of the laws of the animal economy?

A great obstacle in the way of successfully treating diseases of the digestive organs, as every practitioner is aware, is the extreme anxiety and intermeddling of friends, as well as of the patients themselves. They oftentimes read all the books they can procure which treat of complaints similar to their own; and their reason, judgment, and common sense already perverted by disease, are of no avail in aiding them to arrive at a correct understanding of their own ailments. The following case, out of many which might be quoted, will serve to illustrate the argument. Mrs. ——, a lady of fortune, was afflicted in the spring of 1832, for the first time in her life, with derangement of the digestive organs. With the change

in her bodily health, her natural cheerfulness and vivacity were transformed into a fixed and settled melancholy, bordering on despair. Although entertaining little hope of recovery, or benefit from medicine, she continued very tractable for a month, with the effect of being made better in every respect. About this time all progress of improvement seemed at an end; and the patient, without any assignable cause, was gradually relapsing into her former unhappy condition, with an increase of mental distress. The efforts of her physician were without success—medicine was of no avail; and in another month her medical attendant was politely informed that his services were no longer required. Several other physicians were successively employed and dismissed; till at length, at the urgent solicitations of her friends, a quack was employed, whose treatment was, generally, more effectual in terminating such an obstinate case. She, however, survived his steam, red pepper, lobelia, and the whole of his incendiary practice; and her first physician, with due apologies, was recalled, and reinstated in her confidence. Now it was he ascertained, that about the time she ceased to improve under his treatment, she had procured a popular treatise on diseases of the digestive organs, and turned her attention to the investigation of her own case. The remedies prescribed were accordingly discontinued, and an injudicious vacillating course adopted. This, with her increasing anxiety, served only to add fuel to the flame—to aggravate her suffering and disease, till now she was in a truly deplorable state. Her books were at once banished,

and she was instructed to think as seldom as possible of the circumstances connected with her case: in fact, means were employed to divert her mind entirely from herself, and engage her in cheerful occupation. Thus, by a judicious course, she was in a few weeks restored to her former good state of health —and never will she again attempt to be her own doctor, being satisfied that a "little" of that "dangerous thing" is both troublesome to the physician, and truly hazardous to the patient. Wherefore, from a long and attentive examination of this subject, the author is strongly of the opinion that invalids, for their own benefit, should be forbidden, (unless themselves physicians,) under ordinary circumstances, to investigate their own diseases: and people in health should not be placed on the *lookout* for sickness, and be made to watch and observe certain rules, to weigh their food and measure their steps—lest what they are anticipating they will be sure to realize.

There is a lack of philosophy and reason in attempting to prove, by a few rare examples, that either vegetable or animal food is to be used to the entire exclusion of the other; or to prove that all men need but little food from a few cases of extreme abstinence.

Cornaro is the standard nowadays—the mirror by which every man's nature is to be reflected—the great exemplar which every man is to imitate. Lewis Cornaro was a Venetian nobleman, who, by dissipation and debauchery at an early age, ruined his health and broke down his constitution; but by the advice of his physicians, he reduced his diet to

twelve ounces of solid food, and about a pint of wine per day. This change had a most happy effect upon the debauchee, as it has at the present day, and will ever have on all who undermine their health and the strength of their system by the same course of vice and dissipation. Cornaro lived to be almost a hundred years old, and the conclusion is, by those who use the scales and weights, that everybody should live as Cornaro lived after he reformed—and so, indeed, they should, if they had previously lived as he did, with the same unhappy effect upon their health. This mode of reasoning is but taking the exception for the rule itself; and by it we may prove anything, and make of a single isolated fact a general principle, universal in its application. Red Jacket, the famous chief of the Seneca Indians, lived chiefly, as the other natives of the forest do, on game, and exposed to all the vicissitudes and inclemencies of our variable climate. He attained almost as great an age as Cornaro did, and yet, during the last fifty years of his life, he was almost daily intoxicated. Does this prove that we should imitate Red Jacket, in order to live to a good old age? There is now living, not more than a hundred miles from this city, a man eighty-five years of age, who has never experienced any considerable sickness, and now labours with the activity and energy of one who has not seen half his years; he eats and drinks like other folks, and till recently indulged occasionally in the use of ardent spirits. A year and a half ago he took to himself a young wife, and within a year from his marriage, he for the first time became

a *father*. Does this case prove that all men can live to the same age, and at eighty-five become fathers? By such reasoning, I again say, we can prove anything, however absurd. The cause of science and morals often suffers in the hands of its friends, particularly if they happen to be mounted on their favourite hobby; and doubtless many such have fallen victims to their own course, imprudently and injudiciously pushed to extremity.*

If we compare the diet of the ancient Romans with the modern Pythagoreans, we shall find them, in the days of their greatest glory, indulging freely, and to a beastly excess, in all kinds of animal food, and luxuriating upon that with which we would be disgusted. A writer in the American Quarterly Review for December 1827, after enumerating many species of animals of which the Romans were particularly fond, says, "The quadrupeds of which we have already spoken, might all be to the *gôut* of the moderns: there are some, to which we should experience difficulty in accommodating ourselves; and which, nevertheless, among the Romans, passed for 'morceaux très friands.' The young of the asinus, (Equus Asinus, L.,) or common ass, was served upon the table of Mæcenas himself, when he entertained Augustus and Horace: the young of the asinus, according to Pliny, being preferred to that of the onager, or wild ass. The Roman *gourmands* were also certainly fond of the flavour of young and well fattened puppies, ('*catuli lactantes*,') which were considered at one time a dainty in Corsica—to this

* See Appendix, B.

day they continue to be in vogue among the Chinese and Esquimaux.

"The *echinus*, or *erinaceus*, (the hedgehog,) we have already said, was brought to the table in Greece —in Rome, too, it was highly *recherché*, and was even salted; and lastly the *glis*, or *dormouse*, the use of which, for some reason, satisfactory no doubt, was restrained by the Consul Scaurus, A. U. 639, B. C. 116. Varro gives a long account of the mode of fattening them in the dark, by means of acorns, walnuts, and chestnuts, in cages called *glisaria*, of which one is described by Winckelmann, as having been discovered at Herculaneum. The glires are still eaten by the Carniolians, Calabrians, &c.

"Peacocks became so fashionable at the Roman table, they attained such an enormous price, that their eggs were sold for 5 denarii, nearly 75 cents, each; and they themselves for 50, upwards of 7 dollars. It appears from the edict of Dioclesian, (lately discovered,) A. D. 303, for fixing the prices of food and labour throughout the empire, that every edible was at this period extremely high. Meat was to be sold at the following rates *per pound*, Roman (equal to nearly 11 oz. Troy:) *beef* at $32\frac{1}{2}$ cents of our money; *mutton* $32\frac{1}{2}$ cents; *lamb* 50 cents; *pork* 50 cents; *pigs' feet* $16\frac{1}{2}$ cents each; *a sausage of fresh pork*, an ounce in weight, $8\frac{1}{4}$ cents; *a fat male peacock*, (for the table,) at nearly 11 dollars!—the amount of the fee, by-the-by, to a Roman barrister for a motion; at the hearing of the cause, however, he received about 42 dollars: the charge of a barber, moreover, for each person was $8\frac{1}{4}$ cents.

A *mulo medicus*, or farrier, for cropping and shoeing an animal, had about 18 cents; and a professor of architecture gave lessons for a little more than 4 dollars *per month*. Aufidius Lures is said to have derived a revenue of 60,000 sestertii (upwards of 2,150 dollars) from the sale of peacocks. About this period they were so fashionable at Rome, that it was esteemed the very height of vulgarity to have an entertainment without them. Cicero, in one of his letters to Papirius Paetus, seems astounded at his own temerity in having given one to Hirtius, of which the peacock did not form a part. The peacock was also in high fashion in William the Conqueror's time.

"The following list of the articles placed *upon the table*, at the '*intronization*' of George Nevell, Archbishop of York, in the reign of Edward IV., exhibits the species of animals which formed the good cheer at an old English feast:—

"In wheat - - -	300 quarters
In ale - - - -	300 tunne
Wyne - - - -	100 tunne
Of Ypocrasse - -	1 pype
Oxen - - - -	104
Wylde bulles - -	6
Muttons - - -	1000
Veales - - -	304
Porkes - - -	304
Swannes - - -	400
Geese - - -	2000
Capons - - -	1000
Pygges - - -	2000

Plovers - - - 400
Quales - - - 100 dozen
Of the fowles called rees - 200 dozen
Peacockes - - - 104
Mallardes and teales - 4000
Red shanks - - -
Styntes - - -
Larks - - - -
Martynettes - - -
Cranes - - - 204
In kyddes - - - 204
In chickens - - - 2000
Pigeons - - - 4000
Coneys - - - 4000
Bittors - - - 204
Heronshawes - - 400
Fessauntes - - - 200
Partriges - - - 500
Woodcockes - - - 400
Curlewes - - - 100
Egrittes - - - 1000
Stagges, bucks, and roes - 500 and more
Pasties of venison, colde - 4000
Parted dishes of jellies - 1000
Playne dishes of jellies - 3000
Colde tartes, baked - - 4000
Colde custardes, baked - 3000
Hot pasties of venison - 1500
Hot custardes - - 2000
Pykes and breames - 608
Porposes and seals - - 12
Spices, sugared delicates, and wafers, plentie."

Those who would have us to *eat no meat while the world stands*, will have it, in their opinion at least, that vegetables are more easily digested than flesh; and they attempt to prove this fact by the experience of dyspeptic invalids—a kind of testimony against which I must enter my solemn protest. Notwithstanding the assertions of the Pythagoreans, there happen to be some facts which go far in demonstrating that animal is more easily digested than vegetable food. Dr. Jackson, of Philadelphia, second to no medical man in this country, says that "animal food, though more easily digested than vegetable, is more stimulant to the stomach, and more productive of heat and general excitement." The experiments of Dr. Beaumont are conclusive on this point. The subject upon whom the experiments were made was a young Canadian, accidentally wounded by the discharge of a musket loaded with duckshot, in June, 1823. A perforation was made through the integuments and muscles into the stomach; the wound healed, except a small orifice, and the man was restored to perfect health in the spring of 1824. In May, 1825, the experiments were commenced, and continued till 1833. The orifice into the stomach was sufficient to enable the doctor to put different articles of food and drink through it, to take them from the stomach by the same passage, and to witness with his own eyes the whole process of digestion. Dr. Beaumont says, that "vegetables are generally slower of digestion than meats and farinaceous substances, though they sometimes pass out of the stomach before them in

an undigested state. Crude vegetables, by some law of the animal economy not well understood, are allowed, even when the stomach is in a healthy state, sometimes to pass the pyloric orifice, (lower orifice,) while other food is retained there to receive the solvent action of the gastric juice." When it is remembered that this man's stomach was in a healthy state, and that the experiments were repeated with all kinds of aliment, under varied circumstances, for a series of eight years, we are compelled to come to the same conclusion with the author. The object in writing these pages leads me to consider this singular case no further; and because a mixed diet is proper for a person in health, I will not say that either a mixed, or an exclusively vegetable or animal diet, is suited to any class of invalids. To prescribe a diet or regimen for the diseased, is the province of the physician; and neither the one nor the other kind is suited to all the *Cornaros* with whom we meet in practice, any more than the same medicines, and the same doses, are proper for all cases of the same disease.

Instead of admitting that a farinaceous or vegetable diet is proper for all dyspeptics, every philosophical practitioner knows that cases often, very often, occur, in which animal food alone can be digested; and countless facts to establish this point could be accumulated, were it deemed at all necessary. Not only diseases of the digestive organs are to be treated in this way, but other complaints are to be cured by this plan, and by this alone.

The following case or two may serve as illustrations of my meaning. Rev. Mr. ——, a gentleman

of distinguished worth and eminence in this country, had inflammation or the eyes, which continued for a long time, in spite of an abstemious diet, and a depleting course of treatment under the most eminent physicians in America. He visited Europe, and consulted Sir Astley Cooper, who directed him to use brandy, wine, &c., with a plentiful diet of animal food; a perfect cure was, in a short time, the happy consequence. Another case which came under my own observation. A gentleman had his collar bone fractured by being thrown from his carriage. Two months elapsed with the usual treatment, in his ordinary temperate course of living, without any prospect of the bones becoming united. Other means were used without the least perceptible good effect. With much difficulty the patient was persuaded to change his mode of living; to use a diet of animal food, with brandy, wine, porter, &c., as taste might dictate; in two weeks firm union had taken place, and the dressings were discontinued. I must not be understood as advocating the use of intoxicating drinks in any form, or in the least possible quantity, in health; but, on the contrary, I believe them in every such case either *useless* or *injurious*. I might cite the concurrent testimony of nine-tenths of the medical men in this city, or this country, in favour of the views I have advanced; but sufficient evidence has, I trust, been adduced to convince every rational mind that, as the God of nature has made man to inhabit all climates, so has he made him capable of existing on whatever aliment those climates afford, whether it be vegetable, animal, or

both. How far he may indulge at all, is presenting the subject under another, and, to most people, an interesting aspect.

In settling these questions, we must, to a certain extent, follow the indications of nature. She has furnished us with a sentinel, a sort of customhouse officer, whose duty it is to apprize us of what is improper to be received into the stomach. The organ of taste is this guard, always on duty; and when any article of food or drink is disagreeable or unpleasant to the taste, we may rest assured, with the utmost certainty, that the stomach and palate so closely sympathize, they have so good an understanding, that what is unpleasant to the first will not be kindly received by the other. But the contrary is not true—the taste, the palate, may be deceived; an article may be pleasant to that, and yet poisonous, and fatal to the whole system. The digestive process is never well performed when food is forced into the stomach against the inclination or consent of the taste; and since we have this organ given us, this agent to choose and discriminate for us, and since we cannot go counter to its will with impunity, it is fair to conclude that we have not only the right, but that we ought to make a choice of the multitude of good things given us for nourishment. This principle is true not only of food, but of medicine also; any kind of medicine, unless it is intended to nauseate, having much greater effect in ameliorating or removing disease when it pleases the taste and sits well on the stomach.

The extent to which we may indulge, I have no

disposition to limit by certain fixed abstract "rules." This I leave for each person to settle, in the first place, with his *conscience*, in the second, with his *health*, and in the third, with his *purse*.

Section 3.—*Food, Solid or Fluid.*

Much discrepance of opinion has existed among members of the medical profession as to the digestibility of solid and fluid aliment; but the question may be considered as now settled by the experiments of Dr. Beaumont. He found, by actual inspection of the interior of the stomach, during the process of digestion, that all fluid was first converted into solid food—the watery part passing into the upper portion of the intestines, or being absorbed before the digestive process commenced. He proved by his experiments, also, that the gastric juice is the proper solvent of the food; and that by its agency, combined with the warmth of the stomach, digestion is performed. Therefore, introducing fluid aliment into the stomach *dilutes* and *weakens* the gastric juice, and renders it unfit and unable to perform its proper office. Thus we may understand why some can take none but solid food, with very little or no drink at the same time. The gastric juice is not only weakened, but in many debilitated constitutions, it is not readily formed, so that there is but a small and inadequate supply of it; hence the great impropriety of enjoining a *slop diet* on all who are suffering from impaired digestion. Every individual must be his own judge in this case, and his own feelings are to be the test. When he

feels the least incommoded, when he feels the least sense of weight in the region of the stomach, in one word, when he feels the most comfortable after eating a meal of solid or liquid food, he may conclude with certainty that, whichever it may be, it is the most proper for him.

Section 4.—*Differences in Animal Food.*

The flesh of animals that live on vegetables is far more nutritive than that of carnivorous animals; and, indeed, the latter is indigestible and unfit for the purpose of nutrition. The flesh of old animals is in general more difficult of digestion than that of the young of the same species. "The flesh of old animals," says Jackson, "abounds in fibsin and osmazome, that principle highly stimulating in its effects, and forming the reddish-brown, sapid, and aromatic crust on roast beef, mutton, or veal." Beef is frequently made tender and digestible by fattening an old animal as speedily as possible. A great difference is made in the flesh of animals by the kind of vegetable matter upon which they are fed; the hams, for example, obtained from swine fattened in the woods, chiefly on nuts, being far superior to those fed in the ordinary manner.

"It is a law in the animal economy, that when animals have undergone great fatigue immediately before death, or have suffered from a lingering death, although their flesh may sooner become rigid, it also becomes sooner tender than when they have suddenly been deprived of life when in a state of health. For this reason it was, that 'by some

municipal laws in England, no butcher was allowed to sell any bull beef unless it had been previously baited.' The flesh of hunted animals is, therefore, soon tender, and speedily spoils; and, upon this principle, the flesh of the pig is rendered more digestible by the revolting cruelty, said to be practised by the Germans and others, of whipping the animal to death. It has long been the custom to cause old cocks to fight before they are killed; and the Moors of West Barbary, before they kill a hedgehog, which is esteemed a princely dish with them, as it was of yore with the Greeks, rub his back against the ground, by holding his feet between two, as men do a saw that saws staves, till it has done squeaking, and then they cut his throat.

"The mode of killing for the table differed materially among the ancients, as at the present day. The Greeks strangled their swine, and ate them with their blood; the Romans thrust a spit red hot through the body, and suffered them to die without bleeding; but if a sow were about to farrow, they trampled at the same time upon her abdomen, bruising the fœtal pigs, and the mammary glands, with the milk and blood, and served all up as a delicate dish. Decidedly the best mode of slaughtering cattle, according to our own taste, is that practised by the butchers of the Jewish persuasion—the Mosaic law strictly prohibiting the eating of blood. The *Talmud* contains a set of regulations regarding the killing of animals. Their method is to cut the throat at once down to the bone, so as to divide the whole of the large vessels of the neck: in this way the blood is

discharged quickly and completely, and the meat is so much superior, that some Christians will eat none but what has been slaughtered by a Jewish butcher."*

It is not the author's intention to enter into a minute discussion of the merits of all the different articles that may or may not be proper to eat. "*De gustibus non est disputandum*," is the maxim by which he is governed, preferring, instead of prescribing arbitrary rules which are seldom *wisely* followed, to let every one follow the dictates of his own taste and conscience. Every man's stomach is his own, and while in health, if he is a reasonable man, he is not likely to err in the choice of *what* he puts into it. "No one can tell where the shoe pinches better than he who wears it"—and no so good judges of what is proper for an individual to eat as his *palate* and *stomach*. The lower animals have no other guide than their taste, or instinct as it is sometimes called, to direct them in the choice of their food; and yet how seldom it is that their taste, which may be named a perception by the stomach of what is proper for it, leads them to a fatal mistake. Man, by being placed at the head of the animal creation, *is not deprived of this faculty;* he has it in common with the others—and shall it be said that he shall not listen to the voice of nature within him?

I shall, therefore, leave every individual to decide for himself whether he shall eat meat or let it alone; and also let him enjoy any preference that he may have for any particular kind of animal whose flesh

* American Quarterly Review, December, 1827.

is good for food. This liberty should be used with reason and discretion, for food that is harmless in quality may do infinite mischief in quantity. Man should indulge his appetites like a *man*, and not like a——.

Section 5.—*Mastication.*

No one can enjoy good health unless the digestive process is well performed; and as an indispensable preliminary to perfect digestion, the food must be thoroughly masticated, finely divided by the teeth, the organs provided for that purpose by nature, or by some more artificial means. It is, therefore, important that our meals should not be swallowed in haste, for it is absolutely impossible that food can be prepared to enter the stomach with the rapidity that *trencher business* is despatched, particularly at large boardinghouses. Eating in haste causes more dyspepsy than excess in quantity or quality of food; besides, it shows too much of the *animal* in our nature, a kind of greediness that may with propriety be dispensed with. The Americans are very generally, and very justly too, accused by other nations of being unsocial at their meals, of making it a business, and despatching it as if it were an unpleasant task. Sociability at meals tends to a good effect in two ways: first, by protracting the time, we eat much slower; and second, by cheerful conversation, the due performance of digestion is greatly facilitated.

In consequence of the necessity of having food thoroughly chewed, those who have bad teeth are peculiarly liable to derangement of the digestive or-

gans. But since the science of dentistry has attained to that perfection which we daily witness, most people have within their reach the means of supplying themselves with artificial teeth, answering very well all the purposes of mastication. But failing to procure artificial teeth, if the food is finely divided by other means, digestion will be equally well performed. Dr. Beaumont, whom I have already quoted, introduced different articles of food directly through the orifice in the side into the stomach of the young man upon whom he experimented; and he says, "that the processes of *mastication*, *insalivation*, and *deglutition*, in an abstract point of view, do not, in any way, affect the digestion of food; or, in other words, when food is introduced directly into the stomach, in a finely divided state, without these previous steps, it is as readily and as perfectly digested as when they have been taken."

Section 6.—*Quantity and Quality of Food.*

The quantity of food proper for an adult person in the 24 hours, has been a subject of much discussion; while some are desirous of limiting it to a certain number of ounces, others, again, are for allowing the stomach itself to be its own judge of quantity. This question has been adverted to in the former part of this chapter, when speaking of the different kinds of aliment; I shall therefore adduce but a single argument in proof of the proposition that *we ought not to confine ourselves to a prescribed quantity of daily food.* It is a law of the animal economy, that in order to keep the system in a state of health, the

supply shall be equal to its expenditures. Were this not the case, the animal machine would soon become bankrupt in health and strength. Were our exercise and the expenditures of the system meted out at a certain ratio, there would be more propriety in subjecting ourselves to a restricted diet. But the labours of the mind and body vary in degree every day in the year; our occupations are different, the powers of the body are taxed more heavily at one time than at another, the wants of the system are at one time greater than at another; and, therefore, to meet these wants, the supply must sometimes be greater than at others. Besides, we are under the influence of circumstances over which we have no control; our systems feel the effect of climate, season, and atmospheric changes; digestion is impeded or hastened, the action of the bowels is quickened, and more food is, therefore, necessary to equal the demand. The law of nature is, therefore, the only rule applicable to the regulation of the quantity of food; this is the only law which governs inferior animals, and it is not often that they suffer in consequence of its observance. The Southerner ties his jaded horse to a corncrib at night, and he is in nowise injured by satiating his appetite. But the food of the lower animals is plain and simple, as it is provided by the bountiful hand of nature; while the aliment of man is changed and adulterated by the perversion of cookery. A *multiplicity* of *artificial dishes* leads most people to err in respect to the quantity of their food—the *cook* is more of a sinner

than the *stomach*, while the latter suffers the penalty of the former's transgressions.

There are some who make it their boast that they have no choice in what they eat; this would seem to argue an obtuseness of sense, or a greediness which knows no bounds, or feels no restraint. There is a difference in most articles of food, and to make a selection, to indulge our choice, when governed by reason, is certainly harmless. To say that a man shall eat only this, and drink only that, in a certain quantity, too, is to imply that he is a glutton, or that he is without sufficient reason or discretion to govern his appetite. I have no desire to go further into a consideration of this hackneyed subject, but will merely quote a passage from Dr. Beaumont, whose authority on this subject is unquestionable. He says, that "*oily* food is difficult of digestion, though it contains a large proportion of the nutrient principles." A very good reason for preferring that part of French cookery which separates the fat and oil from all their dishes. "Condiments, particularly those of the spicy kind, are non-essential to the process of digestion in a healthy state of the system. They afford no nutrition. Though they may assist the action of a debilitated stomach for a time, their continual use never fails to produce an indirect debility of that organ. They affect it as alcohol or other stimulants do; the *present* relief afforded is at the expense of *future* suffering. *Salt* and *vinegar* are exceptions, and are not obnoxious to this charge when used in

moderation. They both assist digestion—vinegar, by rendering muscular fibres more tender—and both together by producing a fluid having some analogy to the gastric juice."

Notwithstanding I would leave every one to the dictates of his stomach and taste, in a reasonable choice of his food as to kind and quality, and to the laws and wants of his system in relation to quantity, yet I must agree with the doctor in this, that "dyspepsy is oftener the effect of overeating and overdrinking than of any other cause."

I cannot refrain from introducing another extract, in its original dress, from a treatise entitled, "Tableau de l'Amour Conjugal," by Venette. He says, "L'abstinence seule le guérissoit des incommodités qui l'attaquoient quelquefois; mais depuis qu'il a traversé les mers pour aller aux Indes, qu'il a percé une infinité de royaumes pour trouver la Chine; qu'il ne s'est pas contenté des aliments communs que la nature lui fournissoit en qualité de mère; qu'il a mis sur sa table des truffes, des champignons, des huîtres, et les autres choses que irritent plutôt l'appétit qu'elles ne servent à l'entretien de la vie; qu'il y a souffert des pâtés, des tartes, des ragoûts, et des entremets, dont il a farci son estomac: qu'il ne s'est pas contenté de vin naturel, qu'il y a mêlé une infinité de drogues pour le rendre ou plus clair ou plus suave; que la glace l'a emporté sur la fraîcheur de nos caves; enfin, depuis qu'il est voluptueux, il est sujet à la pierre, à la colique, aux douleurs d'estomac, et aux autres maladies que nous voyons lui arriver tous les jours."

Section 7.—*Time of Eating.*

By watching the operations of nature, we shall find that she is governed by laws which all combine to produce the most perfect harmony in their result. One depends upon another; they are so intimately connected that they form a series, or chain, and each must act in obedience to, or in accordance with the others, or the whole machinery is at once thrown into confusion. We see the harmonies of nature beautifully exemplified in relation to the time at which she has ordained that man and the inferior animals shall take a new supply of nourishment. It is a law of the economy that protracted sleep cannot be enjoyed at the same time that the stomach is labouring to digest a full meal; either the sleep will be disturbed and not refreshing, or digestion will be imperfectly performed. The night is made for repose and sleep, and it hence follows that repletion towards the close of day should be avoided; but as the system requires nourishment after an abstinence of eight or ten hours, we find that the first meal of the day should be taken in the morning. The most natural hour for dining would, therefore, be about midday; but custom in different countries and in various places, has shown its power by its almost unlimited control over the appetite.

Necessity, or convenience in relation to business, has, in large cities, fixed the hour for dining much later than nature would seem to prescribe; but, however this may accord with fashion or interest, health oftentimes must pay a heavy sacrifice. In

London the most convenient and most fashionable hour for dining is from five to seven o'clock; and the same custom prevails in many of the English colonies, where there is not the same necessity to plead in excuse for it. In New-York the most common hour for dining is three o'clock, which is most suitable to the hours of business. In many parts of the Southern States the people dine at two o'clock—while the labouring classes throughout the United States, paying more attention to the wants of the system, and being more mindful of the laws of nature, take their principal meal about mid-day. For this piece of vulgarity, with their early retiring, early rising, and regular exercise, they are amply compensated with that health and elasticity of spirits to which the devotee of fashion is a stranger. The hours at which we take our meals are of less importance than the observance of *regularity* in this particular; for the system may form a habit which may take the prudence of nature, and when once formed, it is not to be disregarded at all times with impunity. Almost every one has felt the effect of habit, in the headache and uneasiness on being deprived of a regular meal; and the hunger and disagreeable feelings are found to subside long before the next accustomed hour of taking nourishment. This fact shows that the desire to eat, after regular intervals, is partly the result of habit; and from it we may draw two inferences of the utmost importance in our daily practice: first, to be regular in taking our meals, at whatever particular hour may be found most convenient; and second,

if we are compelled to pass by that hour, to eat little or nothing till next mealtime comes round. Several years of observation, and practical, and not unfrequently painful experience, have convinced me of the necessity of following the latter precept; for eating with the idea merely that there is need of food because the usual mealtime has passed, is as injurious as it is absurd. No one has better tested the value of this doctrine than that hard used class of men, country physicians; and if their testimony is to be received, we may consider the matter as settled in accordance with my own views. The habit of indulging in frequent luncheons has done more to cause and perpetuate derangement and disease of the digestive organs than most people will readily believe. A morbid appetite is thus created, the stomach is deranged, and its healthy tone finally destroyed. A small quantity of food, even a single cracker, is sufficient an hour before dinner to destroy the appetite for that meal; and consequently the food must be forced down, or perhaps taken an hour later than usual: the result is, however, the same—derangement and imperfection of the process of digestion. This is not all; the habit of taking luncheon is induced and confirmed, and all its evils entailed upon its wretched slave.

Many are impressed with the notion that they must always eat whenever they experience a sensation of hunger; but the experiment of a few weeks' regularity will convince them that they entertain most erroneous views. Those, particularly, who are already suffering from deranged digestion, are fre-

quently tormented with a morbid appetite; and as the eye is not satisfied with seeing, nor the ear with hearing, neither is the stomach, in such individuals, satisfied with eating. The following, which is a common case, may serve as an illustration of my idea.

Mr. ——, aged forty-six, had complained two or three years of dyspepsy. He had, from his childhood, been in the habit of indulging in luncheons as often as whim or fancy prompted; and at this time he was paying the penalty of his early errors. He described himself now as suffering from a sensation of *emptiness*, and faintness at the stomach, accompanied with an insatiable appetite. His general practice was to rise an hour or more before breakfast, and during that time, to pay at least one visit to the kitchen or pantry; at breakfast he was not lacking in the due performance of his trencher operations; and in the interval between breakfast and dinner, he never failed to take at least two luncheons, by way of sustaining his strengh and removing faintness—and not unfrequently the demands of his appetite were so peremptory, that he was compelled to take a second breakfast with the servants. The dinner, provided it were good, was by no means passed by with contempt; and the poor man's stomach did, in no case, fail to be *refreshed* with an extra allowance before the hour of tea; and from tea till bedtime, it was not seldom treated with dainties at a cakeshop —and all the while complaining of hunger. After much persuasion, with the help of both reason and ridicule, he was induced to abandon the habit of

taking luncheon. In a few weeks his stomach regained its healthy tone, his appetite became natural, and his comfort and health many fold increased.

It is a popular notion, that we should eat when we are fatigued to recruit our strength; than which, to a certain extent, nothing is more fallacious, and often more injurious. The stomach, at such times, participates in the general fatigue and debility of the whole system, and is, therefore, wholly incapacitated to receive and digest a full meal; for the powers of the machine being below *par*, the functions of the different organs are but feebly, if at all, performed. The best course then is, at such a time, to take rest rather than food; but if the appetite be keen, food may be taken to a moderate extent.

Another time when free indulgence in eating should not be tolerated is, when a person is chilled from exposure to cold; the blood is now driven from the surface of the body, and accumulated in the internal organs, and, till the circulation is restored to its wonted equilibrium, digestion cannot be duly performed. A good fire is then of more importance than a good dinner; and a half hour by the fireside will restore the system to a condition for receiving its accustomed supply of nutriment. It is not only necessary not to feel chilly before eating, but it is highly proper that diningrooms should be so thoroughly warmed that no sensation of chilliness shall be experienced while taking our meals. Most people have, undoubtedly, felt the inconveniences, such as a feeling of great weight, oppression at the stomach, &c., from taking a moderate meal after

being some time exposed to a low temperature, or even eating in a cold room. To merely allude to a fact of this sort is often sufficient to have its force fully understood, and its value duly appreciated—"*verbum sat sapientibus.*"

Section 8.—*Different Articles of Food.*

As it is less my object, in these pages, to enter into minutiæ, than to attempt to establish general principles, leaving their application to individual discretion, I shall, therefore, avoid the discussion of each particular article of food, contenting myself with noticing but one or two.

Bread.—There is, probably, no article of food, unless it be milk, that is so universally used, in some form, as *bread;* while the reason for its so common use, among almost all people and all nations, is not readily assigned. Bread has constituted a principal article of diet from a very remote antiquity, though the art of making it has been brought to a great degree of perfection by modern improvement. In the earliest ages bread was made by simply pounding the grain, and baking it mixed with water; grinding was then substituted for pounding, and the flour was separated from the bran; but it has been reserved for modern chymistry to demonstrate the philosophy of breadmaking. All kinds of grain and farinaceous substances are capable of being converted into bread; and the natives of Greenland even make a substitute for bread of dried fish. The process of breadmaking varies somewhat in different countries, and according to

the different substances of which it is made. In Norway they have a custom of manufacturing this article which would not be altogether agreeable to the taste or teeth of a New-Yorker; baking their bread between two hollow stones, and making it in such a way that it is frequently kept thirty or forty years. It is not merely preserved this length of time from necessity, but the Norwegian epicures think it is vastly improved by age; so that at their great feasts old bread there is deemed as great a luxury as old wine is by more refined nations; and at the entertainments given at the birth of a child, it is not uncommon to have bread that was baked at the christening of its grandmother.

The most common grains used in this country in the manufacture of bread, are wheat, rye, and Indian corn; wheat in the Middle, rye in the Eastern, and corn in the Southern States. The great secret in making good and wholesome bread consists in having it well raised and light, which is the result of a purely chymical process called fermentation. To cause the fermentation or *rising* of dough, two articles are used, *leaven* and *yeast*. Of these the latter is always preferable when it can be procured; the bread made with it being more uniformly light and spongy than when raised with *leaven*. Besides, leaven, in its preparation, may have been undergoing the process of fermentation, or *raising*, too long—till even *putrefaction* commences; and bread raised with such an article has always an unpleasant and disagreeable smell. The lightness of bread depends much upon the kind of grain of

which it is made ; wheat being preferable on this account to any other. Wheat contains a principle called *gluten*, very analogous to *glue* obtained from animals, and like it susceptible of undergoing putrefaction. During the process of *raising*, a gas, or air, is evolved, which distends the elastic *gluten*, and gives the dough its lightness, and causes in the bread the spongy honeycomb appearance. All other grains and farinaceous substances contain less of gluten, and, therefore, bread made of them is never so light as that made from wheat. In the process of raising bread, alcohol is always formed, which retards putrefaction ; but the baking dissipates all spirituous properties.

Bread, like most other good things, is often adulterated ; bakers are in the habit of using various articles in its preparation to improve its appearance, and increase its bulk. Alum is employed to whiten it, magnesia to remove its sourness and improve the taste, and ammonia to make it light and spongy. "The New-York bakers will not use the Western flour, because, although it contains more starch, the chief aliment of bread, and is consequently more nutritious, yet it contains less of gluten, and, consequently, the baker is not able to raise so large a loaf from a given quantity of flour. Our correspondent is mistaken in his assertion that the bakers use equal parts of sour and good flour. The general rule, we are informed, is to use one-eighth of sour flour, and the more sour the better, because the dough rises higher, and the loaf is much larger than would be a loaf made of unmixed and unadulterated

Rochester flour of the same quantity. Thus, our fellow-citizens may see why it is that the New-Yorkers are made to eat so much sour and otherwise indifferent bread. The best flour in the world, that of our own production, is sent to other cities, and foreign lands, that we may enjoy the luxury of eating all the sour and musty flour of the market." —*Commercial Advertiser, July* 25, 1834. Doubtless, the badness of bread is many times, in part, owing to the putrefactive process having commenced in the gluten of the dough before it is baked; and to this cause may be attributed much of the inconvenience and distress to dyspeptics and others, after eating bread.

A certain kind of bread, denominated *Graham* bread, has been most extravagantly and absurdly puffed, of late, as being the only kind of bread fit to be eaten, either by the diseased, or those in health. In the first place, I object to the Christian name bestowed on this preparation of the "staff of life;" it is virtually practising deception, a species of fraud, which, in no case, should be tolerated. The name given to this bread, seems to imply that the celebrated Mr. Graham is its first inventor; thereby allowing him to appropriate to himself the credit that is due to some one else. Physicians and surgeons are extremely jealous of their rights to improvements and inventions, not only in relation to remedies, but also as regards the manner and method of treating disease. If we claim for one of the fathers in the healing art the distinguished honour of discovering the medicinal or remedial properties of one agent,

why may we not claim the same for another? If one man, two hundred years ago, discovered the virtues of antimony, and another the remedial properties of unbolted flour, why is not the claim of each to merit equally valid, in proportion to the value of the discovery? If the *Graham* bread is the good thing that it is cried up to be, the credit of bringing it into notice and into use belongs *not* to Mr. Graham—his is the credit of bringing it into unmerited disrepute and disgrace, by his ill-timed moneymaking quackery. For the edification of those who believe *bran bread* to be a modern invention, I can barely state, that for the space of three hundred years, the ancient Romans ate bread made of none other than *unbolted flour*. We find this same bread recommended for invalids by Tryon, a writer in the reign of William and Mary; and since his day, it has been universally recommended by all medical writers and practitioners, for a certain class of patients, even down to the time of our own Mr. Graham.

In the second place, I object to the general and indiscriminate use of this kind of bread, for the very simple reason that it sometimes does *harm* instead of *good*. The hull, or bran, of wheat, contains little or no nutriment, and all the good it ever does, is by its mechanical irritation, in costive habits, to keep up a regular action of the alimentary canal—while, in cases of an opposite nature, it is positively injurious; and he who would recommend it to patients, suffering from an already excited state of the digestive organs, would show himself fit to become the inmate of a madhouse. If any man, in the possession

of his health and senses, prefers bread made of unbolted flour to any other, he runs no risk of being injured by indulging in such a luxury—to the invalid I have only to say, follow the advice of no mountebank, but consult your physician.

Milk.—This is the only aliment which nature has kindly provided for the sustenance of the young of the human family, as well as for a large proportion of all inferior animals. Milk is said by some to be partly a vegetable and partly an animal production, or *vegeto-animal;* while others, again, whose mental optics must be peculiarly constructed, can see in it nothing but of a purely vegetable nature. In herbivorous animals, and in woman, when she partakes of no animal food, the milk, as well as the whole body, is, doubtless, of vegetable *origin.* The blood is significantly termed the *pabulum vitæ*—the food of life; and from it all parts of the body derive their sustenance and growth. From the blood are formed bone, muscle, nerve, tendon, horns, hair, nails, skin, the various secretions, as tears, saliva, mucus, milk, &c., and yet, because the blood of a cow, or sheep, is formed from vegetable aliment, no one thinks of calling the one or the other of these animals a *vegetable production.* The question is asked, if the food is vegetable, how can the milk be an animal production? Like many other questions, this may be best answered by putting another—If the food is purely vegetable, how happens it that the *flesh* of an animal is not purely *vegetable* also? Speculation and fancy can do but little in settling the question, how, in the process of digestion, vege-

table matter becomes *animalized.* Certainly, no one would claim that milk, drawn from a carnivorous animal, one that never tasted a vegetable, was any other than an animal production.

Milk differs greatly in the different animals—that of each species being provided solely for the sustenance of its own young. Cows' differs from human milk in containing a greater proportion of cheese and cream, and less of serum, or the watery part. "The milk of a woman who suckles, living upon vegeto-animal food, never becomes acid, or coagulates spontaneously, although exposed for many weeks to the heat of a furnace. But it evaporates gradually in an open vessel, and the last drop continues thin, sweet, and bland. The milk of a sucking woman who lives upon vegetable food only, like cows' milk, easily and of its own accord becomes acid; and is acted upon by all coagulating substances, like the milk of animals. Children affected with pain in the bowels, arising from acids, are often cured by giving the nurse animal food."*

The advocates of an exclusively vegetable diet may, perhaps, receive a severe check in their enthusiasm, by learning that animal food is positively, absolutely necessary; and an important precept may be deduced for parents from the foregoing consideration, to wit—to substitute no other for the mother's milk, when that can be obtained.

Because nature has ordained that infants, and the young of all mammiferous animals, shall derive their sustenance from the mother's breast, it is, therefore,

* Hooper's Medical Dictionary.

concluded that milk is the most proper diet for man in all ages. But, in coming to this conclusion, it seems to be forgotten that nature has decreed that each species of animal shall live on the milk of its own kind. In accordance with this law, we see that the stomach of an infant cannot digest cows' milk on account of its becoming acid, and we find also that nursing mothers are compelled to live on a mixed diet, to prevent their milk becoming like that of a cow. Thus, it is evident, from incontrovertible facts, that there is a glaring impropriety in substituting the food for one animal, which nature has designed for another. The impossibility of doing this with impunity is manifest in mature life ; there being many who find it almost impossible to subsist on a milk diet.

The first step in the process of digesting milk, is its separation into two parts, solid and fluid, or curd and whey—of which the latter is in the greatest proportion ; and as the experiments of Dr. Beaumont prove that fluids are more difficult of digestion than solids, we have one reason why milk is particularly apt to disagree with those whose stomachs are deranged, and for whom it is often injudiciously recommended. In infants, and, indeed, in the young of all mammiferous animals, there is, in health, a very active condition of the digestive organs ; the contents of the bowels are frequently expelled, and always in a semifluid state. This active state of the alimentary canal is not owing to the quality of food, whose tendency is to produce a contrary effect, but rather to an abundant secretion of bile, and, perhaps,

to other causes, which do not exist in adult life. Man can undoubtedly live on milk and enjoy health, so long as he is not subject to the exercise and labour incident to the ordinary avocations of life; but that he can enjoy the strength and vigour that a more generous diet would give, is alike repugnant to reason and common sense. The food that is proper to nourish a *child*, cannot sustain a *man* at hard labour. Every farmer knows that his horses will live, thrive, and even grow fat, on grass alone; but he very well knows, too, that with much work or driving, they would soon wear out and die, were it not for the grain that he is obliged to feed them. Animal life is much the same, whether it be in man or in a horse; and the same principles that are applicable to the one, are equally applicable to the other.

CHAPTER III.

DRINKS.

Were man, like the inferior animals, to obey the laws of his organism, and follow the instinct of nature in supplying its wants, he would rid himself of a multitude of ills which are now considered inseparable from the human system. The mortality of the human race is far greater than that of any of the brute creation; comparatively few of the former attaining to three score and ten, while we seldom witness the death of one of the latter, except from old age or accident, when allowed freely to follow the impulse of nature. And even when their habits are changed by domestication, and they are made to lead an artificial life, they die more frequently from the wear and tear incident to the abuse and hardship to which they are subjected, than from actual disease. The difference in mortality between man and the lower animals, is, doubtless, in part owing to his more complex and perfect organization, to his undue exposure to the vicissitudes of climate, to the influence of occupation, and to the effect of the mind upon the operations of the vital organs. But, to compensate for being naturally more obnoxious to disease, a beneficent Creator has endowed man

with reason. For the bane he has provided an antidote—to man he has given a head and a hand to provide for his necessities in want and disease, and protect himself in any unexpected emergency. But reason, instead of being used, as it was intended, to contribute to our comfort and usefulness here, and happiness hereafter, has been perverted to the most unhallowed purposes—it is put to the stretch to discover means by which to gratify the most unlawful passions and propensities, whose end is certain misery and death. God made man upright, but that he has sought out many inventions, can by nothing be more clearly evinced than by articles of drink. To reasonable and reasoning man, who was fashioned after the image of his Creator, and placed but a little lower than the angels, and to whom was given dominion over the earth, belongs all the credit of indulging and delighting in drinks, of which none of the brute creation can be made to taste. Even the swine, the most filthy, voracious, and least discriminating in its taste of all quadrupeds, turns with disgust from those intoxicating drinks to which refined man is devotedly attached. From this fact we might derive a salutary precept; resting assured that if nature requires water only to sustain animal life in quadrupeds, it alone is necessary for man in health.

Section 1.—*Alcoholic Drinks.*

Drinks are necessary to aid in the process of digestion, to repair the waste of the fluids of the body by perspiration and by the other secretions; and of all drinks, nothing quenches thirst, nothing sup-

plies the wants of the system, but *water*, the universal beverage of animated nature. However highly artificial drinks may be prized, however much extolled, and however zealously their devotees may bend or *wallow* in devotion, few, under any circumstances, are capable of quenching thirst. The burning thirst of fever, the ardent, irresistible desire for cold water, after exercise in warm weather, cannot be allayed by any alcoholic liquor. In disease, nature speaks a language not to be misunderstood, and in terms not to be disregarded; it is then that the demand for cold water must be complied with. Who, either in health or disease, ever quenched natural thirst with ardent spirit? It will just as soon extinguish fire, as satisfy the wants of the system for refreshing drink. But it is claimed that distilled and fermented liquors are useful, and that they may be habitually used in moderation with impunity. Intemperance has, of late, in the opinion of some, become a hackneyed subject—threadbare, and worn out; but till its evils are worn out, till they cease to exist, the friends of temperance, health, and happiness, should not keep silence. I need not enter into a formal argument or a lengthened discussion to prove the universal bad effect upon health of all intoxicating drinks, by whatever name they may be called; it is sufficient to give my unqualified denial that they are ever necessary for any person in health. In combating disease they may occasionally be used to advantage; but even then they should not be administered without the sanction of a physician. Much discrepance of opinion exists as to their ever

being absolutely necessary; those who maintain the negative, claiming that a *substitute* may be found. But this substitute has not yet been discovered; and when it is found, it is quite time enough to banish alcohol from the Materia Medica. Besides, the principle of admitting a substitute in medicine is unphilosophical and unscientific; for if a substitute is admitted for one article, a substitute must be admitted for another; and thus, to gratify the ultra speculations of some one, every article now used as a medicine would be stricken out of existence. Alcohol richly merits a place on the shelf of the apothecary, by the side of our most potent remedies; for anything capable of doing so much mischief, can, if rightly used, do some good. I speak now of ardent spirit, alcohol, under the varied forms of distilled liquors and wines, free from the admixture or adulteration of any noxious or unwholesome drug. With the compounds denominated porter, ale, and beer, the evils are magnified; they not only contain the noxious ingredients of their ordinary composition, but the vile drugs with which they are adulterated. There are, doubtless, some honest brewers; but, to a certainty, there are a few consummate rogues. It is known, beyond a possibility of doubt, that the most poisonous drugs with which we are acquainted are used, more or less, in the adulteration of malt liquors; but the extent to which this murderous system is carried, is best known to those whose reckless love of money prompts them to the practice of this diabolical knavery. But a pure malt liquor, the oldfashioned ale, made of malt,

hops, and water, is claimed to be a wholesome and nutritious drink; and "'tis passing strange" that this claim has been almost universally acknowledged —and that too even by medical men. A most important item in making up the account of the wholesomeness of this beverage, has been unaccountably overlooked; it has been thought that if nothing worse than hops entered into its composition, it could not, therefore, be hurtful to the healthy constitution. But how justifiable is this conclusion from the premises, a moment's examination will enable us to decide. Dr. Chapman, in his Therapeutics, says, "that it," the hop, "is possessed of such medicinal qualities as to entitle it to a place in the Materia Medica. It is, perhaps, as a *narcotic* that it has the highest claims. The fact of its having this property was long known, so generally so, indeed, that a pillow of it came to be a popular expedient to quiet nervous irritation and procure sleep. As an anodyne it may be substituted for opium, where the latter, from idiosyncrasy or other causes, does not suit the case."

"They are also said to possess the power of procuring sleep in the delirium of fever, and in mania, when used as a pillow; and owing to this effect having been confirmed in the case of the late king, George III., their efficacy as a general narcotic, when introduced into the stomach, has been investigated. Dr. Maton observed, that besides allaying pain and producing sleep, the preparation of hops reduces the frequency of the pulse, and increases its firmness in a very direct manner. One

drachm of the tincture and four grains of the extract, given once in six hours, reduced the pulsations, in twenty-four hours, from ninety-six to sixty."* The dose of the powdered hop is from three to twenty grains; and the other preparations are given in a dose of proportionate strength. The testimony of many other writers, and the experience of multitudes of practitioners confirm the above statements.† The usual quantity of hops, according to the formula of brewers, is about one ounce avoirdupois in a gallon of ale; so that he who drinks his quart of beer a day, swallows each day the active properties of a quarter of an ounce of hops. The Eclectic Dispensatory recommends that the infusion of hops, to be administered with a view to obtain its sedative, narcotic effect, be made in the proportion of a half an ounce of hops to one pint of boiling water; and of this, *one ounce and a half* to be taken *two or three times a day*. Thus, then, a single glass of *pure ale* contains twice the quantity of hops that is prescribed as a sufficient dose when used as a medicine!!! Little wonder there need be at the bloated carcasses of beer-drinkers; but we may well be astonished at the infatuation of man, in daily pouring down such quantities of this most "villanous compound." Can any man, dare any man, put the question to his conscience, whether or not, with these facts staring him in the face, he can any longer indulge in the habit of beer-drinking? But if his conscience im-

* Eclectic Dispensatory.

† Dr. Ives, of this city, has done more than any other man to make known to the profession the valuable medicinal properties of the hop.

pose no obstacle, reason, speaking by facts like these, must lead him to consider well before he tastes. Some of the articles that are, or have been, used in the manufacture of beer, besides hops, are *Indian cockle*, *nux vomica*, *bitter bean*, *grains of paradise*, *Indian bark*, *coriander seed*, *Leghorn juice*, *red pepper*, *orange powder*, *colouring*, *hartshorne shavings*, *Spanish juice*, *ginger*, "cum multis aliis." If the imagination of man ever conceived a more horrid mixture, Shakspeare put it in his witches' caldron; and it is not improbable that the brewers' tubs suggested the idea of his "hell-broth." Let him describe his own infernal mixture, and if anything on earth can equal it, malt liquor is the thing.

"Root of hemlock, digged i' the dark,
Liver of blasphemous Jew,
Gall of goat, and slips of yew
Slivered in the moon's eclipse,
Nose of Turk, and Tartar's lips,
Finger of birth-strangled babe—
Make the gruel thick and slab;
For a charm of powerful trouble,
Like a hell-broth, boil and bubble,
Double, double, toil and trouble,
Fire burn, and caldron bubble."
"Cool it with a baboon's blood,
Then the charm is fine and good."

I am not the advocate of a cold ascetic philosophy, which would lead men to mortify their appetites, and to abstain from every good thing to which their taste inclines, but I would rather take sides with those whose practice is to enjoy the *good* things with which a kind Providence has surrounded us, not to tantalize, but to gratify our desires. But to our enjoyment nature has set limits; to excess in indul-

gence she has annexed heavy penalties, and when we see the habitual, though moderate use of anything followed by a train of evil consequences, we cannot be mistaken in the conclusion that it ought wholly to be avoided.

Where health is wanting, life is oftener *suffered* than *enjoyed;* hence, if we consult our own interest, our own pleasure in every respect, we shall studiously endeavour to avoid all the causes of disease and pain. I am very far from regarding this world as altogether a place of tears and penance; there is pleasure to be enjoyed here which, although not unalloyed with pain, is yet sufficiently pure to render our abode on earth, if rightly appreciated, anything but unhappy. There are those who experience a sort of negative happiness, in leading a kind of vegetative life, and gratifying the animal passions and propensities; they thus exhibit only the animal in their lives, and seem content to live, and move, and die. But man is an intellectual being; there are pleasures of a higher grade than those which consist in the momentary gratification of the palate in eating and drinking; there are enjoyments of a more elevated cast, and of longer duration, and more consonant to the character and dignity of man, than any that can result from the gratification of an animal taste. Were a man devoted to the pleasures of the table, were he a thoroughgoing epicure in his food, but a total abstinence man in relation to intoxicating drinks, he would find his enjoyment enhanced tenfold more than if he were to deprave his taste by the habitual use of alcoholic liquors.

By the exercise of the mental faculties, man is distinguished from the brute, and assimilated to the Divine Original. If any truth in physiology is susceptible of positive demonstration, there can be nothing clearer than that the brain is the organ of the intellect; it is through it and by it that the faculties of the mind are manifested. Upon the integrity of the brain, then, must depend all its healthy actions; and when that is diseased, the mind itself must be proportionally affected also. It is a universal fact, which has been verified by examinations after death, that the brains of drunkards and hard drinkers become changed in structure, and have their organization altered from its natural healthy state. The brain in such cases is found to be converted from its soft pulpy state, which it always exhibits in health, into a harder and more firm consistency. If such be true in relation to the intemperate, then it is fair to conclude that moderate drinkers are affected in proportion as they are exposed to the same cause. Observation corroborates the above testimony; for it is notorious that confirmed drinkers are remarkable for obtuseness and imbecility of intellect, and a general feebleness of the mental character. But this is not all; as the mind loses its vigour, reason is dethroned—the animal passions are under no restraint—and the man is transformed into a demon. What pleasure, then, in any manner connected with the indulgence of the appetite for distilled or fermented liquors, can in any degree compensate for the least obscurity of the Divine impress?

True philosophy teaches us to act in subservience

to the laws of organization—to study its nature, end, and aim, and to investigate the causes by which it is influenced in health and disease. By lack of due consideration in these particulars, multitudes deprive themselves of health and happiness, and their friends and dependants of comfort and protection.

It is a law in the animal economy that, when an undue or disproportionate quantity of blood is sent to any one organ, some one or more of the others must bear the loss; and the one receiving an unusual supply of nutritive fluid has the energy of its actions increased, thereby destroying the balance in the whole machine, and the harmony of its operations, so nicely adjusted and so perfectly maintained when in health. Thus it is with the brain, after being long submitted to the action of stimulating drinks; an unusual quantity of blood is sent to it which is evinced by the red eyes, flushed face and inactivity of mind, which sooner or later terminates in a change of structure. The troubled fountain can no longer send forth pure water; the character is now totally changed; the mild, the amiable, and the affectionate, often becoming irritable, petulant, and cruel. He whose brain is in a state of excitement views all things through a false medium; his perceptions are wrong, and his judgment must, therefore, be incorrect. The greatest evil attendant on the habitual, though even moderate use of alcoholic drinks, when actual, tangible disease is not produced, results from the change it effects in a man's feelings, taste, and disposition. He seems, in fact, not to retain his identity; everything to him is so altered that he no

longer derives enjoyment from the sources that he once did. The whole world to him has become transformed, and he fancies that his friends and companions are alienated from him, that his family connections seek to injure him, and that even the wife of his bosom, the object of his first love, and mother of his children, is faithless to her vows—so faithful is conscience to whisper him his just deserts. If, therefore, a man seeks only the innocent pleasures of life, if he is desirous of enjoying the blessings of Heaven with the least alloy, let him retain his intellect in its unclouded, healthy state, by an adherence to the rules of temperance.

It is possible that some may indulge to a considerable extent in intoxicating drink, and yet attain a good old age; and so a man may suffer shipwreck, once and again, and finally, notwithstanding the danger of the seas, die a quiet, peaceful death on shore. But few, comparatively, possess so happy a conformation of body, such vigour of constitution, as to resist the malign influence of alcoholic stimulants; and those who do escape are as fortunate as he who comes unscathed from the field of battle. If the brain does not, in every case, suffer, some other organ does eventually; and when a man has reached his fiftieth year, and says that he has grown old in the use of strong drink, and that he yet retains his youthful strength and activity, and fears no evil consequences from his habits, he yet knows not how soon the gathering storm may burst, although he may not hear the distant thunder. Disease is induced by such imperceptible and slow degrees, till

the general health and strength of the constitution are greatly impaired, that it is not manifest to the individual himself, when some slight cause calls it into action, which under other circumstances would not be felt. The predisposing cause, the habitual drinking, is, then, not taken into the account; the disease is mainly attributed to something else, and man's perverted animal appetite, which seeks to sink him to a level with the brute, goes unblamed. But this is not all; if the health continues good, in case of bodily injury, or when a surgical operation is necessary, the difficulty and danger in a moderate drinker are greatly magnified; or, if disease supervene from natural and uncontrollable causes, the evil is at once fully developed; a disease mild in itself, and in the abstinent free from danger, often assuming the most alarming aspect. Every individual, then, who cares for his personal health, pleasure, or comfort, or who regards his obligations to his Maker, to his country, or to his fellow-men, or who appreciates his own interest, his children's welfare, or the rights of succeeding generations, will use his utmost endeavour to discountenance the habitual use of intoxicating drinks, in health, under any circumstances, in any quantity, and under whatever name or form they may be disguised.

There are those who are willing to banish ardent spirit from civilized society, who yet plead to retain wine, at least, on the ground that some stimulating drink is necessary; and in proof of their assertion, quote the practice of all nations. Doubtless it is true that most, if not all people, civilized as well as

savage, have some method by which to obtain a stimulating article, in the solid or fluid form. The Turk is addicted to the use of opium; the Siamese, of all ages and sexes, are in the constant practice of chewing a composition of the areka nut, betel leaf, and chunam, or quick lime, which is so acrid as to excoriate all that part of the mouth with which it comes in contact; and although it produces disgusting ulcerations of the lips and cheeks, still it has not, like our favourite drinks, the brutalizing effect to destroy the intellect. Mohammed had prescience enough to forbid his disciples the use of wine, the strongest drink known in his day, and the Mohammedans, probably the most temperate people upon earth, use an inoffensive, refreshing, and delicious beverage called sherbet, which is simply water sweetened with sugar, and flavoured with rose water.

An argument is drawn in favour of the use of wine from the fact that the inhabitants of wine countries, and particularly France, use wine as their common drink, *without injury to health.* That the peasantry in the vine districts of France do use wine as an ordinary beverage cannot be questioned; but it should be remembered their wine is of a light kind, containing only from ten to fifteen per cent. of alcohol. It should also be borne in mind that a majority of the inhabitants in these districts are labourers, sustaining their health and counteracting the effect of wine-drinking by their daily active avocations. Contrasted with a beer-drinking or whiskey-drinking population, they, no doubt, have greatly the advantage

in point of health; but compared with water-drinkers, a class which, till recently, was seldom or never found, they suffer nearly as much as do whiskey-drinkers when compared with them. It is claimed, also, that the inhabitants of cider countries indulge freely in the use of cider without experiencing any evil consequences. In the course of my professional life I have had some opportunity of becoming acquainted with the population of some of the finest cider regions of New England, and from my own limited observation, I have no hesitation in saying that cider-drinkers are much more obnoxious to disease than those who practise upon the *total abstinence* plan.

But the "*pure juice of the grape*"—ah, there we have something that contains no alcohol—no ardent spirit there; that is harmless, and that *cold water* folks may drink. A specimen of the "pure juice of the grape," kept for temperance people, and for sacramental purposes, by a house in this city, was sent to a chymist by the dealers to be analyzed, for the purpose of helping its sale by obtaining his certificate that it contained no alcohol. The scientific gentleman accordingly analyzed it, and found that it contained *thirty per cent. of alcohol*, to which he certified; but the certificate was *never published.**

The process of fermentation, or *working*, in everything that is used as drink, invariably produces *alcohol;* and the certificates of both clergy and laity

* For the *error* of the above statement, which we are happy to correct, see Appendix, D.

cannot alter or lessen the fact.* And even in the raising of bread, also, there is formed a small quantity of alcohol, which is dissipated or evaporated by baking.

Since these pages were prepared for the press, and in the hands of the printer, I have witnessed with regret the extent to which the discussion of the "Wine Question," as it is called, has been carried. And not only this, but all questions connected with the subject of temperance, seem to be pushed beyond reasonable bounds. The strong position assumed by the ardent friends of temperance—and a most remarkable sophism behind which they intrench themselves—is, that moderate drinking is the sole cause of all the intemperance which curses the world. Moderate drinking is, doubtless, a step which every hard drinker must take before he reaches the climax of his evil habit; but it is only a step—a link—in the chain of causation. But may not the question be put, what causes moderate drinking? There are reasons why a person forms the habit of drinking moderately; he may be influenced by general custom, by a fondness for gay company, by having facilities for dissipation, without employment to occupy his time, or, in fact, by any cause which may lead him from the path of sobriety and rectitude. It seems, therefore, more rational to conclude that the cause, whatever it may be, which operates in producing the habit of moderate drinking, will also produce drinking immoderately, and that

* See the newspaper advertisement—"Pure Juice of the Grape."

moderate drinking is but the first stage of one and the same effect.

Another point on which I beg leave to differ from my brethren in the temperance ranks is, the expediency or propriety of urging every man to pledge himself to a total disuse of everything that contains alcohol. Some go so far as to declare that they will not even taste a pie or cake that contains it. Common West India molasses, in the state in which it is generally employed for culinary purposes, contains a small portion of alcohol, produced by the process of fermentation, which is constantly, though slowly, in operation. Ordinary brown sugar, from which the molasses is only drained, must, if much damp, as it sometimes is, also contain alcohol in the molasses that is left in it, though in a more minute quantity. Besides, every housekeeper knows the difficulty of preventing fermentation in her sweetmeats: in these, too, alcohol is at such time generated. It is owing to the process of fermentation that bottled wine becomes stronger; and for the same reason it is almost impossible to import wine entirely free from alcohol, under any circumstances; and the syrup of grape juice, imported from Samos, is probably constantly undergoing a change by which alcohol is generated; and I verily believe there was never a pint of wine brought to this country which, on chymical analysis, would not yield a portion of alcohol. How unwise then, to say the least, to be waging war with the *name* of a substance which is found under so many circumstances—and such a warfare must result only in giving strength to the enemy.

Again, although I would condemn the *habit* of even very moderate drinking—and I would have the word *habit* taken in its general acceptation, without any subterfuge or sophistry—I must yet dissent from the more ardent friends of temperance, who proscribe, under all circumstances, the use of the smallest drop of wine.

It is said that a glass of wine taken occasionally, is generally productive of mischief. Nature has not made man to be so easily affected; and when I say this, I wish to be understood as speaking of man in ordinary health. The human system can bear a temperature from sixty degrees below, to a hundred degrees above zero without the slightest injury; it can bear with impunity all the changes of season, and is sustained in its operations with a small or large quantity of food. To say, then, that a glass of wine, once a month, once a week, or even once a day, will, in a healthy individual, produce disease, is saying more perhaps than the truth will warrant; and if such be the fact, does it not show that nature, in one particular, has made a most lamentable exception to her laws?

I am influenced in these remarks by an earnest desire to benefit my fellow-men, by advancing the cause of temperance—would that every man were a *cold water* man—but till the whole world can be brought to adopt one creed in religion, or till they come to a unanimity of sentiment on any one subject, it may be deemed a visionary project to endeavour to unite them all in the ultra measures of temperance. Let us not, then, aim at accomplishing

impossibilities; but rather let our efforts be exerted where we may reasonably hope for a good result.

When the human machine becomes impaired in old age, by the wear and tear of life, and the strength of the constitution is fast falling to decay, it is probable that the decaying powers may be sustained, and life prolonged by the judicious, moderate employment of artificial stimuli. But as there are many circumstances peculiar to old age which require a passing notice, I shall defer all further remarks on this period of life for after consideration.

Section 2.—*Tea and Coffee.*

No two rival candidates for political distinction, have, within the last two years, been more severely abused than have these two articles of drink. By some their virtues are extolled and magnified, while by others they are vilified and depreciated. In fact, tea is closely connected with political revolutions in our beloved country; and since the time of its first overthrow in Boston harbour with the overthrow of the British dynasty in this country, the Chinese plant has experienced remarkable vicissitudes in character. Though vilified by man, it has always sustained a fair reputation with the ladies; and while it continues in good repute with them, we need have little fear that it will ever be banished from society. Notwithstanding the extravagant praises, and equally extravagant condemnation of tea, we cannot otherwise conclude than that neither is strictly just. The tea that is found in our markets, under all its various names, is the production of the same plant; the differences

which the various kinds exhibit being caused, in part, by the time of plucking the leaves, the manner of curing, and by the quality of the soil, and locality, in which the plant is cultivated. Green tea is more astringent than black, and possesses, in a much greater degree, the peculiar properties of the plant; causing, in some, nervous irritability and an unpleasant watchfulness. The Chinese are all tea-drinkers, from the most elevated to the most abject; and black tea is their universal favourite. Black tea, being less exciting to the nervous system than the other kind, is generally more proper for those of delicate health or feeble constitution, or those whose habits are chiefly sedentary.

The use of coffee is, in this country, every year becoming more and more general; heretofore its scarcity and extravagant price have put it beyond the reach of the poorer classes. Quite recently, certain individuals among us have discovered that the effects of coffee are pernicious in a high degree; they have classed it with ardent spirit, and, thanks to their discernment and good intention, with rum, we may expect tea and coffee to disappear, and disease to become as rare as "creeping things" in Ireland since the visit of good Saint Patrick. It is no new thing for this article to be slandered and abused; it, as well as tobacco, were preached against at the time of their introduction into Europe, as may be seen from the following passage in an old sermon: "They cannot wait until the smoke of the infernal regions surround them, but encompass themselves with smoke of their own accord, and drink a

poison which God made black, that it might bear the devil's colour." Tea and coffee are called stimulants—yet they do not, like distilled or vinous liquors, increase the heart's action, thereby quickening the circulation of the blood, any more than hot water itself would do. All that can be claimed for this "*par nobile fratrum*" as stimulants, is, that they possess the property of greatly exciting the nervous system, and causing an exhilaration of the animal spirits, without any intoxicating effect. Dr. Jackson says tea and coffee differ from alcoholic liquors, by "never causing congestions, deranging violently the functions of the organs, or producing confusion of ideas and suspension of the intellectual operations." Coffee is a particular favourite of the literati, and to it we may be indebted, in part, for some of the boldest flights of genius, and some of the brightest scintillations of fancy. Those who are fond of these two articles err particularly in two respects—first, in taking them *too warm;* and secondly, in taking them in an undue proportion to their food. In respect to *hot tea*, I believe it is positively less injurious than simple *hot water;* the tea possessing astringent and moderately tonic properties, which go far to counteract the relaxing, debilitating effects of the hot water. Inveterate coffee-drinkers are quite apt to indulge too freely in their cups at breakfast; and herein consists the great mistake in using this article—taking it as *food* instead of *drink*. The addition of sugar and milk, or cream, I have long considered as decidedly injurious in most weak, delicate stomachs. No two substances, probably,

can be selected, more likely to become acid, and which more frequently ferment—thereby causing distress and nausea.

There are some peculiarities of constitution that will not tolerate the use of either of these substances in the smallest quantity; and that any one in health is benefited by them is a question which admits of no discussion. A person in health is well enough without them: but may he indulge in their use without risk of injury? After an attentive consideration of the subject, I am induced to answer this question in the affirmative, for the following brief reasons. First, I have never known them to be productive of evil, in ordinary cases, when used as they should be, of not too great strength, sufficiently cool, and in quantity proportioned to the food. Secondly, since mankind will indulge in luxuries of some sort, it is far better that they should be confined to those of a harmless nature, than that they should use those whose tendency is always to positive evil. Could every rum-drinker be persuaded to use no more intoxicating drink than tea and coffee, we should no longer hear of ruined fortunes, families reduced to beggary, and whole nations deluged with crime; but by attempting too much, we gain nothing. Those, therefore, who class tea and coffee, in their effects, with ardent spirit, are hurried away by a mistaken, though well meant zeal; and it becomes them to pause in their course, and consider whether or not their notions are incompatible with every day's observation, and the dictates of common sense.

CHAPTER IV.

OF THE GREAT PLEASURE AND BENEFIT OF USING TOBACCO.

Tobacco is a native of America; and although cultivated in Orinoco from time immemorial, and smoked nearly all over America at the time of the Spanish conquest, the Spaniards first discovered it in Yucatan, in 1520. It was transported to Europe in the beginning of the sixteenth century by Hernandez de Toledo, who went from Florida to Portugal. From thence the seeds were sent to Catherine de Medicis by Jean Nicot, an agent of Francis II., after whom it received its generic name of Nicotiana; the specific appellation of tobacco being taken from *tabac*, an instrument used by the native Americans in smoking "the weed."*

Tobacco is one of the most virulent of the vegetable poisons; causing headache, sickness, vomiting, extreme prostration, cold sweats, convulsions, and death. The leaves, when distilled, yield an essential oil, upon which all the active properties depend; the poisonous effects of which are well illustrated by the use the Hottentots make of it in destroying snakes. "A Hottentot applied some of it from the

* Humboldt.

short end of his wooden tobacco pipe, to the mouth of a snake while darting out its tongue. The effect was as instantaneous as an electric shock; with a convulsive motion that was momentary, the snake half untwisted itself, and never stirred more; and the muscles were so contracted that the whole animal felt rigid, as if dried in the sun."*

So potent an article as this has been introduced into the Materia Medica as a remedial agent; and it is accordingly used in those cases where the object is to produce a great degree of prostration, and relaxation of the whole system; and yet, it produces such a frightful, deadly sickness, that few practitioners are bold enough to enter upon its use, except in the most desperate cases. An unfortunate case occurred within my own observation, not long since, which may prove a valuable lesson to those who are unacquainted with the powers of this plant. A child of a few months old was suffering from a slight catarrhal affection, when a neighbouring nurse happened in, and advised the mother to give it an emetic of tobacco. Through the officiousness of the nurse, with the consent of the parents, a decoction of tobacco was accordingly administered, which produced such alarming symptoms that I was called in. The child was in the agonies of death—past swallowing—of a marble coldness—and survived but a few minutes.

Notwithstanding the efficacy of tobacco as a medicine, and its poisonous qualities, it is less used as a remedial agent, than as an article of luxury; and

* Barrow's Travels in Africa.

its general use, in its various forms and preparations, may be adduced as an illustration of the perversion of taste, as well as the capability of the system to be so educated as to receive with pleasure what was at first disagreeable; and to bear with impunity what was at first injurious.

Sir Walter Raleigh introduced the custom of smoking tobacco into England, which, by his example, was at one time extremely prevalent; but it is now confined to the lower class of the people. "It is a curious fact that in England an edict was published against its use, the reason of which was, probably, the apprehension thus stated by Camden: 'Anglorum corpora in barbarorum naturam degenerasse, quum iidem ac barbari delectentur;'" that is, that the English might become savage, by indulging in savage customs. Urban VIII. anathematized those who used it in churches; and in Constantinople, where its use is now so general, the custom was, in the beginning of the seventeenth century, thought so ridiculous and hurtful, that "a Turk found smoking was conducted through the streets with a pipe transfixed through his nose."* Kotzebue says, in his "Voyage of Discovery," that since the introduction of tobacco into the Sandwich Islands by the Europeans, "it is so generally used that young children smoke before they learn to walk, and grown up people have carried it to such an excess, that they have fallen down senseless, and often died in consequence."

The most common methods of using tobacco in

* Eclectic Dispensatory.

this country, are by *chewing*, *smoking*, and *snuffing*, but there are a great variety of forms and preparations in which it is used. The practice of plugging is now happily exploded. This consisted in twisting the leaves of tobacco in the form of a plug, and stuffing it up the nostrils. We are ready to sicken at the idea that the ancients, whom we are accustomed to regard with reverence, should take delight in the odour of *putrid fish;* which was to them, what the otto of roses is to us, a most costly and agreeable perfume. And yet, the most deadly, most noxious poison, and the most disgusting and filthy in its operations, is seized upon by us with a gusto equalled by nothing save the avidity with which the Siamese devour their detestable chunam. They carry this article of their luxury in small pots, or jars, and we carry ours in boxes, sometimes made of the most costly material—so highly do we honour the Indian weed. We are disgusted with the filthy practice of the Siamese; and they, no doubt, are also disgusted with ours. It is a singular fact that man is the only creature that delights in tobacco and ardent spirit—he is the only creature that will even taste them; so far is he placed above, or so much does he sink himself below the brute creation. Few ever learn to use tobacco in any way, without at first suffering the most distressing sickness; and were it called medicine, and administered by a physician's advice, a second dose would never very willingly be taken.

The general system becomes not so tolerant of its use as would at first seem; and many who have, perhaps for the space of forty years, rolled the weed

in question as a sweet morsel under their tongues, and who have always carried their "*cud*" on the same side, are not aware that they can no more change it to the opposite side than if they had never tasted it—they are as readily made sick as a new beginner; and by discontinuing its use for a little time, the system regains its original dislike for so loathsome and poisonous a substance.

People who have used this poisonous drug a long time, and even when they become convinced that it is seriously undermining their health, like the besotted rum-drinker, find great difficulty in breaking off from its employment. Men of the most gigantic minds, capable of performing the greatest intellectual labour, make themselves the slaves of habit—they voluntarily submit to the yoke of bondage. But although great in other respects, he who cannot break the habit of using this deleterious drug at any time, and under any circumstances, lacks one important characteristic of greatness—*self-command.*

If tobacco is so poisonous as to destroy animal life instantaneously, when applied to the tongue, it needs no other argument to prove its hurtful tendency to health, when habitually and daily used. In naturally delicate constitutions, and in those who lead a sedentary life, its ill effects are most conspicuous; in such, many are the instances that have come within the small circle of my own observation, where disease of the digestive organs has been induced and perpetuated by no other cause. Multitudes enjoy good health who freely use it; but they are the robust, the strong, and the vigorous, who

withstand many of the common causes of disease: but, strong as they are, tobacco has a direct tendency to impair their boasted strength and health. Could any one, entirely unacquainted with the unaccountable habits and propensities of man, after knowing the properties of tobacco, be made to believe that half the adult inhabitants of America, are passionately addicted to its use? And were he told that America's fairest daughters use it too, would he not be perfectly incredulous? And were he told, further, that ladies of the greatest respectability, the most genteel and accomplished, in one of our largest cities, carry their little jars or boxes of snuff into the social circle, and, with a delicate ivory spoon, feed their *sweet* mouths with this most delicious and agreeable poison, would he not be petrified with astonishment? How delightful it must be to have an amiable spouse rendered doubly *sweet*, and bewitchingly interesting, and most charmingly stupid and idiotic, by the constant practice of *chewing snuff;* and what a fine example to children, of the pure, cultivated taste and self-control of the mother!

The custom of taking snuff by the nose is altogether more prevalent than that of chewing it; and some inveterate snuffers understand the philosophy of the nose so well as to greatly enhance the luxury of the practice; they use but *one nostril at a time;* thus keeping one fresh and in health, when the sensibility of the other becomes blunted. The constant habit of snuffing induces pain in the head and eyes, causes a determination of blood to the head and face, and excites in the head numberless indescribable

nervous sensations; and I can now call to mind several females of my acquaintance, advanced in life, whose health of both body and mind is seriously injured, from no other cause. One important and most happy end is attained by the practice of snuffing; and if no other good results from it, this alone should commend it to our countenance, and compel us to speak in its favour—I mean nothing less than destroying the supernumerary sense of smell, which a kind Providence (with reverence be it spoken) bestowed upon us through some mistaken notions of usefulness or benevolence. It is fully and clearly demonstrated, by the results from snuff-taking, that the other senses are quite sufficient for all the purposes of life, and we can, therefore, very well dispense with this; and besides, to the inhabitants of large towns and cities, where the atmosphere is apt to be contaminated with unpleasant odours, it is exceedingly agreeable to be without it. There is another reason why the practice of snuffing should be encouraged, and that is, the assistance it gives in respiration—old snuffers being compelled to breathe with the mouth wide open. Where is the use in inhaling all our breath through the narrow passages in the nose, when, by the same exertion, we may take a whole mouthful at once? And then, if we happen to have a fine set of teeth, or, perchance, a few that are decayed, we have an excellent opportunity of exciting admiration or pity. Another important consequence resulting from obstruction to the passages through the nose is the improvement of the voice, which, particularly to public speakers, is of incalcu-

lable importance; and to produce this effect, so desirable, and of so great value, requires neither a long nor immoderate use of snuff. The irritation which it causes in the delicate and sensitive membrane lining the nasal canals, soon terminates in their thickening to such a degree as almost or entirely to close the passage. But this effect is not confined exclusively to the nose; it is said by anatomists that all the cavities in the bones of the face and jaws, are necessary to the formation of a good voice. By snuff-taking, the membranes lining these cavities are all more or less thickened, and have their susceptibility changed; but still what will not the march of intellect accomplish! It is now found that the anatomists and physiologists are trying to deceive and mislead an ignorant people, and that the obstruction of the nasal cavities only adds a peculiarly delightful and brazen twang to the voice; and in extreme cases they are entirely unnecessary. With the assistance of modern science, is it too much to be expected that instead of making new noses, by a cruel surgical operation, we may be enabled to dispense entirely with the old ones? It is to be hoped that some philanthropic individual will, by a steady and unremitting perseverence in the experiment of snuff-taking, endeavour to accomplish so desirable an end; and those who follow up the practice will soon find, to their unspeakable comfort and pleasure, that their noses will be rendered unnecessary and useless.

Another important item should not be forgotten, in making up the account in favour of snuffing. It

is this: when the sense of smell is destroyed, the sense of taste is greatly impaired, or destroyed also —hence, a snuff-taker is saved the disagreeable trouble of exercising the discriminating powers of the palate. All food is to him alike; the most costly viands and the most homely fare are despatched with the same relish; he has no fault to find with the butcher or the cook—everything is good, and everything is agreeable. There is yet another indirect pleasure, from the association of ideas, connected with snuff-taking; and the lovers of snuff must be greatly indebted to any one for increasing their enjoyment by informing them of the fact, that, "in the manufacture of snuff, salt, *urine*, muriate of ammonia, and even powdered glass, are added to the tobacco." Maccaboy, or black snuff, owes its excellence and peculiar flavour to the leaves having been fermented, with an addition of the best cane juice.

By smoking, also, people manage to convert the Indian weed into an article of luxury; and of all the methods of using it, this is the most benevolent, and the most philanthropic. Here there is manifested none of the contracted disposition to selfishness: when a man smokes, he does it for the benefit of his friends, and all within the atmosphere of his influence. The inhalation of smoke from a rank cigar, or, what is still better, a pipe grown old in the service, is peculiarly grateful; and as rum-drinking and smoking often accompany each other, the fumes of tobacco, mingled with the steam of rum, render the enjoyment doubly exquisite. Smoking is an indication of manhood and gentility; this is evinced by

the fact that we are regaled in the streets, particularly of an evening, by frequent puffs of tobacco smoke in the face, from those who, in the *daytime*, conceive themselves to be *gentlemen*. It is so very civil, and polite, and evinces so much real goodness of heart, to share any good thing with our neighbours, that the practice of smoking, especially in the principal streets, and in public places where ladies resort, should be encouraged by all who lay claim to generosity or refinement; for the odour of an habitually foul breath is not sufficient, unless accompanied with the fume and perfume of tobacco. It would seem, from a very prevalent practice among our city gentry, that it is considered perfectly proper and genteel to smoke in the face of a lady in the evening, when it would be thought the height of incivility and vulgarity to do so by daylight; but I have yet to learn that an insult or abuse by sunlight is not an insult or abuse by moonlight, or lamplight, or gaslight. Besides, it adds so much to the dignity and personal appearance of a *gentleman*, to transform himself into a walking volcano, that he should be seen as seldom as possible without a cigar in his mouth, and a dozen or two in his pocket. A British classic writer defined angling to be "a stick and a string, with a worm at one end, and a fool at the other;" and might not smoking, with equal propriety, bear a similar definition?

Chewing is, perhaps, as injurious to the stomach as any of the modes in which tobacco is used; and when that comfortable protean disease, vaguely termed dyspepsy, is induced, the enjoyment of so

great a luxury as tobacco is complete. To produce this effect it is not necessary that the juice should be swallowed, and come directly in contact with the coats of the stomach; the impression made upon the nerves of taste and smell is communicated, by sympathy, to the nervous system in all the organs, in the same manner in us, though not in the same degree, that it was in the snake killed by the Hottentot.

Many almost involuntarily and insensibly fall into the habit of using tobacco, from some popular notion that it will prevent toothache, preserve the teeth, cure sickness of the stomach, indigestion, &c. They think that if it will cut short the toothache, it will therefore prevent its recurrence. That tobacco, in those unaccustomed to its use, will, in a great majority of cases, put a temporary stop to toothache, is a fact which cannot be questioned, but which is easily explained. Pain in a tooth is, I believe, generally the result of inflammation, or one of its attendant symptoms; anything, therefore, which removes inflammation, removes toothache—and among a great variety of articles which do this, we may also reckon tobacco. But where, by its habitual use, the teeth become accustomed to the operation of this drug, its beneficial effect ceases to be felt; so that the veteran chewer or smoker is nearly as liable to diseases of the teeth as he who never sees it.

Who, then, in view of all the happy results from snuff-taking, chewing, and smoking, can any longer doubt the usefulness of tobacco? It may, perhaps, require stronger arguments to induce a majority of

my fair countrywomen to commence, at once, the practice of chewing snuff; but it is to be hoped they possess too much of the native independence of their ancestors to regard vulgar prejudice. "To rise above vulgar errors and the common train of thinking, to form sage principles, and still more, to have the courage and decision to follow them—this is the proof of real force of character."

CHAPTER V.

DRESS.

THERE can be nothing more necessary to health and comfort than that the body should be protected from the inclemencies and vicissitudes of the weather, and kept in an atmosphere of a uniform, medium temperature. The importance of this will be duly appreciated, when we understand the process of respiration, and the laws by which the lungs are influenced and governed. On the healthy performance of the action and duties of the lungs depends the welfare of every organ in the body. In the lungs are performed those changes on the blood which fit it for the sustenance and nourishment of the body; and when these changes are imperfectly wrought, the health is proportionably affected. The lungs are those large spongy bodies which, together with the heart, occupy that part of the body called the chest—in the inferior animals they are called by the vulgar name of "*lights*." Through the lungs passes all the blood in the system, and into them also enters all the air that we breathe. The substance of the lungs is composed, in part, of the minute branches of the windpipe, which terminate in *air cells*. "So prodigiously numerous are those

air cells that the aggregate extent of their lining membrane in man, has been computed to exceed a surface of 20,000 square inches."* Into these cells the air enters in respiration, and through the delicate membrane by which they are formed, it effects the change on the blood as it circulates through the lungs.

The membrane which lines or forms the air cells, and is the only barrier between the blood and the external air, does not impede the change of the blood from a dark, to a bright red, or vermilion colour; for the same effect is produced if blood be confined in a bladder. The blood, as it returns in the veins to the heart, is of a dark hue, and altogether unfit for nutrition; it not only does not nourish the body, but acts as a most deadly poison if allowed to enter the arteries without undergoing the change. To facilitate the circulation of the blood, as well as to give it a more free exposure to the atmosphere by expanding the air cells, the chest is made capable of being dilated. Changes in the weather, from a high to a low temperature, repel the blood from the surface of the body, and throw an undue proportion upon the internal organs; and the lungs, being of a delicate and frail structure, and, from the nature of their office, peculiarly susceptible of disease, require adequate protection.

Among civilized nations, dress is worn as well from motives of modesty, as to afford to the body a comfortable degree of warmth. But in adapting it to answer these purposes, other considerations are

* Combe.

allowed to have an undue influence, and instead of consulting health, comfort, and convenience, we too often give way to the dictates of a wayward fancy, or yield a servile obedience to arbitrary rules of fashion. The first article of dress ever worn by our sinful race was an apron of fig leaves; and from that day to the present time the ingenuity of man has been tortured to discover something new, either in fabric or in fashion. Heathen nations show but little disposition to change the fashion of their dress; this may be a subject of too little importance to occupy their minds, or of too great magnitude for their comprehension. As far as the fashion of clothes is concerned, "there is nothing new under the sun"—the same style comes round again; so that the costume of our grand-parents is adopted and worn by us, and will again reappear, with perhaps some slight modification, in the lifetime of our children or grandchildren. Indeed, frequent changes in the fashion of the apparel of the present day may be considered as one test of refinement, or as having valid claims to an introduction into good society. The Romans for a long series of years wore the same costume; and the Roman ladies showed the same fondness for a slender waist that is exhibited in this enlightened age in all Christian lands; and to accomplish this, they wore scarfs wound tightly round the body. A want of due attention to dress is a fruitful source of disease in our climate, particularly in the female sex. From a sincere desire to promote the health and happiness of this interesting part of creation, to whom we are indebted for the

brightest hours and sweetest pleasures of this life, I will, therefore, proceed to consider some of the chief errors into which our folly or want of judgment may sometimes lead us.

Dress is a source of discomfort, or ill health, or both, in respect to quantity or kind, considered in relation to season and a variety of circumstances, and also in respect to the manner of wearing it. Errors in female dress lay the foundation for a multitude of ills to which the other sex are strangers; but were health considered of as much importance as fashion in regard to dress, the long catalogue of ills that are now deemed our inevitable inheritance would be greatly diminished. Fancy may be allowed to regulate the choice of fashion, and the taste may be indulged in all matters of minor importance, provided they concur with the dictates of reason, and the laws of the organization.

Section 1.—*Small Waists and Tight Lacing.*

No error in dress is more frequent or more fatal in its consequences, than that of tight lacing—in no one particular is nature more sinned against than in this. It seems, by the common consent of refined people, that a small waist is indispensable to beauty. This is the *sine qua non;* and to accomplish this object is the grand desideratum in corporal training; and the more slender the waist the more beautiful the form. We look with astonishment at the foot of a Chinese belle, and wonder at the perverted taste and misguided reason which leads her to make so great a sacrifice to attain so great a degree of de-

formity. She might, with equal propriety, wonder at the singular and unnatural taste of American ladies in deforming their persons, many fold more to the injury of their health, by the painful operation of tight lacing. The Chinese lady confines her foot in an iron shoe till her system arrives at maturity, when the shoe gives place to simple bandages; our own lovely countrywomen are, at an early age, incased in an apparatus of whalebone, wood, or steel, and inelastic and unyielding substances, which are retained, not only till adult life, but as long as life itself endures.

The statue of the Venus de Medicis is, by common consent, regarded as the standard of female beauty; in this is exhibited the most perfect symmetry of the female form. Whoever has seen this celebrated and unrivalled monument of art, will at once perceive the want of resemblance between her and the Venuses of the present generation. But, for the consolation of the beautiful and lovely part of the human family, they may with certainty be assured, that their departure from the standard of beauty, is not because nature is less lavish of her gifts than formerly, but it results from their own mistaken and misdirected fancy. True, the waist of the statue of the goddess is smaller than the pelvis, or shoulders; but it is not disproportioned to the other parts of her body; and because Nature has made the waist the smaller part of the trunk, the false conclusion has been made to follow, that, therefore, *the smaller it is, the more handsome.* Acting upon this conclusion, we daily see females of all ages

and sizes testing their various capacities for compressibility—endeavouring with all their might, and utterly regardless of consequences, to render their persons as diminutive as possible. We need not, and in fact should not, be unmindful of personal appearance, or personal beauty ; to have a regard for the works of a bounteous Providence, sufficient to preserve the integrity of the workmanship, is both right and expedient. Let his work, then, be preserved in its simplicity and perfection ; and let not the whims of folly, or the caprice of fashion, by distorting the shape, attempt to make improvements on the masterpiece of the Almighty. If we take each individual of our acquaintance, and compare her with the standard of beauty in the female form, we shall find that not one in ten has her form improved by tight lacing ; but, on the contrary, she is still further removed from that perfection which all are so desirous to attain. Take, for instance, the miss who has not yet entered her teens, and let her chest be diminished, by lacing, below its original size—if nature made her chest none too large at first, art has made it too small, and the symmetry of the figure is lost. Besides, the pelvis of a female is not developed in proportion to the rest of the body ; the frame acquires its maximum of height, the chest is expanded, and yet the work is not fully complete. If, therefore, before this development occurs, the chest has been compressed by tight stays, all chance of a justly proportioned figure is lost ; for while the pelvis is growing, the chest remains stationary. Losing sight of the important

truth that nature, in her wisdom, has ordained that the chest shall first acquire its due size, mothers, from the most erroneous notions, and fearing that the form of childhood will remain after maturity, force their daughters, at a tender age, into the practice of wearing tight dresses.

In whatever mould nature may have cast the human form, she has generally established a proportion between all its parts—or made the different parts of the frame to correspond in their characters with each other. If the body does not retain its exact symmetry, so as nearly to approximate the standard of beauty, still one part is fitted for another; so that if a person is disposed to corpulency, with this inclination to a gross habit, the chest—the waist—must be large also; and any attempt to reduce it in size, must be the very height of absurdity. But such attempts we daily see; although in spite of the most unwearied perseverence, nature will sometimes have her own way, and the object fails to be accomplished; all that is then gained is ill health, suffering, and an occasional jest. "'Tis true 'tis pity, and pity 'tis 'tis true," that the habit of tight lacing is so general, and so obstinately persisted in, at so great an expense of health and comfort. Females are, doubtless, influenced by a desire to increase their charms; and they seem to know of no other way to do this, but to diminish their size. All seem to be alike affected by this mania—old and young, large and small—the large show an invincible desire to grow small, the small still smaller, and all to be squeezed down to the very last degree of littleness. Not one in

twenty who are in the practice of dressing tightly, adds a single particle to the beauty of her form or appearance: they only manifest an ardent desire, and an unavailing effort, to be exceedingly pretty, who are not so; while those, who, by nature, may fairly rival Venus herself, so distort and deform their persons—often to such a degree as to be hardly agreeable.

Nature uniformly does her work far better than man can do it for her; and as evidence of this fact in relation to the human form, we have but to look at the aborigines of our own country. All the corsets, whalebone, padding, and busks, ever made or worn by the civilized and Christianized world, never rendered a form half so symmetrical and beautiful, or so nearly resembling that of the goddess of love and beauty, as thousands of those to be found in our Western wilderness. There is little reason or consistency in the present prevailing fashion of diminutive waists, and enormously large arms—or large sleeves. Whence comes this remarkable propensity to magnify and diminish, is impossible to conjecture; but it is evidence of the perversion of taste, and the facility with which our judgment may be hoodwinked by fashion. It is impossible at the present day to meet a lady without an arm or sleeve magnified to a size at least one-third larger than her waist. Many fashions take their rise from the personal deformity of some individual conspicuous and influential in high life; and it is not improbable that large sleeves were invented to conceal the deformity of some foreign lady of rank—if a countess, very good; if a

duchess, so much the better; but if a princess, or royalty itself, then far better still for us independent, republican, servile imitators.

Some nations consider obesity and corpulence the perfection of beauty; others think that a female has no claim to admiration on this score till she possess those organs, from which the human family first derive their sustenance, of enormous size; but none, either ancient or modern, savage or civilized, till the present generation, have ever considered beauty of form to consist in having arms larger than the body. We might, with the same propriety that we now deform our bodies, follow the practices of savage and heathen nations—we might slit our lips, prevent the growth of our feet, pluck out our hair, or flatten our heads; which could all be done with infinitely less detriment to health than results from our own cruel custom of tight lacing.

Besides failing to improve the form, this pernicious practice is most injurious and destructive to health; and it may, indeed, be reckoned one of the chief causes which consign to a premature grave so many lovely and interesting females. It is not uncommon for young ladies, not only habitually to wear their corsets tightly laced in the daytime, but to sleep with them in this condition likewise at night —thus voluntarily placing themselves in torment, on the bed of Procrustes. A perseverence in this plan cannot fail, by gradually sapping the constitution, to impair the health. The animal machine is thus injured; the organs upon whose integrity and harmony of action health depends, are deranged and interrupt-

ed in the performance of their functions, and disease is sooner or later the inevitable result. Health and a fair complexion depend upon the quality of the blood; and the purity of this fluid again depends upon the free action of the air upon it in its passage through the lungs. Respiration, or breathing, is the process by which the blood is restored to a state of purity; and the integrity of the system must suffer just in proportion as this process fails to be freely performed. The chest is compressed and rendered incapable of dilatation by tight stays—the lungs do not fully expand—too small a quantity of air is admitted—the blood is but partially renovated—and health is but imperfectly enjoyed.

The profession which the writer of these pages humbly exercises sometimes compels him to probe a wound, although it may cause pain; and to administer a remedy which may be disagreeable to the taste, but indispensable to the preservation of life. He pleads, then, the urgency and inveteracy of the disease, and the necessity of the remedy, in this case; and should any one afflicted with this almost incurable malady honour these pages with a perusal, he begs her to remember that it is for the good of herself and her sex that he now writes.

The countenance and complexion, with other signs, indicate to an intelligent observer, in many instances, the degree of force applied to the corset strings; all which cause impressions and associations directly the reverse of what is intended. Were I to speak out, and with candour to tell the whole truth, I should say, that in the estimation of those

whose opinion the ladies most value, the practice of tight lacing shows an eagerness to please, as well as a duplicity and lack of judgment in accomplishing their object, which greatly detracts from the delicacy and modesty which are the peculiar attributes of woman, and from the discretion and intellectual worth which, in most other matters, she seldom fails to exhibit.

The same organ does not more invariably suffer from this than from any other cause; but its ill effects are manifested in the production of a variety of maladies, some of which are peculiar to the female sex. In Great Britain it is computed that fifty thousand die annually from consumption; and there can be no doubt that a great proportion of these deaths are owing more or less directly to tight dresses; and the same result may be expected in our own country, where the same cause unceasingly operates. "In allusion to this subject, Mr. Thackrah mentions, that men can exhale at one effort from six to ten pints of air; whereas, in women, the average is only from two to four pints. In ten females, free from disease, whom he examined, about the age of eighteen and a half, the quantity of air thrown out averaged three and a half pints; while in young men of the same age he found it amounted to six pints. Some allowance is to be made for the natural difference in the two sexes, but enough remains to show a great diminution of capacity, which can be ascribed to no other cause than the use of stays."*

There is no more air inhaled at each inspiration,

* Combe.

when the chest is fully dilated, than the wants of the system require; any curtailment, therefore, operates to the injury of health; and if one-third or one-fourth less is inhaled, as the experiment of Mr. Thackrah proves, we may rest assured that nature will make known her sufferings in terms not to be mistaken. Suppose we were to eat one-third or one-fourth less than is absolutely conducive to health, who has the folly to say that we should not sicken and die under a continuance of the practice? Air is food—we must breathe, and breathe pure air too, or the blood is impoverished and becomes a poison; and if we have only two-thirds the quantity of air that nature demands, we sicken and die, with the same certainty as if we were to take but two-thirds the quantity of food necessary to nourish the body. The following case may serve to illustrate the bad effects of wearing a tight dress. Miss ——, aged about fifteen, when at a fashionable school, away from home, and removed from the surveillance of a judicious and sensible mother, got into the habit of tight lacing. Her naturally healthy complexion was soon lost—the glow of health faded, and the rose gave place to the lily—her appetite forsook her—digestion became bad—and in addition to all these symptoms, she had the hectic flush, and hacking cough, with other indications of a hasty consumption. Her friends became alarmed, as well they might; medical advice was sought, and the cause at length discovered. The remedy was, of course, obvious; her lacing apparatus was taken from her, (although she protested that she never dressed tight, and that lacing

never hurt her, or even caused the least inconvenience,) and placed where it could not on any occasion be employed. In a few months her lost health was regained; but not convinced of the evil influence of tight stays, and not satisfied with once placing her life in jeopardy for the sake of an unnaturally small waist, she must needs repeat the experiment—with the same unpleasant result, and with an increase of danger from its repetition. All cases of ill health from this cause do not thus happily terminate. Where the constitution is originally delicate, the unhappy female lingers out a life imbittered by suffering a train of nervous affections, the cause of which she never suspects, if, perchance, her days are not cut short by acute disease. Such cases are by no means rare; and I can now call the names of many of my female acquaintances who are unconsciously suffering from the same cause. Our nature, or rather the infirmity of our nature, is such that we will seek to gratify our passions and propensities at the risk, or even at the certain sacrifice of life. The soldier indulges his ambition by seeking a "bubble reputation in the cannon's mouth," and females indulge their love of admiration by displaying what is in fact a deformed or transformed person. The soldier is nothing daunted by seeing his companions fall around him; his aspirations for glory impel him on to death or renown: so she whose passion is display, and whose glory is to be admired, still persists in her injurious practice, though she, too, sees her companions silently falling by a species of involuntary suicide.

Were it possible to fancy ourselves the inhabitants of another planet, free from all the imperfections of this, and strangers to all its customs, and at the same time furnished with an accurate account of the people of this world, we might expect it to read something like the following: "The civilized inhabitants of the earth, both male and female, wear clothing, ostensibly from motives of delicacy, as well as to protect them from inclemencies of the weather. But the truth is, the females there, of all colours and of all ages, wear dresses, some to conceal the deformities, and others to exhibit the beauties, of their persons. The best educated females in the earth are universally addicted to the practice of compressing their bodies into as small a compass as possible, by means of an apparatus invented expressly for the purpose. These machines are called stays, or corsets, and are made of firm, unyielding cloth, and to give additional strength, interwoven with splints of a peculiar bone, taken from the largest animal found in their oceans, and called a *whale*. This singular animal, the people of the earth for many hundred years believed to be a fish; but this was at length doubted, and one of the learned men being called upon to give his opinion in a court of law, decided, most clearly, that a whale was not a fish, but nothing more or less than a *whale*. However this may be, the seas and oceans of the earth abound in several species of the whale, and the inhabitants of America*

* The narrator may be supposed to be an Englishman, relating the wonderful things he has seen in America, among us barbarians.

send out numerous fleets of ships, and thousands of seamen, who are constantly employed in their capture, for the sake of their bones, to be manufactured into stays for ladies, and for the wives of the sailors and whalemen. One very numerous nation of people, called the Chinese, have a most silly custom of preventing the growth of the feet, so that an adult female possesses the feet of a small child. Nothing very bad results from this heathenish practice, unless it be the inconvenience of walking and taking exercise; but the Chinese may be considered excusable—for they have never yet experienced the light of science and the blessed influence of the Christian religion. But the dawn of a bright era begins to illuminate the dark regions of China; the Christian inhabitants of the earth, feeling deeply interested for these ignorant pagans, are sending missionaries to introduce into that benighted land a knowledge of the true God, and the more refined customs of civilized life. The feet of the Chinese will, ere long, be permitted to acquire the size which nature designed, and to answer the purposes for which they were originally intended; but with the increase of size in the feet, we may expect the waist to diminish; for but few Christians on the earth are so vulgar, and even heathenish, as to allow their waists to acquire their natural dimensions. The result of the Christian differs from the Chinese practice in one small particular; the former injures the health and destroys many lives, while the latter causes only disquiet and inconvenience.

"In the principal cities of the earth, where there

is the most refinement and intelligence, this practice is most prevalent; and in consequence of it, there may be seen some of the most grotesque figures imaginable. There nature has so ordained, that as the body advances in years it shall lose the form of youth; but many females, who have seen their half century, and their score of grandchildren, and who have, by the operation of nature's unchanging laws, become somewhat corpulent, exhibit a most singular appearance with their gray locks, and faces wrinkled with age, joined to the *form of youth.* A general opinion seems to be, that a female is hardly respectable unless her waist is reduced below its natural size, and this is not unfrequently made the test of standing in society; so that all, no matter what their shapes, or what their age, vie with each other in what we should call deforming themselves. Children at an early age are taught this all important part of their education, and if any one is found refractory, and unwilling to submit to be squeezed down to two-thirds her natural size, she is not unfrequently made to suffer the humiliation of personal chastisement. The most unaccountable and singular of anything, is the reason why so many follow this custom; those who are old try to lace themselves into the form of youth, forgetting that their appearance betrays their age, as well as their intention to deceive. Those of a gross and corpulent habit endeavour to lace themselves small, and those who are already slender try to make themselves still more so; and thus, they who are well made by nature, render their persons de-

formed and positively ugly. No lady, who thinks anything of her own sense or virtue, would presume to wear an unlaced dress at home or abroad; and if she considers her comfort of any moment, she will have her corset strings made a little tighter when she retires for the night—for this is thought to add to the luxury of sleep. The females are themselves unable or unwilling to assign any reason for this custom; but from the best information that could be procured on the subject, it is believed that a tradition has been handed down, from a remote age, that tight lacing is a certain cure for 'single-blessedness;' and thus the habit is formed in early life, which, like some others among the good people of the earth, it is difficult to abandon. It is hoped and believed, that among the multitude of modern inventions and discoveries, the genius of improvement will devise some means by which to improve still further the 'human form divine.' It was left in an unfinished state, and the enlightened people of the earth are, no doubt, capable of reducing to perfection the original pattern which thus remains incomplete. Some alterations are contemplated in the different organs of the system, as for instance the nose; for as that was made to assist in breathing, and as the lungs are partially dispensed with by diminishing the size of the chest, the nose will be no longer necessary for the purpose of respiration. Some other great and important changes and improvements are contemplated; but where, and in what, they will terminate, it is impossible to foresee."

Suppose, then, that nature has failed to bestow on the fair part of creation a form as perfect in proportions of beauty as could be desired, shall nothing be done to remedy the defect? If health is to be the sacrifice, let the answer be, unequivocally, no. What, say the ladies, may we not lace at all? Yes, most certainly you may; and you may lace just so tightly as not to interfere with the operations of nature. You shall not, by your lacing, impede the *expansion of the chest;* allow freedom of motion to that, and allow the ribs freely to rise and fall in each respiration, and you will run little risk of injuring your health, or abridging your comfort. But be not deceived by the heaving of the top of the chest, when tightly laced, for its natural expansion; nature, ever more kind to you than you are to yourselves, has formed the breast bone with a joint, imperfect and limited in its motions to be sure, but sufficiently movable to counteract, in a measure, the ill effect of your own practice. Governing yourselves by this rule, the lungs will be unrestrained in their action, and by their full dilatation, the blood will be freely circulated and duly renovated by its exposure to the action of the atmosphere.

Many of a slender make, and who have not the waist of a size small enough to give them a good proportion of form, strive to remedy the defect by wearing their dress excessively tight. If such are not content with the form that nature has given them, might not some other plan less injurious be devised to improve their appearance? Unquestionably there might—an under garment might be so made and

stuffed or padded as to give any desired shape; thereby increasing the size of some other part of the frame, instead of diminishing the waist to a false standard of beauty; the same object would thus be attained, and the necessity of tight stays superseded. It is to be hoped that some of our fashionable dress-makers will turn their attention to this important subject; and as India rubber is now manufactured into so many articles of dress, and applied to many similar purposes, it is confidently believed that from its elasticity this would be exactly the article for making stays and corsets. The idea of improving the form by padding may not be altogether agreeable; but if the shape must be altered, let it be done without destroying the health, or rendering the individual uncomfortable. It may be objected to on the ground that it savours too much of deception; but it is no hard matter to decide the question, which is the greater deception of the two, padding or squeezing one's self into a given shape.

I have before referred to the Venus de Medicis, as the standard of beauty in the female form. One of the cuts, page 155, represents this celebrated statue, which the votaries of fashion will do well to imitate; and if they do not lace themselves out of proportion, they will find a greater resemblance to the goddess in their own figure than they may have suspected. So well formed are the American females, that there is no doubt that a great proportion, when not dressed too tightly, would closely approximate, if not quite equal the divine standard. My countrywomen will hardly believe themselves so beautiful; and from

their actions, which speak louder than words, we should judge that there is hardly one in ten who is not deformed.

To those who believe that a tight dress, or a dress of any sort is necessary to improve the figure, I will adduce but a single other argument. Lieutenant Moodie, in his "Ten Years in South Africa," published in London, speaking of the Kaffres, says, "We were much struck with the easy and noble character of the Kaffre men. In general their only clothing was a softened bullock's hide, cut in an oval shape, and wrapped loosely round their shoulders. The Kaffres are elegantly formed, and are so exceedingly graceful in their general demeanour, that they appear to be a nation of gentlemen." Again he says, "The Kaffres are as remarkable for their strong common sense, as for their *corporeal symmetry*."

Section 2.—*Quantity of Clothing.*

Another great and prevailing error in relation to dress, consists in wearing too small a quantity of clothing to afford adequate protection against the sudden and frequent changes of weather in our variable climate. Except a few weeks in the hottest part of the summer season, there is no part of the year when we ought not to be particularly careful in relation to dress; and if even in midsummer we find it comfortable to wear thin clothing during the daytime, we generally find it equally comfortable, and therefore conducive to health, to increase its quantity in the evening. When we are made acquainted with the functions of the skin, and the part it per-

forms in the animal economy, we shall be the better enabled to appreciate the importance of duly regulating our apparel. There is constantly, in health, exhaled from the skin, from its whole surface, a watery vapour; and because it is not appreciable by any of our senses it is called the *insensible* perspiration, but which, when increased by exercise or other causes, so that it appears in the form of fluid, is called *sweat.* The quantity of insensible perspiration exhaled from the skin and lungs of an ordinary man during the twenty-four hours, is found by accurate experiment to be about two pounds; of this, rather more than half is from the former. The skin and lungs perform the function of exhalation at the same time, or vicariously; so that when one organ is diseased, the other is compelled to do double the amount of labour. The perspiration is composed of useless or noxious materials, which, for the well being of the system, must be separated from the blood, and discharged from some of the outlets of the body. When the perspiration is checked, nature often relieves herself by the kidneys, by an increased flow of the fluids secreted by those organs, or by the bowels, as is evinced by the supervention of diarrhœa, on a sudden exposure to cold. Checked or suppressed perspiration is a prolific source of disease; as must be clearly manifest when we consider that the daily quantity of two pounds of effete and poisonous fluid is retained in the circulation, and distributed to every part of the body, to all the delicate vital organs. Cold, applied to the surface of the body, and a damp atmosphere are the most frequent

causes of checked perspiration ; and when both are combined, as is the case in the cold season of the year, and especially in spring, they operate with increased force. It is by no means always the case that the insensible perspiration is thrown off by any other organ when the skin ceases to perform its function ; for the same cause which prevents the escape of this substance from the skin also prevents its exhalation from the lungs. The wonder, then, is, that the system does not always suffer disease, instead of sometimes escaping with impunity.

We experience in this latitude as high a temperature in the summer months as is generally felt in tropical regions ; but, unlike the weather within the tropics, where the nights are equally warm with the days, we experience cool, or even chilly nights. Therefore it is obvious that a dress which is comfortable and proper in a warm day is decidedly improper in a cool night. Fashion has rendered it common for females to use but a slight covering, if any, for the neck and upper part of the chest ; but why they should find it necessary to have this part of the body so little protected, while men require a proportionably great quantity of clothing on the same parts, is more than my imagination can discover. It cannot be that, with the general habits of females, animal heat is in them sustained with greater facility, or that men possess a particularly cold blooded character ; the latter bear exposure, fatigue, and hardship of all kinds with impunity, while the former would be completely overcome. Man is made to brave the dangers of the sea and land—to suffer ex-

posure by day and night—through the heats of summer, and the chilling blasts of winter: he is the sturdy oak that defies the tempest, and withstands the fury of the hurricane. But woman is designed for domestic bliss, and for a different end; her strength of constitution is not sufficient to endure what man endures; she is the lily that bends beneath the gale, or the tender ivy that seeks the shade of the oak, and twines around it, and clings to it for protection. If robust man requires a given amount of clothing to shield him from the influence of climate, why should frail and delicate woman need a less amount?

The partial immunity from suffering from this cause, which females do enjoy, may be mainly attributed to their early forming the habit of going but thinly clad; the system thus becoming accustomed to privation, makes a virtue of necessity, and learns to dispense with the supply of its most important wants. But this faculty which the human system possesses, of adapting itself to circumstances, is greatly counteracted by the sympathy of one organ with another, or a part with the whole of the *same* organ. Thus it is a law of our organization that when, for instance, a particular organ is affected by disease, by means of the nervous system, other organs are made to assume the same, or a similar action: or, more directly to the point, when a part of the surface of the body feels the effect of cold, the same effect is propagated to a greater or less degree throughout its whole structure. Nature has wisely ordained that the animal system shall, to a certain

extent, be unaffected by the laws of heat and cold, which are applicable to inanimate matter; but there is a limit beyond which these laws cannot be resisted. If, therefore, we are exposed to an atmosphere of a temperature a few degrees lower than that of our bodies, under certain circumstances, we can maintain our natural heat, and we shall suffer no inconvenience from this exposure. But if we go into a colder atmosphere, under other circumstances, the body is unable to support its usual degree of heat; it then becomes cooled down to the point of the surrounding medium, as if it were nothing but a block of marble. And for the body to be deprived of its heat, it is not necessary that more than a small part of its surface should be exposed. Such we see to be the effect in fevers, when great heat of the body is diminished or carried off by simply bathing the hands and arms in cold water, or by exposing them to a cool atmosphere. By standing on a cold floor or pavement with the naked feet, the heat of the whole body may be reduced below the natural standard, and a severe chill induced; or by sitting before a small chink or crevice in a door or window, the same effect may be produced. A directly contrary result may also be obtained by the application of heat when the body is chilled by cold: thus the natural temperature of the whole body may be restored by applying heat to its extremities alone.

The practical inferences to be deduced from the above considerations, are, in the first place, that in the selection of dress reference should always be had to the weather; and if the season be cool, or

cold, fashion should be made subservient to comfort, by preferring the warmest materials. No part of the body should be allowed to suffer exposure to the atmosphere by being left uncovered ; want of attention in this respect has induced a slight cough, or cold, which has terminated in the death of multitudes. When the wind blows, in a damp and cold atmosphere, the effect is many fold increased ; the heat is then carried from the body with great rapidity, as may be tested by simply moistening the hand and blowing upon it with the mouth. The system is placed nearly in the same condition when in a state of free perspiration, and is much more liable to be affected by exposure. A man after fatigue, or violent exercise, throws off his coat and seats himself in the shade, or some cool place, and not unfrequently in a current of air ; or a lady, perhaps, after a long walk, seats herself, after exposing the top of the chest, in an open window, to enjoy the cool and refreshing breeze. An ague, a sensation of chilliness follows the checked perspiration, which is the precursor of a cold or pleurisy that terminates in an incurable disease of the lungs. It is a law of the economy, that all excitement, whether caused by exercise, or any other means, above the natural action, is followed by a corresponding degree of depression —hence the danger of exposure to a current of air when in a state of perspiration is greatly magnified. To throw off any part of the clothing, or to seek an open door or window after exercise, even in the warmest weather, is therefore altogether unnecessary and injurious ; for with a little patience and quiet,

in a short time the heat will be as much below, as it is above the degree of comfort. A person, after exercising briskly, meets a friend, with whom he stops to converse, and before he is sensible of feeling cold a smart chill warns him of impending danger. Sitting in apartments not sufficiently warmed is a cause of much mischief, and should be avoided. Some people seem to think that as soon as a good fire is burning upon the hearth or in the grate, a room is ready to be occupied; but they are not aware that the walls are cold, that the atmosphere of the room is cold, and that it would be equally safe to sit in the open air. Many cases of obstinate disease, I am confident, I have witnessed, that could be attributed to no other cause than this; and but recently, an interesting and accomplished young female of my acquaintance came to her death by sitting in a cold room, after a long walk to visit one of her companions. Errors in this particular are most frequent in the country; and particularly in regard to churches, which are scarcely ever thoroughly warmed, the fire not being made, if made at all, until two or three hours before service commences. People after riding several miles in the winter, and suffering from cold, are in poor condition to enjoy a sermon or participate in worship; and they little think, that while they are preparing their souls for another world, they are taking the readiest method, and the most effectual means of sending them thither.

Too little regard is paid to the quantity of clothing when going from a warm room into the open air, or into a cold room—this is equivalent to the most sud-

den change in the weather; the pores of the skin are at such a time open, and if there is not present much perspiration, the surface of the body is in a right condition to be chilled by a different atmosphere. Miss —— attended a party, danced in the evening, and when in a perspiration from this exercise rode home in a close carriage, about a mile, at a late hour, with no other protection from the weather than her ball dress. Soon after reaching home she complained of being chilly, and at three in the morning had a severe ague—the commencement of an inflammation of the lungs, which terminated fatally in six days. Miss ——, about the same time, and under similar circumstances, was seized with a chill in the morning, after having attended a dancing party: she lingered several months, and finally died of pulmonary consumption. A young military officer, after attending a grand military ball, and exhibiting his prowess by dancing half the night, exposed himself for a short time to a cool atmosphere: in a little time he complained of pain and stiffness of the joints, and next day had an attack of acute rheumatism, which rendered him helpless, and kept him confined to his bed three long months; and for a long time after he regained the power of walking, his arms were affected in a most peculiar manner. He could move neither hand from the table to his mouth; but with the right he could raise his food about halfway; then, by changing his fork into the left hand, the food was made to perform the journey to his mouth. But the left hand could descend only halfway to the table, when the fork was again changed into the

right; and this, for many weeks, was the only way in which he could feed himself. Instances almost innumerable, of all species and grades of inflammatory diseases, might be cited, resulting solely from neglect in not adding a covering to the shoulders at least, in going into the cool, moist air of evening—a shawl in mild seasons, or a cloak or cape for females in winter, would save many valuable lives.

Another consideration of the utmost importance, in all seasons and under all circumstances, is to keep the feet warm and dry; and inattention in this particular has proved more destructive to health than would be readily believed. Who has not experienced headache, distress of stomach, and a variety of indescribable, painful sensations, caused by cold or wet feet—and yet not, perhaps, suspected the true origin of their suffering? And who has not had the same distressed feelings relieved by simply having the feet made warm and comfortable? The nature of the whole process is explained in a few words: when cold is applied to the feet, the circulation of the blood, upon which animal heat depends, is retarded, not only in the feet, but in the whole lower limbs; and the same result takes place, not unfrequently, from sympathy, in the whole surface of the body. Thus there is caused an unequal distribution of blood; a great quantity is sent from the limbs and skin into an unnatural channel, which is generally accumulated in those organs most remote from that part of the body to which the cause is applied. Too little attention is paid to the feet by those who enjoy *tolerable* health: they become habit-

uated to cold feet and its consequences, headache, dyspepsy, &c., and thus go on for a long series of years. No one ever did, or can, enjoy *good* health, and yet be habitually subject to cold feet; it is a cause which operates like slow poison on the system, silently and secretly undermining the constitution. In actual disease we see the necessity of restoring heat to the extremities; it is one of the most useful auxiliaries in removing or ameliorating unpleasant symptoms, and without it no patient can experience an entire recovery. Heat is, in fact, a most potent agent in restoring health; and its absence must be equally powerful in producing a contrary effect.

Since, then, it is important that the feet be protected from cold and wet, let us, for a moment, inquire into the *quo modo*, or the means by which so desirable an end is to be accomplished. The present remarks are intended particularly for females, and *they* know what risk they *sometimes* run, and what pain and suffering they endure from taking cold, by getting wet feet. But a short time has elapsed since it was considered unfashionable, or ungenteel, to wear any other than cloth shoes, with a very thin, single sole, even in the most severe winter weather. And what is very singular, no lady was ever known to complain of cold feet—they were *always warm, quite warm, not the least uncomfortable.* Were we to give full credence to the assertions of the devotees of fashion, we should never find health injured, or comfort abridged, by any custom, however rigid, or however absurd. The miss

in her teens, her mother of forty, or her grandmother of sixty, though so tightly laced as to perform but half a respiration, will tell you, and insist upon it, they are so loosely dressed that their clothes will hardly stay on, and that they breathe with the most perfect freedom. A lady in midwinter, with open-worked stockings, and only a pair of thin cloth shoes, will most unhesitatingly say, that her feet are never cold: and if her neck is at the same time bare, she will say that she feels no inconvenience, that she is indeed very warm. To accuse the ladies of equivocation in this matter would be the extreme of incivility; and because others are shivering with cold, it may be no very good reason for believing that they too must be affected in like manner. Although the evidence of our senses would seem to belie their words, and although we would attribute the blueness of their complexion, and the agitation of their nerves, to the agency of cold, yet they know best whether or not it be so—perhaps some little secret mental disturbance may be sufficient to account for the effect which we would attribute to the temperature of a winter day. Some people seem to possess a faculty, the organ of which is not indicated by Gall and Spurzheim, of adapting themselves, physically, to circumstances. Such is that interesting part of the human family of whom we are speaking—who, by some unphilosophical or prejudiced individuals, are said to be blindly led on by fashion. In cold climates most animals undergo a change in their colour, and in the texture of their fur; they not only become white in winter, but the fur becomes finer

and thicker; in warm seasons, and in warm climates, a contrary effect is noticed; so that animals with fine fur, or sheep with fine fleeces, become coarse and hairy. The Indians in our own country, and the savages in all countries, go naked or clothed at all seasons, or refrain from eating and drinking, as is most agreeable to their whims, and the circumstances by which they are surrounded. I will not offend my highly esteemed countrywomen, by comparing them, in many respects, to savages or the inferior animals; but I may be permitted to illustrate the operation of one piece of nature's mechanism by another; and as animal life is the same wherever it exists, may not the female sex possess some peculiar inherent power, by which they are enabled to resist the ill effects of cold? They do not probably bear a *charmed* life, although they charm the lives of others; and the unaccountable talismanic power which protects them from the dangers of climate and season, may not be like that which a South American fish is said to possess, although they not unfrequently cause something of the same sensation. It is all the same, in the upper ranks of life, with both the sexes; let the wind blow as it will, either hot or cold—let the sun shine or the clouds pour down rain—they have not power to change the tyrant fashion, by whose despotic influence the tide of nature is wellnigh turned backward. Fashion regards the heats of summer, the chilling blasts of winter, and the damp atmosphere of the night, as equally harmless with the soft and health inspiring breeze of a May morning; and if it cannot, indeed, change the sea-

sons, it aims to change the constitution and nature of man, and adapt them to all climates and all latitudes. A casual observer might be surprised at the suddenness and frequency of the vicissitudes which the human system experiences, but careful attention will remove his astonishment. And although it sometimes, nay, often happens that victims are sacrificed on the altar of fashion, yet it is far better that it should be so, than that a timid, modest female should presume to withstand the opinion of the genteel world. The pleasure of being thought gay and handsome far outweighs all considerations of health, and its consequent enjoyment of comparative happiness. Who, then, if nothing of greater importance than health or life be at stake, will question the dictates of foolish fashion, or fashionable folly? Besides, there is something so uncivil, ungenteel, vulgar, and ill bred in deviating from the established rules of fashion, and being guided by common sense, that no one who has a good opinion of himself, or who wishes the world to think well of him, will hazard his popularity by being influenced by judgment or reason, when they and fashion are at variance. Few have enough moral courage to allow their sanity to be questioned, by hesitating to yield implicit obedience to the mandates of custom.

The influence of fashion is no less apparent in its effect upon taste than in its modifying result upon the feelings and constitution of its votaries. Taste yields to fashion in regard to almost all things of sense; so that the colour that pleases to-day is disagreeable to-morrow; and the dish that is relished

at one time with the goût of an epicure, is at another most fashionably nauseous. It may be very genteel to eat pickled oysters in 1833, but in 1835 such a thing would be most ridiculously and absurdly vulgar, unfashionable, and abominable; and thus the palate and stomach are made the humble servants and abject slaves of his most uncatholic majesty, Fashion. It may be asked to what extent I would carry my rebellion against the dominion of fashion. The answer, very briefly, is, *no further than health and comfort are concerned.* My business extends not beyond these important considerations; and when they are not interfered with, it matters not to me how devoted the whole world may be to fashion, or in what that fashion may consist—whether it may be most genteel to wear single soled shoes, boots and spurs, or to go barefooted. But when I see health injured, and life sacrificed, as an humble member of a noble profession, as a guardian of individual and public health, and as a friend to my species, I feel it my duty, I feel a necessity laid upon me, to exert my feeble influence to diminish the evils of which we have so much reason to complain.

Section 3.—*Material for Clothing.*

Where health is the object, the best material for clothing in the cold season, and in this latitude, is, undoubtedly, made of wool; and to enjoy all its benefit, it should be worn next the skin. Being a bad conductor of caloric, flannel retains the temperature of the body at its natural elevation; but many object to wearing it next the surface, on account of

the excessive irritation and disagreeable itching, which, at first, it frequently occasions; though by persisting in its use, this is after a few days generally found to subside. Labourers exposed to a great degree of heat, particularly those who work in forges, furnaces, foundries, and the like, almost invariably wear flannel during the whole year; it being equally useful in excluding the heat of the fires to which they are constantly exposed, and preventing the effect of cold when going into the external air, in a state of profuse perspiration. Seldom, indeed, is it, that men engaged in these occupations, when clad in flannel, experience any inconvenience from the extreme vicissitudes of heat and cold to which they are so constantly exposed. Worsted or fleecy hosiery should be worn in the winter season by every individual, of either sex, of all classes, and under all circumstances. But to this there is an objection, which some are candid enough to acknowledge, and which should receive the consideration that its weight and importance demand. It is—it must be spoken—it is that "worsted stockings make the feet appear large and clumsy." This is, indeed, an argument in favour of going almost barefooted, too serious and of too much weight, with some, to be easily refuted, and should be allowed to have its legitimate influence with those who value a little foot above the enjoyments and comforts of health. Such, perhaps, might with propriety return to the ancient custom of wearing sandals, or to the still more elegant custom of the Tyrian virgins, so beautifully described by Virgil:—

"Nuda genu, nodoque sinus collecta fluentes,
Virginibus Tyriis mos est gestare pharetram,
Purpureoque alté suras vincire cothurno."

The same objection rests against India rubber overshoes, (and with about equal force,) than which there has not been a more useful invention, in regard to dress, for the last ten years; and they ought always to be worn by those who go abroad in wet or damp weather. If the India rubber itself is objected to on account of its weight, or for any other reason, there is no cause why a cloth, which may be rendered impervious to water by this article, should not be manufactured for the express purpose of being made into shoes for females.

Silk is generally thought to be next in value to woollen for clothing, but its expense will prevent its being worn but by the wealthy. Cotton is, in its nature, between woollen and linen; and the cotton flannel, now in general use, is a tolerable substitute for woollen, in cases where the latter is disagreeable.

Linen is the worst material in use for clothing, and in the winter season should never be worn next the skin; and even in summer it is too good a conductor of caloric to be worn with safety but by comparatively few. Many cannot wear it at all—invariably experiencing a sensation of chilliness under the most favourable circumstances, and feeling as if clad in a garment of iron or lead.

Other things have been recommended as fit for articles of dress—as dressed skins, oiled silk, etc.; but as these are more proper for invalids than for the healthy, it is the province of the attending physician

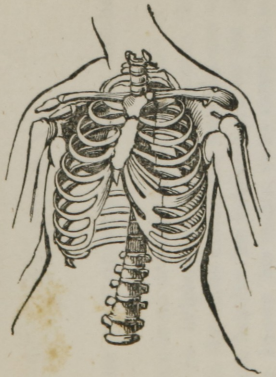
to direct in this matter. Briefly, then, to conclude, I would say that every person, without exception, in our climate, should, in the winter season, wear a complete envelope made of woollen stuff, (the feet, of course, not excepted,) and if there be any objection on account of the irritation caused by the flannel, a garment may be worn under it of cotton, linen, or silk, as may be most agreeable. Over this may be worn any additional dress that fancy may dictate, provided it is sufficient in quantity, and worn in a manner not to expose any part of the body, or to interfere with the healthy and full operation of any of the organs.

Outline of Venus de Medicis.

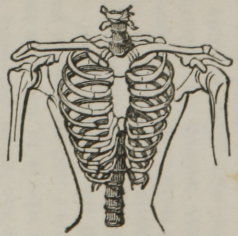
Outline of the form of a modern Belle.

Venus in the loose costume of the ancients.

A Belle of the 19th century in a ball dress.



The skeleton as Nature formed it.



The skeleton as Art has deformed it.

CHAPTER VI.

OF THE MANAGEMENT OF YOUNG CHILDREN.

THERE is no creature in the early part of its existence so helpless as man, and which therefore needs, to the same extent, the watchfulness of a parent; and besides his helplessness, by his inability to make known his wants, or to complain in sickness, he has additional claims upon our sympathies for protection. It is in infancy and childhood that none but a mother can exercise the watchfulness and intense anxiety upon which the life and health of her offspring so intimately depend. In the infant we may contemplate the future statesman or the man of science—one who is to live in a more enlightened age than ours; and one who is perhaps to be the successor of the greatest of our own generation; and in discharging the obligations to him which nature imposes upon us, we may be rendering essential service to millions of our fellow-men. The man who has done nothing for posterity has done but little; and he who gives to those who are to come after him a sound mind in a sound body, leaves an inheritance whose value cannot be estimated. When we consider that a great proportion of the human race do not survive the period of in-

fancy, or childhood at farthest, we cannot but be penetrated with a most earnest desire that many buds of greatness thus early blighted had lived to expand into the full bloom of manhood.* Doubtless the world does not fully appreciate the value of infant life, and when a young scion of our race is cut off, its loss is not duly estimated from the fact that its worth has not been known. And notwithstanding the affection of parents, from unavoidable ignorance and voluntary inattention, the lives of many of their offspring are no doubt sacrificed. This innocent and helpless part of the human family then demands and deserves our warmest sympathy and anxious concern, as well to prevent as to cure the diseases incidental to their age and circumstances. Much of the moral as well as physical health and comfort of mankind in adult life depend upon their training in infancy and childhood; so that the good or ill effects of nursery discipline are felt from the cradle to the grave. Viewing the subject in this light, and considering it to possess so much of importance, it ought to receive the attention of all parents, and all those whose bosoms are warmed with a love for their species. This is not the place for

* The following is from the official report of the Board of Health of the number of deaths in this city for five years; and it shows probably the comparative mortality between childhood and maturity.

1829	adults,	2344	children,	2750
1830	do.	2456	do.	3081
1831	do.	2872	do.	3491
1833	do.	2553	do.	3193
1834	do.	4022	do.	5060
	Total,	14,247		17,575

a lengthy discussion on the education and diseases of children; but it affords an opportunity which ought not to be lost, of briefly urging the consideration of some important particulars and errors in the management of young children.

Section 1.—*Dress.*

The first boon which a young stranger, on entering the world, demands from our hands, is a suitable dress—but which, indeed, is too often the foretaste of future suffering. The first thing that deserves unqualified reprobation, about the dress of a young child, is a tight band around the body. But a short time since, I was consulted in the case of a child a few days old, who was accused of being a most noisy, turbulent young gentleman, disturbing the whole household, both night and day, with his incessant cries, when not drugged into quiet with paregoric or Godfrey's cordial. On examination, a *rupture* was found in each groin, and a little further examination discovered their cause, which was the band as tightly drawn, almost, as the strength of the nurse would allow. The case, as may be supposed, was promptly cured. Many nurses and mothers have an idea that the band serves the same purpose on a child that a hoop does on a keg, and therefore the tighter it is applied the better. There is not the least danger that a child will fall to pieces, if it is not hooped in this manner; the band should, therefore, be loosely applied, so as to allow of the utmost freedom of respiration, and for the action of the bowels, as well as for the movement of all the voluntary muscles. A

tight dress on a young child is worse in its effects than a proportionally tight dress on an adult; the bones in infants being but imperfectly formed, they readily yield, and allow of more direct pressure upon the internal organs. The child should, therefore, be left perfectly unconfined in all its actions, and be permitted to enjoy the unrestrained use of all its limbs; for nature no more designed that a child should suffer from a tight dress, than that the young of animals should be made to wear any dress.

It is a custom of universal prevalence, to allow young children to go with naked arms; and often, indeed, is it that delicate little girls, under five or six years old, have never had a sleeve upon their arms in the coldest winter; and yet their parents do not suspect that this may be the cause of their puny, sickly appearance. It is a fact that the temperature of infants is lower than that of adults, and that it is with greater difficulty maintained. Where, then, is the propriety of reducing it still lower by a want of dress? No doubt many diseases of infancy are caused by this undue exposure of the arms in cold weather, even if the room in which the child is kept feels comfortably warm to the nurse or mother; and any one may be convinced that the child suffers, by feeling his arms, which are almost always cooler than the rest of his body.

The mute little innocents not only suffer within doors, but they are allowed to be carried out, when the weather is by no means warm, without any additional covering; and so long as they are unable to make known their sufferings by speech, their protect-

ors are too ignorant to know that they are laying the foundation for future disease, or a long life of wretchedness. From birth to manhood, calorification, or the generation of animal heat, is progressively performed with greater facility; so that as a child advances in age, till he arrives at maturity, he needs proportionally less protection by artificial means. But the general practice is quite the reverse—most children being thinly clad, and only having the quantity of their clothing increased as they increase in years. There can be no question but that negligence in regard to the clothing of children, in all high latitudes, is a prolific source of their great mortality. Among the middling and lower classes, it is common to make clothes for the younger children of garments already half worn by the parents, or some other member of the family. This may be well enough as far as economy is taken into the account, but when that is made an offset to health and comfort, the balance is found greatly in favour of the latter. Every one knows, from his own experience, that a new garment is warmer than an old one; and we may well suppose that the light heart and buoyancy of youthful spirits do not compensate in a cold season for thin or inadequate clothing.

A shirt, and that often of not great longitude, with a jacket and trousers of half worn stuff, is the ordinary dress, in the winter season, of boys of the common class; and many are not able to afford their children clothing so comfortable as this. The children of very poor parents, who go half naked, and without shoes or stockings, in the most inclement

seasons, are often cited as instances of the benefit of a toughening system; and so, also, are the rare self-taught geniuses brought forward as a proof that education is not necessary to attain to great eminence. The one case only proves that some children can live through undue exposure, while we entirely lose sight of those who die in this attempt at hardening; and the other is an evidence that a man may become great by the force of native talent alone, while we may fairly conclude that he would be still greater with the aid of a regular education. Parents, then, who rightly understand this subject, ought to provide, at least, as warm clothing for their children as they do for themselves; ever bearing in mind that a child is but a tender plant, little calculated to endure the rude and chilling blasts of winter. We all know how apt children are to play till they get into a profuse perspiration, and then throw themselves upon the ground, or sit still, till they become chilly; thus inducing disease, which might be prevented by sufficiently warm clothing. Their feet, in particular, should be well protected with warm woollen stockings and thick boots rendered impervious to water. To prescribe any particular dress is needless—it must depend on circumstances and the fancy of the parents; only this much may be insisted on, that it shall be as warm as that of the parent—that flannel be worn next the skin, and that in all cases it be so loose as to allow the most unrestrained action and movement of all the organs. Let a boy be so warmly clad that he shall not feel chilly the moment he steps into the open air, and then let him indulge in his out

door play—he is now in a condition to harden himself by exposure with impunity to all temperatures and vicissitudes of weather.

From thus urging the importance and necessity of warm clothing, it need not be inferred that it is impossible to err in this respect. Much mischief is done by being excessively particular in regard to dress, as in most other matters touching our health; and to draw the arbitrary lines of right and wrong, beyond which we must not pass, is irrational and impracticable. Common sense, and a knowledge of the causes which operate to the injury of health, must be our guide, without allowing ourselves to be too much under the influence of a mother's excessive tenderness.

Section 2.—*Food.*

We have already adverted to this part of our subject, in showing that milk is the food that nature has provided for the young of all mammiferous animals; but with the importance of this truth, nurses and mothers are not sufficiently impressed. And here let me urge upon those whose happiness it is to be mothers, in all circumstances when it is not absolutely improper, the expediency at least, if not the necessity, of permitting their own offspring to draw their nourishment from that pure fountain which God has ordained. There is a holy pleasure in affording sustenance to a helpless, innocent being, brought into the world by the perils of life, and by the most exquisite pains that human nature can endure, which none but a mother can ever experience. When a

mother can nurse her own infant, cold, indeed, must be her affection, when she can, with the utmost indifference, turn him over to the careless attention of a hireling nurse. Ought a parent, who can thus coldly expel from her bosom her tender offspring, to complain if in her old age she is repaid with the like affection? To follow the dictates of nature is always safe and prudent, but to disregard her precepts, even in seemingly unimportant matters, is dangerous and unwise; and therefore, when she has appointed a guardian and protectress for an infant, we may rest assured that no one can, in all respects, supply her place.

If, then, it becomes necessary that a child draw its sustenance from some other breast than its mother's, let a perfectly healthy nurse be obtained; and above all, let her be of an amiable temper, good character, and of regular habits. The breast milk differs at different times, so that it may be improper for the child.

1st. As has been before mentioned in respect to food—a purely vegetable diet rendering the milk unhealthy, and causing pain and griping in the child's bowels, which is often relieved by using a diet composed in part of animal food.

2d. In respect to time of digestion. Towards the twelfth hour after eating, the milk becomes thick and yellowish, and is spit out by the child; hence the meals should be taken regularly, that a healthy secretion of this nutritious fluid may be preserved.

3d. In respect to the age of the milk. The

milk that is first drawn is serous or watery; and from this period it becomes thicker, so that after a twelvemonth it is rejected by the child's stomach on account of its thickness; hence nature indicates a change of food, and the proper time for weaning.

4th. In respect to food and medicines. It is, no doubt, generally known, that in some of the Western States a disease occasionally prevails, with great fatality, called the milk-sickness, which is caused by eating the milk of cows that have fed on poisonous herbs. The milk of nurses is affected in the same manner; so that if a nurse eat onions, or anything having an unpleasant odour, or possessing any noxious properties, the milk is impregnated with it, and rendered disagreeable and unwholesome. If a nurse indulge in intoxicating drinks, the child is intoxicated also; if she use beer or wine in moderation, the child becomes ill; or if she take purgative medicine, the child is also purged.

5th. The influence of the mind upon the body is well exemplified in the case of nursing women; the milk always becoming deranged and being rendered unfit for nutrition when the mind is any way disturbed. There are frequent instances of infants being seized with convulsions after sucking an enraged nurse; and cases are not wanting where they have been destroyed by violent inflammations from the same cause. An infant of a year old, while he sucked milk from an enraged mother, on a sudden was seized with a fatal bleeding, and died; and in-

fants at the breast in a short time pine away if the nurse be affected with grievous care.

6th. Disease of the body, as well as affections of the mind, derange the secretion of milk, and render it unwholesome or unfit for nourishment.*

Infants should be allowed no other food than that which nature has provided; and this should be offered them as soon as practicable after they enter this state of existence. The first drawn milk is precisely what they need to prepare their delicate digestive organs for that of a different character which is soon to be formed. They should generally, if possible, take little or no other food than the breast milk, till, by their teeth, they give evidence that nature has prepared them to receive other and more solid aliment. It is a great error in the management of children which leads a nurse or a fond mother, from some mistaken views, to be forcing down panada, arrowroot, and sundry other preparations; this is frequently done with the fallacious idea that something, or almost anything, is better than the mother's milk. I have little hesitation in saying, in the most decided terms, that most, if not all articles usually given to children during the first few months after birth, are unequivocally improper and injurious. After breast milk, the next most proper aliment for young children is milk from a new milch cow, diluted with one-third water, and moderately sweetened with loaf sugar; this, according to the eminent Professor Dewees of Philadelphia, very closely resem-

* Hooper's Medical Dictionary.

bles human milk, and when the latter cannot be obtained, makes a very good substitute for it.

Lactation, or nursing, defends a woman from many diseases incident to those who do not give suck; such as induration, abcess of the breast, and other painful and dangerous affections which it is needless to mention; so uniformly and wisely has nature ordained that punishment shall succeed the infringement of her laws.

The practice of feeding young children, on the appearance of any slight derangement in their health, with teas and other stimulating drinks, as punch, gin, essences, and the like, cannot be too severely reprobated. This custom, once universal, is happily getting into disuse, but occasionally, and quite too often, there is to be found a nurse or mother of the old school, who yet believes that intoxicating doses are necessary and omnipotent in all affections of childhood. Not long since I met with an old-fashioned mother, who wondered that her baby grew so very slowly and looked so puny, for she fed him *gin sling* two or three times every day. Regarding the use of ardent spirit in adults, the world has of late been greatly enlightened; and if the strength and vigour of manhood cannot resist their deleterious influence, as has been fully demonstrated, what must be their effect when given to children? Besides proving ruinous to health by undermining the constitution and laying the foundation for future disease, thousands who have filled the drunkard's grave may thank the ill-directed kindness of their parents for a taste for strong drink, acquired in infancy,

which, in after life, has irresistibly hurried them on their downward course to wretchedness and death. Observation leaves no room to doubt that many children, by being frequently dosed with alcoholic liquors by the overweaning fondness of weak mothers and nurses, are beguiled into a love for intoxicating liquors, which gains strength in the progressive stages of life—"*vires acquirit eundo.*" But further on this point. There can, in a philosophic mind, be no doubt that the child of an intemperate mother acquires a love for rum during the period of nursing; with the life-giving fountain is mingled the stream of death, which, if it do not early destroy life, creates a taste that is not easily forgotten. This is not the case in the intemperate alone; many pious, good women have hitherto believed it impossible to nurse a child without the daily use of milk punch; and the same cause must, in the moderate drinker, produce proportionally the same effect that it does in the intemperate.

Another, perhaps more universal practice, is the frequent dosing with paregoric. This is done, not altogether on account of ill health, but merely to suit the convenience or whim of a careless nurse, and still more careless and culpable mother. They may have company, or they wish to call on a friend to spend an hour or two, or occupy their time in some other way, and forthwith the baby is held, and paregoric is administered in sufficient quantity to put the little chap at rest. The property which paregoric, Godfrey's cordial, and all medicines of this class, have of quieting the child, depends upon

the opium they contain; with the effect of which drug in adults all are acquainted, and a similar, or worse effect is produced in infants and young children. Their digestive organs are deranged, and being thus early disordered they with difficulty resume their healthy and vigorous tone of action. But the operation of opiates upon the body is no more to be dreaded than it is upon the mind, which is rendered comparatively feeble and inert, a state from which it is doubtful whether it ever entirely recovers. When a child recovers from a state of stupid intoxication, into which he has been thrown by a dose of paregoric, his delicate stomach is perhaps crammed with food, the opiate dose is again repeated, and again the "baby" is plunged into a state of stupidity.

Another error in the management of children consists in overloading their stomachs with food when they are in good health; and those who have the care of them are particularly apt to err in this respect. If the baby is uneasy or cries, he is put to the breast; and if that is not sufficient to make him quiet, he is fed with a spoon with more substantial fare—and he continues to cry from being over-distended with food. It is astonishing, often, to see a nurse ply the little fellow with nourishment; the more she can force down, the better she appears to be suited; the stomach rejects it by vomiting, and then she repeats her kindness till the baby stays full.

Infants are not unfrequently tormented with thirst, which their nurses seldom gratify; their cry-

ing is supposed to result from hunger, and they are therefore applied to the breast. But this does not satisfy, and they again commence their unappeasable cries, and are again put to the breast with no better success. Dr. Dewees says, that he has often seen infants, when seeming to suffer exquisite agony, rendered perfectly quiet and easy by a draught of cool water.

CHAPTER VII.

AMUSEMENTS.

WHETHER or not there is implanted in man a necessity for some pastime, some recreation or amusement, is not for me to decide, and it is unimportant to make the inquiry; but certain it is that a love or desire for something of the kind has been, and is yet manifested by people of all countries, in all circumstances, by the savage as well as civilized. Judging from a fact so universally extended, it may not be erroneous to infer that the mind of man is disposed by nature, if not to jollity and mirth, to something besides a continued series of sober and serious occupations. The mind *will* forget its cares and troubles, and seek for something unmixed with pain and perplexity, something that affords momentary or more durable pleasure.

The records of history have made us acquainted with the games and sports of the ancients; and from them we learn that dancing, theatrical exhibitions, trials of skill in speed, strength, and agility, etc., held a high place in their estimation. Some sports of which the Romans—the venerated, corrupt, debased Romans, almost deified by the moderns—were extravagantly fond ought to make humanity

revolt. The most inhuman of these were the gladiatorial combats, where men were compelled to sacrifice each other in cold blood, without the palliating excuse of hatred or ill-will; and the contests of wild beasts with men, or with each other: and all this for the amusement of a Roman populace, Roman heroes, Roman statesmen, philosophers, and orators, and *Roman ladies.* Where the boasted refinement, the humanity, the sympathy of that powerful people, whom we too often regard with almost ridiculous veneration? Analogous to these bloody and savage sports are the tilts, and tournaments, and bull fights of more modern times. It argues but little for the delicacy and compassionate feeling of the fair sex, when they can be amused with the contests of their fellow-creatures with each other or with wild beasts, till they fall pierced with each other's weapons, or torn in pieces and mangled by a more savage but scarcely less reasonable antagonist.

Section 1.—*Theatres.*

The fondness for exhibitions of deadly combat, strange as it may seem, has been transmitted to the present generation. We recoil with abhorrence at the idea of an assemblage of Roman ladies to see men spill each other's blood, or be destroyed by wild beasts; and yet the best educated and most refined females of our own day, who are ready to faint at the mewing of a kitten or chirp of a cricket, are highly delighted with the catastrophe of a finely wrought tragedy. If the ancients were pleased with the substance and reality of cruelty, the moderns are

no less pleased with its shadow; if the former were amused with actual coldblooded murder, the latter are equally amused with its representation. Who, of our theatre-going friends, has not been delighted with the mockery of death upon the stage in all its forms, by the bullet, the dagger, and cowardly poison, and yet, strange inconsistency, boast of refinement, and sympathy, and compassion for others' suffering. To declare open war with the theatre, would be to bring upon my head the displeasure of a large portion of community; but as it is a principal resort for pleasure and amusement, and as its influence is of no small consequence, I propose to consider briefly its merits, in relation to the health and comfort of mankind. It may be deemed irrelevant to consider the effect of theatres, or any other amusement, upon the morals; but when we know that health and comfort are incompatible with vice and immorality, we may be allowed to take any view of the subject that the truth seems to demand. They who are loudest in the praise of theatres are generally those whose pecuniary interest is concerned in their support; and like the silversmiths at Ephesus, when idolatry was about to be supplanted by Christianity, they cry out, "Great is Diana of the Ephesians."

The character and appearance of the neighbourhood of a theatre is something of an indication of its moral influence; and the dramshops, porterhouses, and other establishments give pretty good evidence of anything but a salutary effect upon the habits of community. Such establishments flourish best in a congenial soil; and they are sure to increase and

multiply in proportion as they are supplied with the nutriment most appropriate to their growth. "Where the carcass is, there will the eagles be gathered together," is strictly true in relation to theatres; for in their vicinity is to be found everything that can destroy health and comfort and blast both soul and body. Can we, then, any longer sustain an institution which produces and draws into its neighbourhood such a population? The assemblage at a theatre partakes somewhat of the character of the population that surrounds it. This may be an unsavoury morsel, but it is true, notwithstanding. A man is known by the company he keeps, and his habits may be judged of by the places that he frequents and the taste that he manifests. There are exceptions to this general rule; for many reputable people do give their sanction and support to the drama; and by thus doing they show a strange inconsistency in their conduct—they are willing to be seen in company here, which, at any other place, would cause them to hide their heads with shame. If the young, and innocent, and unsuspecting are allowed to frequent theatres, and mingle in the company of theatre-going folks, the result may easily be anticipated. But we are not left to guess at the effect; it is clearly and daily demonstrated in the blighted hopes, squandered fortunes, and ruined health of those who, under other circumstances, might be an honour to their species. "Can a man walk on coals and not be burned, or can he handle pitch and not be defiled?" An argument used by some in favour of theatres, is that young men might

go to a worse place, they might get into worse company. But if this is not the worst place, where everything vile, corrupt, degrading, and diseased is assembled, with every inducement to render others so too, let me ask where a worse place and worse company can be found? Here are those lying in wait to entrap the unsuspecting, and lure him thoughtlessly on to inevitable ruin. Here are inducements to gratify every unlawful desire, every depraved taste, and every unhallowed propensity; and, with all the charms of a siren, she is here to be found, whose "house is the way to hell, going down to the chambers of death." "She hath cast down many wounded; yea, many strong men have been slain by her" —and do you, who think your children can go to a worse place, think they are strong enough not to be led astray, or cast down, or slain by *her?* Little do you know of human nature, if you suppose young men can withstand such temptations. Those who think there is a worse place than the theatre, and, therefore, patronise the latter, would think it very unkind in their physician, if they did not believe him either mad or a fool, if he should insist on their taking some disagreeable medicine when in health lest they might be sick at some future day; or if he should urge them to submit to the amputation of a sound limb through fear that it might become necessary to remove it at some distant time.

It might be interesting to dwell upon this point, and consider the amount of time and money thrown away in indulging in this amusement, and the childish folly (to give it no worse name) of witnessing the

representation of some tragic scene, or the playing of some antic prank that should make a modest man blush. I speak not of theatres in the abstract —not as they might be, or ought to be, if they are tolerated at all—but as they are, with all their attendant enormities. They might be made a rational, innocent, instructive, and an agreeable amusement; but it must be evident to a candid mind that their tendency is, as they are now managed, directly to destroy the health and happiness of their votaries.

I cannot omit to notice here the propensity shown by my countrymen to run after foreign mountebanks, stage players, and renegades of all descriptions; and the more completely they can play the fool, the knave, or the d——, so much the more are they run after. A man from the other side of the water cannot show himself an adept in anything, but forthwith a contribution is levied in the form of a "*benefit*," and the favourite returns to Europe, laden with the spoils of *gullibility;* and like an ungrateful puppy that bites the hand that feeds him, he abuses our good nature, and inflicts a just punishment upon our ill-timed and misplaced generosity, in a book of travels. And so may it ever be; may our stripes be doubled, and applied with a heavier hand, till we learn wisdom from the past—till we cease to pamper those who flee from starvation and contempt at home, to fatten on our silly fondness for imported mountebanks.

One cause from which the health of theatre-going folks suffers, is exposure at unseasonable hours. The play is not unfrequently prolonged till twelve o'clock or later; a long walk or ride, perhaps occu-

pies another hour before it is possible to retire; and then the scenes of the evening often prevent sleep during the greater part of the remainder of the night and morning. Those who have not the good fortune to have a kind, affectionate mother, or an obedient servant, to keep a fire in cold weather, are often compelled to retire cold and chilly; and if they escape an attack of acute disease, they almost invariably enjoy the comforts of a headache and loss of appetite the succeeding day—and thus, perhaps, the foundation of a long course of illness is laid in the indiscretion of a single night.

Crowded rooms are unpleasant, if not injurious, by being imperfectly warmed or but partially ventilated; and in warm weather they are oppressive from the heat. From the delicate and correct taste and exquisite sensibility of the ladies on most occasions, we might expect to see it exercised in relation to promiscuous assemblies. Suppose Park Theatre to be filled, as it sometimes is, with people collected from the highways and byways, the broadways and narrowways, the lanes and alleys, and from all "*points*" of the compass—for all are wanted, if indeed their attendance is not assiduously courted. Here then we have tobacco chewers and smokers, drinkers of rum and whiskey and all kinds of liquors, and those affected with a variety of diseases—which shall be nameless—as well as all manner of foul breath and bodily exhalations. This is a most nauseous paragraph; but it is no worse to talk or think of the substance of it, than to come into actual contact with such a mass

of impurity. Let us look at the fact as it is, disagreeable as it may be—it is necessary, to apply the proper remedy. After the house is well filled, what proportion of pure air is left for the use of each individual? Who would think that our loveliest females would frequent a place where they must breathe the same air, literally the same breath, of the most dissipated and diseased of our city population?

The following letter from a valued female correspondent will perhaps tell a true story in relation to our subject:—

"Broadway, March 10th, 1835.

"DEAR SIR,

"Shortly after our conversation a few days since, on the subject of the various fashionable amusements, I received a note from you requesting me to give you my written experience in regard to theatres. My experience is no more than that of any other person who has frequented the theatre, and observed what has passed before his eyes; but such as it is I am willing you should have, and use it in any way you please, provided the name of the writer is known only to yourself.

"An ardent curiosity first led me to the theatre, in company with a number of my associates, and during the whole of the play I was of course all astonishment and admiration. My curiosity, instead of being satisfied, was only excited, and became the more irrepressible; and an indulgent father and affectionate brother afforded me the means and opportunity of indulging it to my entire content. The

splendid scenery and gay decorations, and other striking objects belonging to the entertainments, occupied all my attention for a number of nights, so that I hardly knew who or what was in the house besides. One thing I soon learned, and that with regret, that I was unable to attend my favourite place of amusement more than two, or three evenings in a week at the most—a cold, or cough, or headache, or all combined, made the almost invariable sequel to a night's dissipation. After a time the novelty in a measure wore off, and I began to look about to ascertain what company I was keeping. My attention was first excited, and my suspicions awakened, by the following circumstance :—You must know that by this time my father had taken tickets for the season, and that we usually occupied the front seat in one particular box. The seat next in our rear was occupied, on the evening to which I allude, by several well-dressed and genteel appearing men ; but on this, as on other occasions, appearances were deceitful. Besides being exceedingly annoyed by their conversation, which would have disgraced *almost* any place and any men but a gang of desperadoes or ruffians, my stomach was kept in a half-nauseated state by the effluvia of rum and tobacco, exhaled with their fetid breath. My attention once aroused, I soon became convinced that my neighbours were not alone in their pleasure of rum-drinking, tobacco-smoking, and vulgarity ; but that a large proportion of the male part of the audience fell under the same condemnation. Of my own sex what shall I say ? Till now I had not been aware,

nay, I had not even dreamed of the improprieties thus publicly tolerated in the "third tier" and galleries; and if mothers could but see with their own eyes the indecencies of one night, I am sure that their daughters would never again enter a theatre with their consent. You will excuse me for not being at all particular in this matter; for even to think of the scenes there witnessed is enough to cause a blush in any female not lost to a sense of propriety or decency in her sex. The plays were not always of the most pure and chaste character, but too frequently verged to the opposite; and the nearer the approach to obscenity in speaking or in acting, or in both, the greater the applause, and often the loudest cheering from those whom you would least expect to be pleased. Shall I say that the most lovely part of the audience would sometimes give the smile of approbation? The popular taste thus became manifest; and a multitude of facts urged the conviction upon me that the voice of the people is anything but the voice of God—a profane sentiment, often profanely quoted from a heathen writer. My convictions became the stronger, as my knowledge of theatres and their legitimate consequences increased, that no one claiming to be a lady, or possessing the modesty and virtues of the female sex, could relish, or frequently attend, theatrical representations. My fondness for such amusements has therefore become changed into the most complete disgust; and I am now astonished that I was not sooner awake to their evil tendency, and their corrupting influence upon the taste, mind, and passions. As to any good that

may possibly result from an attendance upon theatres I have but little to say. I have never known the least good to spring from it in any shape; and the hackneyed argument of becoming acquainted with human nature, learning to succour distress, and avoid sin, shows only the weakness and folly of those who use it. An observance of the ways of men, in our intercourse with the world, will teach us human nature *as it is*, and not as it is *represented* on the stage. The distress of community has claims upon our sympathies, more too than are recognised, and we already know that disgrace and punishment are sure to follow sin and crime. We assuredly know, because we see, that hundreds annually run headlong into ruin by the temptations that they meet at theatres; and whoever heard that a libertine was ever reclaimed by frequenting the haunts or following the courses of a libertine? or in other words, who was ever rendered virtuous by being made more vicious? Here is the cause of evil—the '*fons et origo mali*'—and how then can it be the remedy?

"I am afraid of making my letter too long—but I could not well make it shorter. Such are my opinions of theatres and their effects; they may be singular, but they are, I believe, founded in truth.

"Very respectfully,

"Yours, &c.—M. L. B."

I have little hope of living to see the abuses of the stage reformed to any great extent; for as long as Adam's posterity feel the effect of his trangression, so long will they, in greater or less numbers,

indulge in this and less innocent amusements. Inasmuch then as we cannot remove the cause, let us endeavour to meliorate its effects; and if people will not become wiser and better, let us use our exertions to prevent their becoming worse and more unhappy than they now are. It is the business of theologians particularly, and it should be a part of every man's duty, to eradicate sin and vice in all their forms, and transplant Christianity and morality in their places; but if the tree cannot be entirely uprooted, it surely is desirable to lop off some of its unseemly branches.

The first step in the reformation in regard to theatres, would be to have them under the supervision and control of a rigid and vigilant police, appointed by the corporation of each city or town in which they might happen to be located. I shall not stop to argue the utility or practicability of this plan—the subject is of so great importance that it should come in all its horrid, disgusting deformity before an enlightened public, and by their hands be freed from some of its most revolting features. In accordance with this plan, and by way of operating upon the morals, and through them upon the health, no play should be acted, and no scene represented, which should not previously receive the consent or approbation of a board of censors.* This would remove

* It is needless to contend that public sentiment will correct abuses of this kind—for it is notorious that the stage is becoming more and more corrupt; and if a company of performers were to act in a state of perfect nudity, and the play should be of a character to correspond, could Park Theatre hold one-tenth of those who would seek to gain admittance?

the chief objection to the stage by excluding all that part which borders on vulgarity or obscenity, and which is so very attractive and agreeable to a great proportion of theatre-going folks. As a certain consequence, by introducing a more correct and healthy taste, the audience would be more refined and select; a lady could then attend without the certainty of being compelled to hide her blushes from the gazing rabble; and then all could go and be entertained without being disgusted.

The next step would be to prohibit the sale of intoxicating drinks in or near any theatre—thereby removing a great nuisance, and the cause and means of enticing, and literally seducing, many honest and virtuous youth of both sexes to the perpetration of the most degrading crimes and vices. Again, instead of admitting females, *gratis*, none should be allowed admittance unless attended by a gentleman. Should the laws do thus much for decency's sake, the greatest temptation to crime would be removed, and much disease and misery prevented. But, after all this is accomplished, there must necessarily remain many evils to be encountered; such as late hours, the change from the temperature of a warm room to the external air at an inclement season, and others of a like kind, which will be elsewhere considered.

"New-York, 1835.

"DEAR DOCTOR,

"Agreeably to your request, I take this opportunity to give you some of my observations, in a brief

way, and without much arrangement, in relation to theatres. What I state will be from personal knowledge ; and my chance for an acquaintance with the drama has been not the smallest ; for my first attendance upon the theatre was twenty years ago, when I first came to the city, when I was but eighteen years old. During that time I have seen most of the principal plays, and I have witnessed the performances of nearly all the most celebrated actors and actresses that have appeared upon our boards ; and I have all along had an eye upon the effects flowing from a love of the theatre. Were I to compare the stage with what it was fifteen years ago, and the popular taste as it is exhibited at the theatre, I should have no hesitation in saying that both have sadly degenerated. To give you a fair specimen of what the theatre is at the present day, I can hit upon no better plan than to give you an account of a single night's entertainment—pledging you my word that it is a fair sample for *every* night ; but if it differs in any respect, it is that the audience was more respectable than usual.

" In the first place, as to the character of the play. The piece was the favourite tragedy of Jane Shore —a handsome girl, was first the wife of a rich silversmith in London—then seduced from him and made the mistress of Edward the Fourth, and after his death she became the paramour of Lord Hastings. Another lady also figures in the play—she is the first mistress of Lord Hastings. How little did ladies of this character, centuries ago, dream that they were to be immortalized, almost canonized, and

sighed and wept over by us enlightened moderns; by the virtuous, republican inhabitants of a world then unknown!! Who, let me ask, would not almost be what she should not, to be remembered in so remote ages with such warmth of sympathy? The characters most in favour with the audience, after the two ladies mentioned, were sundry drunken vagabonds. They were natural characters undoubtedly, but does it show a very correct taste, or a great degree of refinement, to be pleased with the frailties and infirmities of our nature? Besides the ladies and drunkards represented, another lady, a genuine character, made her appearance in her own person; she was an imitator of the celebrated French dancers who have exhibited their persons to the Yankees, for a few years past, with signal and distinguished pecuniary success. Her dancing was well enough, and such as any one might be pleased with; but it seems that her sense of modesty, and that of the house, did not extend to the usual length of a female dress. I hardly know how to express myself with propriety or decency in regard to her exhibition—might I not say *exposure?* One thing speaks the character of the house; she was called for the second time, and loudly applauded by the pit, and by the upstairs gentry, and by a part of the boxes; and although there was a tremendous hissing, yet the plaudits and uproar carried it—but I believe the second time she exhibited nothing far above her knees.

"I have alluded to the character of the house—I will be more definite. According to my estimate,

there were not far from two thousand persons present; the pit was crammed, and there were not less than three hundred in the 'third tier,' while the other boxes were occupied by respectable and genteel people; one half of the latter only, I reckon, who would not be pleased with an indelicate and immodest exhibition upon the stage—thus leaving a great majority to applaud a short dress. From the character of such an audience you can readily imagine what would be most agreeable; you can suppose that whatever is obscene, or low, or profane, will excite their mirth and applause, while it causes the blushes and disapprobation of their more modest neighbours.

"There were on this occasion at least two hundred young men in the upper tier, and perhaps from fifty to a hundred females. This is the part of the theatre, as you are aware, which is frequented by clerks, young merchants, young gentlemen of fortune, and others, whose inclinations lead this way; and here it is, from which most young men, who become a prey to dissipation in this metropolis, can date their downfall. Many, many, of my own acquaintances have in the first place here been tempted, and first yielded to the seductions of the tempter.

"As to any arguments in favour of going to the theatre, they may be answered at once. For myself, I go to be amused; and I never knew any person to go for any other purpose; and any other reason is but a lame apology—a mere salvo for the conscience. If an attendance upon theatres renders people more virtuous, then those who see the most of them are most moral, and most correct in their

habits; and therefore, the actors and actresses themselves, and they who frequent the third tier, should be paragons of perfection. 'Ah!' said a young man, the other day, when urging the morality of the stage—

> '"Vice is a monster of so frightful mien,
> That to be hated needs but to be seen;"'

and smiled as with the triumph of victory. I asked him to finish the argument by quoting the next couplet; he looked blank, and said he recollected nothing further; I then whispered in his ear—

> 'But seen too oft, familiar with her face,
> First we endure—and in the end embrace.'

"I regard the introduction of the French dancing as one of the worst things that could happen to the character of the stage in this country; for many, a great many, respectable people, who would otherwise patronise the theatre, now keep aloof from it. The drama might be sustained among us with a great degree of purity; and a father might then, with his family, enjoy an evening's amusement without seeing his species disgraced, or feeling the delicacy of our nature insulted. To do this, no part of the theatre should be set apart as the licensed and authorized receptacle of vice; no liquor should be sold on the premises, and no female should be allowed to come within the doors unless attended by a gentleman. This might indeed close the theatre; but if it is to be supported by inviting infamy within its walls, and allowing corruption to be publicly practised there, then let the theatre be closed.

"I will conclude this letter by stating, as you wish, that the income of the most popular actors is from ten to thirty thousand dollars a year; thus you see they get much better paid than United States officers of any grade or rank; and actresses get still far better paid—fifty thousand a year being no uncommon sum for them to pocket—and the shorter their dress the more popular do they become, and the more money do they receive."

Section 2.—*Dancing.*

There is probably no amusement more universally prevalent, and more fascinating, than dancing. It is, and has been, practised by all nations as an amusement, and by some as a part of religious worship; and there is nothing of the kind which may be more innocent as a recreation; or when used as an exercise to promote health, more productive of the best effects; but it is most pernicious in its consequences when indulged in without discretion. One of the most prominent errors attendant upon this amusement is the unseasonable hours selected to engage in it; balls and dancing parties being generally held at a time past the common hour of retiring, and past the hour too when nature has ordained that we should seek repose. The system is thus robbed of its restorative, sleep; and to this privation there is superadded the unaccustomed and severe exercise and fatigue of dancing—many delicate females, who would think it cruel in the extreme to be compelled to walk two miles, dancing almost constantly for half the night, when, from sheer ex-

haustion, they are obliged to desist. For sundry reasons the dress must on such occasions be light;—but when a person is freely perspiring from the exhilarating dance, a ball dress is not an adequate protection from taking cold during the intervals of repose. The fatigue from this exercise is the greater, from the fact, that one half the females who are most fond of it are unaccustomed to much active exercise of any sort; and while others feel no inconvenience, they are surprised to find themselves fatigued and exhausted.

From a mistaken notion of appearing very pretty, dresses at balls are worn very tight; but if there ever is a time when the full, free, and uninterrupted play of the breathing apparatus is absolutely necessary, it is on occasions like the present. The writer is acquainted with more than one instance where ladies have suddenly expired in the midst of a dance, from no other cause, unquestionably, than impeded respiration from being too tightly laced.

Exposure to a current of air, such as sitting in an open window or in a balcony after dancing, is the cause of much mischief. It is agreeable, no doubt, and is one of those sweet things which are very sure to be followed by bitterness.

There is another train of evils, of a somewhat different character, connected with this fascinating amusement; and if they are not quite as conspicuous, they are not the less certain to be felt. A ball is an event of no little importance to a female, and of no small magnitude in her estimation, especially if she be of the younger and less experienced class;

and her mind is, at such a time, more agitated by conflicting emotions than she is, perhaps, herself aware, or willing to acknowledge. It may be that young ladies of the present day have a little sprinkling of pride, vanity, jealousy, and the like turbulent ingredients, in their composition; and whatever mortal tenement these passions inhabit, they are sure, when occasion offers, to make their influence felt, and their power known. It is not impossible that a young lady who is to attend a ball or dancing party may feel ambitious to acquire glory, by excelling in the splendour of her appearance—she may be desirous of exciting general admiration, or of making a more particular impression. The anxiety of mind for two or three days previous to the grand event is oftentimes so intense as to destroy the appetite, and not unfrequently to cause the nights to be spent in a sleepless, feverish state. A young female, then, with a naturally delicate constitution, thus debilitated and rendered irritable, and already on the threshold of disease, is compelled to undergo the fatigue and excitement of a ball, and perhaps its consequent exposure.

Without informing my fair readers how the following letter came into my possession, I here insert it for their perusal; if, perchance, it may be so highly honoured.

"—— Street, 1835.

"My Dearest Julia,

"How shall I begin, or what shall I say?—I am all hurry, trouble, and vexation, and my head is com-

pletely topsyturvy—indeed, I am almost crazy. You will wonder what is the matter, or what has happened to your *still, quiet* cousin, as you always call me. You must know that Mr. —— gives his great dancing party day after to-morrow, and his invitations have been given out for a week. The handsome young lieutenant you joked me about is to be there, and so is Miss ——, who, you know, has been trying to make him *prisoner*—and I am not sure but she'll succeed; for the last time he called upon me, which, by-the-way, was last night, when some one casually mentioned her name, he blushed and stammered. What could that mean? I would give a little to know, although I don't care a pin about it, you know. But don't you think he's an interesting, noble fellow, and deserving promotion? Oh! my dear, sweet coz., you don't begin to know what I suffer. Three days, now, I have been on the run, shopping and visiting dressmakers; I have already bespoken three dresses, and not one suits me, and I must off in the morning and get me another. Miss ——, (I believe she is determined to take the lieutenant by force, if she can't by stratagem,) I have been told this evening, has got a most splendid dress, a new article just imported—if I am to be outdone by her I shall stay at home, to a certainty. I am so vexed that my appetite has left me; and father says if I don't eat, and act more like myself, he'll send me off to school again. Brother John is tormenting me about the lieutenant, and says he is so much of a coward that he's afraid to speak where I am; and this afternoon he declared I looked pale, and had

hysterics, and threatened to call in our family physician. It is now twelve o'clock—I retired at ten, with the hope that I could get some rest, but sleep and I are growing great strangers of late—we can't occupy the same bed; and so I have been scribbling to you, to work off some of the *vapours*. Last night Aunt Margary, the old nurse, (good soul,) gave me a dose of laudanum, about three in the morning, before I slept one wink—and oh! what dreams! I believe I shall have to take another dose to-night. How I wish you were here to help me in my perplexities—but it is now too late.

"With a thousand kisses, my dear girl,

"I am your affectionate cousin,

"S. R."

As it is always easier to find fault with the conduct of others than to set an example of propriety ourselves, and as a disease is more easily understood than cured, so in this case it may be difficult to reduce our precepts to practice, or to prescribe an agreeable and appropriate remedy. The remedy in this complaint must be administered in part to the parents of the patients—for inasmuch as they are aiders and abettors in the act, they make themselves *participes criminis*, and should be made *participes remedii*. I have been informed by the best authority that in *oldfashioned* times, say forty or fifty years ago, children had some little regard to the opinions and advice of their parents; but in the march of intellect, they have marched beyond parental control. It might be well for the present and succeeding gen-

erations, if youth could be induced to profit by the experience of age, and folly learn a lesson from wisdom; but while fashion, to the utter exclusion of reason, bears sway over the minds of the many, irregularities and dissipation will weaken their bodies and destroy their health. Almost any recreation may be indulged in without risk of injury to the health, provided the laws of organization are not infringed, and the dictates of nature not disregarded; but a penalty is much more sure to follow a trespass upon nature's laws than the laws of man. It therefore becomes the duty of parents, as they value the lives and health, the comfort and peace of mind, of their children and themselves, to exercise a controlling influence in relation to their amusements. The young of both sexes should be taught that they have minds, that they are rational creatures, born for social intercourse, and that all enjoyment is not to be found in the fashionable follies and amusements of the day. The effect of most popular amusements, if indulgence is not regulated by moderation and discretion, tends to the destruction of intellectual enjoyment, as well as to sever the bands of social and kindred feeling; so that the devotees of pleasure think of but little else than gratifying their own taste, even at the sacrifice of all sympathy for their fellow-creatures. Look at those who have a great fondness for fashionable recreation, or more properly dissipation, and see if they regard the claims of society, or the wants and necessities of needy relatives. Are their names found in looking over the list of contributors to any benevolent enterprise? Are they found

in the ranks of philanthropists? Their charities are all bestowed on their own dear selves, and their pecuniary sacrifices are made on the altar of pleasure. Their names may, indeed, be found at the head of the catalogue of those who are foremost in getting up a "benefit" for a K—— or a K——; and they may be remembered with a peculiar gratitude in the diary of some strolling actor, or peradventure in the more celebrated journal of some "Fanny."

The celebrated Anne Boleyn, afterward married to Henry VIII., writing to a friend in the country, shortly after her first visit to London, describes herself as almost sick of a town life, being obliged to sit up so late as ten at night, and seldom rising before six in the morning. This irregular mode of life, she says, had such an effect upon her appetite, that though she could easily manage a pound of bacon and a tankard of good ale in the country, she found great difficulty in disposing of half the quantity in town. What would the unfortunate Anne have done if the manners of the present age had existed in the reign in which she lived?

Being called, not long since, to visit the family of an old acquaintance, in a professional way, I have thought best to insert in this place the substance of an interview which presents this subject in its true light. My advice was requested in the case of a young lady who was indisposed after a night's dissipation at a fashionable party. I found her reclining in an easy chair, with cheeks flushed, hurried respiration, and the whole countenance expressive of great anxiety. After a few prelimi-

naries, the conversation occurred, nearly as follows :—

"Were you in usual health till last evening?"

"Yes, nearly, except the anxiety of preparing for the party."

"Did your anxiety destroy your appetite?"

"Oh no, not much; it only kept me a little flurried."

Her father, an honest, plain man, very promptly answered, "She has hardly taken food enough to keep her alive, the last two days."

"Have you slept well at night?"

"Yes, generally, very well."

Her sister, a frank, openhearted girl, replied, "Why, Jane! we have both of us lain awake, and talked almost all night about the party, ever since we received our invitations."

"How long were you at the party?"

"About three hours."

"At what time did you return home?"

"About one o'clock."

"Did you feel chilly when coming home?"

"Yes, doctor, and before too; for when I sat by the window to rest me, after dancing, I felt as if I was taking cold."

"Did you dance much in the course of the evening?"

"Oh, no, indeed, I never dance much at parties; I only danced *ten times*."

"Did you experience any shortness of breath when dancing?"

(With her hand on her side, and panting.) "No,

doctor, I never get out of breath; I could breathe last night just as well as I can this moment."

Her sister again says, "Why, Jane! how can you say so? I wonder how you could breathe at all, for you know we broke three strings before you were laced to suit you."

"Did you rest well last night, or rather this morning, after you retired?"

"No, doctor—I had such a pain in my stomach that I could not sleep."

"By-the-way, did you take anything last night to disagree with your stomach?"

"No, not in the least."

"I presume you at least tasted the refreshments?"

"Yes, I ate five or six pickled oysters, and drank a little coffee."

"Did you eat a bit of the tongue?"

"I just tasted it."

"A-la-mode beef?"

"Only a morsel."

"Did you try a bit of the turkey?"

"Just a wing."

"How was the jelly?"

"Very fine, but I only tasted it."

"Did you try the sweetmeats, blanc mange, ice-creams, oranges, custards, and cakes?"

"Only a mouthful of each."

"Mr. ——— is noted for his choice wines. I presume you tasted his champagne and lemonade?"

"I drank two glasses of champagne, and when I was very warm two or three of lemonade?"

"And yet you took nothing to disagree with you?"

"No, not in the least."

"Did you dance after this?"

"Only twice—for I felt fatigued and had a little of a headache."

"Let me tell you, miss, that your supper and dancing have put you in such a condition, that if you are able in a month to attend another party you may be thankful."

"Why, doctor, you needn't say that; for I saw ladies who ate twice as many things as I did, and twice as much of them."

All other amusements partake of the nature of the two now considered, active and passive; these being sufficient to illustrate the principles by which we should be governed in our choice, and in the application of pastimes, it is therefore unnecessary to go into the subject and discuss the merits of each particular amusement. Sedentary amusements, for those who lead inactive lives, are not to be indulged in with impunity; for those who take much active exercise they are more proper, and the health of such is rarely affected by them.

CHAPTER VIII.

EXERCISE.

It is a law of the animal economy that any organ by habitual use is strengthened, and developed in size—and provided its use is not carried to excess, the more marked are these results; and, on the contrary, if an organ is allowed to remain inactive, it becomes feeble, diminished in size, and incapable of performing its part in the operations of the system. This principle is illustrated, in a particular organ, in the familiar example of blacksmiths, who, by the constant use of the right arm in wielding the hammer, have its muscles much larger and stronger than those in the left; and the effect of exercise is manifest in the strength and capability of endurance of the labourer, compared with the merchant or man of letters.

Section 1.—*Riding.*

Of all exercises, riding is most conducive to health, and to vigour of the constitution; but as a good thing may be improperly or imprudently used, so riding sometimes produces an effect contrary to what is intended. Those who are not accustomed to riding are most apt to suffer—the pleasure and ex-

hilaration being so great that fatigue or exhaustion are induced when they are least expected. In cold weather, people unused to carriage exercise are apt to think that the same quantity of clothing necessary in walking, will be an adequate protection when riding. Often, a person will not experience a sensation of cold, he will not be aware that his body is becoming chilled, till he alights from his carriage, or till he approaches the fire, when he becomes fully sensible that his ride has been too protracted. Those who are in good health do not often experience any more than a temporary inconvenience from this cause, but in the delicate it is frequently sufficient to be followed by a serious illness. In summer a drive towards nightfall is truly delicious, and is believed to be conducive to health—and so, indeed, it is, with due precaution—but at such times females are generally thinly clad, and a thin dress affords little protection from the damp and chilly air of an evening. There seems, in the present age, a wonderful propensity to be hurried through the world; not only is it convenient for the man of business to be transported by steam at the rate of from fifteen to fifty miles per hour, but there is no pleasure in driving one's "own hired" horse at a pace of less than ten miles in the same space of time. Being thus hurried away, Pegasuslike, is just equivalent to sitting in the open air, when the wind blows, in sailor's phrase, a real "stiff breeze"—and to do this at sunset would be thought the very extreme of imprudence. There can be no objection to any man's riding with all the

speed his horse can make; but it were wisdom to shield himself against a breeze of his own raising.

Equitation, or riding on horseback, is a different exercise from the preceding; and fast riding is not only active exercise, but severe labour. This is one of the most noble, manly, and healthful exercises that can be imagined; and as it formed a part of the education of the Spartan youth, so ought it to be made a part of the education of the young, of both sexes, in our own country. Riding on horseback exercises every muscle and every organ in the body; and it causes the blood to circulate so freely that in cold weather this is one of the most comfortable ways in which a person can travel, provided he can bear the exercise without fatigue. This may seem paradoxical to those who have never made the experiment; but the evidence of those who have tested it for several successive years, in all weathers and at all seasons, has established the fact to my own satisfaction, that, at a pace of seven or eight miles an hour, no person would feel the cold in usually severe winter weather.

There is, or at least there ought to be, a propriety in everything that we do; and there ought to be a reason why we do a thing in one way in preference to another; but with all the speculations that I have made on the subject, and with all the aid of the imagination that could be brought to bear upon it, I have not been able to discover a single reason why a gentleman riding on horseback, in company with a lady, always takes his place at her *right hand*. This position places him, in case of accident to her,

in a most awkward predicament; for from his situation he is unable to render her the least assistance. A good horseman always holds the bridle reins in his left hand, which in this case is next the lady—if assistance is to be rendered from any cause, it is most effectually done with the right hand; but, from the position of the parties, the gentleman must very clumsily use his left hand to assist the lady, and with his right hand manage his own horse, which he is unused to do—or else he must occupy time, when danger admits of no delay, by riding to the opposite side. The only argument in favour of the customary mode of riding is, that in case the lady's horse becomes unmanageable, the gentleman may slip his arm around her waist, and help her to alight *backward*. This is very unnatural, and altogether impracticable; the gentleman is obliged to use his left hand, and as the lady, unfortunately, has neither hands nor eyes placed behind, she is unable to help herself; while the dread of falling backward, between the two horses, is quite sufficient to deprive her of all presence of mind. A case not long since, directly in point, occurred within my own observation. A couple were riding in one of the avenues, when the lady's horse, from some cause, became unmanageable, and placed her in great jeopardy—her companion in a left-handed way attempted to remove her—he succeeded in disengaging her from her seat, and although she was hardly of the middling size, and he a man of ordinary strength, yet he was unable to sustain her weight. Fortunately, she escaped with only a fall; but the gentleman came near being un-

horsed. But both horses may be managed with difficulty, as is generally the case when *one* becomes so; the trouble is now the more aggravated still, for the gentleman must use his bridle hand to restrain his own horse, and the lady is left to shift for herself, to look out for the safety of her own neck.

Suppose their position reversed; instead of being dragged from her horse backward, the lady has her eyes before her, and the gentleman his right hand at liberty to assist her; and she can, by clinging to him, throw herself from her seat without the least danger from a fall.

The very peculiar riding dress of the ladies of the present day is certainly unsuitable and improper for the purpose for which it is used; it places a female in the condition of one turned adrift on a single plank, at the mercy of the winds and waves—her life is foolishly and needlessly jeoparded by being fettered and placed on the back of a vicious horse. The dress, I presume, was adopted from motives of modesty, which is indeed commendable, and characteristic of the sex; but then what were the motives when the *short walking dresses* were introduced into fashion is more than I can divine. If modesty is the moving principle in the one case, so let it be in the other; and if the walking dresses are none too short, then neither would a riding dress be too short which would show only the same ankle. "Consistency, thou art a jewel"—and a jewel as precious as thou art rare; but it seems thou art an oldfashioned thing, with which we moderns are unacquainted. Any dressmaker, who understands her business,

could make a riding dress which would subserve all purposes of modesty, comfort, and expediency; and if ladies have pride of character proportioned to their pride of person it would soon become fashionable.

When riding is recommended for invalids, and those unaccustomed to it, they frequently desist before making a fair experiment to ascertain whether or not they will receive benefit by the exercise: the reason for not persevering is, that they become fatigued and discouraged. In riding, a new set of muscles are called into action, or they are required to perform a service which they are unused to; too much is demanded of them at first—and hence the consequent soreness and lameness of the limbs and back. Besides, the exercise, if pushed too far at the commencement, induces a free perspiration, which is generally suddenly checked when the exercise is discontinued; if an organ has previously been suffering from any affection, its complaint is now most certainly aggravated, and the invalid believes that the remedy is not suited to his case. One who is not accustomed to this exercise should ride at first but a short distance, and make himself at the outset acquainted with the gait and disposition of his horse, and habituate himself to his seat in the saddle: the next day the ride may be extended, and thus gradually the distance may be lengthened, till a person in delicate health, or a lady, may perform a journey of forty miles in a single day without fatigue. A young gentleman in the country was directed by his physicians to attempt a journey of several hundred miles on horseback; the invalid was

astonished, and wholly refused to follow the prescription, as he had hardly ever backed a horse in his life. However, by much persuasion, he was induced to try it about home before entering upon the expedition; the first day he rode six miles, and was obliged to keep his bed two days in consequence. At his second trial he performed half the distance without inconvenience; and thus learning his own strength he gradually increased the distance, till in a fortnight he rode without fatigue fifty miles in a day for several successive days.

Section 2.—*Walking.*

This is an exercise in which we must all participate; and since it is one of those acts which we must daily and almost hourly perform, it is of some importance that the circumstances connected with it are such as not to render it a burden or an inconvenience. The wants of the system compel us to exercise all our limbs, and a healthy condition of body imperiously demands that we perform locomotion. To walk with ease and comfort, it is necessary that the body should be free and unrestrained in all its motions—that the respiration be unembarrassed by a tight dress—that the arms be at liberty—and that no ligatures impede the circulation of the blood—and that the feet are not confined by tight shoes.

We know from experience that just in proportion to the violence of exercise the circulation of the blood and respiration are increased in man and all inferior animals; and in proportion as the motions of the chest are restrained will be the difficulty of

breathing. We see these facts exemplified in the horse daily—who has not noticed his perspiration and panting after a fast drive?—and who has not, more than once, seen the saddle girth broken by the expansion of the chest in a deep inspiration? Nature thus makes known her wants by her great efforts to supply them. Besides the great obstacle that a tight dress opposes to respiration, it hinders the action of the muscles in walking. The muscles which keep the body erect and move the limbs forward are confined and compressed by the corset, so that their function is not half performed—and hence the unsteady, vacillating movements of those who little deem that they display any other than a graceful form, and an equally graceful gait.

A little appendage to dress, which sometimes proves a great inconvenience, demands a passing notice—I allude to the *elastics* that are worn to keep the hose in their proper place. Whoever has seen a person bled knows the effect of a ligature upon the arm; it prevents the circulation of blood in the veins, which become prominent and distended, so that when an orifice is made the blood spirts to the distance of several feet—and immediately that the ligature is removed, the blood resumes its natural channel. A ligature on the lower limb has the same effect that it has on the upper; and there is very good reason to believe that elastics are not unfrequently worn as tight as is necessary to apply a ligature in bleeding. The bent position of the limb in sitting, together with its state of inaction, has a similar effect, so that the uneasy sensation caused by

the obstructed, sluggish circulation, almost always impels students to sit with their feet on a chair or table—or to give the limb a straight and elevated position to facilitate the return of blood in all the veins. The blood in its return from the feet to the centre of circulation must rise against its own weight; and without the intervention of a ligature, the veins often are affected with a troublesome and dangerous disease, which may exist a long time in the form of a disagreeable ulcer, or which may require for its removal a painful surgical operation. Ligatures upon the limbs, by obstructing the circulation of the blood, are one cause of a complaint almost universal among females—and that is *cold feet.*

The article worn upon the feet with most ease in walking is a light gaiter boot, made of elastic materials, and laced so that it shall exactly fit the foot and ankle without being tight: the sole should be just so thick as to prevent injury to the foot from irregularities in the ground or pavements on which we walk. The best material used in the manufacture of the gaiter is buckskin, which in all cases, notwithstanding a desire to show a small foot, should be so large as not to confine the natural and necessary actions of the foot and toes. In all ancient paintings and statues we look in vain for a modern foot—the toes in them are spread so that each one presses the ball upon the ground; but in three feet out of four, of those of the present generation, we shall find one or two toes squeezed in such a manner as to be riding upon the others. But this malposition is not the only evil—for who is there who is not suffering

from corns, or growing of the nails into the flesh, or both? And when an inquiry is made as to the cause of these painful affections, you never hear any other answer than "*tight boots*," or "*tight shoes*."

Undoubtedly a man has a right to pinch his own toes to his heart's content; but he is none the less ready to seek a remedy for his corns; and as the author's object in writing is to aid his fellow-men in taking comfort in this life, he will point them to a certain cure for the most uncomfortable of all little complaints—*corns on the toes*. The "certain," "never-failing," invaluable remedy that I have to propose, and strongly recommend, is *shoes* or *boots that will not pinch the feet or toes*; and if this remedy is too disagreeable to be tried there is a plan by which the pain and suffering from corns may be mitigated. Corns are simply the cuticle, or scarf skin, thickened, and converted by inflammation into a horny hardness—and hence their name. There is in corns almost always a central, hard point, extending and pressing into the tender irritable flesh below, which causes all the pain and soreness; and, therefore, if the hardness of the corn and the central point can be removed, they will cease to be troublesome. The best method to accomplish this is to soak the part fifteen or twenty minutes, and with a sharp knife pare off the corn as much as can be done without hurting or wounding the skin; then with a sharp-pointed knife carefully remove the *core*, which is found dipping nearly into the bone, as much as can be done without in any case drawing blood. Let this be repeated, if necessary, two or

three times a week; and thus, by keeping the skin soft, in a perspirable state, and removing the hardened cuticle, the corn will in a short time disappear—and if the original cause is removed its tendency to reproduction is lost. In addition to this, it is useful to keep the corn covered with any kind of adhesive plaster to retain the moisture of the part, and keep it in a constantly soft, pliable state; and it is in this way not unfrequently extracted entire.

Another very painful affection caused by wearing tight shoes is the growing of the nails into the flesh, which in unhealthy constitutions terminates in serious ulcerations. To cure this disease, the French surgeons practise a most barbarous operation. One operation is as follows: Take a pair of pointed scissors, and forcibly pushing one blade under the nail to its root, divide the nail in two, then with a pair of forceps, after dissecting up each half, tear it out by the roots. Another operation consists in simply seizing the nail with a pair of strong forceps, and without cutting, savagely tear it out. A more humane and equally certain operation may be practised for the removal of this difficulty. This consists in scraping the nail entirely away with the edge of a sharp knife; it is not attended with the least pain, and in this way the nail can be entirely removed.

CHAPTER IX.

EDUCATION.

By education I do not mean simply instruction in the different branches of study now taught in most schools; but literally, the whole plan of "bringing up" children—their training, both mental and physical. The design and limits of this work will not allow me to enter at all minutely, did inclination prompt, into the discussion of this important topic; I shall therefore only glance at some of the most prominent of the popular errors, in opinion and practice, in relation to this subject.

In the general system of education in many of the most fashionable schools, there are errors so manifest, they stand out in such bold relief, that they need not the scrutinizing eye of a philosopher to detect them. In youth is laid the foundation for all that is good or bad in future life; at this season is given an impulse to the mind which leads to eminence and usefulness, or the contrary; and at this age too is laid the foundation of a sickly manhood, and perhaps a long life of unhappiness. Many, many are the instances of early death, and blasted hopes, and premature old age, caused by errors in the education of children.

It is a generally prevalent notion that a superior intellect, or great genius, is incompatible with a robust and vigorous body—that strong powers of mind are necessarily lodged in a weak and delicate frame—that strength of body is made at a sacrifice of mind—and that it requires but little strength of constitution to be a student. This opinion, founded in error and sustained by ignorance, originated, probably, from the fact that there are and have been many great men of remarkably feeble constitution and delicate health; but if their health had been good, there is no reason to believe that their powers of mind would not have been still greater. Plato entertained the same erroneous notion; and in accordance with his views, he selected an unhealthy location for his residence, that the body might be weakened to dispose the mind to contemplation. A man of robust constitution, and in high health, can endure labour and privation without fatigue or inconvenience, and resist the causes of disease longer than one in an opposite condition. Mental labour, of all others, produces the greatest degree of "wear and tear" of life, and causes the most sad inroads upon health. Who, then, can best endure it, the robust or the weak?

Agreeably to this popular error, children of the most feeble constitution are selected to be made scholars; and although many victims have been annually sacrificed, the mistake is likely to be perpetuated. Undoubtedly a boy in delicate health might, with proper care, obtain a thorough education, and attain to eminence; but on account of his feeble-

ness, it is evident that he cannot perform so great an amount of labour as he would do were he more robust.

When parents estimate their children's talents, they do it with a parent's fondness and a parent's prejudice; ill health in childhood excites their compassion, and the most delicate boy is designed for one of the learned professions. Mistakes are thus made—the boy is compelled to study a profession because he is sickly, and not because he has talent or relish for the occupation into which he is forced. They are thus sacrificed, and the cause of science and the welfare of community entirely overlooked by an erring, misjudging father. Exercise and active employment in the open air give health and strength; a sedentary, studious life, and confinement within doors, tend directly to undermine the strength, and destroy health—therefore, let the feeble pursue the former, and the more robust the latter course.

The ambitious parent, and equally ambitious tutor, combine to stimulate youthful ardour, by their well-meant but injudicious arguments, to greater exertions than a frail constitution can, with impunity, sustain. Little judgment or discretion is used in regard to this particular—it seems not to be known that some children need restraint, instead of being urged to greater efforts; but generally the more an ambitious child is disposed to apply himself, the more is he urged to do it. It may be questioned whether or not it be good policy in a moral point of view to instil into the youthful mind notions of ambition; they are apt, without special pains, to enter

soon enough to produce their legitimate effects, disquiet and unhappiness, through succeeding life.

The above remarks are not intended for females, inasmuch as their education is of somewhat a different character. A prominent error in the education of females, is endeavouring to accomplish too much in a given time. A young lady of the present day must have her education completed at the age of "blooming, love-breathing seventeen;" and to learn anything after this is considered an unpardonable breach of good breeding. There may be reasons for this course of management more weighty than all considerations of health; and undoubtedly parents can tell, if they are disposed, why the education of their daughters is limited to so short a period. But there is no doubt in the mind of any medical man, or of any well informed person, as to the propriety or expediency of allowing another year in acquiring no small amount of knowledge, instead of compressing it all into so short a space. I have no hesitation in saying that the term of female education is decidedly too short; or, what is the same thing, too much is attempted to be learned in a given time. Why not? The studies undertaken to be taught are important, but they are rapidly hurried over, the impressions they make are not permanent, the mind is too heavily taxed, and comparatively little good results, while much evil is done to the constitution.

The confinement to which young children are subjected at school is not only injurious to health, but gives them at the outset an invincible dislike to school, teachers, and books. They are kept sitting

on a hard bench, perhaps without any support for the back, one or two hours at a time; and if the uneasiness from such restraint becomes intolerable, and they seek relief by a change of posture, punishment is sure to follow. They know little of the laws of nature, and have not the feelings of humanity, who thus attempt to impose restraints upon children; they cannot be kept still—they must move, they must play, they must exercise in some way—the laws of their organization require it, and nature demands it in such imperious terms that she will be obeyed, rather than the school teacher. When we see the gambols and playfulness of the young of all animals, and the restlessness of infants, we need have no further evidence of the folly of those who, by arbitrary discipline, think to counteract the laws of nature. Half an hour, at farthest, is long enough for a child under six years of age to be confined at once to his seat; he should then be allowed to play a few minutes, and thus, by an alternation of relaxation and study, he will learn that school is not a place of confinement and pain, by which the health is injured, and the young mind but little benefited.

The present fashionable mode of education, aided somewhat by dress, is the cause of a complaint the most dreaded by females, and the most fatal to their hopes, of any that afflicts the human family. I mean distortion or curvature of the spine. The muscles of the back are the organs by which the body is kept in an erect posture; but by the pressure of a tight dress, and its mechanical support, the power of the muscles is destroyed, and their use rendered, in part,

unnecessary. By thus remaining in a state of inactivity, they become incapable of performing their office when called upon; so that they soon become fatigued and wearied, and the body must depend for support on some other means. In sitting, for instance, at a piano, where the body must be sustained in an erect posture, the upper part of the chest, from want of muscular support, is thrown to one side; which, by becoming habitual, results in a permanent curvature of the spine. This affection is of more frequent occurrence than most people suspect; and could they be made fully acquainted with its nature, and the extent of its prevalence, it is believed that their good sense would lead them to take measures to correct the evil. Dr. Forbes of England "visited," he says, "in a large town, a boarding-school, containing forty girls; and he learned, on close and accurate inquiry, that there was not one of the girls who had been at the school two years, (and the majority had been as long,) that was not more or less *crooked*."* If such is the astounding fact in one school, we may conclude it is so in others in Great Britain; and if it is so there, generally, we may also conclude that in this country, where we so closely ape European habits and manners, the same evil exists, to the same unhappy extent.

If, then, the cause of this affection is so manifest, the remedy is equally obvious; let the cause be avoided by pursuing a different course, let the dress be such that every muscle and organ of the body may perform its appropriate function, and let the

* Cyclopedia of Practical Medicine, vol. i. p. 698.

constitution be invigorated by active exercise in the open air. We see in this city, often, a school of young ladies, attended by a teacher, promenading the streets, which, doubtless, is considered sufficiently active exercise; this is very good as far as it goes—it is much better than confinement within doors—but such exercise is much more like a funeral procession than the recreation fit for boarding-school misses.

The foundation for ill health in after life is often laid at school; the confinement and want of exercise, tight dressing, and consequent loss of appetite, induce a debility and nervous state of the system which imbitters half the days of succeeding life. An incalculable advantage would be derived to the health of the young of both sexes, by having them educated in the country; females could return or be sent to the city at a proper time to be perfected in the various accomplishments.

An error that I have generally observed in schools, in town and country both, is the sitting posture to which scholars are exclusively confined. Each one should be provided with a desk by which he can stand when tired of sitting, thus obviating fatigue by change of posture; he should also have a chair to sit upon, and not a bench without any support for the back. All idea of comfort seems to be lost sight of when children only are in question; the father and mother must have their easy chairs and spring seats, but their children are condemned to sit six hours out of the twenty-four on an oak plank; and if, perchance, they dare to complain, they are

either laughed at or punished. To suppose that the mind can be devoted to study when the body is in pain, no matter what may be the cause, whether a confined posture, or anything else, is the result of sheer ignorance, or disregard of the laws of the animal economy.

CHAPTER X.

OF THE INFLUENCE OF THE MIND AND BODY UPON EACH OTHER.

MIND is generally defined to be the "soul," the "intellect," the intelligent, immaterial, and immortal part of man. The nature of mind, or in what it consists, will form no subject for inquiry. This topic has occupied metaphysicians from the earliest ages to the present time, and yet with the essence of mind we are as entirely unacquainted as those who lived in the remotest antiquity. We know that man possesses a soul, an intelligence, a thinking principle; we know, too, from reason and revelation, that this is immortal; but of its connection with our mortal part, our frail perishable bodies, we must, in our present state, be content to remain ignorant. Intelligence is not given to man alone; but some of the inferior animals seem to possess it in an eminent degree. Reason and observation lead to this conclusion, and facts clearly demonstrate it. Who will deny that the faithful dog has mind, has reasoning powers, when he beseechingly and eloquently implores assistance for his sick, wounded, or dying master? The Creator of the universe has most wisely adapted all means to their ultimate end. He

has fitted everything to its place, and endued every creature with a capacity to occupy the station assigned it. At the head of creation man is placed—his organization is more complicated and perfect, and to him, who has dominion over the beasts of the field, has been given a greater proportion of that which likens him to his Creator. Although we know little of the existence of mind, and the mysterious connection between soul and body—the link that joins us to another world—we can yet readily perceive and appreciate their effects upon each other, and the manner in which their influence is wrought. There are few questions in philosophy better settled, few positions more generally admitted, than that the brain is the organ of the mind—the medium by which it manifests itself—and that therefore without a brain there is no evidence of mind. By some this is thought little better than rank *materialism*, skepticism, and infidelity; it is considered equivalent to denying that the soul, or mind, is immortal, and making it to consist in nothing but perishable matter. To this it may be sufficient to reply, that while the immaterial part of man is doing the things of this world, it must use material instruments in its work; and after this life, we are assured that "this mortal shall put on immortality;" so that it makes little difference with the future existence of man, whether we deny or admit the truth of the position; for revelation declares to us that every particle of our bodies, though scattered to the four winds of heaven, shall be reunited and live through endless ages. They are the materialists, the skep-

tics, the infidels, who believe that any part of our system is to perish, and that we are to exist hereafter as an ethereal substance. With this simple expression of my sentiments, I propose to show in what manner the mind and body reciprocally influence each other, and how their operation destroys health, comfort, and happiness.

Section 1.—*The Passions.*

The passions of the mind may be considered as of two kinds—the depressing and exciting. The effects of these may be equally injurious to health, though operating in directly different ways; the depressing passions acting by prostrating or paralyzing nervous energy, upon which the well being of the system depends. Thus life is extinguished without a struggle or the least perceptible pain. To this class of passions belong grief, fear, and disappointment in any of our hopes or desires, remorse, &c. A man of robust frame, and who had been remarkable for his fine health and buoyancy of spirits, encountered peculiar difficulties, which threw him into a state of great mental distress and despondency. The powers of life gradually became weaker, and in a few weeks he expired, without having experienced from the first the least pain, or exhibited to his medical advisers the slightest symptom of disease. How often is it that the surviving partner of a couple who have journeyed for years in company on their pilgrimage through this world, follows, in a few weeks or months, the deceased companion of many joys and sorrows. In an epidemic it is well known that

the most timid are the soonest to become its victims; and people often express their wonder that physicians and nurses so frequently escape with impunity.

A most intelligent and observant traveller in the East,* and one fully competent to judge, says, that during the prevalence of the plague, those who are most apprehensive of contagion are the soonest to sicken with the disease; while those most interested in a patient's recovery, as a near relative, and who are constantly about his bedside, are seldom attacked. Thus may be seen how, in the one case, the affections of the mind induce, and in the other prevent disease; and thus it is, too, in cholera, those being oftener seized who are most under the influence of their fears.

During the prevalence of an epidemic, every person within its range feels more or less its influence; and when the balance of health is destroyed, the system is invaded by the prevailing disease. At a time, too, when an extensive and fatal disease is sweeping through a country, the attention of every person is diverted from its ordinary occupation, and allowed to dwell upon the surrounding prospect. The mind of a physician, in the midst of a fearful disease, is like that of a skilful general in battle—more intent upon the business before him than upon his own personal safety—the duties and responsibilities of his station occupy his thoughts, and produce an excitement quite the contrary of the effect of fear.

There is an affection of the mind as unhappy in its consequences as it is peculiar in its cause—an

* Dr. Madden.

affection which most have at one time or another in their lives experienced, and which none desire to have repeated—to wit, "homesickness." Dr. Chapman used to say that homesickness was one of the most frequent causes of typhus fever in medical students from abroad—that their regrets at leaving their "homes and sweethearts" induced a disease that often proved fatal. In all cases of disease resulting from this cause we have a most happy exemplification of the influence of mind in healing as well as wounding. Numerous instances are related where new recruits, or troops on a foreign station, or crews on a long voyage, are suffering actual disease to an alarming extent, when, on receiving an order to return home, in a few days every man will be well again. Violent, noisy grief is of short duration; and when we see it thus manifested, we may with certainty calculate that the storm will soon pass over, and that ere long a calm sunshine will succeed. That beautiful poem of Bishop Heber is thought to be a picture of the fancy, in which he describes the lone widow as inconsolable, and just on the point of throwing herself into the river, out of sheer love to her deceased husband: and at this critical and very interesting juncture she meets a man as disconsolate as herself, from a similar cause—they sympathize with each other—the widow smiles through her tears, and postpones her suicidal project—and with the hand that had but just parted the locks on her deceased lord's brow, she takes another husband. In this little transaction there is quite as much truth as poetry. There is another story which has some strong resemblances

in real life. An afflicted widow descended into the tomb of her recently deceased husband, vowing to mourn and starve herself to death. The heart broken relict (as the story goes) was watched by one who took an interest in her distress: he followed her into the tomb, where his sympathy had such an enchanting effect that the widow's streams of grief were turned into rivulets of joy; and over the coffin of her first husband she plighted her vows to her second—thus she went crying into the tomb for a dead husband, and came out laughing with a live one. Violent bursts of grief are often succeeded by a long and dangerous illness, or by sudden death; but if the constitution can withstand the first shock, little need be dreaded afterward.

But grief shows itself under quite a different aspect; like deep, unfathomable waters, it moves without a murmur, and its depth is known only by its stillness. Disappointed love causes the most fearful wreck of mind that falls to human contemplation; it is the most powerful, most engrossing of all passions, and when thwarted in its object, its consequences are proportioned to its strength. Mental alienation, or some other disease which proves more suddenly fatal, is its frequent termination; and unrequited or disappointed love is the "worm i' the bud" which blasts all hope and renders life intolerable and hateful. On the contrary, successful, virtuous love excites feelings of a different character—it produces a joyful exhilaration; it makes the rough smooth, and the crooked straight, and prompts to a life of usefulness, or to deeds of daring and enter-

prise. Other passions spring from this, as its course runs smooth or otherwise—as jealousy, revenge, and the like, which turn the mildness and love of an angel into the fury of a maniac, or hatred of a demon. The case of Mr. and Mrs. Beauchamp of Kentucky affords the best illustration of what love can do, that can be offered. Their singular attachment; their deep and, as they seemed to think, pious revenge, and heroic death, with all the attending circumstances, excite the most thrilling interest and the warmest sympathy, and render it one of the most remarkable transactions ever recorded. Their story may be found at length in Hoffman's admirable "Winter in the West."

All exciting passions produce effects upon the system different from the depressing; the former quicken the circulation of the blood, while the latter retard it, and if they induce disease it is more of an inflammatory character. Violent fits of anger not unfrequently produce apoplexy, by causing a rush of blood to the head, which ends in almost instantaneous death; intense grief causes sudden death by a suspension of the vital powers; and both have been known to cause a rupture of the heart—so that people have literally died of a "broken heart." The effect of the passions upon the body is different in degree—from a simple loss of appetite or disturbed sleep, to the most violent mania or sudden death.

Ambition, avarice, and like affections of the mind, when excessive, produce effects analogous to those resulting from the more violent passions; they destroy the health and comfort, and are generally

thought a curse rather than a blessing. But I conceive that the perfection of wisdom is no more clearly shown in any of the designs of Omniscience, than by implanting in the human mind the elements of these very passions, propensities, or desires, or whatever they are called. The well being of the mental and physical systems requires occupation and exercise, which they cannot have without some reason, some motive, some inducement; and the stimulus so necessary to action is found in the passions. Take from man these moving principles, and he sinks at once into the most listless inactivity. Take from him these incentives to action, and civilized man becomes almost a brute. Take from man all his incentives to action—his passions, and his constitution soon becomes enfeebled, the powers of his system are impaired, and his health is lost. Those who have the strongest passions have such a constitution and temperament that they suffer most from a state of inaction. A sanguine temperament, and propensity to engage zealously in some pursuit, are inseparable ; and with such a combination, indolence cannot be indulged with impunity. On the contrary, a phlegmatic temperament requires less exercise, less occupation; and we accordingly find that those possessing this temperament have less keen propensities, less ardent desires, and less strong passions. Thus it is most evident that the elements of the passions which cause so much unhappiness and disease in the world were given by a wise and kind Providence for our own good. But, like many other blessings, they have been perverted

and abused; and in accordance with the benevolence which first bestowed them upon us, a penalty is annexed, to restrain us from their excessive indulgence. The passions themselves are not wrong—not bad, but good. We allow them to go too far, to exercise too absolute a dominion over us; or, the impulse being proper, we allow it to assume a wrong direction. The desire to acquire wealth induces a community to engage in commercial or manufacturing enterprises, by which every one concerned is benefited; but if the desire is for fame, for martial renown, instead of money, a whole nation may be plunged into misery. We may, therefore, conclude that the wrong direction of the passions, and their excessive indulgence—their perversion rather than their possession—causes discontent, unhappiness, and disease. Close and exclusive attention to any one subject will produce, like the more violent passions, various inflammatory complaints; and instances are not uncommon of persons in all literary and scientific pursuits becoming permanently or temporarily deranged.

Section 2.—*Imagination.*

The imagination exercises a great and important influence over organic life—the worst forms of disease being induced by a vivid imagination. And why should they not be? If a close attention to mercantile or scientific pursuits can cause an inflammation of the brain, (which is no uncommon occurrence,) why may not the same effect be produced by the same amount of labour, although bestowed upon

a work of fancy? How often does the anxiety of a mother, in anticipation of some evil or misfortune to her children, cause sleepless nights, temporary delirium, loss of appetite, and, in short, a fit of sickness? The poet who labours to create a world, and people it with his imagination, and fill it with flowery fields and fairy lands, taxes to as great an extent his mental energies, as he who labours in the more matter-of-fact business of the abstruse sciences. He who thinks the most constantly and the most intently, no matter whether the subject be real or imaginary, is the most apt to suffer from derangement of health, and particularly from disordered digestion. The author of the "Infirmities of Genius" attributes the infirmities of the minds of the eminent men whose history he relates to disease of the body. The dependance of mental upon corporeal health is so great that it is natural, often correct, and to surviving friends and admirers always agreeable to account for frailties and imperfections of character in this way; but when we consider that the influence of mind and body is reciprocal, and about equal, it may be considered unphilosophical to charge all mental aberrations, all hipochondria, and every whim, freak of fancy, or burst of anger, upon the stomach—it has enough to answer for without being accused of being the primary cause of all the sins or "infirmities of genius." If a paroxysm of anger, in a man whose digestion is good, induces dyspepsy, which is followed by hipochondria and misanthropy, then dyspepsy should not be accountable for the mischief caused by an irritable temper. When disorder of

any of the corporeal functions is caused by mental excitement, this disorder reacts upon its cause; and they mutually add fuel to the flame by their constant reaction, and aggravation of each other. In this manner the naturally irritable temper of Byron and others caused and aggravated their bodily complaints, and the latter again increased the primary mental affection.

On the other hand, a cause which may produce a disease may, under a change of circumstances, cure it. By simply directing the mind to some other occupation, and leading it into a more pleasant channel of thought, or inspiring hope, or engaging the imagination upon some more agreeable theme, disease is frequently arrested and brought to a most happy termination. Physicians are aware of the influence of the mind over diseases of the body, and by a judicious exercise of this knowledge as much benefit is derived as from the administration of medicine. Quacks take advantage of treating disease by operating upon the mind, and practising the greatest impositions upon the credulity of their patients. An individual of this sort, who was famous in an enlightened part of New-England, and whose practice extended over a district of forty miles in diameter, was called to a lady who had been suffering greatly for some hours, without any prospect of relief. She had been attended from the first by a skilful and experienced practitioner, but from the great cures of the celebrated nostrum monger, her friends despatched a messenger to have him forthcoming. He came, saw the patient, and retired into a private

room with the gentleman in attendance, when the following conversation occurred:—

"Well, doctor, how long have you been here?"

"About eighteen hours; and there is no more prospect of relieving the patient than when I first came; the woman herself is discouraged, as well as her friends, and thinks she shall die."

"I can tell you, doctor, what will cure her to a certainty."

"What is it?"

"You must first promise that you won't tell what it is."

"I must first know what it is before I make that promise, or before I consent that the patient shall take it."

"Well, it is *milk and water, sweetened with molasses.*"

"How do you propose to administer this powerful medicine?"

"Give her a table spoonful every two minutes, exactly, till she has taken five doses, and in twenty minutes she will be relieved."

"Do you advise to have the patient know what she is taking?"

"No, to be sure I do not; tell her it is some powerful medicine, that it has cured hundreds of similar cases, and that it will cure her to a certainty."

"Why do you wish to impose upon this poor woman, by administering this inert mixture, with such strong assurances of relief, when all that you assert of its efficacy is false?"

"Not so false as you think, my learned doctor;

all the imposition there is about it is in making her believe it is a powerful medicine, when it is something that cannot hurt her, but accomplish the desired end by the help of faith."

"As there is no danger of doing mischief, I have no objection to trying your quackery to the extent you propose."

"Call it quackery, or anything else that you like, but you'll find for once that another prescription than your own will do some good."

With all due formality the mixture was prepared, and the prescriber, with the utmost gravity, and an appearance of great concern, which he well knew how to assume, approached the bedside of the patient.

"Well, madam," said he, "I find your case attended with great danger; but when I tell you that, I feel warranted in saying further, that I believe we have a remedy peculiarly adapted to one in your situation, and one which will speedily place you in a state of safety."

"Do you really believe, doctor, that there is any help for me?"

"Oh, most certainly, if you will but consent to take the medicine!"

"Anything, doctor; what is it?"

"Indeed, madam, it is not important that you should know; although this much I feel constrained to tell you, that it is a medicine of great power and singular efficacy; and if you do but take it fearlessly, in twenty minutes, I promise most unhesitatingly, your sufferings will be at an end."

The sweetened milk and water was accordingly

taken to the extent of only four spoonfuls, and in fifteen minutes, so great was the confidence in its virtues, the patient became a happy *mother*.

There is a necessity of employing this confidence to a certain extent in the treatment of most cases of disease, and so great is its influence, that many physicians will, in no case, take charge of a patient who has not reasonable confidence in his practice. The termination of a disease depends greatly upon the state of the patient's mind—whether he believes that it will end in a restoration to health, or otherwise—and generally the probability of a cure may be considered in proportion to the strength of his belief. The sight of land, and the cheering hope of reaching it, stimulate the shipwrecked and almost exhausted mariner to continue his efforts; and so the prospect of a happy cure, with the confident hope of such a result, encourages the patient, and produces an excitement of the mind which tends directly to eradicate disease.

Section 3.—*Religion.*

To a casual observer it might seem heretical to insinuate that the Christian religion may become the source of discomfort, ill health, or unhappiness. But the greatest blessings may be perverted, and by their indiscreet use or application, their ultimate result may be anything but what was originally intended; and the greater the blessing, the more weighty curse does it become where its effect has been reversed. Anything, therefore, of such infinite importance as the Christian religion, must seize with a strong hold

upon the mind, and considerations of the Deity and his attributes, must, from their magnitude and incomprehensibility, occupy with absorbing interest all the mental faculties. In consulting the pages of history, we find that nothing has caused more intense excitement, more rancorous, invincible prejudice, more bloody persecutions, which blacken the records of past times and leave a more foul blot on the character of man, than religious zeal. Strange that He, who was all love, all peace, and all humility, who spent his life in going about to do good, who prayed for his enemies and murderers, and taught others to do the same, should be so little imitated by those who claim to be his dear children and followers. For what other cause than a professed desire to advance the interest of religion was the stake and fagot ever prepared? And what catalogue of crimes so black was ever committed, what tortures ever inflicted, so severe and cruel as with the purpose and belief of doing God service. In bloody and savage persecution, the Christian has been alike guilty with the infidel; and if political zeal has raised the hand of man against his neighbour, so has religious phrensy plunged the dagger into the heart of acquaintances and kindred. Times are something changed; liberality in sentiment is gaining ground, and men in most civilized countries can exercise freedom of opinion in religious matters with impunity. Still man, although controlled by circumstances, is not greatly changed from what he was; human nature is now, and must continue to be, what it ever has been: and did fanaticism *dare*

to raise her head, and could a change come over the spirit of religious institutions, we might, in our own day, and in our own country, see the blaze of the fagot, and hear the shout of the victim. This may be considered idle speculation; but when that system of religion, which has, in cold blood, butchered its tens of thousands, and held the mind in bondage by the terrors of hell and the holy inquisition, proclaims from the pulpit, by the mouth of its ablest professors and advocates, that the Roman Catholic religion is the same in the nineteenth century that it ever has been, that its principles are the same, and its requisitions the same, we may well conclude, that if it had the power, its practices would be the same also. Although in this country we are left to enjoy freedom of opinion, to be Catholic or Protestant, yet the mind is influenced and distracted by sectarian zeal, sophistry, and prejudice. When a man unites himself to a party in religion or politics, he must of necessity adopt its creed, and use all the common arguments in its defence; and as there are always two sides to a disputed question, there must be some points in the defence or support weaker than others. On these points is spent the "tug of war;" neither party gains the ascendant, and the mind of him who has not sworn fealty to either sect, is still more perplexed with doubt and uncertainty.

In investigating the causes of insanity in different countries, we find religious excitement to be a fruitful source of mental alienation; and when we look for the *quo modo* we shall often discover it in the indiscretion, to use no harsher word, of religious in-

structers. These remarks are not intended for ministers of the Gospel collectively, nor for those of any denomination in particular; they are designed for the blind leaders of the blind, whether they wear the triple crown, the bishop's lawn, or the ploughman's frock, or whether they teach from the pulpit or from the chimney corner.

Dr. Madden says, in his "Travels in Turkey," &c. that "probably two-thirds of the insane in England are religiously mad;" and that "a report of the Cork Lunatic Asylum, published in the Edinburgh Review a few years ago, proved that madness was only prevalent in those districts where the Ranters were most numerous." He further states, on the authority of a physician to a lunatic asylum in Paris, that the proportion of female to male lunatics, since the revolution, was as two to one; and the reason he assigned for it was that since the revolution the churches were frequented only by women, there being a dozen women in church to one man. He says "the clergy, to preserve any part of their flock, practise upon the enthusiasm of the women; and, not content with making them religious, they render them devotees."

"Among the lunatics confined at the Bicêtre," says M. Pinel, "during the third year of the republic, and whose cases I particularly examined, I observed that the exciting causes of their maladies, in a great majority of instances, were extremely vivid affections of the mind. Out of one hundred and thirteen madmen, with whose history I took pains to make myself acquainted, thirty-four were reduced

to this state by domestic misfortunes ; twenty-four by obstacles to matrimonial alliances which they had ardently desired to form ; thirty by political events connected with the revolution ; and thirty-five by religious fanaticism. Those were chiefly affected who belonged to professions in which the imagination is unceasingly or ardently engaged, and not controlled in its excitement by the exercise of the tamer functions of the understanding, which are more susceptible of satiety and fatigue. Hence the Bicêtre registers were chiefly filled from the professions of priests, artists, painters, sculptors, poets, and musicians ; while they contained no instances of persons whose line of life demands a predominant exercise of the judging faculty ; not one naturalist, physician, chymist, or geometrician."*

A very great mistake in preaching consists in depicting, with the aid of a vivid imagination, the glowing flames of a burning hell, the awful abyss yawning to receive the sinner, and hosts of devils rejoicing with fiendish malignity over the anticipated torments of their victims. In another part of the picture is represented an angry God, disgraced by passions which agitate our breasts, and burning with all the indignation and wrath of a raving madman, thirsting for vengeance on poor frail man, whom his word could in a single moment annihilate. Another feature in this gloomy picture, and it is complete—and that is the almost utter impossibility of escaping unutterable torment. Here, then, is placed before the mind's eye a hell flaming with brimstone, an angry

* Good's Study of Medicine.

God, and devils eager to seize their prey; and all, or nearly all, by means of our total depravity and total helplessness, in the preacher's judgment, condemned victims. In a religious assembly there are some whose nervous sensibility is great, whose passions are easily excited, and possibly some of a weak intellect who are unable to endure such an awful representation; and is it any wonder that they are thrown into despair, or that their fears lead to delirium? Some ministers, as well as prominent individuals among the laity, allow themselves to dwell quite too much on doctrinal points and speculative theology; subjects which they themselves do not understand, and which their hearers cannot comprehend. Distraction, doubt, and perplexity are the consequences, which lead, perhaps, to a rejection of all revelation, or terminate in mental derangement. Such wanderings on debatable grounds are not profitable to a mixed audience; neither is it wise to denounce the terrors of the Lord on all public occasions. The timid, and nervous, and devotedly pious, are apt to appropriate all the threatenings to themselves, while the abandoned sinner for whom they are intended, turns them all over to his less hardened neighbour. More good is done to the latter class, on whom the invitations of the Gospel have no effect, by private admonition and reproof—when the declaration *thou art the man* can be brought home—when there is no escape, and no chance to misapply it. The former need encouragement, and the cheering, consoling promises of the Author of our religion. The shepherd ought to know his flock; and when trying

to recall the wayward and wandering, he should be careful and not frighten and disperse those already in the fold. The raving, ranting denunciations of some modern preachers are but little analogous to that inimitable and too often unimitated sermon on the mount. The Gospel is said by inspiration to be a message of glad tidings, and that Christ came into the world on purpose to save sinners; and in accordance with this Divine plan he has given an invitation to all to come to him—he has promised rest to all who will come; and therefore instead of rendering it difficult to escape eternal punishment, he has made it extremely easy. The Saviour of the world is compassionate and merciful—he is love itself; and the whole Gospel is full of the most generous offers, the most liberal promises, and the warmest entreaties. Professing, then, to preach this Gospel of glad tidings, and to practise its precepts, why such fearful images, such bitter denunciation, and so great effort to frighten sinners into love to their Maker and bountiful Benefactor? The fear of punishment may compel an evil disposed person to obedience to certain precepts, but it is not true that *love* grows legitimately from *fear*. And, indeed, it may well be questioned, nay, we are irresistibly led to the conclusion, that the dread of hell, even if it should operate to produce a foretaste of itself upon earth, never brought a single individual one step nearer to heaven—never induced an erring mortal to love his God with all his might, and his neighbour as himself. If this be so, instead, then, of threatening the sinner with the torments of hell, why not oftener use the

mild, persuasive, and more effectual language of Scripture, and say to him, "Come, let us reason together," as he would do who was thoroughly acquainted with the avenues to the human heart?

Doctrinal points and abstract speculation engage so much of the preacher's attention that more important considerations are omitted; and if the anxious inquirer is not rendered insane through fear, his peace of mind is often disturbed by the contrariety and disagreement of sentiment among different denominations. The most learned men, the most able commentators, of the same orthodox creed, differ in their interpretation of Scripture; while, again, there are other parts that neither profess to understand. Often does the meaning of some passage of Scripture depend upon an allusion to the customs of some particular place or people, with which not one in a hundred of the present generation is supposed to be acquainted; and the teachers themselves, not unfrequently as ignorant as the hearers, instead of throwing light upon the subject, involve it in still greater darkness and mystery. A perfect knowledge of the Bible requires an extensive and perfect knowledge of ancient history, geography, language, &c.; how, then, is it possible that one brought up in comparative ignorance can go from the workshop to the pulpit, qualified to give instruction in matters of so great importance? There are plain truths in Holy Writ adapted to the feeblest capacity or weakest intellect, and they contain all that is necessary to happiness here or hereafter. There are herbs for the weak,

and meat for the strong man; and as the food of the latter, unwisely administered, palls upon the taste, and affects the well being of the body, so does it destroy the health of the mind.

The religion that Christ came to establish does not exact that gloomy, monkish austerity from its votaries that is often exhibited; that message of glad tidings should inspire us with other feelings than those of the most sombre, melancholy hue. Is there not a joy in knowing that there is endless, unspeakable happiness provided for every one who will receive it; that "whoever will may come?" Then why lead the inquirer into fields of theoretical speculation, terrify him with threats, perplex him with doubts, or plunge him into despondency with the most dismal forebodings? Religion, where the mind is influenced by common sense, does not demand that we should practise penance and mortification, and despise the good things which a kind Providence has bestowed upon us; but on the contrary it is impious to put too low an estimate upon the bounties which he has thrown around us. We may use the things of this world in such a way as may contribute to our own, and to others' permanent comfort; being ever mindful of the Giver, and of our accountability to him.

It is a trait in the mental character of man to run into extravagances, to be led astray by the wild vagaries of a wayward fancy, uninfluenced by the sober dictates of common sense. This frailty of our nature has been manifested in all countries and in all

ages, from the most remote antiquity; and there has not been in any place, at any time, the most ridiculous or the most absurd notions in politics or religion, but have found their advocates and abettors among the most enlightened of the age. We have but to peruse the history of our own country to be made acquainted with the proneness of our species to embrace the most fanatical, and foolish, and inconsistent notions that ever entered the mind of man. And for this we need not go back many years—the events of our own times, in our own day and generation, are fraught with superstition and phrensy; and what is very singular, every deluded sect claims to be Divinely inspired, and to derive its doctrines from the same blessed volume. Fanaticism seems to be contagious, and those who have uniformly led a life of consistency, and been noted for their good sense, no sooner enter the charmed circle, than the wildest enthusiasm takes possession of their minds and governs all their actions. Generally, however, they who are fanatics in one thing are fanatics in whatever else their minds become earnestly engaged; the same individual will be factious in politics, an exclusive in diet, and a zealot in religion. Every principle by them must be pushed to extremes; they are the ultra reformers of the age, the radicals of the nineteenth century; they would have a man confine himself to a diet of bread and water, devote his whole time to the benevolent operations of the day, and literally "pray without ceasing." Such are to be commended for their philanthropy—for their

honest desire to benefit mankind; but they are to be pitied for their lack of discretion. Their arguments and examples operate upon all who do not become their disciples like negative electricity—driving each other farther asunder.

Section 4.—*Other Causes which Influence the Mind.*

Among the other fruitful sources of unhappiness, may be reckoned politics, business of various kinds, and particularly mercantile and commercial pursuits, and all speculations where the risk of property is great. Political changes and revolutions, from their effect upon private property, from their interruption to business, as well as bringing disappointment to some and disgrace upon others, cause great disturbance to intellect, not unfrequently destroying its equilibrium and sanity. Devotion to study or any pursuit, without sufficiently regarding the wants of the system, by attention to the health, often ends in permanent derangement of the mental faculties. Multitudes of instances might be related, from all professions and occupations, where the mind, for want of relaxation or change of occupation, has become unsettled for life.

Dr. Madden, in his "Infirmities of Genius," has constructed tables, showing the ages to which the members of the different professions attain; the following gives the result of the aggregate amount of years of the same number of individuals, and average duration of the lives of each profession mentioned.

	Aggregate.	Average.
Natural Philosophers	1504	75
Moral Philosophers	1417	70
Sculptors and Painters	1412	70
Authors on Law and Jurisprudence	1394	69
Medical Authors	1368	68
Philologists	1323	66
Musical Composers	1284	64
Novelists and Miscellaneous Authors	1257	62½
Dramatists	1249	62
Authors on Natural Religion	1245	62
Poets	1144	57

Thus it will be seen that philosophers, those who most employ the reasoning, judging faculties, attain to a greater age than any other class of men. Such a result cannot be accounted for by supposing them to possess a more vigorous constitution by nature, and, consequently, better health than others; but it may be owing, partly to their occupation, and partly to the control of their passions, as well as to the wise and judicious employment of the comforts and good creatures of this world. A wise philosophy allays the stormy passions of the mind and disposes it to that calmness which can clearly perceive and justly estimate all sublunary things.

Many people do not regard the world as it is, has been, and ever will be; they seem practically to think that everything should go on smoothly—that there should be no disappointment, trial, or cross of any kind, for them at least—in fine, that their lives

should be an uninterrupted series of sunshine and prosperity. But such is not the course of human events; and happy is the man who, although he anticipates no evil, is yet conscious that it may come, and when it does come, is prepared to meet it. If we cannot "administer to a mind diseased," we may so administer to one that is yet sound that no cause may operate to derange or disorder it; and a preparation like this, for all the ills that may befall us, is the only sure method to counteract their malign influence; and this is the reason why some of our fellow-men bear trials of various kinds with equanimity and almost indifference, under which others would readily succumb. To meet, and to be able to surmount difficulties with calmness, it is not necessary that a person should be looking on the dark side of every picture, and tormenting himself with anticipated misfortune; nor should he be so devoted to the pleasures of the world as to be insensible to calamitous events. All that is necessary that he should bear in mind is, that "time and chance happeneth to all"—that misfortunes befall others, and that he, therefore, need not hope to escape entirely—

"Pallida mors, æquo pulsat pede, pauperum tabernas regumque turres."

If persons who are rendered insane or unhappy from disappointments and losses, had accustomed themselves to think that their fondest schemes might come to naught, that the warmest affections of the heart might be slighted and meet with no return, that riches take to themselves wings, and golden

treasures vanish, and that death is the inevitable lot of *their* friends as well as of others, they had probably never known the greatest affliction with which man can be visited.

Knowing ourselves, as well as knowing others, is very essential to the enjoyment of a tranquil mind. By studying ourselves and knowing what will agitate, excite, or depress our feelings, we shall be enabled, in a great measure, to avoid the cause of mental disquiet; and so, also, if we understand human nature, and the operation of the "changes and chances" of this world, we have our own passions at our own disposal and control. Nature has made a wide difference in the minds of different individuals—all are not affected alike by the same causes, but every man can, more or less, subject his passions to the dominion of his will; and if he cannot change despondency into hilarity, or anger into pleasantness, he can at least make such an approximation to it as to wear the semblance of sociability and good nature.

CHAPTER XI.

CLIMATE AND SEASON.

Climate and season have a most important influence upon the health and happiness of the human family. People migrate from one latitude to another in search of that blessing, health, without which there is no earthly enjoyment; but in seeking that which they cannot obtain at home they often lose the little health they have remaining. Others, again, in pursuit of golden treasures, find disease instead of wealth, when, by due precaution, they might have averted a calamity which leaves them with decayed hopes and ruined constitutions. A change of climate is almost invariably recommended to those who are labouring under any chronic disease, particularly of the lungs or digestive organs. If a man at the present day has injured his health by too high living, and a sedentary life, he is forthwith ordered to Europe; or if he is broken down by dissipation, a voyage to Europe is prescribed if he hopes to prolong his days—or to the southern part of our own Union, if his funds are not sufficient to carry him across the Atlantic. There can be no valid objection to any person's visiting Europe, and wintering in the southern part of its continent, or migrating to the sands

and swamps of Carolina and Georgia, and living for a few months on rice and hominy. The more frequent the intercourse, if made with a desire of improvement, between us and our southern brethren, and between us and our European neighbours, the better is it for the social and political condition of all parties. But there is a most serious objection to sending a man in ill health from home, from his friends and his comforts, when the unavoidable exposure is not taken into account, and when his health does not require it. And if there is no other objection, there is one which rests in the mind of the writer with some weight, to wit—the establishing an unphilosophical precedent, by inculcating the idea that a man must go from home to seek what he has already within his reach and at his own disposal. Every one who has the means ought to make them available in acquiring information by travelling in our own and other countries; and he may as well travel to regain lost health, or for his pleasure, as to acquire knowledge. But it is a piece of scientific, professional deceit, to send a man for his health into some foreign country, when he has quite as good a chance to obtain what he seeks nearer home; it is declaring to him that he can't live here—it is extinguishing hope, and virtually telling one whose pecuniary means are limited, "You, sir, if you are sick, may set your house in order; the only remedy that can relieve you, a tour to Europe, is without your reach." By going to a foreign country, an invalid is often compelled to leave everything which makes him comfortable at home; he takes with him all his

kind affections and sympathies, his anxieties and regrets; added to this he finds a new state of things which may not be agreeable to him; his former habits must be done away, and an entirely new course of life commenced. If a man is sick enough to visit a foreign country under such circumstances, he is sick enough to die in a short time after he gets there, if, perchance, he live to reach the destined land. In nine cases out of ten, of those who visit Europe for their health, more benefit would result, with perhaps the exception of the sea voyage, by pursuing a proper course in their own country, among their friends, where they would enjoy the inexpressible delight of feeling at home. Let us take a case in illustration. Bishop Hobart, who was a martyr to dyspepsy, was advised to go to Europe for the recovery of his health; he accordingly went, and vainly spent a year in the pursuit of that which he did not find at home. As a last resort, he tried the exercise of walking—he traversed the mountains of Switzerland many weeks, and found, to his great delight, that his health and strength were rapidly returning.* Now, who will say that this most excellent and venerated man, whose services to the church can never be too highly appreciated, and whose zeal in her cause can never be excelled, would not have received equal benefit by journeying on foot over the hills and mountains of New-England, the Switzerland of the United States. In active exercise consisted the secret which proved so valuable a remedy in his visit to the Old World. Another instance, equally striking,

* Dr. Berrian's Life of Bishop Hobart.

may be cited in the case of another reverend gentleman who stands high in the estimation and love of the church. He left us in precarious health, travelled in Europe many hundred miles on foot, and returned to his native land restored to that health and strength to which he had been long a stranger. The same change of habit and occupation, and the employment of active exercise, would, in a great majority of those who visit Europe, be equally efficacious in renovating decayed health in the United States. Undoubtedly there are many instances where a voyage to Europe affords the only rational hope of restoring an invalid to the enjoyment of health and comfort, but when the voyage is undertaken, let it, for truth's sake, be distinctly understood that it is not for fashion nor for pleasure under the mask of benefiting the health.

The south of Europe is considered that happy clime which, if once reached by a consumptive invalid, is sure to make his disease disappear, and that blessed region where those predisposed to lung affections are to enjoy long life and uninterrupted health, without the fear of consumption before their eyes. But if we compare the number of those who go there to deposite their remains, with the number of those who visit there actually diseased, and who return with improved health, we shall find but small encouragement for leaving our own country. Dr. Johnson, physician to the King of Great Britain, in a treatise on "Change of Air," says, in relation to the climate of Italy, "The very circumstance, in short, which forms the charm, the attraction, the

theme of praise in the Italian climate, is that which renders it dangerous, because deceitful—namely, the *long intervals of fine weather between vicissitudes of great magnitude.* This is the bane of Italy, whose brilliant suns and balmy zephyrs flatter only to betray. They first enervate the constitution, and when the body is ripe for the impression of the *tramontane*, that ruthless blast descends from the mountains on its hapless victim, more fierce and destructive than the outlawed bandit on the unsuspecting traveller." After remarking upon the humidity of the atmosphere, he says, "Northern strangers, and more especially *invalids*, unaccustomed to a genial atmosphere in the depth of winter, sally forth to enjoy the glorious sunshine or the resplendent moonlight of Italy, and, like the Grecian shepherds,

'Exulting in the sight,
Eye the blue vault, and bless the cheerful light!'

But they have, too often, reason to curse, in the sequel, the seductive climate of this classic soil, which mingles the poisonous miasma with the refreshing breeze, and thus conveys the germ of future maladies on the wings of fragrant zephyrs."*

We have in North America, almost within the United States, all the variety of climate that is to be found in the world; and if there be one spot on this globe more likely to prove serviceable to invalids than any other, it may be met with here. Notwithstanding the boasted superiority of southern Europe, to prefer our own country as an asylum for the dis-

* See Appendix, C.

eased as well as oppressed of all nations, may be considered as little short of heresy; and to say aught against the good opinions of those who think that every good thing in this world must have its origin or prototype in Europe, may, in this enlightened age, be deemed illiberal at least, or incompatible with common sense.

At the risk, then, of being considered intolerant or indiscreet, the writer takes this occasion to enter his protest, in the most decided, unequivocal terms, against the prevailing ridiculous fondness for everything European—against a hankering after imported folly and nonsense, which is not only in itself unwise, but unbecoming a people proverbial for boasting of their republicanism and independence. Our fondness for whatever comes from the Eastern World is so well known, that the reason why we are so shamefully imposed upon, and treated with such base ingratitude, is readily understood; but we profit nothing from experience—we take every renegade by the hand, and think him a paragon of perfection, till he grossly libels us, or plainly tells the truth. I have no desire to treat our mother country with disrespect, nor have I any disposition to receive with the multitude of good things coming from her, a greater multitude of evil; herein consists our error, in not making a discrimination between what is valuable and what is worthless. This love of European fashion, and this aping of foreign manners, has not only extended itself to what and how we eat, drink, dress, and sleep,

and, in fact, to all our life, and all the intercourse of life, but to the very air we breathe. We must wear European hats, European coats, European dresses, and if we happen to have a twinge of pain in the big toe or little finger, off we go to breathe the European atmosphere. There is a probability that an individual who follows the example of another in small matters, will soon imitate him in those of more importance; and if one man think well enough of another to be particular, and take special pains to wear his clothes of the same fashion, and ape his actions and manners, his thoughts will ere long wear the same hue, and the whole character of the imitator will be a true copy of the original.

Every person of intelligence cannot be ignorant, and however fond he may be of whatever comes across the Atlantic, he will not deny, that all European cities are deeply imbued with licentiousness and vice; and, on the other hand, Europeans acknowledge the contrary state of things in this country to form our chief ornament. If we import their fashions and their manners, their modes of life, their ways of thinking come with them, for they are inseparably connected. We thus lose our nationality, and become transformed and amalgamated, in a manner little becoming independent republicans; and we thus have infused into us a spirit which tends evidently to the subversion of our peculiar institutions. Knowledge alone is but the basis of a free government—of a republic like ours; the cement of virtue, and the spirit of independence that brooks

not foreign influence or foreign dictation in matters the most trivial, are needed to render the structure durable. Say not, then, that there is no danger in the importation of European character into our country; for just in proportion as we become assimilated in our habits and manners to those of the courts of European monarchs, we lose our fondness for republicanism. The first operation of foreign influence is in our principal cities; here it works its most perfect work, for here are its fittest subjects, and the soil and circumstances most congenial to its growth; and the fashions and practices of the cities are again widely diffused throughout the United States. I have no desire to maintain a non-intercourse with our fellow-men on the other side of the water, nor do I intend to speak disparagingly of those who have emigrated to this country. To those who seek an asylum here, to those who make the land of our nativity the home of their adoption, let us extend the hand of fellowship, and give a most cordial welcome; for we know that those who make this the home of their choice, become quite as good republicans as many of those who write themselves native-born Americans. Europeans are deservedly held in high estimation by all the world for their zeal and acquirements in the sciences and arts, and for their many virtues; and so long as their fashions and peculiar characteristics are confined to their own country, we wage war with none of them. But they are not all proper to be introduced here; and yet, if introduced, the fault is all our own, and so

foreigners regard it; they laugh at our boasted independence, when we greedily swallow, at the same time that we affect to despise, everything of European origin. While, then, we hail with a welcome all that may be useful, or valuable, or respectable, let us with united heart and voice protest against the introduction of any fashion or any principle into the United States which was born, nursed, and attained its maturity in any kingly court in Christendom. To our parent country let us always turn with that filial affection which she has any good right to expect from us; and if she once weaned us, thrusting us with violence from her maternal bosom, let us, now that we have arrived at man's estate, show her that we can live alike independent of her frowns or caresses—that with the same measure she metes, it shall be measured to her again—that if she ridicule us for our plainness and want of refinement, we will pursue the even tenour of our way, regardless of her envious taunts, or the outbreakings of her jealousy, shown in the productions of her hired libellers.

No part of the United States is, in the writer's opinion, better adapted to become the residence of all invalids requiring a warm climate than Florida; it is as much superior to the south of Europe as the latter is to Nova Zembla or Lapland. The interior of Florida is peculiarly healthy during the whole year; in winter the climate is mild, and has almost the balmy softness of a northern summer, while in the autumn it is free from the bilious diseases caused by marshy exhalations, which almost universally

prevail in warm latitudes. The intention of this work will not allow the writer to enter minutely into this subject; but the reader may satisfy himself by studying the geography of Florida and the south of Europe, as to which would probably be most productive of benefit to the invalid. Many who have emigrated to the interior of Florida, in the most hopeless condition, apparently in the last stage of pulmonary consumption, have completely recovered, and for many years enjoyed uninterrupted health.

The fact is perfectly demonstrated, that a moderately warm and moist atmosphere of uniform temperature, is the one most appropriate to those suffering from disease of the lungs; such an atmosphere prevails to a greater extent in Florida than in any state in the Union—at any rate such an atmosphere is quite different from any that is to be found in the south of Europe, even in boasted Italy, if Dr. Johnson, whose word cannot be questioned, makes a true statement.

There is an extensive district bordering upon the United States, though not coming within their limits, which must, undoubtedly, in point of salubrity and adaptation of climate, equal, if not surpass, any other country on the globe, as a residence for consumptive invalids. I refer to Texas—and if the reports of travellers speak truth, this region will yet, as far as its geography and climate are concerned, become the paradise of the world. "In Texas nothing is reserved for a hungry, lingering winter; all goes to market, for *summer is perpetual*. Two gardens are

common, one for spring and summer, another for fall and winter. One distinctive characteristic of this beautiful country, is its exemption from swamps and stagnant pools. The land invariably ascends from the water-courses, and rising to moderate eminences, precludes the formation of swamps or putrid pools to any injurious extent. This is probably one efficient cause of the singular purity, elasticity, and equality of the atmosphere. While the midsummer air of Louisiana is encumbered with moisture and surcharged with noxious miasma, the pure air of Texas is refreshed and renewed by lively breezes from the ocean, rolling over a dry, verdant, varying surface, and imparting health and vigour to all that inhale them."

Here, then, is a country where perpetual summer smiles, and where the fields are always green—where an invalid may have vegetables fresh from the garden, which is sometimes an important consideration, each day in the year. Here, too, is an "equable atmosphere," sufficiently warm and moist in the winter months, and not loaded with moisture and poisonous effluvia in the summer—nothing in the south of Europe will compare with this.

But if there are diseases peculiar to the northern regions, which compel their victims to seek relief under the influence of more sunny skies, so, also, are there diseases which drive the inhabitant of a southern to a higher latitude. It is generally thought that there is but little choice in the climate of the Northern States of our Union—that one section of

country is no more conducive to the health of a decayed southern constitution than another. This opinion is not altogether correct, though it is of less importance than that a northern invalid should select a proper place for his winter residence. A decided preference must be given to New-England as a fit place for the migration of our brethren from the South who are in pursuit of health; the Switzerland of America is comparatively free from swamps and stagnant water, and the air of its hills and mountains is peculiarly pure and invigorating; and

> "There is a sweetness in the mountain air,
> And life, that bloated ease may never hope to share."

Although invalids flee to a more southern region as winter approaches, and derive great benefit from the change of residence, they may yet fall victims to diseases peculiar to warm climates in the summer months. The inhabitants of higher latitudes who visit southern countries (and I refer particularly to those going from the Northern and Middle to the Southern and Southwestern States) for health or business, often sacrifice their lives to their imprudence. It is known to all who are acquainted with the Southern States, that the manner of living is in some respects materially different from that to which most northerners have been accustomed. This, with the change in climate, makes, in fact, a change in the whole life, and if allowed in its full extent, is not always borne with impunity. The diet of southern people is generally quite different from that of

northerners; and heretofore stimulating drinks have been used among the former with much greater freedom than among the latter—the consequence of which is that southerners are themselves short lived, though they bear the use of alcoholic drinks in their climate better than a northern man. The idea of openhanded, cordial hospitality and generosity is inseparable from the character of a southern gentleman; and what is intended as a great kindness to their brethren of the North, too often proves their destruction. Thus, the northern constitution sinks under a change of habit; and the inhabitant of New-England falls a victim to his own imprudence, while *all* the credit of his death is given to the climate.

A notion is quite prevalent that stimulating drinks are necessary for all who inhabit warm climates, as well natives as emigrants. Warm climates predispose to a class of inflammatory complaints vaguely denominated bilious diseases; and modern pathology has demonstrated that these affections are located in some part of the digestive apparatus. Stimulating drinks of all kinds increase fever and inflammation, and are, therefore, but adding fuel to the flame—they are the match which lights the train already laid. But it is claimed that the water is bad, and that alcoholic drinks are necessary to prevent its bad effects. This may be so; if it however be true, it is the choice of two evils, and not, perhaps, the least. This reason for drinking brandy is not always, nor very often, founded in truth; the water may not be palatable, but if the health suffers in an emigrant, the

cause will more frequently be found in the food or in the brandy than in the water. If the water is so bad as to cause sickness, then is not the country so very unhealthy that brandy will not prevent disease? Facts, in relation to this matter, are worth volumes of argument, and facts conclusively prove that those who entirely abstain from ardent spirit suffer much less from the influence of a warm, sickly climate than those addicted to its use.

Exposure to night air, or to the air early in the morning, should be avoided by those living in marshy or miasmatic regions. Early rising is inculcated by all fathers who wish to see their children industrious; and by those living in healthful climates, and who are already in the possession of health, the precepts in relation to morning air should not be disregarded. There is something delightful and exhilarating in rising with the dawn, snuffing the morning air, and listening to the songs of the joyous birds; it imparts a vigour and elasticity to the mind and body, which continues throughout the day. But there are two conditions under which exposure to morning air is quite as injurious as the same exposure to night air; the first, as has been mentioned, is when living in a country rife with miasm and poisonous exhalations, with which the air in hot weather is loaded. The second is when a person is predisposed to any complaint of the lungs, or affected with a cough—the atmosphere being so saturated with moisture as to prevent the necessary exhalation from the lungs, by a retention of which the disease is aggravated.

Those who migrate to a southern climate, in sickness and in health, ought rigidly to observe the following precepts. The habit in regard to diet, provided it has been proper, should not be changed or interrupted, either in regard to quantity, or quality, or time of taking the meals. Every one who visits an unhealthy or warm climate is peculiarly liable to disease from errors in these respects, and a diet which agrees with a native may prove fatal to a stranger. Therefore it is important that the same kind of food be continued to which a person has been accustomed, till the first effects of the change of climate are passed by, and then a change of diet may gradually be indulged. Travelling is apt to produce a keen appetite in the healthy, and frequently, too, in an invalid ; and then there are generally found many new and good things with which the palate takes great liberties.

They who visit climates to which they are strangers, would do well to take the advice of the inhabitants, in regard to their habits and mode of living; they may not always be exactly correct, but in general their opinions are not to be disregarded.

If there is danger in the transition from a cold to a warm climate, so there is also danger in passing from a warm to a colder region. Seamen understand this, and therefore in making a voyage to the tropics, never return to the American coast, if it can be avoided, in a high latitude, in the winter season. Consumptions and inflammations of the chest are less frequent in warm regions, and among our brethren in the Southern States, than in colder climates.

southern constitutions are undoubtedly predisposed to these complaints; and as cold is a powerfully exciting cause of all diseases of an inflammatory character affecting the chest, they do not become developed till it is applied. Thus, then, when the native of the South exposes himself to the rigour of a northern winter, he runs as great a risk of incurring disease as the New-Englander who exposes himself to the summer heats of the low country of Georgia or Carolina.

Dr. Madden, in his Travels in the East, says that the Nubian soldiers in the Egyptian army were unable to endure the climate even of Candia; the first cold weather in December proving fatal to most of them; and when "the thermometer was not below fifty-four, they perished, perhaps, in as large a proportion to their numbers, as the French did in Russia."

The southerner who visits the North may take such measures as almost to completely obviate, or greatly lessen the dangers of exposure. The first thing to be observed is the season of making the change, which should be in the early part of *summer*. As autumn approaches and the weather becomes cool, he must employ an additional quantity of clothing; and the same rules regarding diet are applicable in his case as in the case of one who visits a warm latitude. One thing our southern friends should remember—which is, that the water at the North is not generally complained of as bad, and therefore does not require the *dis*qualifying addition of brandy. Besides, the almost universal custom

of freely using stimulating drinks at the South, previous to the temperance reformation, cannot be indulged here with impunity—they must drink but little, and the less the better, even if that little be none at all.

CHAPTER XII.

AIR AND LOCALITY.

The constituent parts of the atmosphere, or air, at all times and in all places, are oxygen and nitrogen—in the proportion of about seventy-six of the latter to twenty-three of the former—with a small and indefinite quantity of hydrogen gas. "It also contains, in the form of vapour, a multitude of adventitious substances, in those injurious mixtures known under the name *miasmata*—the nature of which can hardly be investigated." Recent experiments tend to prove that these miasmata consist of animal matter; and Dr. Hennen, in his "Military Surgery," says, "that by an analysis of the air in wards affected with this contagion, (hospital gangrene,) M. Brugmans has already ascertained that there exists in it a peculiar animal matter, highly disposed to putrefaction; that the oxygen gas is considerably diminished, and the nitrogen and carbonic acid gas augmented; and that by the tests of nitrate of silver, acetate of lead, and oxygenated muriatic acid gas, the presence of sulphuretted hydrogen gas is detected."

From the fact that disease is more prevalent in some sections of country than others, where no suf-

ficient cause is manifest, we are led to the conclusion that the difference in the salubrity of the places must be owing to atmospheric influence, although there is nothing in the air which our senses can appreciate. There is undoubtedly something in the atmosphere which man's ingenuity cannot discover means to detect. What this something may be, whether it consists in poisonous effluvia which cannot be recognised by the senses, or simply moisture, or a combination of both, is a question of mere speculation. We know that ague and fever is caused by emanations from marshes and stagnant water; and we know, too, that it is produced in places and at seasons where there can be no suspicion of this cause. Even during the most extensive and fearful epidemics that have ever afflicted the human family, nothing has ever been detected in the atmosphere but its natural constituent parts, and these, too, in the same proportions that always compose it.

The air is, under certain circumstances, loaded or mixed with extraneous substances, which, however, do not enter into its composition—for instance, in the neighbourhood of collieries, furnaces, and various other manufactories—and the inhalation of these substances into the lungs frequently proves the source of fatal mischief. The air of cities, for the same reason, is generally less free from impurities than the air of the country: and hence we have one cause of the impaired, delicate constitutions and feeble health of the inhabitants of large towns and crowded neighbourhoods. Whatever may be the impurities of the atmosphere, a free circulation of it

will so dilute and dissipate them as to render them harmless. The exhalations from filth, sinks, sewers, and so forth, are therefore little to be dreaded, provided there be a free circulation of air. A principal reason why air becomes bad or hurtful to the system is that it is too confined—that it is not subject to constant renewal. To render the air unfit for respiration, and unable to sustain life, it is not necessary that any noxious or otherwise injurious matter should be added to it: merely depriving it of oxygen causes it to produce as fatal effects as when the most deadly poisons are blended with it. The same mortality may be caused in one latitude as another by confinement of the atmosphere; and as tragical an effect could be produced on the top of the Alleghanies as in the black hole of Calcutta. We thus have one, among other reasons, why the poor, inhabiting the basements and cellars in cities, are more obnoxious to disease, and particularly to cholera, than those who live in more thoroughly ventilated apartments. As many houses are constructed. there is no possibility of having them well ventilated: they are built for the poor, and no pains are taken to make them comfortable; and there is as little chance to pass a current of air into the basement as into the hold of a ship, or even into a well at the depth of sixty feet. Much pains were taken by our corporation, and much money expended, during the years of '32 and '34, to cleanse the streets and all other places from filth: load after load of chloride of lime was sprinkled over the city, in alleys and cellars, and through highways and byways; but I

very much doubt whether a single aperture was made in any house to supply its inmates with pure fresh air. Chloride of lime may neutralize offensive effluvia; and if there be such a thing as contagion, destroy it—but it can never restore oxygen to the atmosphere when once it has been deprived of it. No house should be built without being so constructed as to allow every room to be freely ventilated at any time; and this could be done with little additional expense, and without the slightest inconvenience.

Agreeably to the philosophy and experience of the closest observers, want of ventilation alone, when all other causes are removed, and when they have never existed, is sufficient to produce disease; and renewal of the air again is sufficient to cure it. Dr. Hennen, in his admirable work already alluded to, says, "I may, perhaps, be permitted to adduce my own case in illustration of a subject which can never be enough impressed on the army surgeon"—and he might have added, *on every individual.* "While the British army was encamped on the heights of Sobral, covering the approach to Lisbon, and watching the movements of the French under Marshal Massena, in 1810, it became a matter of necessity to have the whole in a state of preparation for movement at the shortest notice. I procured what I conceived to be a very ingenious contrivance as a substitute for a bed; I had a new blanket sewed up in the form of a sack, with a running string at its mouth; into this I got at night, and tying it round my neck, slept very comfortably on a piece of water-

proof sailcloth. The tents under which we lay were not of British manufacture, but a very thin flimsy canvass, pervious to every blast. I continued in perfect health till the retreat of the French permitted us to get under the cover of some half-burned villages. After some days spent in marching, I got into a house, and fixed my bed in a room with thirteen other officers, where we were perfectly secured from the inclemency of the weather. My berth was considered as particularly enviable, being in a very dry, sheltered corner; I still used my blanket sack, but the violence of the rains prevented the possibility of exposing it to the air. On the third day I was attacked with irregular chills and febrile heat, and before the tenth, my life was in imminent danger from a combination of typhus and dysentery, and nothing but immediate removal to Lisbon preserved it. Three persons who, in succession, used my blanket, and got into *a snug corner*, were attacked in the same manner, while all those who slept under the windows, or in the more exposed parts of the building, escaped all febrile affection whatever."

The same author adds an instance of the efficacy of pure air on the sick, on the authority of Humboldt, in his Personal Narrative. "A sailor," says he, "who was near expiring, recovered his health from a circumstance that is worthy of being mentioned: his hammock was so slung that there was not ten inches between his face and the deck. It was impossible to administer the sacrament in this situation, for agreeable to the custom on board of Spanish vessels, the viaticum ought to be carried by the light

of tapers, and followed by the whole crew. The patient was removed to an airy place, near the hatchway, where a small square berth had been formed with sailcloth; here he was to remain till he died, which was an event expected every moment; but passing from an air extremely heated, stagnant, and filled with miasma, into fresher and purer air, which was renewed every instant, he gradually revived from his lethargic state, and his recovery dated from the day when he quitted the middle deck."

In all large assemblies the air is apt to become impure by being deprived of its oxygen; and hence the oppression, difficulty of breathing, headache, and fainting, aided, perhaps, by diminishing the capacity of the chest by a tight dress. The rooms of schools, and public schools particularly, where many children are assembled, and those not the most cleanly, as well as churches, are hardly ever sufficiently ventilated. It is generally supposed that if a room is cool the air must be pure; but if it be even uncomfortably cold, and at the same time crowded with persons, it is just as necessary that the air should be constantly renewed, as if it were in midsummer.

It is a matter of the first importance that the air should be subject to constant change and renewal at all times, but particularly in sleepingrooms, and at night. Nothing is more common than for a person to retire into a small bedroom and close the door and windows, thus precluding all possibility of a supply of fresh air, and in the morning to complain of weakness and headache, without once suspecting their true cause. In the southern part of the United

States, it is not unfrequent for travellers to sleep in the open air, wrapped in a blanket, for many successive nights, and seldom is it that they ever take cold, or suffer in consequence, even when in delicate health. Where then is the propriety in excluding from our bedrooms every breath of pure and wholesome air? The door may be left ajar, or the window a little open, to admit the external air, without allowing a current to blow upon the body, or incurring the least risk of unpleasant consequences. The air of schoolrooms, and most other apartments heated with stoves, is rendered unfit for respiration by being deprived of its moisture, a certain proportion of which is necessary for the due performance of the functions of the lungs. A heated, dry air cannot be inhaled, generally, for any length of time, by a healthy individual, or one afflicted with a cough or predisposed to affections of the chest; a basin of water on a stove prevents a dry state of the air, and is a precaution which should in no case be disregarded. Besides the lack of moisture in the air of a stoveroom, it is so rarefied by the heat that a sufficient quantity of oxygen cannot be inhaled to carry on healthy respiration; and hence the uneasy, suffocative sensation of those confined to such an atmosphere, the effect being precisely the same as if but half a breath were taken.

The salubrity of the atmosphere varies in proportion as it is near the surface of the earth, or at a distance from it; that more immediately in contact with the earth being more contaminated with noxious exhalations. This fact was illustrated in a most re-

markable manner when the yellow fever prevailed in Philadelphia, in 1793. According to the extensive and acute observation of Dr. Rush, few who lived exclusively in the upper stories having the disease, while those who occupied the lower apartments were more generally its victims. Dr. Hennen says, in relation to military hospitals, "Every effort on the part of the medical officers should be used to procure boards and tressels, and other temporary means of removing the beds from the surface of the floor; for independently of the comfort and cleanliness, and the prevention of damp, it is a fact now well known in military hospitals, that the lower portion of the atmosphere of the occupied wards is invariably the least proper for respiration, and that in which sores heal most slowly. At the height of two feet, and sometimes even two feet and a half, the proportion of carbonic acid gas is commonly from eight to twelve parts in a hundred, and close to the floor twenty in a hundred; and even a larger proportion has been observed." Again the same author says, "I have observed, on various occasions, a general improvement in wounds and ulcers take place in the military hospitals, after a supply of boards and tressels, or other means of elevating the beds from the floors." Dr. Madden in his Travels, already quoted, says, "that while staying with the British consul-general in Alexandria, I attended nine of the consul's domestics with ague and fever; and not an individual had the disease but those who lived upon the ground floor."

In a perfectly healthy neighbourhood, there may

be local causes operating with sufficient force to produce the most fatal disease: proximity to a small body of stagnant water or putrid substances, when the exhalations are applied directly and continually by a current of air; the effect then is the same, where this cause operates, as if the whole atmosphere were equally poisonous.

A few years since, in a peculiarly healthy part of the country, four inmates of one family sickened and died with typhus fever of the most deadly character. The circumstances excited the attention of the neighbours as well as the physicians; some of the attendants and visiters were also taken with the disease, but no person else had the complaint in that section of country. The house to which the sickness was confined was large, and a cellar extended under the whole of it. At length it was discovered that in a part of the cellar there was a body of the most offensive, stagnant, putrid water, and that under a bed usually occupied by those who first sickened, in a room over this water, there was a small auger-hole. The tale was now told in language not to be misunderstood: measures were speedily adopted to remove the cause, and no new case occurred.

A gentleman from the South purchased an estate in the northern part of New-York, in a remarkably healthy region, for the sole purpose of spending his summers in a salubrious and delightful spot. Occasionally, some one or more of his family were visited with protracted fevers, while the whole country continued healthy, for which no satisfactory reason could be assigned. The gentleman was a most

acute observer, and at length made the discovery, that after the wind had blown some time from the same quarter, some member of his family was sure to suffer. Pursuing his investigations, he discovered at no great distance from his house, in a sort of hollow, or basin, formed by hills on three sides, a body of stagnant water, in a most offensive state. The side of the valley or basin next the house was open, there being an eminence barely sufficient to keep the water confined; thus the wind in passing through this funnel-formed reservoir, became loaded with poisonous effluvia, which produced its usual effects on those exposed to its influence. After a trifling expense of draining, no other case of the same disease occurred.

In investigating the causes of disease, we find that different localities are differently affected; one region of country may be very sickly, while at the distance of a few miles another may be free from disease, or ailments of an entirely different character may prevail. In one half of a county, in one of the most healthy of the Northern States, there has been prevalent, for some fifteen or twenty years past, a malignant typhus fever, and there cannot be any earthly adequate cause assigned for it. Every year, at about the same season, it makes its appearance, and every one in taking a view of the scene of its operations, must conclude that it is as healthy a country as can be found in the world. In another part of the same county, a different disease is equally prevalent, and, formerly, quite as fatal. What is worthy of remark in relation to both these complaints

is, that twenty-five years ago, neither of them was known where they have since slain their hundreds.

This is evidence conclusive that there are causes, sometimes manifest, and sometimes inscrutable, constantly operating upon the human machine to derange the harmony of its actions, and destroy its existence: and the breeze which may one day prove refreshing and invigorating, may, on the next, be followed by one bearing poison and death.

In the neighbourhood of elevated mountains, we find that people are more subject to inflammatory complaints of the chest than they are who reside at a greater distance from them. Take, for instance, the Green Mountains or the Alleghanies: the people residing at their base, or at the distance of a few miles from them, experience more cases of lung disease than those who live directly upon the mountains, or so far removed as not to be within reach of the mountain air. This fact is easily accounted for when we take into consideration the laws which the "the winds and waves obey;" for air and water are governed by the same laws, and are obedient to the same impulses. When a mountain is covered with snow the atmosphere must, of course, be cold; and if it is at the same time saturated with moisture, it is then that its peculiar chilliness is felt. If, at a time when the weather is warm and pleasant in the country below, this damp and cold atmosphere is carried down in a current, it must have very much the effect of a cold bath on all within the sphere of its influence. The cold air rolls down the side of the mountain, and displaces that which is warmer

and lighter below, and precisely like the mountain torrent, overflows the plain. Let a person imagine himself on the eastern side of the Alleghanies, in the month of April or March, when the mountain is partly covered with snow, and the circumjacent country blooming in the freshness of spring. Let him fancy himself in the enjoyment of the sunshine and smiles of a lovely spring day—and then let the wind blow from a westerly direction, and if he can imagine the sudden chilliness which he will be likely to experience, he will then have a faint idea of the atmospheric influence to which they are exposed who reside near a range of high mountains. We must bear in mind that this influence is not temporary; for the air of the plain and the air of the mountain is different in temperature throughout the year, and the changes in the winds are frequently occurring.

CHAPTER XIII.

TEMPERAMENT.

By the word temperament may be understood the constitutional differences between individuals; or, as Broussais says, "the differences that are observed between men, and which are dependant upon the relative predominance of each of their organic systems." The varieties of temperament may then be classed as follows:—1st. The sanguine, or sanguineous; 2d. The exsanguious; 3d. The lymphatic, or phlegmatic; 4th. The nervous; 5th. The melancholic, or bilious.

Section 1.—*The Sanguine Temperament.*

Activity of the heart and arteries and the whole circulatory system, and a rapid formation of blood when this fluid has been abstracted, constitute the sanguine temperament. Persons of this temperament have a florid complexion, well-developed frame, and large muscles; they possess gayety, vivacity, and energy. The most active, fearless, thoughtless persons are of this temperament; as well the foremost in all lawful pursuits, and in all enterprising schemes, as in villany and savage daring. In the sanguine temperament may be found the greatest perfection

of mind and body to which man ever attains; but as in this world the omniscient Creator has *wisely set one thing over against another*, so he has made the most perfect machinery the most subject to derangement. The sanguine temperament strongly predisposes to all inflammatory diseases and hemorrhages, or bleedings from the nose, lungs, and other outlets of the body. This temperament is not fully developed till the system closely approaches, or, in fact, arrives at maturity; for previous to this time the blood goes to the nourishment and growth of the body; but after this, there being not so great consumption of the vital fluid, it is allowed to accumulate till the vessels are loaded. If a person of the sanguine temperament indulge freely in the pleasures of the table, he will be compelled to pay the penalty by transporting an unwieldly, corpulent person, suffering some acute disease or alarming hemorrhage, or suddenly dropping off with apoplexy. And if this temperament is combined with the nervous, which renders an individual irritable and irascible, his danger is many fold increased; persons thus constituted seldom living to old age, being cut off by their own imprudence, or by the turbulence of their passions, in the vigour of manhood. They should, therefore, be exceedingly careful in their indulgence in eating, to which they are rather prone, a good cook being their worst enemy; and they should be still more cautious in regard to the use of stimulating drinks. The temperance society is their best friend; it will meet their case exactly, and total abstinence is the only plan that will ensure to them a prospect

of long life. Any man who rightly estimates life and health, can easily bring his appetite under the dominion of reason. Occasional indulgence is worse than useless; it is like a fresh supply of fuel, only perpetuating the flame, and making it burn the brighter: but cease the supply at once, and the fire is extinguished—the appetite is lost.

A medical gentleman of my acquaintance, many years since called upon a clergyman who is now no more, and in the course of their conversation the reverend gentleman says, "Doctor, can you tell me what is good for the nosebleed?" At that very instant, the cork from a bottle of porter standing in the corner of the room was discharged with a loud report. The doctor, taking the hint, inquired particularly into his symptoms, and the cause of his complaint. It appeared that the parson was peculiarly apt to be affected on Sundays, and especially just before going into the pulpit; and that the Sunday previous he came near disappointing his congregation in consequence of an obstinate bleeding of the nose. The doctor accordingly prescribed an abstemious diet, and abstinence from all stimulating drinks, till the system should be reduced, and the fulness of habit removed. This caused a half-suppressed laugh among several individuals present, who subsequently informed the doctor that his reverence was remarkably fond of good cheer, in both the solid and fluid state, and that he had just been indulging in a potation of his favourite drink, porter; and that on the Sunday morning alluded to, being rather an extraordinary occasion, he had taken a glass of porter

previous to leaving home for church. Of course, the parson protested against the prescription as being too proscriptive; insisting that it was necessary in his case to live high. The rationale of the case is just this: the reverend gentleman was of the sanguine temperament, and blessed with a good appetite, and good digestive powers; his blood was, therefore, abundant, and its circulation active. The additional stimulus of his wine, porter, &c., with the mental excitement, on the occasions alluded to, caused a preternatural determination of blood to the head; the nose, then, only acted the part of a safety valve, by letting off from the brain the unusual quantity of blood, which might otherwise have terminated in a fatal apoplexy. If, in this gentleman's case, as in many others, the delicate blood vessels of the nose had not become ruptured, and furnished an outlet for the discharge of the blood, but in their stead the blood vessels of the brain had been more yielding, and allowed the blood to be poured into its substance, we should have had another instance of those sudden and unaccountable deaths, which a jury of inquest is apt to decide as a "visitation of God." A less modest, and more investigating jury, might pronounce a verdict of *visitation of the brewer.*

We may take another case from the clergy, though a counterpart to the preceding. An eminent preacher, and deservedly popular man, continued after his introduction into the pastoral office to live in the generous, hospitable manner to which he had always been accustomed, and in which his pecuniary circumstances enabled him to indulge. His table con-

tained all the good creatures of God, besides many which the invention of man had sought out. This gentleman complained of headache, giddiness, and a train of symptoms almost parallel to those of his brother in the profession. After suffering in mind and body for a length of time, his philosophical genius led him to the investigation of his own case; and the conclusion was, that he must change entirely his mode of living, or pay a heavy penalty in the loss of health, or life itself. This conclusion was accordingly acted upon; the principle of total abstinence from all distilled and fermented liquors was practised, milk and water substituted for tea and coffee, and plainly dressed for the more highly seasoned dishes. The result of this change may be expressed in his own words. "I soon," says he, "lost all relish for wine, or porter, or anything of the kind; and I now regard them with dislike, if not with positive loathing; and for tea and coffee I have no longer the least appetite. I now relish plain food with a greater zest than I did more highly seasoned dishes, when my taste was perverted by unnatural stimulus; and yet I now eat as great a variety or greater than I then did. I now enjoy that perfect health, buoyancy of spirits, and corporeal and mental energy to which I was ever before a stranger; and no inducement on earth can have sufficient influence to cause me to return to my former mode of living, for I regard it almost with horror."

Section 2.—*Exsanguious Temperament.*

This temperament is directly the reverse of the

preceding, and is called by Broussais the *anemic* temperament. It consists in feebleness of the digestive organs, and consequent small supply of blood to the system. "This may be found in a thin and haggard body; and if, at the same time, the sensibility be not exalted, this temperature will not be found to correspond with any of those mentioned by writers. It is the feeblest constitution of all, and prevails to a great extent in large cities, where our species degenerates. The flesh is soft, the muscles thin and without strength, the skin is pale and ash-coloured; all prolonged exertions, whether of body or mind, are insupportable. This kind of persons are only possessed of some energy during their youth; they do not bear evacuations of blood; they wither prematurely, and their children cannot be raised without extreme difficulty." Were those who are thus constituted to consult their health and comfort, no doubt would exist as to the expediency of a removal to the country from the city, where they might enjoy a change of climate as well as make a change in their occupations or exercise; they might, too, with equal propriety, adopt the anti-starvation system of living, and instead of an abstemious, meager diet, one of a different character, with, perhaps, an allowance of pure wine, would most contribute to invigorate their system and prolong their days. In fact, a plan of living directly the reverse of what is proper for the preceding temperament, practised with discretion and moderation, or carried just so far as is useful, is the one indicated by a sound philosophy.

SECTION 3.—*The Lymphatic Temperament.*

To the lymphatic temperament are generally assigned as characteristics, flaxen or chestnut-coloured hair, pale skin, often fulness of habit, and blue eyes; but Broussais says, "We find weakness and anemia in their highest degree among the idle, and the inhabitants of large cities in warm countries, though they have black hair and dark skin.

"It would be incorrect to attribute intellectual weakness, stupidity, and apathy to the lymphatic temperament. If their sensitive apparatus be well developed, they possess as great energy of the intellectual faculties as the most robust constitutions, and may be endowed with very strong passions. But strength is wanting to enable them to turn these precious faculties to a useful account; intellectual labour wearies them, and the passions destroy the equilibrium of their functions to such a degree that the lymphatic are afraid of, and dare not yield to them."

The lymphatic temperament predisposes to scrofula and cancer; and takes its name from its most striking distinctive feature—the predominance of lymph or water in the blood. This fluid is not so rich, so nourishing to the organs as blood, which contains a greater proportion of fibrine; and hence, notwithstanding the great authority of Broussais in allowing to the lymphatic intellectual powers equal to those of the sanguine temperament, his opinion must be taken, on close examination, at some discount. Physiologists almost universally agree that the lymphatic possess less enterprise, less vivacity, less

brilliancy of intellect, than the sanguine; but while these qualities are denied, they are allowed to possess others quite as valuable. They possess good nature, and all that may be comprehended in that capacious word, *amiability*, patience, perseverance, good judgment, and common sense; so that if they have not the faculty of devising new things, or plotting new schemes, their stability may render perfect what another leaves half finished.

Section 4.—*Irritable or Nervous Temperament.*

This temperament consists, as its name indicates, in a predominance of nervous sensibility, an "excess of which easily gives rise to convulsions in the members of every description." The nervous temperament exists in the thin and lean, as well as the corpulent; and its effects are not limited to convulsions or spasms of the muscles. Slight causes are more efficient in the nervous, in the production of disease; and a shock or accident sufficient to cause a trifling illness in the lymphatic, might in the nervous produce a fatal disturbance or prostration of the system. The influence of the constitution upon the mind and temper is in this temperament quite obvious—showing itself in petulence, ill nature, and all the petty, rankling passions that agitate the breast, and render the possessor and all his friends most miserable. This temperament is peculiarly unpleasant when it is encountered, as it often is, in the everyday practice of a physician; the sympathies of remote organs are in this peculiar constitution more intimate, and disease assumes almost a Protean form. When

this temperament occurs in children, where the passions are less under the control of reason, a small thing irritates them, and they are thrown into convulsions; and if this state continue, a habit may become established which amounts to nothing more or less than *epilepsy*. Here it is that parents should exercise discretion and judgment in the management of their children, and adopt a regimen, combined with exercise and a healthy atmosphere, that may equalize the operations of the whole organic system. And here, too, adults who possess this temperament are called upon to use their philosophy by avoiding all causes of mental disquiet, all party strife and religious zeal, and all collisions with their fellow-men. They should avoid too close attention to business of every kind, and yield to that relaxation and enjoyment which contribute to health of body and tranquillity of mind; and if they cannot enjoy the "otium cum dignitate," let them at least do it *cum voluptate*.

The nervous temperament shows itself in females in one form different from its manifestations in the other sex; to wit, in the guise of that malady denominated *hysterics;* in laughing and crying, in plucking out the hair, beating the breast, and tearing of clothes, and involuntarily playing sundry other capricious freaks, and in the spasmodic affections of some, or all, the muscles of the body.

SECTION 5.—*Of the Melancholic Temperament.*

"It seems desirable," says Broussais, "to give an idea of that state of the animal economy to which

ancient authors affixed the name of the *melancholic temperament.* 'It is,' say they, 'characterized by a thin yet robust body, large veins, a face pale and elongated, flesh firm, deep and enduring sensibility, black and smooth hair, slow and difficult digestion, with frequent eructations, acid and bilious flatus, a yellowish tint of the skin, and a decided propensity to sadness, with peculiarities in the character which make such subjects be looked upon as eccentric, or a kind of crazy persons. To them, however, is conceded much imagination, and even genius. This assemblage of traits is not necessarily met with in the same person.'"

"It is now a long time since the melancholic temperament of the ancients has been considered a pathological or diseased state."

With all due respect for so weighty authority, I beg leave to look a little at the subject, divested of any preconceived opinion, or without having any previously formed theory to support. Is it more unphilosophical to conclude that a peculiar organization may exist which predisposes to hilarity? That melancholy or sadness is frequently caused by disease is very certain; and it is equally certain that pleasurable emotions are excited by disease also. Health consists in so nice an adjustment of the organic system, and such a performance of the organic functions, that no one shall preponderate, or that no one shall act at the expense or to the detriment of another; and when one set of organs sways a predominating influence, the balance of health is destroyed. That the melancholic temperament is a

departure from this healthy standard is true; and in proportion as its characters are strongly marked, just in that proportion does it approximate to a "diseased state." And so of any of the other temperaments; when any one is strongly characterized, and its features fully developed, it is in a condition different from that of perfect health; thus the preceding temperaments are distinguished by a predominance or want of power in the sanguiferous, the lymphatic, and the nervous systems: the melancholic temperament owes its distinctive characters to some peculiar conformation of one or more organs of the body, and is therefore on a par with the others.

If this reasoning does not overthrow Broussais's doctrine, we have, to aid us, his own declaration. He says, "Sadness is the effect of the sufferings of the visceral organs; or else it depends, together with an exaltation of ideas, *on the peculiar organization of the brain;* and in such cases it may be coincident with fatness as well as leanness." Nothing can be more explicit, and nothing more is necessary to destroy the fabric which his imagination has constructed; the doctrine of the ancients, therefore, remains not only unmoved, but immoveable; a doctrine to which the experience of every unprejudiced observer bears ample testimony.

A deranged secretion of bile, or what is generally denominated a bilious habit, is almost always associated with low spirits or hypochondria; and each has, in its turn, been assigned as the cause of the other. The sympathies between the digestive apparatus (including the biliary organ—the liver) and

the brain (the organ of the mind) are so intimate, that there is often an impossibility of deciding which is primarily affected; still the result is the same: namely, melancholy, hypochondria, or depression of spirits. The melancholic temperament, from owing its existence to some peculiar conformation of the brain, or to some sympathetic affection of the same organ, often terminates in mental alienation. This, like the other temperaments, is hereditary; and unless the succession is interrupted by intermarriages, they may be transmitted to the remotest generations. There are now, in my acquaintance, upon the stage, four generations of one family, which is numerous. The original, the parent stock, had six sons; these sons all had families of sons, and these again are now multiplying, and replenishing the earth. All the members of this numerous family, who have the family features, of both sexes, which must be as many as four-fifths of the whole, possess the melancholic temperament. One, after several years insanity, committed suicide; one or two others have died insane, some others have been deranged and recovered, and nearly all the rest have such turns of melancholy as to render themselves perfectly wretched, and their friends very unhappy. This family, too, is distinguished for the number of its professional men, and for their genius in writing both poetry and prose.

Those of the melancholic temperament are easily overcome by the slightest obstacles; any small difficulty seems to them insurmountable, and molehills are, in their eyes, magnified into mountains. They

have not in general that elasticity of spirit, and fixedness of purpose, which are only stimulated to greater exertions by interposing obstacles; and when one of the sanguine temperament would be all zeal, ardour, and enterprise, the melancholic would be thrown into a state of listlessness, or enveloped in a thick, murky cloud of horrors. The horizon of thought, in the melancholic, is overcast with doubt, anxiety, and gloom; and if now and then a straggling sunbeam of cheerfulness and vivacity illuminate their dark minds, it only serves to render the surrounding darkness the more visible. The gloomy man is disinclined to lively company or cheerful conversation, but seeks that which is more in unison with his own habitual feelings; and if, perchance, he is in spite of himself compelled to attempt a laugh, it generally ends in "grinning horribly a ghastly smile."

Although the melancholic temperament should run into no worse state than a general depression of spirits, and occasional visits of hypochondria, it unfits a person for the performance of the duties of social and domestic life; business of every sort is irksome and disagreeable: and it is equally unpleasant for those who are brought into immediate contact with one of this unhappy constitution. It is a matter of some little importance, as well to the individual who possesses this temperament as to posterity, that it should be changed, modified, or eradicated; and although it may be difficult to alter the predisposition to gloom, we may yet occupy the mind with such a train of thought that melancholy shall in a

measure be excluded. Whatever the occupation or pursuit of the melancholic may be, it should be combined with active bodily exercise; and whatever is found either in the way of employment or association, or in any other manner, to excite gloomy thoughts, should be most sedulously avoided: nothing should be undertaken, no enterprise or business should be engaged in, if possible, which is disagreeable, or which is contemplated with aversion, or which is likely to call into operation the natural predisposition. In obviating the effects of this temperament, much of the success depends upon the vigorous exercise of the will, and a right use of reason and common sense; and if a man make no effort to shake off the horrors, he will probably be compelled to endure their torments. The blue devils, as they are sometimes called, are fond of an idle, inactive companion; and if they can find such a one they are apt to play their pranks upon him with little mercy—they hang around and sport with him, with really fiendish malignity. Active employment puts to flight

"Black spirits and white, blue spirits and gray,"

with as much speed as the holy water of the Romish church is said to drive away his sooty majesty himself. Cheerful company and conversation, by withdrawing the attention from self, and the imaginary and exaggerated ills that affect it, gradually break the chain of gloomy association, and lead the mind into a more pleasing channel of thought; and thus a fondness for sociability, and even gayety, may be acquired and cherished

It need not be supposed that the line of demarcation between the temperaments is in all cases very clear; or that the distinctive and peculiar features of each are, in all individuals, well marked and prominent. On the contrary, they are so blended and combined that they produce a compound tempera ment—a union of two or more, with characteristics proper to each. "The sanguineous predominance may very well be combined with that of the lymphatic juices, forming the *lymphatico-sanguineous* temperament. Persons of this constitution have a fulness of habit from their very youth; and are throughout their life loaded with blood and lymph; their body is soft and awkward in its movements, though possessing strength and heat. Their viscera (organs) are always engorged, their mucous membranes secrete freely, and their lymphatic ganglions are more defined than in the temperaments already described. This constitution may, like the preceding ones, present all the shades of colour of the skin and hair, from the white to the deep red, from the fair to the black. The mental qualities are subordinate to the development of the brain. This is the most usual temperament of children; and among adults, of women, who recede less than men from the physical and moral characters of early life."*

The nervous, again, may be associated with the sanguine—forming the *nervoso-sanguine* temperament; but it is more usually joined with the exsanguious, or melancholic. A combination of these temperaments is more difficult to deal with, when

* Broussais's Physiology.

disease occurs, where the features of each are well marked, than when only one exists—just as the offspring of the lion and tiger is the most ferocious and untamable of all beasts, uniting the savage ferocity of the one, with the strength and royal independence of the other.

Section 6.—*Idiosyncrasy.*

There is a predisposition occasionally met with which is as singular as it is unaccountable and inexplicable: this peculiar constitution is denominated *idiosyncrasy*—a term which can better be defined and illustrated by relating some of the phenomena to which it is intended to be applied. A celebrated divine, now deceased, was so unhappily constituted that he could never enter a room where a cat happened to be, without suffering the most painful, indescribable sensations; and his friends were so wel acquainted with this peculiarity, that, whenever he entered the front door on a visit, every cat was put out of sight and hearing; and so strong was his antipathy to the feline race, that the same feelings were excited at hearing their name mentioned. This peculiarity extends itself to sundry articles of food—substances which are harmless to most people, in some individuals causing the most violent or fatal symptoms. "There are some persons who cannot digest certain aliments, unless they are taken at fixed hours, or prepared in a peculiar manner; we see some who never drink when they are in health, and others are met who can digest only in a certain posture. I am acquainted with a lady in whom the

odour of a linseed poultice produces a violent suffocation, and if she cannot escape from it she is attacked with a stinging erysipelas of the face. A Prussian captain whom I saw at Paris in 1815 could not bear the sight of a cat, a thimble, or an old woman, without becoming convulsed, and making shocking grimaces ; a great number of persons have a dread of a particular animal—as of a mouse, a spider, or a toad ; some females faint at the sight, or from the perfume of a rose, while this beautiful flower forms the delight of the generality of persons, &c. Such are the phenomena designated by the term *idiosyncrasy*, and we cannot associate them with the predominant development of any particular organic apparatus."*

* Broussais's Physiology.

CHAPTER XIV.

OF AGE.

Age not only changes and modifies the temperaments and constitutions of individuals, but at different ages the members of the human family are exposed to different causes of disease, and are afflicted with maladies of diverse characters. Appetites and passions that are predominant in youth lose their influence in manhood, and at an advanced age are entirely obliterated and forgotten; while others of a different character may have taken their place. In childhood there is proportionally a greater demand for nourishment than when the body has attained its maturity; and to supply this the calls of hunger require frequent attention. Children, too, take much more active exercise than adults, except the labouring classes, which invigorates digestion, and contributes to the rapid formation of blood for the growth of the system. "Age has considerable effect on the blood, its quantity being greater in youth than in advanced life; at an early period, also, it is observed to be bright in colour, coagulates quickly, throws off little serum, (water,) and leaves the crassamentum (coagulum) soft and watery."—(Med. Chir. Rev.)

The diseases in childhood are little influenced by

mental emotions of any sort; and injuries, such as wounds, fractures of the bones, and so forth, are repaired in a much less time than in adults. In childhood and youth, when there is less reason and judgment, the angry passions are more easily excited; but then it is but an ebullition of the temper which soon subsides; it passes away like the morning mist, or a cloud from before the sun. By a frequent indulgence of the passions in early life we see how a habit is readily formed which lays the foundation for much succeeding unhappiness. A good-natured, mild, amiable boy may, by constant provocation, or by wrong training, be rendered one of the most irritable, testy, ill-natured, and revengeful of men—just as a sore that is not painful, and hardly thought of, by constant rubbing and fretting may so involve a whole limb in disease as to require its amputation. There is little doubt that much of the evil that we see to result from the passions of men is the consequence of an improper or careless training of the youthful mind; and hence the importance of giving more attention to the culture of the amiable and social faculties. As much is done towards souring the "milk of human kindness" in the youthful breast by a habit in the parent of scolding, fretting, and fault-finding on small occasions, as results from the natural temperament, or any other cause. A decidedly firm and unyielding, though mild, persuasive, reasoning course, wins the heart of the child over to goodness, and leaves no room for the growth of the unhallowed passions. That there are naturally great differences in children, which will always con-

tinue to exist, will not be questioned ; but by a judicious and philosophic culture, the malevolent passions may be in a measure subdued ; they may lie dormant, while those of an opposite character may acquire growth and strength, and by habit and association be rendered predominant. The naturally vicious may be made better, and they who are inclined to be good may be made still more so ; but to accomplish this the disposition must be thoroughly understood, so as to make choice of the proper mode of discipline, whether it be a kind look, an encouraging word, or the rod, which, if spared, may cause the child to be spoiled. When punishment of any kind is inflicted, it should be done rather in sorrow than in anger, and the child should thus understand it; and above all, a parent should never be seen angry by his own children. The early habits and impressions of children cleave to them throughout life ; and a propensity once indulged is much more difficult to be a second time resisted. Every one who knows anything of the human character knows the difficulty of eradicating fixed habits in either an old or young person ; it is important then that a right direction be at first taken, and right impulses given ; it is much easier to learn a new thing right, than to forget an old one, once learned wrong.

All blemishes or imperfections should be remedied in infancy or childhood ; such as club foot, hare lip, unseemly marks, bad teeth, and the like. On these subjects parents too often allow themselves to be governed by wrong motives ; they start at the idea of causing pain to an infant, not thinking that their

tenderheartedness will cause his feelings to be pained through a long life; and because a blemish or deformity does not seem particularly disagreeable to parents, they, therefore, conclude it is not so to others. A correct judgment in such cases is of vastly more importance to the child than to the parent; and the only sure guide for the course to be pursued by the latter is, to suppose himself in the place of the former when arrived at manhood, and see if he can fix a price upon his deformity, or estimate the amount of suffering that he would not cheerfully endure to obtain a remedy.

At manhood or middle life, the body as well as the mental faculties have acquired their development and strength; man at this age has, in fact, attained the highest degree of perfection of which he is capable. It is at this time that he feels most acutely the influence of the passions and propensities of the mind; it is now that he is tormented with avarice, ambition, religious fanaticism, and all the rankling, corroding cares and perplexities attendant upon our pilgrimage in this world. This is the season when the best, as well as the worst, traits of human character are the most fully manifested, and have the most extensive sway; and at this age, too, in a great proportion of our fellow-men, nearly all diseases are rendered more complicated, and more difficult of management, by the affections of the mind. Almost every individual has some predominating, or absorbing care, or thought, some favourite scheme or subject, upon which the mind is occupied, and which keeps it in a state of feverish anxiety. This is be-

lieved, by some philosophers, to be one reason why brutes suffer less from disease than man; they are insensible to danger, have no anxiety regarding a future state, and are not generally influenced by the ties of kindred, sympathy, or affection.

"In a table containing an aggregate of the patients received into the lunatic asylum at Bicêtre during a considerable part of the French revolution, from 1784 to 1792, by far the greatest number admitted were between the ages of thirty and forty; next, those between forty and fifty; next to these, patients between twenty and thirty; then those from sixty to seventy; and lastly those from fifteen to twenty; below which we have no account of the admission of any whatever. Hence different stadia of life seem to exercise some control, and the period most exposed to the disease is that in which the influence of the passions may be naturally strongest and most operative."*

Old age is a term of vague meaning, but it may be applied to those who are fairly in the decline of life, and who have passed the meridian of usefulness. There is a general disrelish to the ideas attached to the term *old*, and its associations, to those who have enjoyed the sunshine of prosperity, and who have strong ties which bind them to this world, are of a most unpleasant character; they prefer the ills with which they are already acquainted to another state of existence which they are about to enter, and of which they are entirely ignorant. Such is the repugnance to the idea of being considered old—as

* Good's Study of Medicine.

having passed the period of the greatest activity and usefulness, and approached that state where the decay of the faculties begins to be felt and manifested, that nothing will sooner excite the irascibility of an octogenarian, and rekindle his youthful passions, than to intimate that time has made inroads upon his energies, and that he is less capable of mental exertion than formerly. Such is the mind of man—such is human nature—and this is a general trait in the character of the human family. A physician was called to see a lady of wealth and intelligence who had already counted her three score and ten; her society had been courted in her younger days, and she was now considered a most superior woman, in spite of her advanced age. Nothing in particular ailed her at this time but the infirmities usually incident to one of her years. The doctor accordingly proceeded to say that she must not expect to feel as she had hitherto done—that with proper care she might enjoy comfortable health, and see many good days, but that she must not be disappointed if one of her years should experience new feelings, caused by the heavy hand of time. The doctor was interrupted in his sage counsel, by the patient abruptly asking, "Do you think I am an old woman? I can assure you, sir, that I am not broken down yet; and if that is your view of my case, I am certain not to be benefited by your prescriptions: some one else can be found who will give different advice." The result was, the doctor was dismissed without ceremony.

Some show evident marks of age much earlier

than others. This may result from various causes; such as early dissipation, excessive labour of mind or body, and the depressing passions. But when old age does come, whether it be at forty or at three score and ten, it presents itself with such characters as not to be mistaken. To enumerate its particular features is unnecessary: let it suffice to state the general fact that it is a gradual and often imperceptible decay of the whole animal machine. If this structure is simply out of order it may be again put right; but if worn out, no organ can be replaced with a new one—it must be used tenderly and carefully, and piously shielded from any cause which may tend to its injury. The temper often, in an aged person, becomes changed from the most mild and amiable to one of a contrary character; petulance shows itself from trivial causes, and discontent and unhappiness ensue. As this is less the fault of the person than of a train of circumstances beyond his control, and the result of his organization under the influence of laws enacted by the fiat of the Almighty, management and forbearance are the only appliances in these cases; and the young should remember to measure out that indulgence to the aged which they hope to be meted to them in their turn. It therefore behooves those to whose lot it falls to watch over declining age, to remove all unpleasantness from the down-hill of life; and as our parents watched over us in the morning of our existence, so let us watch over them in the evening of theirs. If the organs are so nicely and peculiarly balanced that no one gives out before the others, a state is gradu-

ally approached which, as far as intellect is concerned, is truly denominated second childhood or infancy; and as one faculty of the mind was first developed, so one at first decays, till the mind, from being a vast storehouse of knowledge, a receptacle of human science, becomes utterly destitute and empty. Childhood and extreme old age are strikingly analogous: there is in both the tottering gait, feebleness of strength, want of teeth, and disposition to sleep, the irritability of temper, feeble intellect, and an insensibility to the wants of the system or the demands of nature; each needs the care and watchfulness of a guardian, and the same breath that will extinguish one spark just emitting a feeble ray, will also extinguish the other just kindling into a flame.

CHAPTER XV.

OF SEX.

EVERYTHING endowed with life, whether it be of the vegetable or animal kingdom, is exactly fitted by the hand of its Maker to answer the end for which it is created; it is adapted to the various circumstances by which it is surrounded, and designed to move in its proper sphere. Such we find to be pre-eminently the case with the two sexes of the human family; each being calculated by its physical organization to occupy a rank peculiarly its own. In point of size, muscular strength, and capability of enduring fatigue, the male of all animals, from man to those lowest in the scale of existence, possesses a decided superiority; nature has prepared him with a physical organization and mental capacity, to supply the means of subsistence, and afford protection to the weaker sex. The question of mental superiority of the two sexes in the human family has been claimed by both, and has occasioned no little discussion; but it is one which philosophy can settle to the satisfaction of both parties, without derogating from the intellectual character of either. Each has its proper station assigned it, and its peculiar duties to perform, separate and distinct from the other; and

the means are adapted to the end, so that they cannot act vicariously; the man cannot lead the life of the woman, nor can the woman perform the duties that devolve on the man. Woman is designed to lead a quiet, domestic life, to superintend the internal concerns of a household, and, a most important duty, to watch over helpless, infant innocence: man, on the other hand, is made to lead an outdoor life, to provide for the wants of others, and to bear the heat and burden of the day in all the concerns of life.

In mothers, new faculties are developed, or those powers which before lay dormant are brought into active exercise; so that their former timidity is transformed by maternal affection into the most unflinching courage, and their whole soul, and whole attention, are devoted to the wants and protection of their offspring. What on earth can equal a mother's solicitude, her fondness, and anxiety for her helpless babe? For him she would sacrifice any worldly comfort, any earthly hope, and endure the pains of protracted watching, fatigue, hunger, and thirst, and suffering of any description, and sacrifice even life itself. The father loves his offspring, and in him he contemplates future greatness, or the inheritor of his good name or fortune; while the mother regards him only as the fruit of her body, and loves him to the same degree, whether he be an idiot or whether he possess the most brilliant intellect. The mother of a family has her whole mind devoted to its wants; and ambition, a desire to be distinguished, and have her name enrolled among the great, has no place in all her thoughts. While

the life of man is made up of a continued succession of strife, care, and anxiety, ambition, and all the tumultuous passions that disturb his happiness, woman is leading a life of quietness and comparative seclusion in the bosom of her family.

The science of phrenology explains to us the differences in the mental characters of the two sexes. That part of the brain, upon which depends the affective faculties or feelings, is in females more fully developed than in males; these feelings are prominent traits in the female character, and without their influence, without the impulses of the most ardent love for their offspring, none of the sex could perform the saintly offices of a mother. Because the affective faculties predominate, and the feelings are more acute in the female sex, it does not follow that the intellectual faculties are less developed than in the other. It is the predominance of the affections and feelings which peculiarly distinguishes woman from more hardhearted man; and while the latter is less affected by sympathy for his suffering fellow, her heart melts in tenderness and compassion, and the distressed are never turned from her door without relief. Thus the character of woman is more perfect than that of man—she is his ministering angel, and is one grade nearer in resemblance to that divine Original in whose likeness we are made.

There are two periods in the life of a female, the most interesting to her and to her friends, the most critical which she can ever experience, and upon which much of her health and comfort depend—the one is when she is young, and the other when she is

becoming old. Temperament at these periods has a marked influence upon the health; those of the nervous temperament will experience hysterics, and various other nervous affections; the sanguine will be troubled with inflammatory complaints, and the lymphatic, if young, will be affected with scrofula; and at the latter period, they are more likely to be afflicted with cancer, or some kindred disease. In proportion as the life is artificial will be the danger at these times; those suffering the least who lead the most natural lives, taking plenty of exercise, as much as possible in the open air, and who are strangers to the effeminate and often abused luxuries of refined society.

The temperaments, generally, when they are clearly marked, produce peculiarly striking effects in the female constitution. I have already said that the affections and feelings in females are stronger than they are in the opposite sex; and these give force to the character and strongly mark it, whatever it may be; as some substances increase the odour and pungency of others without sensibly imparting any of their own. Thus the effects of the temperament are doubled, by the predisposition of the mind superadded to the natural constitution of the body. This it is which makes woman the sensitive being that we find her; easily affected by slight causes for good or ill, and less able than man to endure the violence or ravages of disease. And thus too is it that we find woman more easily led away by any scheme of fanaticism or folly, whenever the feelings are at all interested; and we find

women are more numerously engaged than men in all the benevolent enterprises of the day; and the number of pious females far exceeds that of the other sex. This most interesting and lovely of God's creatures is rendered doubly so by her position in society, and by the fact that she is exposed to almost every disease which man suffers, besides many others, more dangerous, that result from her peculiar organization and the destiny which she is to fulfil. She is thus by nature entitled to all our sympathy and all our protection. as Heaven's most choice, "best gift to man.

CHAPTER XVI.

MARRIAGE.

THERE is probably no circumstance in life which tends more to the happiness or misery of individuals, and their posterity, than marriage. Were we to view with candour the conduct of the unmarried, and the motives and considerations by which they are influenced, we should be unavoidably led to the conclusion that marriage is not only *profitable for all*, but that it is the grand and ultimate object at which most are aiming. Matrimony is, doubtless, a happy land, a promised Canaan, to which we are all destined by the omniscient Creator, and which we must reach after a tedious, lonely pilgrimage. He has appointed that as a state in which man must enter before he can fulfil the end of his existence—before he is in the sphere in which he is designed to move —and before he is capable of performing all the duties, and discharging all the responsibilities that are imposed upon him, by the position in which he stands in regard to his Maker and to his fellow-men. Marriage is the tie which binds society together: in this state are developed the feelings of the husband and father, the wife and the mother—feelings to which the unmarried are and must be strangers.

Those, therefore, who have entered into the conjugal relation, feel an interest which others cannot feel in the promotion of morals, the cultivation of the virtues, and a healthy state of public sentiment; the claims of society are sooner recognised by them, and they more loudly respond to the wants and welfare of posterity. They are taught by their own position to have a sympathy for others; and by them the calls of humanity are not often disregarded. I would not insinuate that the unmarried are lacking in any of the noble characters or virtues of human nature; they undoubtedly possess these, but the circumstances in which they are placed do not call them into active exercise: the beauties and excellences of their character may not be seen till the right cause operates to draw them forth, or, like the beauties of a splendid picture, till they are placed in a favourable light.

Marriage, then, as it is one object for which we were created, should be rather sought and encouraged than avoided; but as it may, under favourable circumstances, produce the happiest results, so, without due discretion, and without regard to reason, its fruit may be most bitter, and its end most wretched. As this is a subject of the utmost importance to every person, let us look at it under an aspect in which, I believe, it is not often viewed.

In organic life, among animals as well as vegetables, the species is continued by reproduction; and most people are familiar with the truism that *like produces like*. It is this which has led to the great perfection to which some of our domestic animals

and nutritious vegetables have been brought, as well as most of those plants and ornamental shrubs which are sought after with such avidity. The fact of transmission of resemblance is as true when applied to the human family, as to the inferior animals or to the vegetable kingdom. And, again, the natural constitution is not alone transmitted to posterity: acquired characters, and peculiarities, and diseases, are by the same law hereditary, and descend, under favourable circumstances, to the remotest generations. A case is related in the Journal de Medicine of a man who was born with five fingers upon one hand; and the same peculiarity was transmitted to the fifth generation. Thus it is possible and very easy, by properly regulated marriages, to cultivate and transmit to posterity prominent and peculiar traits, and in this manner to form almost any character of mind or body that may be desirable.

To preach reason and common sense to those who believe in the invincibility and uncontrollable power of that passion too often miscalled *love*, would be indeed chimerical; and yet it might not be entirely useless. There is a sort of hankering that takes possession of the mind in one or the other sex, or both, which is fruitful for a season in sighs, and tears, and sleepless nights, caused perhaps by a pretty foot, a keen eye, a languishing smile, or a tender expression; and one thus affected deems himself most desperately and irrecoverably in love. But unless the being after whom he sighs happen to possess some of the standard excellences of character, he will find, when perhaps too late, that he has been

pursuing a phantom, and that he has voluntarily entered upon a course from whence there is no retreating. How often is it that those who have been once as blind as the little god himself, are at length aroused from their sweet dreams of fancied bliss to the sad realities of wedded unhappiness! And still they have all in their possession that they ever loved—all that they so deeply sighed for—the same lovely foot and ankle—the same voice that, like a siren's, charmed them on to their fate—the same piercing eye: and why are they not satisfied and happy? They may have the more solid charms in their possession to which they aspired, and may be bound with chains of gold as well as the ties of wedlock—and yet they are unhappy, when they enjoy all that they so desperately and despairingly loved. They who are thus rendered miserable may blame themselves, and not their partners; they overlooked the most important items in making up their account—they omitted to place on the other side the more enduring but less captivating attractions; and thus, to their infinite sorrow, struck the balance in favour of matrimony. Now it is that they can clearly see what they might have seen and known before, had they not let passion have hurried them beyond the bounds of reason.

The unhappiness that results from matrimonial connections is not always the result of the recklessness of passion; but it is often the effect of the parties mistaking the taste and temperament of each other, when, perhaps, a longer acquaintance might have revealed what they realize too late. Again,

lovers decide frequently in violation of their parents' wishes or express commands, on a most erroneous notion that they themselves are most interested, and on them alone must the evils of indiscretion devolve. But others reap the fruit of their errors: posterity have a greater interest at stake than is often supposed, and which is still less often consulted. Let us bear in mind that consumption, scrofula, insanity, and many other diseases are hereditary; and let us remember the fact that a large majority of the victims to these diseases at the present day, inherit them from one of their parents. Suppose a couple, both the branches of a stock affected with an hereditary disease, fall desperately in love, and there can be no objection to their union in respect to the moral worth of either: is a marriage, with their predisposition to disease, justifiable or expedient? or, in other words, will they be excusable for knowingly entailing disease on posterity—and will posterity excuse them for it? Are they excusable for perpetuating a race of madmen? Shall a couple suffer in their feelings, or shall perhaps a numerous progeny suffer disease of body? These are questions that touch the heart; they reach the inmost soul: reason and judgment would give an answer, but feeling would impel to a different action.

The married state is frequently entered with as little regard to reason as if the parties were incapable of reasoning; and so, indeed, they too often are, when blindly and madly hurried on by the influence of a passion misnamed love. It is most undeniably a truth that a majority of those matches formed in

haste, when the parties are completely intoxicated with passion, and insensible to everything but its influences, end in mutual coldness, dislike, disgust, and faithlessness to the marriage vows. Many dislike that any considerations of a pecuniary sort should be thought of in forming a matrimonial contract; while others again make it the chief matter of their calculation. The object that every person has in getting married, is to render himself more comfortable, more happy; and, therefore, with such an object in view, it is not stoicism, nor speculative philosophy, to consider the means by which it may be best promoted, or to have an eye to the obstacles that may interpose to pervert the anticipated end. If, then, a couple are about to take this step, which is to render them happy or miserable for life, we deem it the part of true wisdom for each party to examine well whether there be not some circumstances which, in the end, will produce unlooked-for results. A *couple* may, for a time, live on little else than love; they may

> "Break their fast, dine, sup, and sleep,
> Upon the very naked name of love;"

but, if there is a great inequality in the temper, disposition, or education, or if the habits of living of one or both have been much more expensive than their means will warrant in the new relation they are about to form, they may well ponder the step they are about to take. The rejection of parental counsel has been, and will probably continue to be, the cause of much subsequent unhappiness; and however

much lovers, *before* marriage, may be disposed to disregard such advice, lovers, *after* marriage, not unfrequently regret that they had not given more heed to it. Marriage alone does not confer happiness; but when formed with due reflection on the points so briefly glanced at, and upon the principles involved therein, proves the most prosperous and happy, and attended by the most enduring affection.*

* "The Jews absolutely required that every man should marry, and reputed those as murderers who *did not*. By the laws of *Lycurgus*, unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans*, bachelors were punished. And *Plato* declares all such unworthy of any honour."—(Adam Clarke.)

APPENDIX.

A.

To show the effect of food upon the system in a cold climate, I may avail myself of the acute observations of Captain Ross. It must be remembered that he was in a region of eternal snow and ice, where the thermometer descended to sixty degrees below zero, and where the ship's crew amused themselves by shooting bullets of frozen quicksilver through an inch plank.

"But this," says he, "at least seems certain, that men of the largest appetites and most perfect disgestion produce the most heat; as feeble stomachs, whether dyspeptic, as it is termed, or merely unable to receive much food, are subject to suffer the most from cold; never generating heat enough to resist its impressions.

"He who is well fed resists cold better than he who is stinted; while the starvation from cold follows but too soon a starvation from food. This, doubtless, explains, in a great measure, the resisting powers of the natives of these frozen regions; their consump-

tion of food, it is familiar, being enormous, and often incredible. But it is also a valuable remark for those who may hereafter be situated like ourselves; since, if these views are correct, as I believe them, both from experience and reasoning, to be, it shows that no effort should be spared to ensure an ample supply of the best food."—(Ross's second Voyage to the Arctic Regions, p. 215.)

Again, he says, "In every expedition or voyage to a polar region, at least if a winter residence is contemplated, the quantity of food should be increased, be that as inconvenient as it may. It would be very desirable, indeed, if the men could acquire the taste for Greenland food; since all experience has shown that the large use of oil and fat meats is the true secret of life in these frozen countries, and that the natives cannot subsist without it; becoming diseased, and dying under a more meager diet. Nor do I know that this is impossible; since it is notorious that where patients in English hospitals have been treated with fish oils for the cure of rheumatism, they not only soon learn to like it, but prefer that which is strongest and most offensive. I have little doubt, indeed, that many of the unhappy men who have perished from wintering in these climates, and whose histories are well known, might have been saved if they had been aware of these facts, and conformed, as is so generally prudent, to the usages and the experience of natives."—P. 216.

"The talk of our friends (the Esquimaux) did not, however, prevent them from using their jaws in a very different manner. During the whole day they were employed in removing the meat from the upper half of the ox; cutting it off in long narrow slips,

which, in the usual manner, they crammed into their mouths as far as they could push it in; then cutting the morsel from the end of their noses by means of their sharp knives, they bolted the mouthfuls as a hungry dog would have done. Thus passing the slice from one to the other, alternately, they contrived at length to swallow all the meat from the neck, backbone, and ribs, of one side of the ox; suspending their motions, however, now and then, to complain that they could eat no more, and lying back on their beds, but still retaining their knives in one hand, with the unfinished morsel in the other, and again beginning with as much energy as before, as soon as they felt it possible to get down another lump.

"Disgusting brutes! the very hyena would have filled its belly, and gone to sleep; nothing but absolute incapacity to push their food beyond the top of the throat could check the gormandizing of these specimens of reason and humanity.

"By the time that they seemed really incapable of devouring any more, our own soup was ready, and I therefore offered them to partake, out of politeness; Poo-yet-tah took two or three spoonfuls, and then confessed that he could swallow no more. Placing my hand on his stomach, I was perfectly astonished at the distension it had undergone, and which, without such an examination, I could not have believed it possible for any human creature to bear; as, had I not known their habits, I should have expected that nothing but death could be the consequence."—P. 210.

The use of spirits in those frozen regions Captain Ross condemns in the most unequivocal manner. He

says, "As I was the only person who drank no spirits, and was the only one who had not inflamed eyes, I represented that the use of grog was the cause, and therefore proposed that they should abandon this indulgence: showing further, that although I was very much the oldest of the party, I bore fatigue better than any of them. There was no hesitation in acquiescing; and the merit was the greater, since, independently of the surrender of a seaman's fixed habits, they had always considered this the chief part of their support.

"It is not that I am declaring myself an advocate for temperance societies, whatever may be their advantages, nor that I am desirous of copying a practice lately introduced into some ships, under whatever motives; but were it in my power, as commanding a vessel, I would exclude the use of grog, on the mere ground of its debilitating effects, and independently of any ulterior injury which it may do; reserving it for those cases alone in which its use may be deemed medicinal, or for any special reasons useful."—P. 233.

"They" (the Esquimaux) "had proposed to dine with us, and of course we could not refuse, though perplexed to know how to cook for so large a party with our limited kitchen. The whole twelve were, however, invited into the tent, and with our own party of five, it was more than sufficiently filled. We were soon relieved from all anxiety about cookery, finding that they preferred their fish raw. Our two dinners, therefore, made a parallel progress; in time, however, not in quantity; since, while we found that one salmon and half of another was more than enough for all of us English, these voracious animals had

devoured two each. At this rate of feeding, it is not wonderful that their whole time is occupied in procuring food: each man had eaten fourteen pounds of this raw salmon, and it was probably but a luncheon after all, or a superfluous meal for the sake of our society. The glutton bear, scandalized as it may be by its name, might even be deemed a creature of moderate appetite in comparison; with their human reason in addition, these people, could they always command the means, would doubtless outrival a glutton and boa constrictor together.

"The Esquimaux is an animal of prey, with no other enjoyment than eating; and, guided by no principle and no reason, he devours as long as he can, and all that he can procure, like the vulture and the tiger."—P. 264–5.

B.

Were we to take an isolated case of longevity as the rule by which to square our lives, that of Joice Heth, *said* to have been the nurse of Washington, and to be one hundred and sixty-one years old, would prove a damper to the ardent admirers and imitators of *old Cornaro*. Joice was born a slave, and it is not probable that extra care was taken of her, either in childhood or at a more mature age; but it is certain that she lived the life of a slave, exposed to its incidental labours and fatigues. At the time these sheets were passing through the press, this curious

fragment of antiquity, of very *doubtful* age, was exhibited in this city. My curiosity led me to visit her, and the following is a part of our conversation :—

"Were you ever sick, Joice? did you ever take medicine?"

"No, never sick a day in my life; never take no doctor stuff; plague on the doctors, I don't like 'em."

"Well, then, Joice, I suppose you belong to the temperance society?"

"No, I s'pose I don't belong to no temperance society; I love my whiskey too well for that."

"Did you drink whiskey in your younger days?"

"Yes, all I could get; always drank it."

"Do you drink whiskey now?"

"Not much, because I can't get it."

It must be understood that Joice has been confined to her bed the last twenty-five years, and for many years she has been blind.

Her attendants corroborated her story, and said that she was fond of whiskey, and often asked for it, and was displeased when it was refused her.* An intemperate person might plead the example of Joice Heth as an argument for indulging in intoxicating drinks; and he might do it with the same propriety that another would urge the example of Cornaro as an argument for all to subject themselves to the abstinence of an anchorite. No rare case should be admitted in favour of or against a general principle; and it is not true that a small quantity of proper food or drink more than nature absolutely requires, will always prove injurious to a healthy individual, or tend to shorten his days.

* I have since been informed by her attendant, that her daily allowance of whiskey is three-fourths of a gill.

The following anecdotes, connected with this subject, may be interesting to the curious.

"In the year 1810, after the death of the Duke of Queensberry, his grace's wine was sold at auction. There were twelve lots of Tokay, for which he paid, fifty years before in Paris, three guineas ($14) per bottle. This brought ninety-six guineas per dozen: (almost $37½ per bottle.) An agent of the Prince of Wales and a cabinetmaker were the joint purchasers."

"A wine merchant at Frankfort valued his Hock, of more than seventy-five years old, at fifty-five guineas per dozen; (almost $21½ per bottle;) and found more than one purchaser at this outrageous price." —(Gordon's Personal Memoirs.)

C.

"MEDICINAL INFLUENCE OF AN ITALIAN CLIMATE.

"Fortunately for the sufferings of British invalids, the question respecting a foreign climate in *pulmonary consumption* has lately been narrowed very much; since it is now universally acknowledged that, when the disease actually exists, viz. when tubercles of the lungs (constituting the essential cause of the malady) have softened down, and begun to appear in the form of purulent expectoration, a southern climate is not only useless, but injurious. The advocates of Italy, or the south of France, now limit the utility of those climates to a somewhat undefinable state of

the human constitution, termed 'disposition towards consumption,' 'tubercular cachexy,' in short, to *delicate health*, without any tangible disease. This cachectic habit has been characterized by pallor of the complexion, subject to sudden changes, pearly whiteness of the eyes, languor of the countenance, dryness of the skin, or alternate dryness and moisture, quickness of the pulse, various derangements of the digestive organs, and a readiness to be put out of breath on taking exercise. In cases like these I have little doubt that a journey to Italy, or a winter residence there, would be often beneficial to the general health; but there are very few who would think of going to a foreign climate, solely for correcting a delicacy of health corresponding with the foregoing statement.

"Without any other than the symptoms of a general delicacy of health, the tubercles may be so ripe and so softened down, that before the invalid passes the Alps or the Apennines, they may burst forth; and then the discovery is made, when too late, that the patient is in a worse climate for *pulmonary consumption* than the one which has been abandoned at so great a sacrifice! This is an everyday occurrence; and the chance of such an event is a fearful drawback on the benefits of a warm climate in affections of the chest.

"But, granting that the pulmonary tubercles are in a quiescent state, (in which state we know they often remain during a long life, and with little inconvenience,) do we run no risk of their being excited into activity by those excessive atmospheric transitions which occur in Italy? I have endeavoured to show that the longer the intervals between these vi-

cissitudes, and the greater the range when they take place, the more dangerous they are, and the more likely to kindle up inflammation in the chest, and thus accelerate the march of the tubercular affection. To these drawbacks we are to add the discomforts and inconveniences of Italian houses, which are all calculated to shade us from heat, rather than protect us from cold; the ardent suns of summer being a still greater nuisance than the chilling winds of winter.

"The experience of an invalid is sometimes equivalent to the theory of a doctor; and those who think of travelling to Italy for the purpose of evading cold or dampness, and of enjoying sunshine and dry air, had better peruse the following sentiments of Mr. Matthews, who laboured under a pulmonary affection himself, and whose accuracy and veracity cannot be questioned, before they start on this eventful journey:—

"'ROME, Dec. 20th.

"'The more I see of Italy, the more I doubt whether it be worth while for an invalid to encounter the fatigues of so long a journey, for the sake of any advantages to be found in it, in respect of climate, during the winter. To come to Italy with the hope of *escaping* the winter, is a grievous mistake. This might be done by getting into the southern hemisphere, but in Europe it is impossible; and I believe that Devonshire, after all, may be the best place for an invalid during that season. If the thermometer be not so low here, the temperature is *more variable*, and the winds are *more bitter and cutting*. In Devonshire, too, the comforts of the country are directed against cold; here all the precautions are the other

way. The streets are built as much as possible to exclude the rays of the sun, *and are now as damp and cold as rain or frost can make them.* And then, what a difference between the warm carpet, the snug elbowed chair, and the blazing coal fire of an English winter evening, and the stone stair cases, marble floors, and starving casements of an Italian house—where everything is designed to guard against the heat of summer, which occupies as large a portion of the Italian year as the winter season does of our own. The only advantage of Italy, then, is that your penance is *shorter* than it would be in England; for I repeat that during the time it lasts *winter is more severely felt here than at Sidmouth*, where I would ever recommend an Italian invalid to repair, from November till February, if he could possess himself of Fortunatus's cap, to remove the difficulties of the journey.

" ' Having provided myself with a warm cloak, which is absolutely necessary where the temperature varies *twenty degrees between one street and another,* I have been proceeding leisurely through the wonders of Rome.'*

" To the foregoing statement of an invalid, let us add the testimony of a physician (Dr. Clark) who had practised ten years at Rome, and who has written a valuable work on the climate of Italy :—

" ' Inflammatory diseases of the chest rank next, in point of frequency, among the diseases of *winter and spring* at Rome. *Acute inflammation of the lungs*

" * Diary of an Invalid, p. 72."

appeared to me more rapid and more violent in its course than in England and other northern countries. This remark does dot apply to Rome only, but, I believe, to the whole of Italy.'

"The sum total of our knowledge, then, on this important point, appears to stand thus: 1. In DELICATE HEALTH, without any proof of organic changes in the lungs—in what is called a 'tendency to pulmonary affection,' a journey to Italy, and a winter's residence there, (under strict caution,) offer probabilities of an amelioration of health. 2. In cases where there is a suspicion or certainty of tubercles in the lungs, not softened down or attended with purulent expectoration, an Italian climate *may* do some good, and *may* do much harm—the chances being pretty much balanced. 3. When tuberclous matter appears in the expectoration, and where the stethoscope indicates that a considerable portion of the lungs is unfitted for respiration, a southern climate is more likely to accelerate than retard the fatal event, and takes away the few chances that remain of a final recovery.

"If this be a correct estimate (it is at least an honest one) of the influence of an Italian climate on constitutions predisposed to, or affected by, PULMONARY CONSUMPTION, it shows that medical men incur a fearful responsibility in proposing to the parents and friends of invalids a measure which is fraught with danger, involved in uncertainty, and too often attended by the most destructive sacrifices of the feelings as well as the finances of the parties concerned!

"Those who have not witnessed lingering illness

and deathbed scenes in distant climes, can form no just conception of the tide of painful emotions which daily rushes over the mind of the dying stranger in a foreign land. Death is deprived of more than half his terrors by the sympathy of friends, and the consciousness that our ashes will be deposited in the land that gave us birth, near those whom, in life, we cherished, loved, or revered! This may be a prejudice—perhaps, even a weakness; yet it is NATURAL, it is instinctive, and the instincts of nature can seldom be entirely repulsed, even by the most philosophic minds.

"'Expellas NATURAM furca tamen usque recurrit.,

"But the sigh of sorrow, perhaps of regret, is not always buried in the grave of the sufferer on these occasions. The *companion*, who counts the tedious hours of protracted disease, and closes the eyes of a departed friend in a foreign country, undergoes a terrible ordeal, always harassing to the feelings, and not seldom hazardous to life; while the surviving relatives, at home, are subject to the painful anxiety of health suspense; sometimes to the poignant stings of remorse, for having suffered the victim of an irremediable malady to expire on a foreign shore.

"Heaven forbid that on such a momentous question as this, involving the lives of my fellow-creatures, I should throw the weight of a feather in the scale against the preservation, or even the prolongation of human existence; but I have lived too long, and seen too much, not to know the errors of discrimination and the fallacies of hope, that send *pulmonary invalids* from the gloomy skies but comfortable abodes of England, to lands where comfort is unknown, even

by name, and whose atmospheres cannot work miracles, whatever their saints may do. The balance, indeed, between permanent benefit and blighted expectation, or even actual injury, is so nearly poised that a breath may turn the scale. That breath is as often one of error as of judgment. The consequences are obvious.

"But there is a large class of complaints which *resemble* CONSUMPTION, and which, I have no doubt, contribute much to the reputation of southern climates, for the cure of that terrible scourge. These are bronchial affections, viz., chronic inflammation, or irritation of the mucous membrane of the lungs. The journey to Rome or Pisa, and the mild air of the winter in those places, with care to avoid sudden transitions, often cure, or greatly relieve these complaints, and the individuals are said to be saved from tubercular consumption.

"NERVOUS DISEASES.

"Under this vague term a host of dissimilar and really different maladies is comprehended. There is no doubt that a *journey* to Rome would generally be beneficial to persons affected with nervous complaints; but it is very questionable if a residence there would be productive of substantial good. It is a remarkable fact that the inhabitants of the Eternal City are characterized by a peculiar sensibility of the nervous system, evinced by a disposition to convulsive affections, from causes quite inadequate to the production of such phenomena in other people and in other countries. The inordinate sensitiveness of Roman ladies to perfumes is well known, and might be almost taken for freaks of the fancy, were it not so

well authenticated. It is a susceptibility, too, of recent origin. The Roman matrons of old were fond of perfumes; those of the present day often faint, or go into convulsions, on perceiving the odour of the most pleasant flower. And not females only, but effeminate males evince the same morbid sensibility to odoriferous emanations. The causes of this phenomenon have given rise to diversity of opinions. . . . . I think I hear the reader ask, what is this cause, then, which has so much puzzled the doctors? If compelled to answer, I would say that it is the habituation to the STINK of the Roman streets, which perverts the sensibilities of the olfactory nerves, renders them unaccustomed to decent smells, and throws them into convulsions on contact with a perfume. 'It is to be remarked,' says Dr. Clark, 'that it is not *disagreeable odours* which produce such effects on the system, but the more delicate, and to northern nations, *agreeable odours* of flowers and other perfumes.' No doubt of it. If mal-odorous exhalations had been capable of inducing convulsions, Rome would, long since, have cured the evil effectually, by removing from the presence of her insulated ruins, the cause of it—MAN.

"But there is another and a much more formidable malady, or rather class of maladies, to which the Romans are peculiarly prone, namely, *sudden death;* or, as it is coldly called, *accidente;* which is sometimes sporadic, sometimes *epidemic* at Rome. Whether this terrific agent of the grim tyrant acts through the medium of apoplexy or diseases of the heart, the Roman physicians have not ascertained; but one thing is clear, that the climate of the Eternal City is extremely hostile to the brain and nervous system;

and, consequently, all who have any tendency to fulness about the head, should be shy of a residence there.

"'For persons disposed to apoplexy,' says Dr. Clarke, 'or nervous diseases, *Rome* of course would not be selected as a residence; nor is it proper for persons disposed to *hemorrhagic* diseases, or for those who have suffered from intermittent fevers.'

"I need hardly say that hemorrhage, or bleeding from the lungs, is one of the most common precursors, causes, and accompaniments of pulmonary consumption; and this fact, taken in conjunction with all that has been offered respecting the climate of Rome, one of the most favourable of the Italian climates for consumption, ought to inspire serious doubts as to the propriety of directing phthisical (consumptive) invalids to the Eternal City, unless it be for the purpose of enjoying eternal repose near the pyramid of Caius Cestius.*

"DISORDERS OF THE DIGESTIVE ORGANS.

"This comprehends a larger tribe of those bottle and table imps which annoy frail man on his short journey through life. Those who are afflicted with the miseries of what are known under the designation of *indigestion*, *bilious complaints*, *stomach affections*, or whatever other term may be given to this Protean class of maladies, have an insatiable desire for change of scene, and a restless impatience of remaining long in the same place. It becomes, then, a very important question to determine whether or

"* Dr. Potter (an English medical gentleman) and myself counted upward of seventy cases of confirmed consumption, in the wards of one hospital at Naples!"

not a journey to Italy, and a residence there, might be beneficial? That the journey thither would be productive of benefit, I can have no doubt; but that a winter's residence in any one place between the Alps and Sicily, would confer a permanent or even temporary immunity from suffering on the dyspeptic invalid, is more than I would confidently assert or peremptorily deny. Much would depend on the temperament, the taste, and the education of the individual. Italy supplies ample sources of excitement for the various faculties of the mind; but it is not the less fertile in the production of deleterious agencies on the functions of the body. It is to be remembered that I am now speaking of the means of recruiting the *health* of the *body*, and not those of improving or embellishing the acquirements of the mind. Dyspeptic and hypochondriacal invalids are seldom in the mood, not often, indeed, of the age or temperament, for deriving amusement or pleasure from antiquities, paintings, or sculpture. Nor are the acid wines and oily dishes of Italy very well calculated to tranquillize their stomachs or assist their digestion, while leading a sedentary, or, at most, a sauntering life among the solitudes of Rome. The air of the Campagna at all times has a depressing effect upon the spirits, and the enervating *sirocco* is infinitely more suicidal in its tendency than the November fogs of an English atmosphere. There is, however, one exceedingly curious and important circumstance, which has almost entirely eluded medical observation: it is that impression of malaria on the nerves and digestive organs, by which their functions are disturbed, and by which disturbance, or by the original malarious impressions, or both combined, a

gloomy horror or despondency is occasionally generated, which is, perhaps, the most dreadful sensation to bear of any in the long black catalogue of human afflictions.

"Those invalids who conceive that Italy and other southern lands can give out no morbific miasmata, that is to say, *malaria*, except in summer, will find themselves very much mistaken. There are innumerable localities in that fair land, and many periods, even of a winter's day, in Italy, which are quite adequate to the production of minute doses of the invisible poison, that may lay the foundation of discomforts, or even disorders, far more injurious than a regular ague. Residentiary invalids, then, (for I do not speak of people in perfect health,) should beware of four things; exposure to a hot sun, to night air, to fatigue in sight-seeing, and to improper regimen. Either or all of these will frequently dispose the constitution to the impression of a malarious emanation, which, under other circumstances, would make no impression at all."—(Dr. Johnson on Change of Air.)

D.

The story told in the text is the same that has been the rounds of the newspapers, and extensively circulated in the various temperance publications, for the last eighteen months, and which has no doubt been generally believed. It was related to me, and immediately committed to writing previous to its ap-

pearance in print; and as it has never been contradicted it has been presumed to be true. But since the preceding pages were all stereotyped and ready for the press, the following documents have been put into my hands by Messrs. Pomeroy and Bull, the gentlemen to whom the story alludes; and as I was about committing the same unintentional slander that others had done, I take this opportunity to state the truth as contained in their evidence, knowing that no good cause can be sustained by misstatements.

Besides the two letters of Professor Torrey, Mr. Pomeroy placed in my hands the official certificates of the American consuls at the ports from whence his wine was shipped, containing the *statements of the manufacturers, made under oath, in which they declare that the wine contains no admixture or adulteration whatever, of any description*—that it consists of nothing but the pure juice of the grape. In addition to this, Mr. Pomeroy declares, without any equivocation or evasion whatever, that the wine furnished to Dr. Torrey to analyze was precisely of the same strength and properties as when imported.

"New-York, Jan. 22d, 1836.

"Messrs. Pomeroy & Bull,

"Gentlemen,

"I have carefully analyzed the bottle of 'pure juice of the grape' which you submitted to me for examination, and find it to contain ten and a half per cent. of *standard alcohol*. The specific gravity is 0.992.

"I am, gentlemen,

"Your obedient servant,

"John Torrey."

"New-York, Feb. 6th, 1836.

"Messrs. Pomeroy & Bull,

"Gentlemen,

"I have analyzed two other samples of your 'pure juice of the grape,' one of them a *sweet* wine. The latter yielded only about eight and a half per cent. of *standard alcohol*. The other, which was of similar quality to the one which I examined for you before, yielded nine and three quarters per cent. of standard alcohol.

"Your obedient servant,

"John Torrey."

Thus much I am induced to say for the sake of truth; not for the purpose of advocating the sale or use of wine. In short, I consider that Messrs. Pomeroy and Bull have been injured, inasmuch as they have been misrepresented; and the injury to them is none the less real that it originated in a sheer mistake. The analysis made by Dr. Torrey is the only one they have ever had made of their wine; and the result is quite different from that stated in the Temperance Intelligencer—just as different as ten is from thirty-three, which is ten per cent. stronger than the strongest brandied wines analyzed by Mr. Brande, and which were expressly prepared for the English and American markets, and for English and American palates. If wine is to be used, why not use that which is the purest, and which contains the smallest quantity of the intoxicating principle?

The following list shows the result of Mr. Brande's analysis of the wines and other liquors most com-

monly used in this country, giving their average per cent. of alcohol:—

Madeira	22¼
Currant	20½
Constantia, White	19¾
Constantia, Red	19
Teneriffe	19
Sherry	19
Malaga	17¼
Malmsey	16½
Claret	15
Sauterne	14¼
Burgundy	14½
Champagne	12½
Hock	12
Gooseberry	11¾
Tokay	10
Scotch Whiskey	54¼
Irish Whiskey	54
Brandy	54
Rum	54
Gin	51
Cider, highest average	10
Cider, lowest average	5¼
Mead	7¼
Perry	7¼
Ale	7
London Porter	4¼
London Small Beer	1¼

THE END.

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59. Dick on the Improvement of Society, Education, &c. 1 v.
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62, 63. Life of Cromwell..... 2 v.
64. Montgomery's Lectures.. 1 v.
65. Peter the Great..... 1 v.
66, 67. Eminent Painters..... 2 v.
68, 69. History of Arabia..... 2 v.
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