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# THE UNFETTERED CANADIAN.

Vol. I. Brockville, Feb, 1849. No. II.

## THE CANADIAN.

BROCKVILLE, FEB. 1849.

### THE UNFETTERED CANADIAN LIVES!!!

Is it possible, exclaim the bewildered monopoly Drs., is it possible that we see a second number of this most unexpected publication?—If this paper *lives* we have said and done a great many things of which we have yet to hear the counter part. Is it possible, exclaims the Medical Reformer, that we are strong enough to sustain a Monthly Journal?—Yes friends, of this we have such ample evidence, that we are now winding up our connection with the Brockville Academy, and within three weeks the objects of the Unfettered Canadian will have our undivided attention, in which objects we see abundant scope for the energies of a hundred men, though possessed of gigantic powers; in this immense field the little we can do will be cheerfully and heartily performed. In the mean time let those friends wishing us to visit and lecture in their localities on Physiology and Medical Reform, send in their applications immediately, if convenient, that we may be prepared to publish a list of appointments in our next number. In this manner we intend to visit every section of Canada, till our leading object is gained; lecturing and reasoning whenever we can be absent from the desk of our journal. Having obtained Medical toleration, our grand object will then be to satisfy the public that every individual possessed of common ability, may readily obtain a respectable knowledge of physiology; that it is just as easy to become acquainted with the properties and functions of the human system, as with those of the most common animal, and that the duty is immeasurably more obligatory and imperative: thousands are well acquainted with the physiology of the lower animals, who shrink with a kind of religious dread from familiarity with the constituent parts of the human frame. In their minds such knowledge is invariably associated with robbing graves—disturbing the dead—indecent—immodesty, and in fact with every thing horrifying and sacrilegious. Now it is just as easy to lec-

ture inoffensively on this subject as on any other, and it is just as easy to make the lecture interesting, if importance and utility can give interest to anything. We pledge ourselves to prove, that the most important truths of physiology can be discussed in a promiscuous assembly, without awakening either shame or disgust; and we will endeavor to prove that every man and woman ought to know them, and to esteem them next in importance to the divine truths of the Christian Religion. "*All that a man hath will he give for his life.*" "Is not the life more than meat, and the body than raiment?" Here we have the concurrent testimony of Heaven and of Hell in which even Satan, though the father of lies cannot be refuted, for he spoke where he knew he could not deceive; yet man asketh not for the path of life—all with open mouth clamor for the high way to wealth and fame, till death's grim form is thrown across their path—they hear his hoarse sepulchral tones—his darts drink up their blood—the spell dissolves!—too late!—each victim learns the eternal truth, that life *has laws*, which, to neglect—is death!

## CORRESPONDENCE.

MONTREAL, Feb. 19, 1849.

DEAR SIR—I received with great pleasure your last No. of the "Unfettered Canadian."—Permit me to enjoin it upon you to call as many as possible to your aid in getting signatures to your petition to add to those already sent me, which amount to 2,300: The Hon. J. A. McDonald, presented our petition in the Legislative Assembly, and secured to us the special committee, which stands thus:

FLINT,	" of	Belleville,
MCDONALD,	"	Kingston,
BROOKS,	"	Sherebrooke,
EGAN,	"	Aylmer,
MCCONNELL,	"	Stanstead.

To-morrow, I am to appear before the committee in order to present claims to protection against the demands of the M. Drs., among whom I may here state, a great quarrel now exists in relation to the law which they had passed in 1847. They have, AT THIS TIME, a projected law before the committee, appointed to carry out the law referred to against quackery &c,

to the effect that any person calling himself a Dr., who has not been licensed by them, shall pay a fine of *five pounds*! Any licensed Midwife who shall presume to prescribe medicine for the mother or child, £2 10 0!! Any druggist who shall sell to any person a drug prescribed by himself in any way, or *INSINUATE* that such or such medicine may do an individual good, shall be fined *FIVE POUNDS*!!

In the Temperance cause I am with you heart and soul. I have no material objections to the constitution of the Thompsonian Society as published. In our society we contemplate giving diplomas to practitioners of three years standing. We shall meet in about ten days to effect a more efficient organization, when the subject of your valuable little paper will be taken into consideration. Address your petitions &c., to B. FLINT, M. P. P.

I am, Dear Sir, Yours, Respectfully,  
S. GREGORY.

BROCKVILLE, Feb. 23, 1849.

B. FLINT, M. P. P.:

We hand the accompanying petition to you as chairman of the committee appointed to report on this class of petitions. By devoting our attention to it, we could soon obtain thousands of signatures to this form of petition—these we have obtained during a few evening calls, after closing the exercises of the Academy. Other petitions are in circulation from which you will hear soon.

We wish it to be distinctly understood that we have no objections to the incorporations of the M. Drs., provided such act of incorporation does not encroach on Medical toleration any further, than the incorporation of Victoria College encroaches on our Religious Liberty—indeed, we are decidedly in favor of the incorporation of each system of Medical practice, giving each an open field for honorable competition, rendering all practitioners equally liable to prosecutions for mal-treatment, especially in all those cases wherein it can be shown, that the medical attendant claimed the right of dictating to the patient, or of withholding from him any information sought in relation to the nature of the disease, or of the means employed in its removal, or perpetrated any act of deception in relation to the nature of the medicine, or of the philosophy of its action in the uprooting of the disease; as also in all those cases in which the patient resigns himself passively to the treatment of any individual, that individual, at the same time, consent-

ing to act as physician under such circumstances, in all these cases let the administrator of medicine be liable for prosecutions for mal-practice, and the people will be infinitely better protected against quacks, than by proscribing all others, and allowing the M. D.'s to do as they please in withholding from their patients the philosophy of their treatment, which constitutes, as all must admit, the very *essence* of quackery, its refuge and strong tower of defence, in which the monster conceals its serpent coil when assailed, and from which it sallies forth to add insult to injury, when it can be done with impunity; as illustrated in a recent case. An M. D. in Upper Canada was asked by his patient to give some explanation of his treatment, which was responded to by the gross insult, that he (the Dr.) did not wish to make his patient a *quack*! The repetition of such insolent impertinence would be kept in check by rendering the practice of such medical gentlemen subject at all times at to the searching scrutiny of a legal investigation. Did not wish to make his patient a quack! And so the patient must swallow, without asking *what* he swallows, or *whom* he swallows! *Poor creature*, if he knew, he would be a *QUACK*! "TELL IT NOT IN GATH!"

In the Cause of Humanity,  
Your obedient servant,

ROBERT DICK.

### DUELING IN PARLIAMENT.

MONTREAL, 20th Feb'y, 1849.

DEAR SIR:—I have just been looking into the copy of the *Unfettered Canadian* sent me. I am much pleased with it. Put my name on your subscription list.

Some of our members have been challenging each other. It is determined to bring in a bill against duelling. Could you give any information on the subject, as to the origin and effects of the practice, and the best means to suppress it?

Yours truly,

BROCKVILLE, March 6th, 1849.

DEAR SIR:—Since the receipt of your communication, I have devoted every minute I could spare to the subject of your inquiries. In this research I have been stimulated by the interest which I feel in the subject itself, as well as by the pleasure which I experience in responding to your wishes.

I find nothing recorded of duelling till in the 15th century. The different governments of Eu-

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rope enacted laws against deciding questions of law and equity by an appeal to deadly weapons, a mode of trial then deluging the nations in blood, especially France and England.

This barbarous system of litigation being repressed, the fighting spirit found vent in the equally absurd appeal to arms in questions of honor, which soon became so fearfully popular, that laws were repeatedly enacted to prevent **BISWORS** from entering the lists! Even the ladies participated in the popular madness! It can be satisfactorily shown, that one woman actually slew **THREE MEN** with the sword in the duel conflict!!! The state of morals became shocking in the extreme. France became so much like a general slaughter-house, that notwithstanding the vigorous efforts of Henry IV. to repress duelling by punishing the crime with death, no less than 4,000 perished in the duel during his reign, while pardons were granted to more than 14,000 for violating the laws against duelling.— The demoralizing influence of this general mania baffles all description, so that we are constrained to express our astonishment at finding men, of this age, daring to apologize for the enormous abomination of duelling.

Being anxious to see the brutal custom abolished forever, I would suggest, with Bacon, that moderate punishments be enacted against the duellist, and not the death penalty; for while death is the penalty every duellist is sure, to escape, without a stigma attached to his CHARACTER.

Let it be enacted, therefore,

1st. That every person sending a challenge shall, on conviction, be doomed an alien for life, to be so held and treated in law to all intents, constructions and purposes whatsoever.

2d. That any person accepting a challenge shall, on conviction, be deprived of all government office whether of honor or enrollment, and pronounced incapable of holding any such office for the period of seven years, after his acceptance of such challenge.

3d. That seconds accompanying duellists to the field, or to the place of combat, or promoting the duel in any manner, or being in any way accessory thereto, shall, each of them, be doomed to suffer the penalty of the acceptor of a challenge.

4th. That each duellist convicted of actual fighting shall, in addition to the above penalty, be publicly gazetted as a hero in brutality, but in morals an ignoble coward!

5th. That a duellist wounding his antagonist

be compelled to meet all the expenses of a cure, and all the other consequent losses and expenses of his victim, in addition to suffering the above penalties.

6th. That a duellist killing his antagonist shall, on conviction, be compelled to meet the claims of all his creditors, and provide for any dependents which he may have left behind him on earth, by an annual payment of from £5 to £500, according to the ability of the manslayer, which annual payment, when not required as above, shall be paid into the treasury of the Lunatic Asylum, as a yearly remembrancer of his folly and impious madness.

A bill embodying these or similar restrictions, we shall be happy to see enacted during the present session of Parliament, believing that such punishments will be much more efficacious than the death penalty, as well as more equitable and rational.

For information on the subject permit me to refer you to Melligen on duelling, 2 vol. 8 vo London, 1841. For an able article on which, see the Ed. Review, 1842, or the New York Albion for 1842, pp.'s 467, 479 and 490.

In the Cause of Life,

Faithfully yours,

ROBERT DICK.

MONTEAL, Feb'y 28th, 1849.

MR. EDITOR:—I have had the pleasure of perusing your valuable little journal, and hail it as the pioneer of medical reform in Canada, hoping that it may open the eyes of every Canadian who values his life and liberty, the birthright of every British subject: and I assert, without fear of contradiction, that if the doctors succeed in getting their bill passed, they will deprive us of our just rights and liberties. Shall they oblige us to employ them, that, after they have run through their catalogue of drugs, and failed to relieve the miserable sufferer, they may leave him to die without hope? Many have been brought to this condition and afterward relieved by the Thompsonian remedies. Shall the kind-hearted soul, who relieves the sufferer, be fined and imprisoned for a good deed? In England the brave man who saves a drowning fellow being from a watery grave, is recompensed. Should this be withheld from the benevolent man who saves a poor sufferer from an untimely grave? Canadians! will you support this atrocious monopoly of the doctors? Our Lower Canadian doctors have framed a bill which they will try to have passed this session, and which, for barbarity, leaves yours in

the shade. Below I give you a few of the leading barbarous restrictions contained in it, which will lead many an honest Canadian to ask if he is living in the 9th or in the 19th century, or if this is a sample of Chinese tyranny which our unscrupulous doctors wish to introduce into Canada. If so, it is certainly a capital specimen, but much better adapted to Chinese than to Canadians. These are the specimens:

10th. Any person who shall illegally take the title of Dr., or any other title indicating the profession of medicine, or any of its branches, shall be subject to a fine of five pounds currency for each offence. If the said penalty be not paid within thirty days after the judgment shall have been rendered, the offender shall be confined in the common jail of the district where the offence shall have been committed, for no longer a period than six months.

11th. No female shall give or prescribe remedies before, during or after childbirth, nor for diseases of women or children; and any person who shall practice the art of midwifery, or who shall administer for pay, contrary to the disposition of this act, shall incur the penalty of not less than two pounds ten shillings for each offence, and in default, imprisonment for three months.

16th. Druggists and vendors of medicine shall sell their articles without accompanying them with any directions whatever as to the manner of using them.

17th. No person shall be permitted to sell or give any remedy, simple or compound, if he or she be not licensed as mentioned in this bill, and every person who shall act contrary shall be subject to a fine of five pounds currency for the first offence, ten for the second and every subsequent offence, and in default thereof, twelve months' imprisonment.

I will leave you to your own reflections on the barbarity of this bill, exhibiting as complete a project of monopoly as could be desired, and which throws us completely into their hands.—No female shall administer a soothing drink to a woman in agony and distress. No druggist shall direct the poor man how to take a simple dose of powders. No, the poor fellow must cross the street and pay for advice from a wise son of Galen, all tending to pour gold into the doctor's lap. Let the hatter and the butcher try and get up a monopoly like this, and the public voice, with one accord, will put it down as unjust and tyrannical! Then why should doctors be permitted to rule over us? Are we to be bled, blistered and

physicked by force? Shall the 3,300 persons who have signed the petition in favor of the Thompsonian, be made to swallow the nostrums of a set of medical men in whom they have no confidence? Shall we see our statute books disgraced with such a law? I pray that we may never see that day, when this atrocious law shall be in force, but shall ever pray to have religious liberty, political liberty, and medical liberty, for each and every inhabitant.

#### NO MONOPOLY.

P. S.—I have written this scrawl in great haste. If you find any part of it worthy of publication it is at your service.

## MEDICAL REFORM.

From the Southern Botanic Medical Journal.

### THE NERVOUS SYSTEM.

People who have paid little or no attention to the construction of the human body, cannot understand what is meant by an "affection of the nervous system," or "nervous complaints," as they are commonly called. It may not, therefore, be improper to say that the brain is the seat of all sensation, perception and volition; and that from it shoot forth ten pair of nerves, and the spinal marrow. These nerves are a soft, pithy substance, covered with thin white membranes, and like so many small white cords, branch out in all directions from the brain to all parts of the body. The branches of the nerves are so numerous, and so perfectly extended throughout the system, that you cannot touch the surface of the body with the point of a needle, without irritating one of more of them.

The extreme parts of the nerve not being protected by the sheathing membrane above mentioned, are exposed to the action of external bodies, and are called the sentient or feeling extremes of the nerves. The nervous system being the vital solid of animal bodies, conveys motion from one part of the system to another, so long as it remains uninjured.—All its motions give rise to thought, and no thought can be produced without the motion of the nervous system. The impulse of external bodies on the sentient extremes of the nerves, occasions sensation or perception—and perception gives rise to volition, and that again to muscular motion, which is a contraction of the fibres. The brain is so connected with the nerves as to be fitted for those motions with which sensation and the whole operation of thought are connected.

In the substance called "nerve" it is believed there is a subtle invisible fluid, which is called the "nervous fluid," which is the sentient moving principle of beings, or the animal soul. As the liver separates the bile, so the

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brain secretes from the blood the nervous fluid; an ethereal or subtle substance, like electricity in the rapidity and energy of its motions. It is emitted from the brain through the nerves to all parts of the body, in channels so diminitively small, that no glass has been able to detect them. It is a subtle, invisible consistence, and is conveyed from the brain to the muscles like the electric fluid. The place where all the nerves meet is called the common sensorium—where are treasured up all the sensations carried to the brain, and retained, in proportion to the strength and frequency of the impressions. Hence, all insanity, delirium, or disorder of the intellect, arise from disorders or injuries of the brain. In case of hypochondria, delirium, or insanity, there is always an affection of the nervous system, and the effects correspond with the cause, or disorder, in the brain or nerves.—But as the invisible fluid which constitutes the sentient principles of life is mysterious in its nature and operations, so are the infinitely various effects which are occasioned by the disorders of the nervous system. Well may we exclaim with the inspired writer, "We are fearfully and wonderfully made."

*From the Boston Thompsonian Manual.*

### CRAMP IN THE STOMACH.

Dr. Thompson—Dear Sir: I will state to you a case which has just passed under my hands; if you think it important, please give it an insertion in your valuable journal.

CASE.—Called to visit a young married man who was attacked with a violent cramp in the stomach. Dr. Martin, (M. D.) had been sent for, who had, during a few hours bled him twice, and administered calomel, salts, and oil, followed by frequent injections. He had also drank repeatedly yarrow tea, whether by the advice of Dr. M., I did not inquire. The patient was taken between three and four in the afternoon, and became worse and worse. The doctor remained with him till sometime before daylight the next morning when no effect of medicine taking place, and the spasms being almost continual, and determining upon his vitals, he declared he would die, and retired to rest. In their extremity they sent for me. On my arrival at seven o'clock, I found the young man in an awful condition. He was in dreadful agony, could not lie, and could not rise without shrieks and groans. Inflammation, verging to mortification, was seated on the colon—he could not even bear the weight of a dollar on its region. On entering his room he exclaimed, "there is no hope for me—no medicine can cure me." An excellent pious mother was pale with maternal fear and anguish, and a wife with child, trembling with agony. Had I consulted appearances or my own reputation or success, I should undoubtedly have deserted him

as a "hopeless case" of mineral practice, thrown in the *extreme* on your excellent system; but trusting in your efficient medicines, in the light of the eclectic system, and feeling the powerful sentiments of sympathy, I entered upon it, observing to the patient, "in two hours you will be a comparatively well man." I threw into his stomach Nos. 2 and 3 in warm teas, soon followed by the amount of three doses of the 3d prep., and in ten minutes effected a pretty copious ejection from the stomach. I had in the meantime rubbed his bowels with No. 6, and administered an injection of water taken from the tea diluted as warm as he could bear it, and intused with a teaspoonful and a half of the tincture of lobelia. As soon as it was voided, I immediately added another, the same in quantity and warmth, with two teaspoonfuls of the tincture and 3d prep., mixed together. This was retained in the system. In 30 minutes he was relieved of all spasm and pain, and perfectly happy, and was heard to call for food. Anticipating what would be the case, if relieved, since he had eaten nothing during 24 hours, I had ordered some chicken broth with crackers and rice sparingly intused, to be prepared. In 40 minutes after my arrival he had a copious fetid discharge. The Dr. had risen, and seeing me thus busily engaged, instead of coming to his patient, sat down to breakfast. We had prepared for steaming to throw off the calomel, &c. He now visited his patient and was astonished to hear him say, that except a little soreness and weakness, he was as well as ever he felt in his life. He (the Dr.) declared that he had a febrile affection. I answered, it has resulted from bleeding and spasmodic nervous excitement, which I shall soon remove. He took me aside, and stated seriously what he had done, adding that he felt that in surrendering the patient, it was his duty. I observed that it was of no consequence, since in our practice it was as necessary to remove the mineral medicines as the disease, and that the mercury had already become absorbed into the system. He remained while we steamed the patient. The patient declared that he smelt the yarrow root and the mercury. We fearlessly applied the cold water over his whole person; rubbed him dry, and had him in a few minutes in clean apparel and fresh bed clothes, comfortable and at rest.

In two hours after my arrival he arose, dressed himself, and was sitting laughing heartily with his happy family. I rejoiced in the efficacy of your admirable system.

About the same time a farmer in a village 13 miles distant was taken with the same disease, and after 2 days of agonizing suffering, expired under the hands of the minerals. Had these means been present, and employed, how different would probably have been the result! My mode may appear rather rapid to

you, but the extreme exigency, I think warranted it. The lobelia in injection acted like a charm. I have employed it with the same success in 4 cases during the past week. I am persuaded that it is perfectly safe. One man was so exhilarated that he requested a second. It administered after the first effort to vomit, it makes the vomiting extremely copious and easy. One patient declared that in the whole single course, he had but 4 minutes in which he was not a happy man.

I think that the vast amount of the electric fluid contained in lobelia, and suddenly evolved, produces this salutary effect. In a case of the piles of 2 years standing, one course thus directed completely cured the patient. He rubbed the parts by my direction, with *pure hog's lard, mixed with the ashes of burnt tobacco*. This soon cured all soreness, and completed the work. The same course pursued in the case of a patient who had taken from the minerals 3 doses of tartar emetic, and could not be made to vomit, was strikingly successful. He threw from his stomach to the amount of the contents of a hen's egg, a thick viscid phlegm. Had not the volume struck the edge of the basin, I should not have observed it. As it was, the half struck over the edge and fell on the chair in which the vessel sat, while the parts were held together by a connection as large as a goose quill.—Putting my finger between it and the dish, I lifted it six inches without breaking the ropy consistency. I am persuaded that it was this which prevented the electrification of food, both induced disease and prevented the mineral emetics from operating. This lays the foundation in a disturbed electric balance for dyspepsia, palpitation of the heart, consumption, &c. We cannot carry out the science in this brief communication. We believe that your system is destined to prevail. As far as I have practiced, I have found, in all instances, a single course expedient, and in no instance an injection attended with any but salutary consequences. I believe a warm injection, strongly tintured with lobelia, may be as safely administered as an emetic. The tincture of warm teas should be in proportion to the comparative weakness of the organ. I have made this communication, believing that it will be of advantage to practitioners.

With respect, &c.

JAMES S. OLCOTT.

From the *Boston Thompsonian Manual*.

### TYPHOID FEVER.

The patient, a male, aged 23; constitution very good; habits regular and abstemious; general health excellent. He had been treated with mercury, nitre, and the lancet, ten days previous to the Thompsonian's visit; by one of the most celebrated mineralists among us. When the Thompsonian came, he found

the patient so weak that he could scarcely raise his arm. He had been bled and purged to such an extent that he had become as weak as an infant. (Purging the food out of the stomach and bowels, and drawing the blood [the life] from the arm, is an odd way to restore health—lost vitality!) He also found the patient laboring under high cerebral, thoracic and abdominal inflammation. The meninges of the brain, the vertebrae and its coverings, the mucous membrane and the peritoneum, evidently highly inflamed, but there was no symptom of inflammation in either the stomach, the smaller, or the larger intestines.

The steamer commenced operations by drawing off the morbid contents of the bowels with his syringe well charged with Nos. 2 and 3; then filled the patient's stomach with the hottest of your preparations, and applied several steaming stones to his feet and different parts of his body. In the course of a few hours, the sick man found himself, much to his surprise, covered with a gentle perspiration, and the intense pain in the head considerably diminished. Preparation was now made to administer a full course; but as the patient was too weak to sit over the steam, warm stones were placed all around him, which produced sufficient perspiration. Half a pint of lobelia tincture was then given which at the end of 15 or 20 minutes operated admirably. However a pint of thin gruel having been swallowed by the patient, another operation of tincture was taken, which also operated well. In about 15 minutes after the last operation, the steam was again applied. This second application of the steam produced the most profuse diaphoresis ever witnessed by the practitioner, and was wound up with the cold dash,—that is, by having three or four pints of water, just from the spring, thrown on the patient's breast and shoulders, who, after having been thoroughly rubbed with dry cloth, and put into a dry fresh bed, asked for something to eat! This request astonished all present, except the steamer. It was something they had never seen before, and they earnestly objected to his having anything but a little rice soup or toast water. The steamer told them that the sick man had been starving long enough, and that he must now have food,—must put wood in the stove if he wished the room to be warmed, and expressed a determination that the patient should have his choice of food.—They at length consented, and he preferred a piece of fat beef boiled, and corn bread! It was given to him. He ate to his satisfaction, fell into a deep sleep of three hours duration, and awoke, proclaiming to all that he "felt prime." The steamer then directed him to take golden seal and cayenne with molasses three times a day, until his next visit, also injections of the same. Having much other business to attend to, the next visit was on the

fifth day afterwards. Instead of, as he expected, finding it necessary to give another course, he found the patient eating heartily of pea soup and mutton, and considering himself well, refused to take any more medicine, though his physician thought it best to do so. However, the patient was right; nothing else was given; nor did he prove to require anything else; but, gaining strength and flesh rapidly, in two weeks he was as well and sound a man as any in the country.

Here was a case of genuine typhus, of the inflammatory order, so pronounced by a mineralite who professed to be a judge, and was so considered by all, cured by one Thompsonian course, and a few simple tonics and stimulants. It had a great effect in opening the eyes of the people in that region.

### BILIOUS COLIC.

The patient, male, age 32; general health and constitution good, though subject to periodical attacks of this disease. Two mineralites had attended the patient for about thirty hours previous to the steamer's visit, endeavoring all the time to effect a motion of the bowels. The most powerful purgatives had been given, and the bladder, as a syringe, had been used until further use of it was deemed futile—all to no purpose.

When the Thompsonian arrived, a sort of consultation was held with him by the two mineralites. They insisted that other efforts should be made to obtain a passage from the bowels, declaring that the patient must die unless that object could be effected, and that quicksilver would be the next best prescription. The Steamer assured them that if he had anything to do with the sick man, there should be no quicksilver used; and boldly asserted that *with his means* he could empty the bowels in 25 minutes. This assertion startled the mineralites, and they agreed that the steamer should have his own way about it.—

Warm water was prepared, and the patient's feet and legs were immersed in it, and kept there ten minutes. His abdomen was then bathed with flannel cloth wrung out of hot water, 5 or 10 minutes. During these operations the steamer was preparing his injections, which were composed of cayenne and lobelia. They were administered as warm as could be borne, but would return without effecting any thing, until the fourth, which was prevented from coming back by outward pressure. After 8 or 10 minutes the pressure was removed, and a copious discharge, between two and four pints, immediately followed. Though the patient was a little sick at the stomach by the retention of this latter injection, yet so great was the relief that it afforded, in producing the passage, he soon declared himself almost without pain in the part just emptied. This greatly astonished the mineralites, as they themselves confessed. The steamer

then applied steaming stones to the patient's feet and abdomen, covered him warmly in bed, and gave him freely of sage tea. This produced a universal perspiration, and was kept up about an hour; after which another injection of cayenne and canker medicines was given, and operated finely, carrying off all cause of pain from the abdomen. An emetic was now mixed; but the mineralites suggested that this operation might burst some blood-vessels of the head or lungs. The steamer told them that he had astonished them once, and he would do it again, if they would sit down and be quiet—asserting his claim to the patient. No further opposition was afforded, and the emetic was given in pulverized seeds, saturated with warm sage tea. It induced great uneasiness and nausea for 10 minutes; but, upon being repeated, it brought forth copiously. It was given a third time, with the same effect.

The sick man, in about three hours from the first passage, was sitting at the supper table, helping himself heartily to bacon, cabbage, butter and biscuit, and coffee.

This cure, effected so speedily and with such simple means, opened the eyes of many, and induced the mineralites to promise that they would seek further into the nature of the steamer's remedies, and *profit by so doing if they could*. But if they observe their promise they could not see how they could be benefited by letting the *people* know that it was within their reach to *cure themselves*.

*From the Southern Literary Messenger.*

### ON TIGHT LACING.

The ladies are particularly requested *not* to read the following article, as there must be a great deal of pleasure in *squeezing* one's self to death. "O the folly of sinners!"

DEAR MARY:—You should have consulted me before you put on corsets: I would have dissuaded you from it. However, your mentioning it the instant you supposed that I might approve it, atones for the omission: unless indeed your frame has already suffered most serious injury, as I fear it has. That extreme weakness when you sit or stand—that sinking of the spirits—that aversion to walking or riding on horseback! My dear child, I pray Heaven you may not have stored up for yourself an amount of unhappiness that you little suspect!

A very slight knowledge of the delicate and curiously wrought fabric in which the lungs play and the heart beats, is enough to show (I say not the dangerous or hurtful, but) the *fatal* effects of tight lacing; whether with or without corsets. *Fatal* to activity, to energy, to good spirits, to health, and ultimately to life.

You may see a picture of the fabric—the bones of the human trunk—in any cyclopædia, or book of anatomy, or in Combe's admitt...



table Physiology. See a spine or backbone, composed of twenty-four joints called *vertebrae* all piled one upon another, and perforated from end to end by the spinal marrow—which is only an elongation or offshoot of the brain. From the upper half of the spine, proceed twelve ribs on each side, curving forwards and outwards, till they approach within one or two or three inches of the *sternum* or breastbone; when their bony substance ends, and they become mere gristles, seven of which are socketed or hinged into the breastbone; as the ribs are into the spine. The breastbone is long and flat—an inch or more broad—extending lengthwise about six or eight inches from the throat to the pit of the stomach; and it is held firm in its place chiefly by the rib-gristles above mentioned, and by the collar-bones, which come across from the shoulders and are fitted into its upper end. All these bones and gristles are very soft in childhood; but harden as we grow up, and are strongest at the age of 30 or 40. They, altogether, form a spacious, arched chamber or cavity, in which the heart, lungs, and innumerable arteries, veins, valves, and muscles, perform their important offices: contracting, dilating; inhaling fresh air with one set of cells, using part of it to purify the venous blood, and then exhaling the rest through another set; receiving from the veins blood which has gone its round—cleansing it with wonderful art in a few moments, and sending it on again by the arteries to meander through and renovate continually every part of the frame. At every breath the lungs dilate and contract, at every breath the heart receives a tide of blood into one of its divisions, and pours out an equal tide at another,—propelling it with a force equal to 40 or 50 pounds weight. For all these delicate and momentous operations, the chamber which Nature has provided is exactly of the proper size; not a hair's breadth too small or a hair's breadth too large. Nay, it is large enough, and the vital movements can be performed only by certain motions of the bones which compose it. The ribs *hinge* into the spine, and the gristles and collar bones hinge into the sternum; there are joints where the ribs and gristles unite. By means of these hinges and joints, the bones and gristle incessantly play in and out, or up and down, at each movement of the lungs; and to their healthful movement the *freedom* of that play is indispensable. Now a corset, or tight lacing of any kind, fetters the free play of those bones; destroys all the advantage of the joints and hinges which Nature has provided; and thus lessens the room in which the lungs and heart move—besides depriving them of the aid, the impulse, they derive from the motion of the bones and muscles. But all this is not half the mischief. The ribs, especially at the joints or hinges, being soft in young people—and the gristles much softer—are compressed

by the lacing, so as to approach nearer and nearer to the breastbone in front; sometimes they lap over it, and meet each other: nay, there are instances of tight lacing where the ribs have not only passed the sternum and met but have over-lapped each other! Far short of that extreme, however, fatal effects may be expected. Quite a moderate degree of lacing suffices to bring the points of the ribs several inches forward, and to press the sternum inwards: narrowing, just so much, that chamber which was at first *not a hair's breadth too large* for the lungs and heart to work in—besides stopping the auxiliary motion of the bones themselves. The consequences need not be detailed: that the lungs thus crippled and forced to beat in vain against the contracted walls of their prison should be inflamed and diseased—that the breathing should become short and difficult—that the heart should be subject to unnatural palpitations, and no longer drive the blood with regular and healthful vigor along the arteries—that youth's joyous and active sports must be prematurely abandoned—and that life itself, perhaps after years of suffering, should retire from its beleaguered and oppressed citadel—can excite no wonder.

One fact will show most strikingly the horrible violence done to Nature by tight lacing. The fabric I have described—composed of the spine, the sternum, the ribs, and their gristles—is naturally cone-shaped; smallest at top and broadest at bottom where the diaphragm separates it from the stomach, &c. Now by lacing, the lower ribs are so compressed—their greater portions being gristly—that the lowest part of the cone is made the smallest! And this it is, which makes those foolishly admired waists, *tapering downwards*. Let every man who does not wish to marry consumption, carditis, angina pectoris, or dyspepsy, beware of that taper waist!

When (as it always is) the lacing is carried below the diaphragm\* injury little less fatal results. Then softer and more compressible parts are affected—various muscles, the stomach, and other viscera. I leave you to infer the inevitable mischief to these, from reducing them by force to half the volume which the all-wise Creator has given. Thus cramped and fettered, it is impossible that their nice and complicated functions can be well performed: and accordingly, in all my practice, I have met with no cases of inflamed stomach, disordered digestion, and dyspepsy in all its forms, half so malignant as those which sprung from tight-lacing. Not only cor-

\* The diaphragm is a strong membrane, stretching somewhat horizontally across the hollow of the trunk, just below the lungs and heart; dividing the chest, or thorax, from the abdomen, or lower cavity, in which are the stomach, &c.

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sets and tight lacing, but *tight dressing* of any kind, should be avoided; so far as the trunk is concerned. The organs of life should have free and fair play.

After having worn corsets for some time, the victim finds herself excessively weak on taking them off: walking, standing, or sitting up, is irksome to her: a reclining posture alone is easy. This is because the muscles—those massive cords or bands of lean flesh—which traverse the back and sides, and support the spine by nature, have lost their power through disuse. The corset has relieved them of their duty and left them idle, till they have become relaxed and feeble—nay, have shrunk to half size: for muscles, and all the bodily organs, are strengthened by exercise, and enfeebled by the want of it—like the memory. Take away the corset, therefore, and the spinal column totters for lack of support.

This debility must be fought against; the corset must be left off for several hours every day, and for a longer and longer time daily. While it is off, the whole body must be rubbed briskly, and as hard as can well be endured for 15 or 20 minutes at a time, with a coarse towel or flesh brush; and the patient must ride on horseback, or walk, till somewhat fatigued—keeping as erect as possible. One or more companions ought to cheer these walks and rides with levity of conversation. The rubbing should be done by the patient as far as practicable, and then by a servant or friend. When the corset is put on again, it should be made no tighter than is absolutely necessary to support the frame; and the degree of tightness should be lessened every day—as it may readily be, while the muscles regain their strength. After dry-rubbing for some days, it may be well to apply some cold water with a sponge or the hand, and then rub dry with a coarse towel.

This plan pursued for a few months, perhaps even for six weeks, will cause the wasted muscles to swell and strengthen so that the corset may be laid aside altogether—as it should be the moment it can be spared. Laid aside never to be resumed, unless an anti-tight-lacing physician should deliberately prescribe it; for all doctors are not to be trusted on this subject, any more than upon the question of total abstinence from ardent spirits. Some have their predilections for strong drink; these advise its use, and thus multiply drunkards. Some are prejudiced in favor of corsets; and thus lay many a poor girl in her grave, after a rickety and painful life of burdensome years.

God bless you my child, and save you from all such wretchedness.

Your loving uncle, G. T.

† It may not be generally known that muscle is nothing more or less than lean flesh.—Towards the joints, this hardens and shrinks into tendon.

From the Thompsonian Manual.

### ANIMAL HEAT.

Few subjects have been as long and as constantly agitated as that which forms the caption of this article. Till of late it completely evaded the intellectual grasp, and became as mystified in theory as it was deep in the before impenetrable mysteries of nature. The advance of science has however, finally, by the discovery of the alone material cause, and the invariable laws under which it operates on mineral, vegetable and chemical matter, brought it completely, fairly, and palpably under the hand of the scholar, and so thrown it before universal mind, that it is as easily understood by the common people as the plainest and most common subject of daily observation and conviction. *It is simply an electric effect, in the composition and decomposition of the human body, by the electric fluid, every particle of which is constantly under a more or less rapid radiation.*

This is evident the moment we understand the human constitution in connection with the thousand facts which meet us in every line of observation, and which lie open to the knowledge and discernment of all. The air is received into the lungs and more or less of it has become decomposed, so that the modification called oxygen is received into the system, not as air, but as the electric fluid; the remainder is ejected from the lungs in connection with a carbonic acid.

That this is the case, is evident from the fact that the air has been decomposed, that the electric current shot through a volume of venous blood produces the same effect as the electric current, changing it from dark to a bright vermilion red; that the beating of the heart, and also the pulse in the wrist, and at the same, instant of time, which would not be if simply propulsion and not radiation; that the food is soon reduced to the same homogeneous mass, chyle and chyme; that more than two-thirds of what is received in nourishment is daily thrown off through the expellants; that it is not air which is received through the lungs into the blood, it not being found in the circulation; the formation of the lungs themselves, and the connection between the arterial and venous system forbidding it; and finally, that we see carious bone removed and new bone formed, effects which can be traced to no other adequate, determinate, assignable, and material casuality.

Thus the whole body in every particle is energised, and it is the chemical decomposition by the electric current, of food and the material of the system no longer fit for use, and which, when not expelled, in obstruction creates disease, which generates animal heat. This, as an effect, is ever proportioned to the cause. Different individuals have a more or

less warm constitution, depending on parentage, habit and health. A compact, firmly knit and energetic frame may be rendered far more compact, firm and energetic by exercise.

The strong determination of the current from the brain thrown in lines of communication into the different muscles by a finer and more rapid radiation, causes them to enlarge in volume and firmness. This determination in muscular action produces those stronger lines and developments seen in the different callings of life. The arms and shoulders of the blacksmith become muscular and strong; the body of the sailor is elongated and the pelvis spread out; and the brain itself of the professional man, in its expansion, identifies his intellectual efforts.

In fevers, which result from obstruction, and which are an evidence that nature is making an effort to remove it, the heat of the body becomes elevated, and while universal as to skin, is more or less, in different parts and systems, according to the materia and locality of the obstruction. The electric fluid received into the system through the lungs, must circulate and escape. When it has to force its passage through obstructing matter and a deranged electric circulation, its effects are experienced in all the variety under which sickness and disease meet us, from the languor and debility of a consumptive habit, to the tremendous pangs, spasms, and crushings of life in the Asiatic cholera.

Thus we account for pain, inflammation, spasms, mortification, insanity, death. They are effects, consequences and commitants of the action and reaction of the same element, which while undisturbed is health and life, but disturbed, sickness and death. When any of the nerves become bad conductors, the materia is piled up, the mucus deprived of its quantity, makes an effort in contraction, and cramps and spasms follow in the nerves connected with the opposite end to the point of insertion or process. It finally escapes, and the cramp or spasm for the time ceases. This is evident from what is experienced in the common cramp in the muscles of the leg. The belly of the muscle is elevated towards the knee, so much so, that there is seen a deep indentation below—by stepping on the foot in determinate voluntary action, the spasm passes away, simply because the vacuum has been filled by the electric fluid in volition, and muscular effort shot into it.

This law extends through the whole system to the most delicate and complex part of the body. It is a deranged electric circulation, which in determination, action and reaction, causes pain, inflammation, spasm, insanity, death—it is an undisturbed electric circulation, which is productive as the alone efficient procuring cause, of animal heat—of health and life. We thus seize upon the first

law of life, and the alone cause of all material effects and causes in the constitution of man. We believe that conviction is complete.

In our next article, we shall test the expediency of "bleeding," in order to restore the circulation of the electric fluid, as contrasted with what we conceive to be the more natural, safe, and successful method pursued in the Thompsonian practice. Let this article be read and well digested. Let editors give it an insertion for the general good. Why should we remain ignorant of the first laws and causality of our common nature? Or if ignorant how decide in regard to the expediency or in expediency of a medical course, fraught with the most important and irretrievable consequences? Let physicians attend to the science and practice of medicine, and philosophers to astronomical calculations; but let us individually be as unwilling to remain ignorant of the primary laws of our nature as our planetary system. The man who would not believe that the earth turned on its axis because his "kettle hung without turning over," nor that it was round, "because vesse would have to sail up hill," is just as excusable in his ignorance, prejudice, and dullness in regard to every day's instruction and observation as is the man, ignorant of these first principles of medical science—and of life.

## LEAGUE.

LEAGUE

OF

UNIVERSAL BROTHERHOOD.

"God hath made of one blood all nations of men  
*Acts viii. 26.*

"Nation shall not lift up sword against nation:  
neither shall they learn war any more."  
*Isaiah ii. 4.*

## PLEDGE.

Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter any army or navy, or to yield any voluntary support or sanction to the preparation for or prosecution of anywar, by whomsoever or for whatsoever purpose declared or waged. And I do hereby associate myself with all persons, or whatever country, condition, or color, who have signed, or shall hereafter sign, this pledge, in a "LEAGUE OF UNIVERSAL BROTHERHOOD;" whose object shall be to employ all legitimate and moral means for the abolition of all war, and all the spirit, and all the manifestations of war throughout the world; for the abolition of all restrictions upon international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood.

for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, or whatever clime, color or condition of humanity.

☞ All persons, of all countries, male or female, above the age of 12 years, who are willing to become Members of the League by signing the above Pledge, are requested to send in their names for registration addressed to the Editor of the BOND OF BROTHERHOOD, Birmingham, England; or Worcester, Mass., U. S. A.

### CHOICE EXTRACTS.

From Dymond's "Essays on the Principles of Morality, and on the Private and Political Obligations of Mankind."

When the first Christians refused obedience to some of the existing authorities,—*they did not resist.*—They exemplified their own precepts,—to prefer the will of God before all; and if this preference subjected them to evils, to bear them without violating other portions of His will in order to ward them off. But if resistance to the civil power was thus unlawful when the magistrate command actions that were morally *wrong*, much more clearly is it unlawful when the wrongness consists only in political grievances. The inconveniences of bad governments cannot constitute a superior reason for violence, to that which is constituted by the imposition of laws that are contrary to the laws of God. And if any one should insist upon the magnitude of political grievances, the answer is at hand,—these evils cannot cost more to the community as a state, than the other class of evils costs to the individual as a man. If fidelity is required in private life, through whatever consequences, it is required also in public. The national suffering can never be so great as the individual may be. The Individual may lose his life for his fidelity, but there is

no such thing as a *national* martyrdom. Besides, it is by no means certain that Christian opposition to misgovernment would be so ineffectual as is supposed. Nothing is so invincible as determinate non-compliance. He that resists by force may be overcome by greater force; but nothing can overcome a calm and fixed determination not to obey. Violence *might*, no doubt, slaughter those who practised it, but it were an unusual ferocity to destroy such persons in cool malignity. In such inquiries we forget how much difficulty we entail upon ourselves. A regiment which, after endeavoring to the uttermost to destroy its enemies, refuses to yield is in circumstances totally dissimilar to that which our reasonings suppose.—Such a regiment might be cut to pieces; but it would be, I believe, a "new thing under the sun," to go on slaughtering a people of whom it was known not only that they had committed no violence, but that they would commit none."

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"The Reformation prospered more by the resolute non-compliance of its supporters, than if all of them had provided themselves with swords and pistols. The most severely persecuted body of Christians which this country has in latter ages seen, was a body who never raised the arm of resistance. They wore out that iron rod of oppression which the attrition of violence might have whetted into a weapon that would have cut them off from the earth; and they now reap the fair fruit of their principles in the enjoyment of privileges from which others are still debarred."

"When the betrayers and murderers of Jesus Christ approached him, his followers asked, "Shall we smite

with the sword?" and without waiting for an answer, one of them drew "his sword, and smote the servant of the high-priest and cut off his right ear."—"Put up again thy sword into his place," said his divine Master: "for all they that take the sword shall perish with the sword." There is the greater importance in the circumstances of this command, because it prohibited the destruction of human life in a cause in which there were the best of possible reasons for destroying it. The question "Shall we smite with the sword," obviously refers to the defence of the Redeemer from his assailants by force of arms. His followers were ready to fight for him; and if any reason for fighting could be a good one, they certainly had it. But if, in defence of himself from the hands of bloody ruffians, his religion did not allow the sword to be drawn for what reason can it be lawful to draw it?

\* \* \* \* \*

"Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a Christian, and cannot fight." It was however ordered that he should be enrolled, but he refused to serve, still alleging *that he was a Christian*.—He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken:—"I cannot fight," said he, "if I die." He continued steadfast to his principles, and was consigned to the executioner.

The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity while already enlisted, they abandoned the profession at whatever

cost. Marcellus was a centurion in the legion called Trajana. While holding this commission he became a Christian; and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterward, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which on his acceptance of Christianity, he abandoned. To Julian the Apostate, the only reason that we find he gave for his conduct was this:—"I am a Christian, and therefore I cannot fight."

"Irenæus, who lived about the year 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares and their spears into pruning-hooks, had been fulfilled in his time; Christians," says he "have changed their swords and their lances into instruments of peace, and they know not how to fight." Justin Martyr, his contemporary, writes,—*"That the prophecy is fulfilled you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies."*—Tertullian, who lived later, says, "You must confess that the prophecy has been accomplished, as far as

the practice of every individual is concerned to whom it is applicable."

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"It is to *defence* that the peaceable precepts of Christianity are directed. *Offence* appears not to have even suggested itself. It is, "Resist not *evil*," it is "Overcome *evil* with good," it is, "Do good to them that *hate* you," it is, "Love you *enemies*," it is, "Render not evil for *evil*," it is, "Unto him that *smiteth thee on the one cheek*." All this supposes previous offence, or injury, or violence; and it is *then* that forbearance is enjoined."

\* \* \* \* \*

"In the following quotation we are told, not only what the arms of the apostles were not, but what they were. "The weapons of our warfare are *not carnal*, but mighty through God to the pulling down of strong-holds; and bringing into captivity every thought to the obedience of Christ." I quote this, not only because it assures us that the apostles had nothing to do with military weapons, but because it tells us the object of their warfare,—the bringing every *thought* to the obedience of Christ: and this object I would beg the reader to notice, because it accords with the object of Christ himself in his precepts from the Mount,—the reduction of the *thoughts* to obedience. The apostle doubtless knew that if he could effect this, there was little reason to fear that his converts would slaughter one another. He followed the example of his Master. He attacked wickedness in its root; and inculcated those general principles of purity and forbearance which, in their prevalence, would abolish war, as they would abolish all other crimes.

The teachers of Christianity addressed themselves, not to communities, but to men. They enforced the regulation of the passions and the ratification of the heart; and it was probably clear to the preceptions of apostles, although it is not clear to some species of philosophy, that whatever duties were binding upon one man were binding upon ten, upon a hundred, and upon the state."

COST OF WAR.

Since the year 1000, there have been twenty-four different wars between England and France, twelve between England and Scotland; eight between England and Spain; and seven with other countries; in all 51 wars. There have been six wars within 300 years, viz:—1. War ending 1607 cost £21,500,000 sterling; 100,000 slain, and 80,000 died of famine. 2. War began 1702 cost \$43,000,000 sterling; 100,000 British slain. 3. War began 1739, cost £48,000 sterling; 150,000 British slain. 4. War began 1756, cost £111,000,000 sterling; 250,000 British slain. 5. The American war, began 1775, cost £190,000,000 sterling; 2,000,000 slain among the several belligerents. The expenses of the French war have been stated as under, and these sums are probably much within the actual amount viz:

Great Britain spent in the war	
1793 to 1815	£750,000,000
France	690,000,000
Austria	220,000,000
The other states of Europe	1,012,000,000
The three years war cost the United States of America	27,000,000
	<hr/>
	£2,699,000,000

As regards Great Britain, a large part of the expenses of the late war and now (1836) unliquidated. And to the amount should be added the

following sources of loss and expense some of which are likely to be entailed on the public for *ages*—viz : 1. The value of British merchant vessels and their cargoes, *captured and destroyed* by hostile force during the war 1793 to 1815. 2nd. The value of British merchant vessels wrecked, by being deprived, by the war, of access to friendly ports. 3d. The value of British property seized and destroyed during the war, at various places in Europe, particularly at the following, viz : at Ham-  
burgh, Amsterdam, Rotterdam, Frankfort, Leipsic, Bremen, Moscow, Copenhagen, Dantzic, Riga, Venice, Naples, Genoa, Trieste, Leghorn, and in France, Spain and Portugal.

N. B. Claims against Denmark have lately, 1835, been lodged with the British commissioners to the amount of £550,000 sterling. 4th. The amount of military, naval, and other pension, 1815 to 1837. 5th. The amount of taxes continued upon the public, 1815 to 1837 to pay the interest of the war debt. 6th. The increase of the establishment since 1792.

NOTE.—*The sum of four hundred millions sterling, and upwards*, has been drained from the public from 1815 to 1836, to defray the expense of the army, navy, ordnance, militia, and yeomanry, maintained during twenty-two years of peace, and retired allowances. The interest on the unliquidated amount of the war debt of the wars of William III. has been paid by the public for 140 years. Such was the terrible destruction of human life occasioned by the late war, that it is stated, upwards of *two millions of our fellow creatures* fell a sacrifice thereto, among the several belligerents.—*Scottish Pilot.*

### 'AVENGE NOT YOURSELVES.'

"Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, vengeance is mine, I will repay, saith the Lord."

Hast thou been wronged, beyond the bound  
Of possible redress,  
And injured deeper than the power  
Of language can express?  
Yet, seeking for the precious balm  
Which heals the deepest wound,  
A hly rest—a heavenly calm,  
Thy spirit may be found.

Perchance upon this realm of peace,  
New inroads may be made,  
And wounds, scarce cicatrised by time,  
Afresh are bleeding laid.  
As Pelion on Ossa heaped,  
Thy injuries may rise,  
Mount above mountain towering high,  
And reaching to the skies.

Yet, as thou may'st not bare the arm  
To light volcanic fires,  
Nor strive to smother Etna's flame,  
Until her light expires;  
So may'st thou not, with reckless hand,  
"Presume God's bolts to throw,"  
And, with a vengeful curse, to brand  
The author of thy woe.

It may be in thy power, to blast  
His fortune, or his fame,  
And, with a single breath, to cast  
A blight upon his name.  
Go, rather thou, and, bowed in prayer,  
Before the eternal throne,  
At Mercy's footstool kneeling there,  
Pray for that sinful one.

Vengeance is mine, thus saith our God,  
I surely will repay,  
His, his is the avenger's rod,  
And his the judgment day.  
And mortals may not dare to wrest  
The sceptre of his power,  
Whose arm can blast, as well as bless  
His creatures of an hour.

### TRUE COURAGE.

"Coward! coward!" said James Lawton, to Edward Wilkins, as he pointed his finger to him.

Edward's face turned very red and then the tears started in his eyes, as he said, "James Lawton, don't call me a coward."

"Why don't you fight John Taylor, then, when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye, and pretended to cry.

"I am not afraid," said Edward ; and he looked almost ready to give up ; for John Taylor came forward and said, "Come on, then, and show that you are not afraid."

A gentleman passing by, said, "Why do you not fight my boy ?—Tell me the reason."

The boys all stood still, while Edward said, "I will not do a wicked thing, sir, if they do call me a coward."

"That is right, my noble boy," said the gentleman: "If you fight with that boy you will disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God.

"It is more honorable to bear an insult with meekness, than to fight about it.

"Beasts and brutes which have no reason, know of no other way to avenge themselves ; though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man—"He that ruleth his spirit is wiser than he that taketh a city."

"Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when we are called to stand before God ?

"Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all, that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of the brave soldier, who, when he was challenged to fight said I do not fear the cannon's mouth, but I fear God."—*Juvenile Reformer.*

### BOLD IMPIETY !

Extracts from a speech delivered in Congress by Henry A. Wise, of Virginia, on the resolution of Mr. Prentiss to expel Alexander Duncan, of Ohio, from his seat—and in reference to the death of Cilley.

Let Puritans shudder as they may—I here proclaim that I belong to the class of the Cavaliers, not to the Roundheads ! The parties met on the point of honor and veracity—they fought—fought fairly—one fell and his fate might have been that of my friend ; it is a wonder it was not. I was present, a second—I am amenable to the laws of Maryland upon indictment ; and am ready to submit to any trial by the House for a breach of its privileges. I have again and again demanded a trial. I desire it. I seek it. I court the sentence of the House. I repeat, many of you have propagated the vilest slanders concerning my conduct in this affair. I have been vilified by every species of vituperation which malice here, among yourselves, could invent. I have been stigmatized as a *murderer* ; and yet I challenge you, O just and righteous judges ! who have just demanded yourselves in your high seats of justice, to *try* me for what many of you have condemned me already.—The gentleman has himself named the horrid word—*murder* ! Murder ! Sir, there are two sorts of murder. There is one description of that offence which deserves the hangman's knot. There is another form of murder—murder by the law—which *public sentiment* higher than the law, the great law-breaker—defines to be *honorable*.

By the latter, life is taken by mutual consent—with notice—openly, fairly—by an equal mode prescribing



ed, it happens in this case by the party who fell—always prescribed, in a duel proper, by *gentlemen*.—Now, sir, by the latter mode was Cilley murdered—fairly, honorably. Who here can gainsay it? None—no, not one of his own friends, who were the guardians of his life, will say he fell foully. He died *on the field of honor*; and here I say, in the face of Heaven, before the throne of the Almighty—in His dread presence who sits thereon—that I can go, with the falsest or most faithful friends he left on earth, and touch the bleeding wounds of Cilley with as clear a conscience as any of them, the basest or the best! I did my awful duty to my friend, [Mr. Graves,] and thank a gracious Providence he lives, and my conscience is at ease. And I now defy any member of that committee here present to rise and say there was a dishonorable act by either principal or second. Sinful, unlawful it was; and I am ready to submit to the laws, their trial and their punishment; but let no man accuse me of murder in that case, in any odious sense. If he does, he shall have the opportunity to commit such a murder himself.

Duelling is abhorrent to every feeling of humanity. I detest the practice. But, sir, your laws will never prevent, or punish, or reform the custom. Sir, I tell this House—aye, and these piled and crowded galleries, where hangs an eager populace, embracing the most refined of your metropolies—*men, and maids, and matrons*—enjoying, as they ever do, the conflicts of passion on this floor, as did the ancient Romans, in crowded amphitheatres, gaze on the combats of the gladiators—that as long as public sentiment is what it is, pass what penal laws you will,

they will be dead upon the statute book. I shall never heed them! I do condemn the horrible practice as much as any man; but there are, in the present state of society, but two alternatives. You must rely, for redress of certain personal wrongs, upon arms or upon public opinion. *I, in my unregenerated state, as long as I am a worldling*, choose the bright steel; it is more faithful, more true, safer, and a better security than the opinions of mankind. And if, for refusing to rely on the justice of public opinion, or on the glorious uncertainty of the law, I must consent to be branded with the mark of Cain, be dishonored with the name of murderer, disgraced with the character of *duelist*, I prefer it to that disgrace wherewith I am sure to be disgraced if I refuse to fight—disgraced even in the secret hearts of those who preach loudest against duel—*disgraced in the eyes of the fairest portion of our race even in the Puritan land*; and, sir, I must be permitted to bequeath this legacy to my children, to write upon my tomb, if I die in single combat: "*He would take the alternative to which honor pointed!*"

Who can look to the courts?—Bad men combine. *It is hard to pick twelve men with character enough to value character*. Your antagonist, if base, can beat you in bribing witnesses; go there, and he may *prove* the falsehood he utters, and that *public opinion* upon which you have me rely is generally *charitable* enough to take sides with slander. Besides, what *damages* can compensate for some injuries? And, at least, how can you distinguish in morals between *public and private war*? All these things are to be thought of—not to *justify*—to account for duelling. *When my*

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*nature is changed by the grace of God—when I learn to turn one cheek when the other is stricken—when I become fit for Heaven—I will no longer be tried by the world, and I will eschew the duel. It is abominable in the sight of Christianity—but I cannot then trust to public opinion. I will not, then, even rely on men. I will be resigned to suffer and bear all things. I will then trust alone in God. With my nature unchanged, I cannot bear disgrace. How far my conscience is affected as an offender against my Maker is known to Him. I am no infidel; I am no hypocrite.*

Peace is not mere abstinence from blows, and social order depends more upon well regulated tongues than upon disciplined arms. And the Scriptures themselves tell us you cannot bridle the tongue—ships of the sea have helms—horses have bits—but the tongue is an unruly member! The law cannot restrain it—a pistol sometimes will.

Sir, let me not be misunderstood. I repeat that I abhor duelling. My experience is painful on this mode of settling private feuds. I have challenged and been challenged; three times have I been upon the "bloody ground"—seen five shots exchanged—four balls take effect—three limbs wounded, two permanently disabled, and one life taken; and, as I hope to be pardoned by Heaven, I had rather be principal at any time than the second. I do not despise the truly religious and moral sense of the community. I have been taught to revere both religion and sound morality. But what is a man of the world to do? It is useless to tell him to seek religion. The terrors of the Divine law cannot restrain many good men to fly even eternal wrath. How can hu-

man statutes, then, bind the sense of honor? What is the man of honor to do? If he fights and survives, he walks with the slow-moving finger pointing at him; if he is killed, we are told he "dies as the fool dieth," and he goes down "unwept, unhonored;" if he refuses to fight, he dies *the living death, and lives disgraced!* Public sentiment is cruel—the statute is unjust.

In the face of an approaching election, I say to my good constituents—I have many very good and pious people in my district; people who pray for me daily—I would obey their wishes sooner than your laws against duelling. I say to them, "If you are determined I shall not defend myself when assailed, like a true knight, do not send me to Congress, for I shall just as surely fight, if occasion is given, as you send me; and so I shall ever continue until the holy religion of the Cross takes possession of my soul—which may God grant early."

## GLEANINGS.

From the Christian Witness.

### Moral Reformers.

If to the heroes of the olden time  
Who fought and suffered, Liberty! for thee,  
Daring to die to make a people free,  
Honors belong and triumph-hymns sublime,  
Making their names the watch-word of a clime—  
What need of purest glory shall be given  
To him who stands, sustained alone by heaven,  
Battling with single arm a Nation's crime?  
Unmoved, unswerving in the thickest fight,  
Though scoffs, and jeers, and curses from the vile,  
And hate be poured upon his head the while,  
The fearless champion of the True and Right?  
What need for him? Profane not with your  
lays  
His name—for Earth no language hath to speak  
his praise!

### Sonnet to Liberty.

They tell me, LIBERTY! that, in thy name,  
I may not plead for all the human race;  
That some are born to bondage and disgrace,  
And some to a heritage of woe and shame,  
And some to power supreme, and glorious fame  
With my whole soul, I spurn the doctrine base,

And, as an equal brotherhood, embrace  
All people, and for all fair freedom claim!  
Know this, O man! where'er thy earthly fate—

GOD NEVER MADE A TYRANT, NOR A SLAVE:

Woe, then, to those who dare to desecrate

His glorious image!—for to all He gave

Eternal rights, which none may violate;

And by a mighty hand th' oppressed He yet  
shall save. W. L. G.

### Motion of Animals.

Animal motion is wonderful, though from its perpetually meeting the eye, we take little account of it. The Pholas (a shell fish) has the power of perforating the hardest marble by means of a fleshy substance, apparently no way suited to so laborious employment. It increases its cell as it increases in size; and constitutes a perfect example of the first rudiments of animal motion. The only impulse an oyster possesses arises out of its power of opening and shutting its shell. The muscle moves by means of a muscular substance resembling a tongue. The crab moves sideways, and the water-fly swims upon its back. The serpent undulates, and the lion-ant moves backward; it has no power to make the smallest inclination forward. Marine birds can walk, run, fly and swim. Some animals can only walk, others only run, and others only gallop; the horse performs all these motions. The tiger and the crocodile dart; the reindeer runs but never gallops; the armadillo walks swiftly, but can neither run nor leap; while the great ant-eater climbs much better than it can walk. The sloth is a large animal, and yet cannot travel fifty paces in a day; an elk will run a mile and a half in seven minutes; and an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that. An eagle can fly 10 leagues in an hour, and a Canary falcon can even reach 253 leagues in the short space of 16 hours. Man has the power of imitating almost all motions but that of flight. To effect these, he has in maturity and health 90 bones in his legs and thighs, 62 in his arms and hands, and 67 in his trunk. He has also 434 muscles in the structure of his body, and his heart has 3,840 pulsations in an hour.—*Harmony of Nature.*

### Young Men.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of others' popularity may outshine him, but we know that, though unseen, he illuminates his own true sphere. He resists temptation not without a struggle, for that is not virtue, but he does resist and conquer; he bears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, and heals the wound with his own pure touch. He heeds not the watchword of fashion if it leads to sin; the

Atheist, who says not only in his heart, but with his lips, "there is no God!" controls him not; he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving counsel; old age is protected by its experience; and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop and shelter of morality.

Onward, then, conscientious youth—raise thy standard, and nerve thyself for goodness! If God has given thee intellectual power, awaken it that cause; never let it be afraid of thee, he helped to swell the tide of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise, young man! assume that beautiful garb of virtue! It is difficult to be pure and holy. Put on thy strength, then. Let truth be the lady of thy love—defend her.—*Mrs. Caroline Gilman.*

The odor of turpentine is a deadly poison to moths and their grubs. A few pieces of paper smeared slightly with turpentine, and placed in drawers where furs and woollens are kept, will completely prevent the ravages of the above-named destructive insects.

**EARLY RISING.**—Dr. Franklin says—"He who rises late, may trot all day, and never overtake his business." Young man, did you ever try the experiment? We hope not, and hope you never will. As surely as "the sweat of the gardener's foot before sunrise is the best manure," so surely is the trite saying true:

— "Early to rise,  
Will make a man healthy, wealthy, and wise."

**HONOR AND GAIN.**—Every man may be rich, if he is willing to pay the fearful price of honor, honesty, the world's contempt, and the displeasure of God. Is it worth the sacrifice?—A wise man has said—"Breaking your faith may gain you riches, but never will get you glory;" and those who truly appreciate manly virtue, "look to the heart within the breast, and not the coat that covers it."

**HELP EACH OTHER.**—We all need assistance of others. From the cradle to the grave we are all dependent creatures. He who stands up and boldly declares, "I am sufficient of my own self—without the help of others," is a being we care not to be acquainted with. We are certain he stands in more need of the assistance of his neighbors than hundreds who make no pretension to their own strength. As we are all the poorest and humblest, assist our fellow creatures. A word or a tear is more effectual at times than the testament of money. Ask him who has a sad heart, or him who is confined to a bed of anguishment. Feel then your dependence upon others, and be ever,

ready by deed or word, to render that assistance which you may need some future day.

From the Sunday School Visiter.  
Deceiving Children.

Dr. B—— was called to visit a sick boy 12 years of age. As he entered the house the mother took him aside and told him she could not get her boy to take any medicine, except she deceived him.

"Well, then," said Dr. B——, "I shall not give him any; he is old enough to be reasoned with."

He went to the boy, and after an examination, said to him—"My little man, you are very sick, and you must take some medicine. It will taste badly, and make you feel badly for a while; and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it like a man, without the least resistance, and he would take from his mother anything that the physician had prescribed—but he would take nothing else from her. She had so often deceived him, and told him 'it was good,' that he would not trust to anything she said. But he saw at once that Dr. B—— was telling him the truth, and trusted him; he knew when he took the bitter draught, just what to expect.

This simple incident contains instruction of deep and solemn importance, deserving the careful consideration of every parent. "Honesty," with children as well as with others, in all circumstances, "is the best policy."

The Pangs of Death.

Many philosophers are of the opinion that the act of dying is unaccompanied with pain. Dr. Rozet and Sir Henry Hallford both state that, before the commencement of the last scene, the power of feeling has wholly ceased and the physical struggle is carried on by the vital powers alone, without any consciousness on the part of the patient; "whose death, says the latter, "may be said to precede, for some time, that of the body." Muscular motion often survives sensation, and the contortions which sometimes precede death, are pains only to the eye of the observer.

The Number Three.

The number three is a remarkable number. Thus the Chaldeans considered it as indicative of figure, light and motion; the Egyptians, of matter form and motion; the Persians, of the past, present and future; Orpheus, of light, life and wisdom; the Greeks, of the God of Heaven, the God of Earth, and the God of the Sea; The Cretans, of life, cause and energy; and the Hindoos, of power understanding and love. With Christians this number is illustrative of the Trinity, "Three persons in one God."

Echoes.

Echo, according to heathen mythology, was the daughter of the air and the earth. Having displeased her mistress Juno, she was deprived of language, and the power of giving a response alone allowed her. There is an echo near Milan, which reiterates the last syllable fifty-six times. Montfoucon says that the report of a gun is repeated so as to be heard like the running fire of a company of soldiers; and another traveler states that "any single instrument of music, well touched, will have the same effect as a great number of instruments, and produce a most delightful concert."

There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears which give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

The Heathen Notions of Death.

The Thracians rejoiced at a burial, which they esteemed the road to beatitude, and therefore indulged in all manner of festivities.—The Arabs regard it impious to mourn for the dead; "that is," they say, "for those who are in Paradise." The Javaneese make a succession of feasts upon the decease of their friends and relatives. One of these is upon the day of the decease; another on the third day after; then on the seventh, fortieth, hundredth, and thousandth. This custom is almost universal in Japan. Cyrus, on the bed of death, desired the Persians to rejoice at his funeral, and not to lament as if he were really dead.

Ancient Pledge.

The following ancient teetotal pledge, was written and signed by a Bachelor of Divinity, and preacher of the gospel, in England, 211 years ago:—"From this day forward to the end of my life, I will never pledge any healths, nor drink a carousal in a glass, cup, bowl, or other drinking vessel, whatsoever it be, or from whomsoever it come. Not my own most gracious king, nor the greatest tyrant on earth, nor my nearest friends, nor all the gold in the world, shall ever enforce or allure me, nor an angel from heaven (who I know will not attempt it) shall persuade me, not Satan, with all his old subtleties, nor all the powers of hell itself, shall ever betray me. By this sin [for sin it is, and not a little one] I do plainly find, that I have more offended, and more dishonoured my great and glorious Maker, than by all other sins I am subject unto, and for this very sin I know it is that God hath often been strange unto me. And for that cause, and for no other, have I thus vowed; and I heartily beg my good Father in heaven, of his great goodness and mercy to assist me in the same, and to be favorable unto me for what is past."

### Pagan Religion.

The natives of Ternate, one of the Molucca Islands of the Pacific Ocean, exhibit little show of religion, and never speak of it to a stranger. But they have temples, and the priests go thither, at stated periods, with an assemblage of persons, when they silently point to an inscription on a pyramid, which embraces nearly the whole system of ethics: "Mortals! adore your God; love your brethren; and study to be useful to your country." Even in christian countries, there are very many who might profit by this recommendation.

From the Boston true Thomsonian.

### Croup.

The season of the year has arrived in which cases of croup frequently occur, and it would be well for parents to be constantly provided with such simple remedies as may be necessary to afford immediate relief.—Children who retire at night in usual good health, are frequently awaked suddenly by an attack of croup. To prevent the disease from a fatal issue, prompt and energetic treatment becomes necessary. Warm, stimulating medicines should be administered without delay, and an emetic of strong lobelia tea, or common tincture, as soon as practicable.—In some cases the patient is so choked with phlegm, that it is difficult to swallow medicine: in such cases, we immediately give a sufficient quantity of lobelia, by injection, to produce copious vomiting. The vapor bath is very serviceable in croup. Let two or three injections a day be given to the patient, and tinctures of lobelia, or weak lobelia tea, in small doses, till the patient is out of danger. The disease sometimes suddenly returns, after it is supposed the danger is past: parents will bear this in mind. A prompt administration of emetics, injections and the vapor bath, will invariably control this alarming and frequently fatal disease, if seasonably resorted to.

### Scotch Degrees.

When the University of St. Andrew's sold her honors, a certain minister, who deemed that his ministrations would be more acceptable and more useful if he possessed what the Germans call the doctors-hat, put £15 in his purse, and went to St. Andrew's to purchase for himself a good degree.' His man-servant accompanied him, and was present when his master was formally admitted to the long desired honor. On his return, the doctor sent for his servant, and addressed him somewhat as follows: 'Noo, Saunders, ye'll aye be sure to ca' me the doctor; and gin onybody spiers at ye about me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged,

or the doctor will see you in a crack.' 'That a' depends,' was the reply, 'whether ye ca' me the doctor too. (The reverend doctor started.) Ay, it's just so,' continued the other; 'for when I fand that it cost sae little, I e'en got a diploma myself. Sae ye'll just be good enough to say, 'Doctor, put on some coals, or doctor, bring the whiskey and hot water, and gin onybody spiers at ye about me, ye'll be aye sure to say 'the doctor's in the stable, or, the doctor's in the pantry, or the doctor's digging potatoes, as the case may be.'

### The World.

The world contains nine hundred and seventy-two million of inhabitants. Of these six and a half millions are Jews, one hundred and fifty millions Mohammedans, one hundred and seventy-five and a half millions Christians, and six hundred and forty millions Pagans.

### New Zealand Physicians.

We read that in New Zealand, physicians remain with their patients night and day, never leaving them until they recover or die, in which latter case the doctor is brought before a court of equity, composed of all the chiefs for many miles around. We guess if the M. D's. of this country were inspected as closely, many dark deeds would be brought to light.

LAW.—A celebrated barrister, retired from practice, was one day asked his sincere opinion of the law. 'Why, the fact is, rejoined he, 'if any man were to claim the coat on my back, and threaten my refusal with a lawsuit, he should certainly have it, lest, in defending my coat, I should lose my waistcoat also.'

A certain King of Hungary took a bishop in battle, and kept him prisoner. Whereupon the Pope wrote a monitory letter to him, for breaking the privilege of the holy church and taking his son. The King sent an embassy to him, and sent withal the armor wherein the Bishop was taken, and this only in writing: 'Know now whether this be thy son's coat or no.'

DIFFUSION OF BOOKS.—If it is true that a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best book, yea, or without a book; there is no reason that we should deprive a wise man of any advantage to his wisdom, while we seek to restrain from a fool that which, being restrained, will be no hindrance to his folly.—*Millon.*

TIGHT LACING.—A learned doctor, referring to tight lacing, avers that it is a public bene-

fit, inasmuch as it kills all the foolish girls, and leaves the wise ones to grow to be women.

### Immortality.

The friend of suffering humanity, cannot but look with an eye of pity, on the miserable beings who daily intercept him in our streets. But to what cause are we to attribute their misery? Are they consuming by the lingering hand of famine? are they the wretched victims of a devouring pestilence? No! It is a lamentable fact, that our eyes are pained at the sight of the degraded victims of their own imprudence—at the sight of men, who have reduced themselves in a moral point of view below the beasts that perish. They are the deluded votaries of Bacchus, who sacrifice their health, happiness, respectability and worldly prosperity at his shrine. Their palates are tickled with the inebriating draught; but they find that, at the last, "It biteth like a serpent and stingeth like an adder." And did its sting cause them alone to suffer, it would not be a subject so much to be regretted by the reflecting part of the community, as it is when they consider that each individual is connected with others, to whom his deviation from the path of rectitude brings trouble and sorrow, in proportion to the nearness of the ties which bind them to each other. O ye youth, who are just stepping upon the threshold of vice, pause before you enter her polluted temple! or you will involve yourselves in a labyrinth more intricate than was that of Crete, and from the windings of which, your extrication will be as hopeless; because having once entered its bewildering passages, even should some fair one help you out, probably your infatuation would be such, that you would again return, and become more deeply entangled in its mazes than before. Nevertheless, let those, if any there be, who are making attempts to return from the perplexing road of vice, to the straight and narrow way of virtue, persevere in their laudable undertaking; for some have had the courage and perseverance to retrace their steps after wandering long in her forbidden paths. Therefore let none despair, and because the instances are few let none presume. Let us look into the temple of vice and view her followers. Behold that miserable mass of a man, bloated by intemperance! his limbs totter as he walks, his trembling hands almost refuse to lift the poisoned goblet to his lips; it is the once handsome and sprightly ———. Only a few years have passed, since the bright glow of health mantled on his cheek—since strength and elasticity characterized his every movement. He began the world with the most flattering prospects, in profitable business, wedded to a prudent and affectionate young wife. Had he regarded the words of her whom he had sworn to love and cherish, he

might still have continued a happy and respectable member of society; whereas, now he is sunk to the lowest state of degradation, from which none but an Almighty hand can raise him. Should we look again through its dark vista, upon the dread mansion of vice, we might see thousands of pictures, as appalling as the one we have been contemplating; but one will suffice for our present purpose, which is, by an exposure of the baleful effects of the vice of intemperance on its miserable victims, to induce young men to pause before they precipitate themselves headlong into irreparable misery and ruin!

### Water—pure, clear, Cold Water.

Of drinks, I know but one which nature owns,  
As wholly suited to her several wants;—  
And this is WATER. Cold and unconcoct  
With heat or other mixture, I would give  
It fresh and sparkling from its crystal font  
To quench the thirst of everything that lives.

All other forms of liquid aliment,  
So called absurdly, can be good for man  
No further than the water they contain.  
Why mix it then with drugs of foreign growth,  
Coffee and tea, and other stimulants?  
Why roam the world for base ingredients,  
To mix with that which God has made so good;  
Unless to give the stomach harder toil  
And labor of digestion,—or unless  
To plant the germs of malady and death?

The drinks called tea, coffee, and cocoa, are water with some solid vegetable matter put into it. Soda-water and ginger-pop are water, with different solid roots and salts put into it. Soups and broths are water, with some animal and vegetable substances suspended in it; and so of the rest. Disguise it how you will, you are, or you ought to be, a water drinker? Even the juice of fruits has no liquid but water; there may be, and in the grape, apple, pear, pine, orange, lemon, and others, are some rich, nourishing, vegetable substances; but these are for meat—it is the water that affords the drink.

In hot weather we want more moisture than we can get from fruits; we want water to be constantly going through our system; and God has made it for us; there it is, to be had for fetching, clear, cool, pure, fresh, *sparkling* from the spring!

Mark, we say *sparkling*: yes, God has mixed with it some fresh air to be carried into our bodies along with it, where fresh air is wanted, as well as fresh water.

Now, *don't spoil your water*. You will if you boil it for tea, or coffee, or any such things: boiling drives off the air; and your drink is *flat*. You will spoil it if you mix it with alcohol, as it is in beer, wine, cider, spirits, or any other intoxicating drink. If alcohol go along with the water, that spirit will vex and irritate and heat every atom it touches; and kindle up a fire in the veins, that you

will be drinking more and more to quench, as you think, while all the time you are adding fuel, and making the fire burn more fiercely. Remember the weather is hot, and you want to be cooled.

There is, so to speak, within and without you, animal heat within and solar heat without. Keep the fire within proper limits by means of water: as well might you quench a house on fire by means of spirituous liquor, as cool the temple of your body with intoxicating beverages. Do not put sugar in your water in hot weather; forego the use of sugar, then, for, mixing with the blood, it will afford fuel (carbon) for burning, and will make you hotter and more thirsty.—*Ky. Golden Rule.*

**LAW.**—A celebrated barrister, retired from practice, was one day asked his sincere opinion of the law. "Why, the fact is, rejoined he, 'if any man were to claim the coat on my back, and threaten my refusal with a lawsuit, he should certainly have it, lest, in defending my coat, I should lose my waistcoat also."

#### Water vs. Alcohol.

"Water is the natural and proper drink of man. Indeed, it is the grand beverage of organized nature. It enters largely into the composition of the blood, and juices of animals and plants, forms an important ingredient in their organized structures, and bears a fixed and unalterable relation to their whole vital economy. It was the only beverage of the human family in their primeval state.

"So long as alcohol retains a place among sick patients, so long there will be drunkards; and who would undertake to estimate the amount of responsibility assumed by that physician who prescribes to an enfeebled, dyspeptic patient the daily internal use of spirits, while at the same time he knows that this simple prescription may ultimately ruin his health, make him a vagabond, shorten his life, and cut him off from the hope of Heaven? Time was when it was used only as a medicine, and who will dare to offer a guaranty that it shall not again overspread the world with disease and death.

"Ardent spirit—already under sentence of public condemnation, and with the prospect of undergoing an entire exclusion from the social circle, and the domestic fireside—still lingers in the sick chamber, the companion and pretended friend of its suffering inmates. It rests with medical men to say how long this unalterable, unrelenting foe of the human race shall remain secure in this sacred but usurped retreat. They have the power and theirs is the duty to perform the mighty exorcism. Let the united effort soon be made, and the fiend be thrust forth from this strong but unnatural alliance and companionship

with men, and cast into that "outer darkness" which lies beyond the precincts of human sufferings and human enjoyment."—*Dr. Massey.*

#### Effect of the Imagination on the Physical Frame.

Many years ago a celebrated physician, author of an excellent work on the effects of imagination, wished to combine theory with practice, in order to confirm the truth of his propositions. To this end he begged the Minister of Justice to allow him to try an experiment on a criminal condemned to death.—The minister consented, and delivered to him an assassin of distinguished rank. Our *savant* sought the culprit, and thus addressed him; "Sir, several persons who are interested in your family, have prevailed on the Judge not to require you to mount the scaffold, and expose yourself to the gaze of the populace; he has therefore commuted your sentence, and sanctions your being bled to death within the precincts of your prison.—Your dissolution will be gradual and free from pain." The criminal submitted to his fate—thought his family would be less disgraced, and considered it a favor not to be compelled to walk to the place of public execution. He was conducted to the appointed room, where every preparation had been made before-hand—his eyes were bandaged—he was bound to a table—and at a preconcerted signal, four of his veins were gently pricked with the point of a pin. At each corner of the table was placed a small fountain of water, so contrived as to flow gently into basins placed to receive it.

The patient believing that it was his blood he heard flowing, gradually became weak, and the conversation of the doctor in an undertone, confirmed him in his opinion. "What fine blood!" said one, "What a pity this man should be condemned to die; he would have lived a long time." "Hush!" said the other, and then approaching the first, he asked in a low voice, but so as to be heard by the criminal, "How many pounds of blood are there in the human body?" "Twenty-four. You see already ten pounds extracted. The man is now in a hopeless state." The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was gradually lessened, so affected the brain of the poor patient, that, although a man of very strong constitution, he fainted and died *without having lost a drop of blood!*"

**RECONCILIATION.**—It is much safer to reconcile an enemy than to conquer him. Victory deprives him of his power, but reconciliation of his will; and there is less danger in a will which will not hurt, than in a power which cannot. The power is not so apt to tempt, the will is studious to find out means.

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## PROPHETIC.

The spirit of Medical intolerance, from the incomprehensible depths of its profoundly scholastic cogitations, has boldly predicted that the "Unfettered Canadian" will soon end its days under the *treatment* of Medical Reformers; and that the Editor will sink into infamy with it, for having dared to shake the tyrant's throne. The prophecy, however, has this saving clause,—"Unless a special arrangement has been made with the printer." Now our arrangement with the printer is simply this, that he shall receive payment for the 1st. number before the 3d. is issued: and for the 2d. before the 4th. is published; and thus in continuance. Fifty dollars in addition to what we have secured will clear the first number. Now, as we are constantly employed in the instruction of our Academic class, and in the discharge of other duties connected with the institution, so that we cannot leave home; our agents and friends, will, for this month, have the special duty to perform of collecting and remitting the above named sum. Remit *quickly* and you will *quickly* see the 3d. number, unfettered by disease or the symptoms of dissolution.

Next month, (D. V.) we shall be with you in the field, and though not even the son of a prophet, we hesitate not to predict, that we will collect one half the printer's monthly claim in addition to conducting the work.—Our friends throughout the province will doubtless accomplish the rest. In the execution of our task we will not shrink from calling personally from house to house, believing that the importance of our object, will fully justify every such open and honorable measure. As we have but a short time to live, (according to prophecy,) we will be diligent.

## SONS OF TEMPERANCE.

STATISTICS.—The last Annual Report of the U. S. National Division, presents the following:	
Number of Divisions in the U. S.,	2,651
Members initiated during the year,	68,237
Whole number of members,	149,372
Whole amount of receipts of sub Div. in the U. S.	\$475,937.57
Whole amount of Benefits paid out,	140,058.39
" Cash on hand,	208,666.65
Number of deaths,	772

In New Brunswick, we are happy to observe that the Sons are applying to the Legislature, now in session, for an act of incorporation. One of the Members of the house in recommending the measures, stated that 50 Divisions already existed in the Province, possessing property to the amount of more than £6,000. The Honorable member represented the Order as worthy of all confidence and eminently calculated to promote universal peace and prosperity, among all classes of men.

In Canada West, the first Division was instituted on the 22d of June 1848, in the Town of Brockville. Five others have since been organized; one in each of the following localities; Kingston, North Augusta, Farmersville, Coleman's Corners, and Gananoque. These Divisions are now taking steps to institute a Grand Division for Canada; when, there is good reason to believe, the Order will speedily spread over the whole of Canada, checking vice in its course, establishing habits of sobriety and order, and turning the flowing tide of sociality into the most pleasing and profitable channels.

## Decomposition of Light by the Eye.

A correspondent sends us the following:—

"On closing the eyes, after having looked steadfastly at a sheet of white paper held in the sun for about a half a minute, and covering them without pressure, to exclude extraneous light, (a silk handkerchief held in the hand will answer the purpose,) the figure of the paper remains visible for some time. At first it is generally white, and then gradually changes through the colors of the spectrum. All the colors are seldom seen at the same trial; and it rarely happens, when one or more are missed that they afterwards appear.—Thus, when the change is from green to red, yellow or orange are seldom seen. The change from white generally commences with a light indigo or blue, and terminates with red, or some compound of it, but sometimes a deep blue or violet. The colors are generally seen at the edges of the figure first, though this is not always the case; and when they once appear, they often remain mixed up with those that succeed. Many curious modifications and confused mixtures of colors will be perceived at times; but it seldom happens that the colors develop themselves, in the first instance, contrary to the order, in the spectrum, although when the last appeared, they occur in various ways. This is a phenomenon which I have not seen noticed anywhere; and it would seem to arise from the retina decomposing the light that falls upon it, surrendering the rays in the order of refrangibility.—*Athenaeum*."



### BLOOD LETTING.

The immediate effect of profuse and repeated bleeding, is exhaustion. While this exhaustion continues, there is a diminution of action of every kind, and hence an imposing appearance of relief to the symptoms of disease; but it no sooner takes place than an instinctive effort is made by the vis medicatrix nature, to remedy the evil hereby produced, and to restore the system to its former balance of power. This is called a rallying or reaction of the living principle. The arteries contract to adapt themselves to the measure of blood that remains: the sensorial organ is roused to the secretion of a large portion of nervous power to supply the inordinate drain that takes place during the general commotion; all is in a state of hurry and urgency, and for the most part irregularity of action, while the instinctive effort is proceeding.—And hence, no sooner is the immediate effect of prostration, exhaustion or syncope overcome, than the heat palpitates, the pulse beats forcibly with a jerking bound, the head throbs, the eyes flash fire, and the ears ring with unusual sounds. Now it often happens that these concurrent signs are mistaken for proofs of latent or increased vigor, instead of being merely proofs of increased action: and action, too, that adds as largely to the depletion that produced it; and the unhappy patient is bled a second, a third, and even the fourth time, till no reaction follows, at which time it is strangely supposed that the entona, plethora or inflammator diathesis is subdued and lulled into a calm; because the patient has been so far fatally drained of his living principle, that there is no rallying or reactive power remaining, and gives up the ghost, in a few hours, to the treatment, instead of the disease.—*Dr. Good's Study of Medicine.*

### ALCOHOL AS A MEDICINE.

Professor Gibson, in a late Valedictory to the Graduates of the Philadelphia College of Medicine, used the following language:

"Within the last thirty years, a remarkable revolution has taken place in the customs of society, and in the practice of physicians. But the familiar and careless manner in which a large proportion of the members of the faculty continue to administer alcoholic drinks as a medicine, is highly reprehensible. In every direction around us we may meet with drunkards, whose steps were first turned aside from the path of safety by professional authority. And the mischief still goes on.—Distinguished practitioners, who have not studied the philosophy of habit, continue to scatter abroad the seeds of physical and moral death, with painful and inexcusable indifference. Blindly following the old and beaten track, they put the intoxicating cup to the lips of their patients, and consign to shame and ruin those whom they would heal and save.

The monstrous frauds that are practiced in

the manufacture of alcoholic drinks, present another objection to their medical use. Vinous and fermented liquors are more particularly the subject of adulteration and imposition. They are rarely what they pretend to be. If any other article in the Materia Medica were proved to be as commonly adulterated and impure as the various forms of alcoholic liquors, it would be banished at once and for ever from medical practice. And yet, many of our learned professors and distinguished practitioners will dose their patients from day to day, and, from month to month, with these uncertain compounds; often, beyond a doubt, administering in this way, even in critical cases of disease, tobacco, cocculus indicus, and strychnia.

At best, alcoholic drinks are of doubtful efficacy in nearly all chronic diseases. They seldom effect a cure. Often they appear to keep the disease at bay, and, by the temporary relief they afford, to lull the patient with false hopes, and lead him to repeat and continue the remedy. But here it happens, too frequently, that the disease is gradually entrenching itself in the vital organs, while the medicine is steadily and stealthily performing its fatal operation. By heaping fuel on the fire, the flame is suppressed; but the fire is not quenched. Beneath the smouldering ruins, it kindles, and burrows, and consumes.

Your observation will point you to many illustrations of these remarks. How often do we meet a dyspeptic, who has been using alcohol as a remedy for ten or twenty years and whose disease is no better than when he took the first dose? And yet, these cases present the most favorable results. In the great majority of patients subjected to such treatment, death has interposed long before the lapse of ten or twenty years. Lurking in this treacherous remedy, he has thrown around his sleeping victim the charms of habit, stronger than adamant, and borne him off to a drunkard's grave. The few survivors, while they boast loudly of their temperance and self-control, and load with high honors, in every public bar-room where they resort for medicine, the name of the distinguished physician or professor whose prescription they pursue—exhibit, in the trembling hand, the puffy cheek and blear and bloodshot eye, sorrowful betokenings of their own doom, and shameful evidences of the folly of their professional advisers. Any other form of medicine would be discarded in a week, if its healing virtues were not more evident. But the deluded victim of the alcoholic treatment, year after year, with admirable patience, persists in his favorite remedy, until naught remains of but him

"The withered form, the blasted mind,  
The wreck by passion left behind;  
A shrivelled scroll, a scattered leaf,  
Sear'd by the autumn blast of grief?"

*Ec. Rep. Am. Tem. Un.*