

identally deposited on the surface of the body, then must the obligation involved in the third proposition be plain and palpable. The means to be used for securing this important end—the healthful circulation of the skin—are bodily exercise, suitable clothing, bathing and friction. As to the first of these we shall at present say nothing, as it will receive our full consideration when we come to treat of the muscular system of organs. Respecting the matter of suitable clothing, its necessity from the very nature of the case is abundantly obvious. If man lives in an atmosphere generally many degrees colder than his own body, the means of preventing his being cooled down too rapidly are forcibly pressed on his attention, and as the skin is the most exposed part, these means must apply chiefly to its protection. Hence the necessity for clothing, especially in temperate and cold climates; and hence the influence of unsuitable or inadequate clothing in impairing, and of suitable clothing in protecting and restoring the functions of the skin, at all ages, in all ranks of society, and in all seasons. The principal requisites are that the dress shall be—1st. As light as possible, 2nd. A bad conductor of heat, so as to afford protection against sudden changes of temperature; 3rd. Of so porous a nature as to admit of the easy passage of the insensible perspiration. Of the various kinds of clothing in common use, none presents these advantages combined in so high a degree as flannel; and, consequently, as a general rule no other material can equal it in suitability for being worn in contact with the skin, which it is our chief object to protect. But whatever is worn should be frequently changed, ventilated and washed to free it from the impurity necessarily arising from so constant and extensive an exhalation from the skin. In the case of flannel, for example, it is an excellent plan, instead of wearing the same garment for several successive days, either to change it very frequently, or to make use of two sets of flannels, each being worn and aired by turns on every alternate day. A frequent change, however, is certainly the preferable arrangement.

But, if the frequent change and washing of clothes are essential to the health of the skin, by removing the saline and animal impurities deposited upon them by the perspiration, it is equally certain, that frequent bathing or washing of the skin is not less indispensable to remove the impurities adhering to its surface, and, which, if allowed to accumulate, would tend to obstruct its pores, impede its functions and disturb its health.—For general use, the tepid or warm bath seems much more suitable than the cold bath, especially in winter, and for those who are not robust and full of animal heat. When the constitution is not vigorous enough to receive reaction after the cold bath, as indicated by a warm glow over the surface, its use inevitably does harm. A vast number of persons, especially, of those leading a sedentary life, are in this condition; while, on the contrary, there are few indeed who do not derive evident advantage from the regular use of the tepid bath, and still fewer who are hurt by it. When the health is good and the bodily powers are sufficiently vigorous, the cold bath during summer, and the shower bath in winter, may serve every purpose required from them. But it should never be forgotten that they are too powerful in their agency, to be used with safety by every one, especially in cold weather. In proportion as cold bathing is influential in restoring health when judiciously used, it is hurtful when resorted to without discrimination; and invalids, therefore, should never have recourse to it without the sanction of their professional advisers.

Another valuable means of keeping up an equal circulation,

and a due degree of perspiration over the whole surface of the skin, and, at the same time, of aiding in the removal of the impurities which attach to it, consists in the diligent and daily use of friction by means of a flesh-brush, or horse-hair glove, or coarse towel. But to derive due advantage from friction, it should be steadily continued every night and morning, till a glow is excited over the whole surface, and the skin acquires a soft velvety feeling. It should also be practised by the individual himself, and not by an assistant. It then serves partly for exercise, and, to a sedentary person, becomes its most invaluable substitute when perseveringly persisted in for months. In delicate states of the constitution, when a great susceptibility of cold exists, and in all varieties of nervous depression with a dry cold skin, its usefulness can scarcely be overrated. But, then, it is one of those preservatives or remedies which require time to produce their effects.

That friction is useful also in removing impurities from the surface, will be evident to every one who chooses to apply a hair-glove to his own skin, after passing a day or two without either friction or ablation. He will then speedily find the glove become whitened from the small powdery scales which it detaches from the epidermis, and experience a very perceptible increase of comfort. From the equalizing action by friction on the circulation and nerves of the skin, it acts farther as a pleasing sedative after mental excitement or anxiety, and thus favours quiet and refreshing sleep, where otherwise none might be obtained.

INTELLECTUAL EDUCATION—PERCEPTIVE FACULTIES—CULTIVATION OF THE SENSES.

In our general observations on these faculties we saw that through them we are made acquainted with five classes of external qualities; viz., odours, tastes, sounds, tactual and visible qualities. For the special purpose of cognizing these qualities, we are endowed with a particular organization which are called senses, and these are five in number,—the senses of smell, taste, hearing, touch and sight. These senses, which are neither more nor less than the attenuated extremities of nerves, grouped together in particular seats or localities, are generally classified under two heads. Those which convey a simple knowledge, such as smelling, tasting and hearing. Those again which, along with this knowledge, also convey the belief that there exists some external object by which this knowledge is produced, and these are the senses of touch and sight.

Now that these senses are susceptible of great improvement, especially in the young, is what no one doubts or calls in question. We see this every day in the case of those whose business leads them to depend upon any one of their senses, and which, in consequence, is constantly exercised and strengthened. How distinctly, for example, does the sailor descry in the distance the particular kind of vessel that is speeding its way on the wide waste of waters, while the landsman scarcely perceives an object at all. But the extent of the capability of the improvement of our senses by culture is still more forcibly presented to us in the case of those who have been deprived of one or more of their senses. Who has visited a Blind or a Deaf and Dumb Asylum without being struck with the proficiency with which the former read the embossed characters of any book that may be put into their hand, or the latter carry on their intercourse with their fellow creatures through external signs?—Perhaps the most extraordinary case on record is that of Laura