

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

VOLUME II.

LUNENBURG, N. S. THURSDAY, DECEMBER 13, 1836.

NUMBER 2.

From the Literary and Theological Review.

CHRONIC LARYNGITIS.

As to the causes of this disease, we do not pretend to be much wiser than our readers. In most cases which have come under our observation, we have thought that we have found an adequate cause, in exercising the vocal organs disproportionately to the rest of the body. The system not being strengthened and hardened by suitable exercise, the vocal apparatus, the most delicate and irritable structure in the body, gives way under the excessive task laid upon it. Seamstresses often lose the use of the right hand and arm from the too constant use of the needle; but stone-cutters, who also use the right arm, in a still more laborious employment, rarely, if ever, meet with the same accident; and the reason doubtless is to be found in the different degrees of strength and resistance imparted to the system, by the different species of exercise. We believe, then, that the grand cause of laryngitis in clergymen, is speaking in too loud a tone, too long at one time, and with too great frequency. We have heard many a clergyman speaking even in a moderately-sized house as if they imagined themselves to be St. Paul standing on Mars Hill, or as if their whole audience were consigned to deafness. Some of the Methodist clergy display powers of voice at their camp-meetings, which a commodore might envy in a storm. If the articulation be distinct, it requires far less volume of sound to fill a large church, than is generally supposed; and the loudest speakers are often not understood from inattention to this fact. It is true that the public requires a more animated and impassioned style of speaking than formerly, and no man can aspire to popularity whose eloquence is not of a bold and fervid kind; but the penalty is often a speedy prostration of the physical powers, and perhaps, an untimely death. The fate of a Summerfield, a Larned, a Henry, a Cornelius, a Griffin, and a host of others, will testify to the truth of this remark. But this style of eloquence is not necessarily destructive to health, and would not prove so, if the discourse were confined within moderate limits, and proper attention paid to exercise, diet &c. But a harangue of an hour or more, and, perhaps, three times repeated in the course of one day, is sufficient to break down the vocal organs, if not the constitution, of most clergymen, especially when aided by half dozen evening lectures weekly.

Churches are often constructed with little or no attention to the laws of acoustics. The convenience and health of the preacher are as little consulted as if he were an automaton trumpeter, or Maelzel's chess-player. It is expected that he can "hold forth" in one of these huge structures with as much ease as he can converse in his own parlor. He is literally to "cry aloud, and spare not," and lift up his "voice like a trumpet." This, then, is another cause of the disease under consideration. Again speaking in damp basements, where there are few or no facilities for ventilation, is another exciting cause of laryngitis. Some suppose that speaking with the head thrown back, thus producing an unnatural tension and contraction of the muscles of the larynx, has an unfavorable effect upon the organs of speech. This is, doubtless, an unnatural position, and more injurious in its consequences than one more easy and less constrained. Preaching when under the influence of a cold, and especially if hoarseness be present, ought by all means to be avoided. This form of laryngitis, it has been contended, is merely symptomatic of dyspepsy, and not of idiopathic affection. This opinion, however, is entirely erroneous and unsupported by proof. It is, however, like every other disease, aggravated by a disordered condition of the digestive organs, and alleviated by remedying the same. Some have attempted to trace this disease to the use of anthracite coal, as its prevalence, they say, was contemporaneous with the general introduction of this species of fuel.

It is a sufficient reply to this, to state that it attacks indiscriminately those who do, and those who do not use this article of fuel. We know at least six country clergymen who have labored under this affection, and who have never used anthracite coal at all. Moreover, the disease prevails as extensively in the South, where this coal has never been introduced, as in Philadelphia, New York, or any of the northern States.

The custom of performing funeral services at the grave with the head uncovered, as practised extensively in our large cities, is extremely detrimental to health, and often the apparent exciting cause of laryngitis. Burying grounds are generally damp and unwholesome, and the time of day also, at which funerals are mostly attended, is calculated to give this cause a fatal efficiency.

We have already alluded to exposure to evening air, after the excitement of public exercises, and while, probably, in a state of perspiration, as another frequent cause of clerical disease. We can recollect more than one instance where an attack of acute laryngitis was induced by such exposure, and where the penalty was protracted suffering, terminating in death.

With respect to the treatment of chronic laryngitis, it is not our design to discuss the subject at length, neither is it possible to point out a course which will apply to every individual case. This is a disease, to which the old adage holds pre-eminently true, "An ounce of prevention is worth a pound of cure." We are inclined to believe, in the first place, that absolute rest of the organs is indispensable to a cure; and, in the next place, few cases can be so effectually cured, but that the disease will return by exposure to causes similar to those which produced it. Owing to the extremely delicate structure of the organs concerned, there is as great danger of this result, as there is of putting a delicate musical instrument out of tune, by roughly handling it. Pure air, traveling, and a mild, but nourishing diet, have proved eminently beneficial in most cases that have come under our notice, and we have also found leeching, followed by an issue at the lower part of the neck, afforded great relief. Attention to the digestive organs is highly important. Gargles of a demulcent kind may be used to advantage, and also at an advanced stage of the disease, those of a stimulating nature, such as a weak solution of the sulphates of zinc or copper, or what is still better, the nitrate of silver, of the strength of six or eight grains to an ounce of water. Some cases have been cured by a residence in a warm climate, and others, by making the tour of Europe. This last is a fashionable prescription, and for the most part a useful one; but the tour of the United States would probably prove as beneficial and less expensive. The body should be well guarded by flannels worn next to the skin, and warm bathing and the flesh brush are useful auxiliaries. Walking, and riding on horseback, are the best species of exercise, and they should be persevered in till the disease is found to yield. This course will generally prove successful, if commenced before the disease has made much progress. With respect to other diseases to which clergymen are particularly liable, they are to be prevented by avoiding those causes which we have already pointed out. Attention to a few simple rules will generally ensure health, usefulness, personal enjoyment, and long life.—*Dr. C. A. Lee.*

From the Missionary.

GROWTH OF THE CHURCH, AS THE CHURCH.

In connection with these facts, I feel it to be a matter of no little importance, in such times as these, to be able to add that, in our several parishes, that enjoy the blessings of a settled ministry, there is evidence of strong and increasing attachment to the order and government, the worship and ministry that distinguish our Church. Such attachment is the bond of unity. The Church, as a Church, can have no stability, no force, without it. To promote such at-

tachment, without bigotry or formality; to make it enlightened, as well as affectionate; and then to use it, not as a substitute for, but as a very important auxiliary to, the direct influence of divine truth upon the heart, and the steadfastness of Christian character; is a very considerable matter in the duties of the ministry—too little valued indeed; but with the permanent importance of which, I am more and more impressed by every new lesson of experience and observation. Inward and spiritual ties are not enough for the holding together of the several parts of the outward and visible Church. They may all remain, and yet the Church, as a visible society, be broken in pieces, and her influence, as conservative and promotive of the Gospel, almost destroyed. Unity in certain visible institutions is essential to unity in a visible Church. Attachment to those visible institutions is the strength of such unity. When such attachment does not exist there is no bond of peace. To set little value upon it, because it is not religious, is as foolish as to despise the fencing of a corn-field, because it is not the grain. Not to promote it, for fear of promoting sectarianism, is as if you should not educate your children to love their home and their parents' laws, lest they look with too little kindness upon others.

No, my brethren! If we should promote the spirit of vital godliness in the world, we must promote it in connexion with, and by means of, that only body—the Church—which the Lord has built as the earthly house of its tabernacle in this wilderness. You may as well expect your minds to be in health while your bodies are diseased, as that the spirit of religion will flourish, while the body of religion, the visible Church, is disordered. But you cannot promote the Church, as a visible society, without selecting some one out the various forms under which the visibility is presented, and distinctly preferring that one above all others, as most according to the Scriptures and most beneficial to the Gospel. I cannot, therefore, my brethren, but think it a hopeful indication of the prospects of true religion in our Church, when I see the affections of our people embracing with a preference, more and more distinct and enlightened, those external peculiarities of our order and worship, with which, in my view, there are none to be compared either in point of scriptural authority, ecclesiastical precedent, or intrinsic adaptation. Such attachment to the externals of a Church is not religion, but religion would not long remain in the world without it. I can conceive of a person's being a true Christian and yet possessing it in a very slight degree—a true Christian; but not a steadfast, consistent, well balanced and well protected Christian. But I cannot conceive a community of Christians, equally destitute, and yet remaining long undivided by difference of opinion, unconquered by varieties of measures, except in proportion as their bond of peace is the contentment of spiritual death.—*Bishop Melvaine.*

HOW THEY DO, ON SUNDAY AFTERNOON, IN AFRICA.

We are so happy to see people at Church once in a day, that we should not like to speak too plainly of those who go but once. Especially, since we learn that the same is fashionable in Africa. "Our Lord's day morning service," says the Missionary report from Wellington, upon the Western Coast, "is always very numerously attended; the Church generally overflowing; and the people appear so anxious to be in time, and manifest such eagerness to obtain a seat, that charity would induce us to hope that their zeal is dictated by a real love to the house and ordinances of God. But, from the comparative fewness of those who are present in the afternoon, we are led to fear that those who really hunger and thirst after righteousness are but few."—How strange it would seem if, when the congregation were all gathered, in the afternoon the minister should be among the missing! Yet if one stay away, with a good conscience, so may