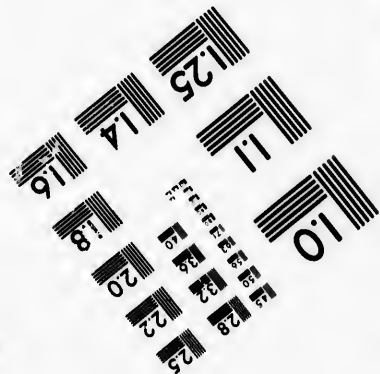
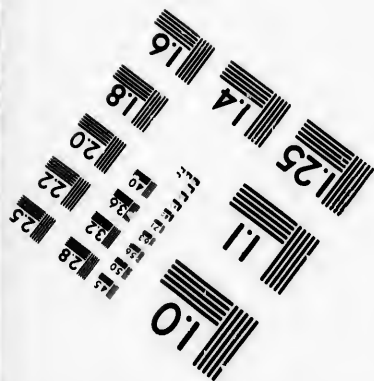
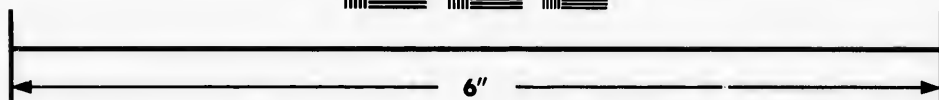
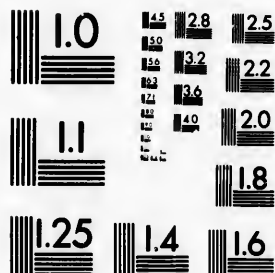


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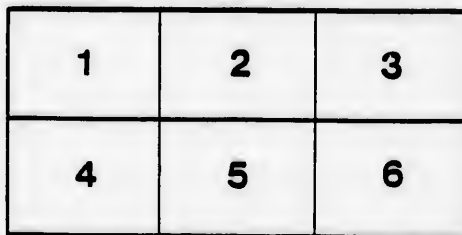
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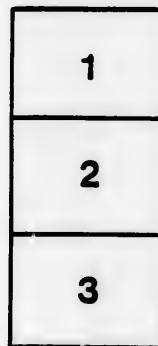
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ON HEALTH

RED BY THE

G. McGRATH.

UNIVERSITY OF
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LECTURES ON HEALTH

DELIVERED BY THE

Late Dr. T. G. McGRATH.

We are happy to offer to the public the lectures of the late Dr. McGrath, the proceeds of which will go towards the repairing of St. Patrick's church.

The sun had set while it was yet day.

These words are well adapted to the late Dr. T. G. McGrath, whose brilliant career was suddenly brought to a close by the ruthless hand of death, when the future presented itself to him under the most smiling aspect. He was born on the 21st September, 1847, at New-Port, a beautiful town, some twenty five miles from Limerick, county Tipperary. In the same year, his father, who was a civil engineer and government surveyor, was sent, with several others, to lay out some public works for the benefit of the poor. In the course of these five

years that he was employed in these public works, he became disgusted with the misery and destitution which he witnessed, on all sides, and resolved to emigrate to this country, which he did on the 24th August, 1853. Upper Canada was to have been his destination, but immediately on his arrival he was engaged by the members of the Turnpike Trust to lay out macademized roads around Quebec, he therefore settled in Quebec and remained until 1858, when he was sent to lay out the Sills (*chemins des Trois-Rivières*) for the North Shore here, while surveying in the bush, he took cold which ultimately settled on his lungs and carried him off in 1859, leaving his family almost destitute. A few months previous to his death, he placed his young son in the model school, under the care of Rev. Mr. Langevin, Principal of the Laval Normal School. It does not always happen that the characteristic of the future man can be traced in the impulse of the child, but in the late Dr. McGrath this was not the case; from his very childhood, he showed a wonderful aptitude for learning. When old enough, he entered the Laval Normal School, where he made a solid and brilliant course of studies, under the watchful eye of his good protector, the Principal, who is now Bishop of Rimouski. His mother wished him to become a priest, but upon

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his being questioned by the Principal about his vocation, he answered that he did not think he was called to the priesthood, his only ambition was to study medicine. He therefore entered, in 1864, the Laval University, as a medical student. It was here that his talents showed in a remarkable manner, by carrying off, three years successively, the first Morrin Prize from such brilliant students as Gill and Larose. On the 20th May, 1867, he entered the Military School and, in the incredible space of three weeks, obtained the first class certificate after undergoing a most honorable examination before Lord John Russell. He seemed to have had no difficulty in studying, for he not only found time to pursue his own studies, but also to give lessons, which he did, three times a week, in the family of the Hon. Judge Caron—our present Lieutenant Governor, and if he had any leisure moments, he passed them with his mother whom he tenderly loved. He was naturally of an original, proud and independant disposition, admirably mild and full of energy, he had hardly begun the practice of medicine when fortune smiled on him. In a very short time he had an immense practice and probably, if he had been spared, he would have been, in a few years, the leading physician of the city. Whilst a student, though poor, he was never discouraged.

From the first year of his University career, he looked to the future with calm and without uneasiness; he seemed already to hold fortune captive, in his iron will and now, when his numerous friends beheld him, with pleasure, attain the first rank in his profession, death suddenly put an end to his career on the 18th February, 1872, after five years practice and this very lecture on Health, which we now offer to the public, was to have been delivered by him on the 25th of the same month. The events in connection with his death are too well known to need recapitulation. Half past six o'clock, on that memorable Sunday morning, he accompanied his aged mother to church, and after Mass, on his way home, he entered J. A. Burke's druggist. On leaving there, he directed his steps towards the Place d'Armes, but not feeling well, he stopped at Mr. Bouchard's who was then under his care; he had hardly entered when he fell back on a chair exclaiming, "Oh! My poor mother!" and instantly expired. Dr. Jackson was called, in haste, who could scarcely realize that the Doctor was dead. To him was assigned the melancholy task of breaking the sad news to Mrs. McGrath. We can easily conceive the grief and sorrow of this mother, on hearing that her only son and support, her beloved child, whom she had left one half hour before, full of

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life and energy, was no more. Dr. Jackson, in these trying moments, showed himself a friend by his truly christian and charitable conduct. His many friends were thrown into a profound melancholy at the news of his sudden death, they showed their respect and love by surrounding his regretted remains, during the days previous to his interment, and many tears were shed for his premature death. As a surgeon he had his equals among his professors, but it would be very difficult to find his superior in the country. A short time before his death, he operated with success on a case that two of our best physicians considered almost impossible. A grateful and devoted son, he employed his income towards the support of his mother and sisters. Warmhearted, he never forgot his kind benefactors, among others, his Lordship, Bishop Langevin, whom he always regarded as a second father.

LECTURE ON HEALTH.

LADIES AND GENTLEMEN,

Last winter I had the honor of addressing you on the subject of children. I spoke to you of the great mortality to be met with in our large cities, among this interesting portion of the population. I showed you the causes of this mortality and I pointed out the means of diminishing and preventing it.

Now, this evening, I intend to speak to you of adult life, of yourselves, of each and every one of you. I will try and show you that if, as I proved in my last lecture, a great many infants and young children perish each year, through the ignorance and neglect of their parents, that also a great many adults a great many parents, contract disease and perish miserably through their own ignorance folly and vice.

It is the law of nature, Ladies and Gentlemen, that we all must die one day. It is also the law of nature that we must suffer from disease and sickness. No matter how well we may conduct ourselves; what great care we may take; what wise laws we may follow, still we are under the curse of poor humanity suffering, disease and death.

We are cursed, we have the proofs of it each day we rise; the young, the strong and the pale, drop off from around us. We are cursed from the beginning; we are also cursed in our generation. The sins of the Father shall descend

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on the children to the third and fourth generation. But we are also blest, for in that book, where we find recorded the sentence passed on our first transgression; we find the words, "That the days of one just man shall be long in the land;" that the days of the man who follows nature's laws, that the days of the man who lives according to what his reason, his intelligence and not his passions teach him; that the days of the man who shuns vice, debauched and intemperate pleasures, that his days shall be long. Whilst, on the other hand, he who gives vent to all his evil inclinations, who follows the dictates of his diseased passions and vices, that he shall suffer, shall be subject to disease to pain and to sorrow and that his children's children shall, in after years, curse him again in the feeble hollow tones of consumption, scrofula and those other affections inherited as the fruit of vice.

I am not here, this evening, Ladies and Gentlemen, with the intention of preaching to you. No. I should not be in my place if I did, neither would the cloak of canting hypocrisy fit one well. I am here, in my true capacity, as your Physician, obliged to tell the truth as a Physician, to show you that although we inherit, with our nature, the seeds, of disease, that although we are exposed to epidemics, to contagion and a host of other evils, still that we can trace a great deal, if not the most of our sickness, to our own fault, to our own ignorance, to our own bad habits.

I know that human nature is human nature

and that neither my lecturing nor the lecturing of those who preceded me, nor of those who will come after me, can change it, have changed it or will ever be able to change it. The experience of centuries, of thousands of years, has not improved it much. The teachings of the wisest men, of the greatest scholars, have left it where they found it. Christianity itself which has done so much, which has ennobled and lifted man from the level of the brute, has not been able to do that. It is true, man's nature may be elevated, it may be more learned, it may understand the motion of the heavenly bodies, it may have penetrated the bowels of the earth and dug from it its secrets, it may have rendered the powers of nature subservient to its will, but after all, has it rendered man more wise in what is true wisdom, the curbing of his passions, the protection of his health? I am sorry to say no, and firmly believe it never will. It is a poor thing to be obliged to admit that neither the experience of ages nor the teaching of science can make us understand what we owe to ourselves and to those who come after us.

It is a proved thing which we are obliged to admit that with all our boasted knowledge, with all our discoveries, our improvements, that we have not advanced one iota in the true road of knowledge, the care of our health.

And is not the science of health, after that of religion, the true the only knowledge? Is there anything on this earth of more importance? Do we work during life for anything else? Are not all our efforts in that direction? Do we not grow

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old seeking for it ? Are not all our wonderful discoveries, our improvements in arts and sciences, are they not all made use of to give us health ? Of course they are. We do not seek for riches, for the gratification of being rich only for the happiness it can purchase, for the pleasures it can give. We do not seek for position, for honors, but that we believe by being honored, by being in a high position we shall be more happy, and where will you find happiness without health ? Are they ever separate ?

Ask the man who once had health and has now lost it, and he will answer you : To regain health he is willing to sacrifice all ; he is willing to become poor once more, despicable ; he will exchange places with the beggar at his door ; he will sacrifice riches, honors, position, everything, for one drop out of that golden goblet of health.

He will travel, he will consult, he will listen to the voice of ignorance which on any other occasion he would despise ; he will deprive himself of all pleasures, he will follow the strictest rules, and all with joy, to regain that which he has lost and which he knows to be more precious than anything else this world can give.

And we know all that and we will throw it away as if it were but dross ; we know its value and we will take every means, both natural and unnatural, to lose it ; we know its value and we are ready to barter it for a few moments of pleasure. It is inconceivable but it is too true, and that is human nature.

What constitutes the strength of a nation ? Is it its extent, its population ? No. Is it its

riches, its fertility? No. Is it its dominion over surrounding peoples? No. It is none of these. What constitutes its strength, what is the foundation of its prosperity, the lever of its power, what makes it prosperous and rich, what gives it dominion and respect, virtue to its daughters, strength and wisdom to its sons? It is its health. When a nation is healthy, it is rich. When a nation is healthy, it is wise. Look at the history of all those powers which have once ruled and are now forgotten. The Egyptians under the Pharaohs. The Indes, Persians and Assyrians under Gambyses, under Cyrus. The Greeks under Aristides, Themistocles, Leonidas, Alexander. The Carthaginians under the first days of its republic.

The Romans under their consuls who left the plough to conquer the world, who returned to it when their country was out of danger, Why have they fallen from their high position?

Why have they disappeared, leaving, some of them, not even a stone to show where they once stood? Why? Because they lost that health which gave them wisdom, that health which gave them strength.

Rome was great in those days, when its youth would break the ice on the Tiber to take their daily bath. When her statesmen lived on the fruits of the earth which their own hands had cultivated and she fell when she gave birth to her Lucullus, when she gave birth to those men who lived but for the gratification of their most beastly appetites, when she gave birth to those men who would leave the table

to reject what they had taken so as to be able to commence again.

Some of you may think that I exaggerate the importance of health, but I really do not; we can be nothing without it; we can be neither virtuous, religious, wise nor useful without it. What is the religion, the virtue, the wisdom of the sickly man? It may be of use to himself. It may enable him to bear with fortitude the evils under which he suffers; but will his wisdom be of any use to the community to which he belongs? Can he import it? Can he make use of it for the good of his species? His religion, may save his soul but will it lead others to follow his example? Can that man make a good citizen? Can he add his share to the common stock? Can he become the father of a family? Yes, he can and give birth to a race of miserable wretches who curse him, at every lengthing of the chain of their existence, as the cause of all their evils, of all their torments. He can, by spreading the poison of his own rottenness through succeeding ages, by sapping the foundation of that society to which he belongs.

What constitutes society? It is the family. It is health. Can any family circle exist where there is not health? No, when sickness enters, love and happiness fly out. It will bear up against misfortune, against poverty; but it disappears as soon as sickness shows itself. What are the feelings of the father, the mother, when they see their children dropping off each year, one after the other? when they behold

those who are still left with the marks of gradual decay in every lineament of their sickly features ?

What are the feelings of the father when he finds himself dying and leaving a helpless and sickly family to the tender mercy of this world's charity ? of one poor widow who follows shortly to the same premature grave ? And whose fault is it if they die young ? Whose fault is it if they cast on society the foulness of their own nature in the persons of an idiotic sickly, scrofulous and consumptive family ? Whose fault is it ? It is theirs and their own curse, of their own crime.

What right has that consumptive wretch, that ulcerated libertine, that confirmed drunkard, what right has he to give children to society ? What right has he to perpetuate in his offspring the disease contracted through his own imprudence or bequeathed to him as the heritage of vice ? Oh ! truly the sins of the father descend on the children to the third and fourth generation.

Look at the sons, the daughters of that man who has spent his youth, his strength, in the pursuit of licentiousness, who has thrown on every dunghill of debauchery the health, the virtue that he once received as the most noble heritage, the greatest boon, from virtuous parents. See its fruits now. Behold the stupid, syphilitic and consumptive family. Look at their blotched and withered countenances, their feeble shriveled limbs. What are they fit for ? What can he do with them ? Nothing. They are fit for nothing.

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All that they possibly can do is to perpetuate, through a few more generations, their inheritance of vice and infamy. And is not that a curse? Must we look beyond the tomb for one still greater? Can there be on earth or Hell a greater curse to that man, if he has any heart, than to see himself the cause of so much misery. Can there be a greater curse when he beholds the friends and companions of his youth who started in life no more favored by nature, or by fortune than he, and who are now the proud and contented fathers of a numerous and healthy offspring, whilst the unhappy and miserable outcast is buried unhonored and despised in the premature and poor grave of the Libertine and Drunkard.

The sickly family is to society what one rotten branch is to the tree. Let it remain there for some time and it will contaminate the whole trunk; if it be not cut off and destroyed the tree falls. It is so with society, let sickness and disease sap its foundation and it must perish.

Since health is so necessary to all men, since without health we cannot know those pure joys of the family circle, since without health we cannot be a good father or a good citizen, do you not believe that we should do all in our power to preserve it, when we are blest in its possession, that we should use every means to regain it, if we have the misfortune to lose it? And is health such a very difficult jewel to find? Is it not within reach of each and every one of us? Does it require great efforts on our part to preserve it? No, it is within the grasp

of all men. Very seldom indeed, do we meet with that outcast who cannot, with a little trouble and patience, regain that health which he has lost, but to do that he must strive. Health will not come to him, he must go to it. It will not be bought with gold. Doctors cannot give it and neither can Quacks ; but still he can have it by doing one thing, and that is by following nature's laws. By following those laws which nature tells him are right and avoiding what she tells him are wrong.

Nature says, be regular in all your habits ; be regular in your hours of work and in your hours of repose. Nature says, be regular and frugal in your meals, eat to nourish your body and not to satisfy your diseased appetites : Nature says, exercise your body as well as your mind, so that they both shall work in unison : Nature says, be chaste and temperate, and to recompense you for whatever trouble it may cost you, to recompense you for those false pleasures of which you shall be deprived, you shall have health and with it you shall have happiness. Sacrifice for me that love of immorality ; sacrifice for me that love of ease ; sacrifice for me that love of intemperence and I will give you strength of body and sanity of mind ; I will give you energy and vigor, fortune and contentement.

And is it so very difficult to do what nature says ? Is it so very difficult to do what is right in preference to what is wrong ? Is it so very difficult, with such a prize before our eyes, to curb our passions sufficiently to gain it ? No,

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Ladies and Gentlemen, it is not ; there is nothing easier, if we go the right way about it. It is all habit, whatever habits we get into, be they good or bad, they are what we find easy to follow.

What are the great evils of the day ? What are those causes of so much debility, so much suffering among adult life ?

They are various, but the principal, the chief are : Licentiousness, intemperance, want of exercise and impure air.

It is impossible for me, in a lecture like the present, and before a mixed audience, to touch on all these subjects ; all I can possibly do is to say a few words on some of them.

Intemperance !! It is said that laziness is the parent of all vices. I dare say it is. But I should think that we are by far too poor to be much troubled with such a very aristocratic vice as laziness ; but we certainly are not too poor to be intemperate.

Intemperance, so far as I can see, is our great failing ; it is the first and principal cause, of so much sickness, of so many accidents, of so many sudden deaths.

Of all vices to which poor human nature is allied, intemperance is perhaps the worst. It is the cause of more sorrow, of more trouble, of more disease, of more crime, than any other evil tacked on to this garment of flesh.

There are more dying, each year, either directly or indirectly, through the effects of intemperance than from any other cause.

What is intemperance ? What constitutes

intemperance in the medical sense? For you must remember, Ladies and Gentlemen, that what I say on this subject is as a Physician. I have not the least desire, the least ambition to constitute myself an apostle of temperance. My duty, since I have undertaken to lecture on this subject of health, is to speak to you of the evil effects the abuse of alcoholic stimulants has on our constitution, and not what harm it may do in a moral or social light. I say abuse, for there is no harm whatsoever in the use of alcohol, on the contrary, alcoholic liquors are as useful and as necessary to man as any other gift of a merciful Providence, and it is only when we abuse it that it turns against us and that we have reason to curse its existence.

Alcohol is a very respectable personage, none can lay claim to greater antiquity; thousands and thousands of years have rolled over the world since old father oats first gave it birth and honored it with his friendship and protection. Empires have arisen and disappeared. Worlds have been destroyed. Crusades have been formed against it, societies have been organised against it, preachers have spoken against it, but alcohol has stood through all, both time and persecution, and alcohol is stronger, has more vitality, is sought after, more beloved, than at any other period of this world's history.

It is all nonsense and moonshine, the idea of ever being able to do away with alcoholic stimulants, so long as man exists, so long shall he have man's nature, so long shall alcohol be a privileged favorite.

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All nations make use of stimulants, from the most civilized to the most barbarous. The Frenchman takes his wine, the Englishman his beer, the Dutchman his gin, the Irishman his poteen, and, to come nearer home, the Canadian, —why he is not particular.

Alcohol has done a great deal of good and alcohol has done a great deal of harm; and, in that, it does not differ, in the least, from many other gifts for which we ought to be thankful.

Many and many is the life alcohol has saved from the jaws of death and many and many is the one it has destroyed. Many and many homes have been rendered happy by the proper use of alcohol, and many and many are the homes where it has brought poverty, wretchedness, sickness, crime and death.

Many and many are the fathers who have been rendered childless through its abuse, and many and many are the widows who owe to its existence the loss of a husband, once kind and affectionate. Many and many the orphan who now lies hivering under the county rags of christian charity who, were it not for its existence, would not deplore, this day, the loss of the parental roof.

Yes, Ladies and Gentlemen, many and many are the curses, many are the crimes all due to this one thing alcohol. No! not alcohol; but ourselves, our own passions, our own depravity in abusing that which has been given to us as a medicine and a help and not as a destroying, noxious and maddening poison. Does the child in health require stimulants? Does the young

man of twenty require stimulants? Does the strong and vigorous adult require stimulants? No, they were never intended for them; but let sickness visit them, let that man lie on the bed of fever, feeble, delirious, with the last breath of exhausted life on his parched and livid lips, and then it will step in mercifully and enable him to battle against the foe, to conquer his weakness, to resist the enemy. When old age comes on, when his body is bent under the load of time, when his feeble limbs refuse to support him, when his blood is cold and sluggish, then it appears again and infuses new life into that shattered and exhausted frame.

Those are its true, its real uses; it is in those cases that it acts as a blessing and a boon. But unhappily those are not the only cases in which it is used; on the contrary, it is by the young and the strong, by those with a superabundance of animal spirits, that the most of it is consumed, and it is to that class of society, to the young and the strong, that I wish to address what I shall say on the abuse of alcoholic stimulants.

All nations, as I said a moment ago, make use of alcohol, nearly all men drink. It would seem as if it were natural for man to make a fool of himself now and then. But there are exceptions. There are some men who, happily for themselves, are so constituted that liquor has no temptation for them. They cannot drink.

Others again there are who abstain from it through principle; they know its evil effects, perhaps they have felt its maddening influence

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in their own person or beheld it in that of others ; these men are called, Teetotalers, a very hard-working, wordly, money-making class of individuals whom we cannot too much respect.

Among those who make use of spirituous liquors, and who certainly form the great majority, some take it in moderation. They drink like rational beings. They make use of wine or ale at dinner, as they would any other gift of Providence. They take it as a nutriment and they have as much reason in what they do, if not more, than those who abstain altogether from good wine, ale and even spirits, when taken in small quantities, at or immediately after meals, can do no harm and often do a great deal of good. Men who lead a sedentary life, whose occupations confine them much to the house, who suffer from dyspepsia, impaired digestion, weak stomach, such as Clergymen, Lawyers, Merchants, writers and all men who have in door occupation, require more or less stimulants to enable them to digest their food. It is necessary for the maintenance of their health and although these men are not what we call Teetotalers, and although they do not form part of any temperance society, nevertheless they are as sober and as temperate as the most sober, temperate man could possibly wish them.

Others again never touch liquor but at long and distant intervals ; they never think of it, until the occasion presents itself, and then they are as good as the best. These men are of a jovial, sociable disposition with a little of the Philosopher in them ; they are always willing

to look at the bright side of nature and are ever ready, in the company of friendship, wit and whisky, to make what is technically called "a night of it." They certainly do wrong, but that wrong, in my opinion, is so very slight that I would rather let others judge them than myself.

Hypocrates, the father of medicine, and whose memory all true disciples of Esculapius honor and respect, allowed his pupils to get drunk, once a month, in consideration of their not tippling. This excessive liberality, on his part, may perhaps, hurt the feelings of some very temperate individuals present here, this evening, his permission may even be considered immoral, but you must remember, Ladies and Gentlemen, he spoke as a Physician and a Pagan and not as a moralist and Christian: he spoke as a man who saw full well the evil effects of tippling and also as a Philosopher who perfectly well understood our depraved nature and who sought by a lesser evil to combat one still greater.

He who gets drunk now and then, at rare intervals, will not injure his health, he may break his neck, it is true, but then there is an end to his drinking.

It is not the man who makes a fool of himself, now and then, who forgets, in a moment of excitement, what he owes to society and to himself, that is the real drunkard and social criminal, in the true medical sense or any other sense, but it is the tippler, the toper, the muddler, it is the man of whom you can never say he is drunk, but whom you can never call sober.

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The world may think otherwise, the world may call the toper a sober man, but the world lies and it is not the first lie she has told. You need not ask the tippler if he drinks, it is written in indelible characters on his beastly, sottish countenance; it is expressed in every action of his sponging propensities. The young man, after months of sobriety and hard work, may be seduced by the allurements of vice, by the solicitation of bad company and fall; let the world see him in that fall, let it get the least inkling of his misfortune, and she will brand him as an inebriate from the house tops, she will proclaim him as a drunkard, as a man lost to all sense of honor and for whom there is no redemption, but she lies. Let the poor man, after his week's labor, be foolish enough to forget his poverty and his hardships in a few glasses of liquor, and what will the world say of him? that he is a low, drunken rascal.

That is how the world speaks, and the best of it is, that the world, in these cases, are the very toppers themselves whom you would think ought to have some charity, but no, they are the first to be scandalised, the first to cry out, the first to throw the stone,

Medicine and common sense speak quite differently, although they abhor and detest inebriation, no matter how practised, as a habit or as an accident, although they do not excuse it, in any respect, still they draw a wide difference between the man who occasionally makes use of alcohol and the man continually under its influence.

The first, it is true, may injure his reputation ; he may lose caste ; society may disown him ; but the second loses and destroys, what is far more precious than the good opinion of any number of hypocrites, no matter how hypocritically respectable they may be, and that is his health. The first injures himself and himself only, the second not only ruins his own constitution but also the health of that society of which he is a member.

The first we can know and avoid the second we are obliged to receive.

The faults of the first will disgust us and serve as an example of what rational man can be, when he abases himself beneath the level of the brute, but the second we can not seize, he is the leper of society, clothed if you will, in this world's self respect, but poisoning and corrupting everything with which he comes in contact. Tippler, how insulting ought to be such an epithet to any man if he has still remaining the least self respect. Tippler, that is the slinking, skulking, sponging drunkard, the closet-drinker, the pocket-pistol-carrier the back-gate-swiller. What a nice perspective for the neophyte, for the youth whom the devil, under the garb of friendship, has first led into the tap-room. Tippler, the personification as a general rule, of bestiality, stupidity, meanness and vice.

When a man tipples, that is to say, when a man takes seven or eight glasses of strong spirituous liquors, such as brandy, gin or whisky, in the day, he is killing himself, and how many

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are there who take double and even treble that quantity? When a man, at distant intervals, takes an overdose of alcohol and gets intoxicated, it acts like an overdose of many other poisons and effects its own cure, by sickening the culprit, but when it is taken continually as a habit, the system gets accustomed to its use and instead of rebelling against it, it on the contrary, asks for more. Liquor, in this case, acts as a slow poison, undermining the constitution, it acts gradually, its evil influence cannot be appreciated until it is too late.

It is like the drop of water which, in time, wears its way into the heart of the rock. The man who tipples, who takes seven or eight glasses in the day, not more than that quantity will be quite sufficient, has but nineteen years to live. He is committing suicide. He does not put an end to his life in that shocking manner of blowing out one's brains, or throat cutting, those ways of dying are too low, he has too much honor, too much self respect, too much dignity to leave the world and his admirers in such ungentlemanly ways as those, no, he has recourse to tippling which will answer the same end and which has the advantage of being by far more respectable.

Tippling will kill in nineteen years. It is not I who say so, Ladies and Gentlemen, it is experience which we all must believe. Statistics have proved that the man who, say at twenty, begins to tipple, will die at thirty-nine. This seems incredible, but it is nevertheless but too true. There are exceptions I know, there is

not one amongst you but would be able to cite some remarkable exception, but the exception is not the rule, and it proves nothing more than that, some men are by nature so strongly constituted that what would kill the generality of men, has but a slight effect upon them. And how does the tippler die? He dies of the same death in the very same manner as the old man of seventy or eighty; he dies of old age—of premature old age, attained at that period of life at which the sober man is in his full strength and vigor. The old man, who has reached the venerable age of seventy or more, dies because the mechanism is worn out; the principal organs of life, the heart, liver and kidneys are no longer able to perform their functions. In the days of his youth and strength those organs were powerful and muscular, but they have been gradually decaying, every year more and more of their substance has been disappearing and replaced by inferior tissue which has no power to work and so it is going from year to year, and month to month, and day to day, until they can work no longer—until death. It is so with the tippler, it is not the natural process of time that produces these changes in him, he forestalls time by the indulgence of his beastly passion, and every glass he takes is a day less in his calendar of life, every glass he takes is one step nearer to a premature and dishonored grave.

How is it that we see so many deaths among young and middle-aged men, among those whom we naturally consider as the bone and sinew of society the strong and healthy?

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How is it that we cannot take up one of our daily papers without finding recorded there the death of some young man, the death of some father of a family, whom we know. Yesterday they were in the pride of health and vigorous manhood and to day they are struck down suddenly or carried off by a paltry illness which the sober man would have combatted with facility. What is the cause of that? Tippling. How is it that we see so many suffering from incurable rheumatism, from gout, from gravel? Are those affections due to the rigor of the climate, the one hardship he may have met with? They are blamed for it, but they are innocent: the cause is tippling.

The strong and healthy man, born of healthy parents, not jointed with any hereditary disease, should not be sick, he should not suffer, he has no reason to dread epidemics, contagion should not come near him and is this the case? Quite the contrary; it is this very class that are the first attacked, the first to succumb, it is this very class that heads the lists of mortality in our cities.

There is hardly an inquest held in this City, but the cause of death may be said to be tippling. That will not be the verdict. The man has died of appoplexy, congestion of the lungs, but what has lead to this appoplexy, this congestion? Tippling is the first and primary cause. If you could only conceive, Ladies and Gentlemen, what great changes the habitual abuse of alcohol produces in man, you would readily believe what I tell you. You would easily understand how it is that so many adults, whom

you have had reason to believe were in sound health, were, in reality, on the verge of the tomb into which the most insignificant cause would precipitate them.

There is a vulgar saying that the liver of the man who drinks hard is burnt. Although those who make use of this expression do not know exactly what they mean, nevertheless, it is literally true; the tippler's liver is burnt and so is his heart, his kidneys. When we examine the inside of the healthy sober man, we find those organs so very strong and resisting that it would require great force, on our part, to be able to tear them, but in the tippler they crumble under the least touch, the least pressure of the finger makes an opening in them. Will it surprise you then, when I tell you that under the influence of some powerful emotion, as that of anger or joy, the tippler's changed, deteriorated and weakened heart may cease to beat and that he will fall down dead? Will it surprise you, when I tell you that a slight fall, an insignificant blow, will be sufficient to cause death by the rupture of one of these organs? We are continually in the midst of death, we do not know the moment we may be called on, but of all men, the tippler is the man who has most reason to dread it. It is forever at his side, it rises with him in the morning, it sits with him at table, it hobnobs with him at the bar of his favorite tavern, it retires with him at night, it is his companion, his bed fellow, his shadow, ever watchful and vigilant, ready to strike at the moment when he least expects.

Death to the tippler shows no mercy. He will not send sickness, weakness and debility to warn him of his dissolution, to give him time to repent of his follies and his crimes, he will come on him treacherously, like the robber in the dead of night. Perhaps the poor miserable victim is, at that moment, congratulating himself on his strength and health. Perhaps he is thinking of the long and happy days that are yet to come, on the pleasures he shall enjoy. It may be in the bosom of his family, in the midst of his friends, at church, in the street or it may be, some where else, where he would not wish to be seen, that the final blow is struck, he does not know, he cannot tell; he is alive now, the next moment he is dead and to morrow he is forgotten.

That is the end of the tippler.

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MORTALITY

AMONG

CHILDREN OF OUR CITIES.

ITS CAUSES AND THE MEANS TO PREVENT IT.

Ladies and Gentlemen,

The mortality among children of this city, is larger than it ought to be, when we take into consideration, all those diseases and affections, to which infancy and childhood are exposed, and so, what reasons can we give to account for it? what means have we at our disposal to diminish and prevent it?

This, Ladies and Gentlemen, is the subject I have chosen to lecture on this evening. It is one of the greatest importance as you can easily conceive, the preservation of life and health in the infant and young child.

Without entering into particulars and medical dissertations, more adapted to a professional audience, I will try to show you, in a few words and in as concise a manner as possible, that the mortality, among infants and young children, is really very great and out of all proportion with that of our country parishes, and with that among adults; and also that the cause, the only

cause, I may say, of this, is the ignorant, prejudiced and unscientific nursing of the child whilst in its infancy.

What are those diseases which carry off so many children every year ?

They are, Infantile Cholera or Diarrhoea, Convulsions and diseases of the Brain, Measles, Scarlatin, fever and inflammation of the lungs and air passages.

Now, of all these, that which, without doubt, commits the most havoc, which destroys the greatest number, is Infantile Cholera or Diarrhoea. That is the great scourge of this City, particularly during our summer months. There are more children die, from this one disease, Diarrhoea, in our City of Quebec, than from all the other causes put together; and what is the reason of this ? Ignorant nursing, spoonfeeding the young infant, a habit to be found in all classes, and added to this, want of cleanliness and bad air.

The healthy infant, born of healthy parents, not tainted with any hereditary disease, and whose physique is well formed, should not be sick. That child should not suffer. There should be no crossness nor peevishness, no vomiting, no diarrhoea, no convulsions; every organ should act with regularity.

In fact, the child should exhibit but two wants, that of sleep and that of nourishment. He should drink well and with an appetite, and he should sleep plenty. The child, who takes his food with a craving, and who sleeps the placid sleep of infancy, is in health, if he do

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not, he is sick and there must be some reason for it.

What can be the reason then, (always considering the children naturally healthy,) of so much sickness among them, of so many deaths? Because most mothers are ignorant of the care the infant and young child require. Because they do not know, that when they spoonfeed the young infant, when they drug it, and rear it, in ill-ventilated and crowded apartments, that they are undermining its constitution; that they are laying the foundation, where all those diseases, I have just mentioned, diarrhoea, convulsions, fever, &c., may the more easily, spring up and where they will have the surest hold.

Mothers, and all you, to whom the young infant looks for that protection and care which he cannot give himself, how great is your responsibility, how weighty the obligation society has imposed on you in the well bringing up of those children confided to your care. How great your crime if, through your ignorance or neglect, you ruin their young constitution in its bud and throw them on the world with the seeds of affections which will be the cause of continued suffering to them in after life.

Society demands a great deal of the christian mother, in fact she is its prop and pillar, and without her society could not exist. Not only are the morals of a country but also its intellect, its health all are in her hands. As she rears the child so will be the man morally, mentally and physically, and as the man is, so will be society.

What then are the duties of the mother towards her child, so far as its bad health is concerned? They are these, few in number and simple in execution. Feed it well, clothe it well, and give it plenty of air and exercise.

The mother who follows these simple rules has healthy children, if they are not followed, sickness and death will be the consequence.

The first condition is feed it well. What should be the diet of the young infant? There is but one nourishment for the young child and that is milk. That is its diet and that only.

Nature who does every thing right, when she is not balked or prevented, has provided for man in his infancy, the best and most complete diet containing in its greatest purity and in the most perfect proportions, every thing necessary for the support of life and preservation of health. As you probably know, the diet of man must be mixed and in certain proportions varying according to health age and climate. Well, milk answers all these purposes; we have the cream or pastey matter for the formation of animal heat, the curds which form the lean or muscle, we have sugar, water and salts, everything necessary to constitute a nutritive and wholesome diet and all joined together and elaborated by nature, in so perfect a manner, that the science of man will never be able even to imitate her. Such then is the diet of nature, such is the mother's milk and such should be the infant's only food.

But unhappily for the young infant of the present day, particularly in large towns and

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cities, and unhappily for its parents, this, for reasons not necessary for me to mention, cannot be always had. Bad air, bad nourishment, crowding together in the lower classes, whilst late hours, want of exercise and unnatural fashions in the higher, have cut off that source of health and comfort from many a young infant. By what then, since this is so frequently the case, by what should it be replaced? By the milk of the cow and by that alone. Cow's milk, mixed with a little water and sugar is the best, and only substitute for that of the mother and should constitute the child's only diet until he has reached the age of, at least, five or six months.

Go into our country parishes, where the fashions of the day have as yet taken but little hold. Where the good old custom of bringing up children, according to the dictates of reason, has not yet been abolished. Where the people enjoy the good air and exercise so requisite for health. Will you see there many deaths among infants? You will see none. The only death you will see is that of the old *grandfather*, of the old grayheaded sire, who has run his course, from infancy to extreme old age, never ailing, never complaining, who sees in his sturdy sons himself of former days, in his blooming daughters, the faithful likeness of his venerable companion, and their children, his grand children, with sparkling eyes and healthy bodies, are they the fruit do you think of spoon feeding in infancy, of drugging, of bad air, of want of exercise?

Compare these children with those of our cities, of our suburban districts particularly.

See on, the one side, weakness, emaciation, paleness, precocious intellect, on the other, strength, vigor and health both of body and mind.

I could never say too much, were I to speak for hours on the good effect milk diet has on the young child, and per contra, of the evil effect of spoonfeeding in infancy. There is more disease brought on by this abominable habit than by any other cause. This spoonfeeding, and drugging, are the two great curses of infancy.

You will probably ask how this can be, how boiled bread and milk or cracker and milk, how corn starch or arrow-root, substances so very nutritive and digestible, recommended, every day, to sick persons and invalids, can be productive of so much harm, for the simple reason that the stomach of the infant is not so powerful as that of the grown child, of the man, because to digest these substances the stomach has to perform three times the work it would have to perform to digest so much milk and being overworked, although it may accommodate itself for awhile to this over taxation of its powers, it must ultimately give way, then, follow vomiting perhaps convulsions and diarrhoea.

The infant then, as I have just said, should, on no account, before it has attained the age of, at least, five months, receive any other food than milk. If the milk diet be continued up to seven months, so much the better, about and after this period will be the time for spoonfeeding. Then the child's stomach is strong enough,

to bear it, but before five months, as an invariable rule, it should never be given.

What generally happens, when we spoonfeed a child of only a few weeks or months old? Generally, as I said a moment ago, the stomach rebels, but sometimes, and very often, quite the contrary happens; the child seems to be thriving, it gets bigger, the mother flatters herself that her child is greatly benefited by it. Perhaps her medical attendant warned her against such practice, but she is young and inexperienced and some kind neighbour, who has had a good many of her own, and who certainly must know something about it, we, perhaps, the professional nurse, whose physician is the only one who knows anything or the wise women of the district think otherwise. What does the Doctor know about children? It is all very well to bind a broke leg or pull a tooth, but how to rear a child, nonsense! And the mother believes, as her betters do, quackery, roguery and ignorance are always believed before science, truth and honesty and she continues the spoonfeeding when lo! some fine morning, convulsions show themselves, ushered in by vomiting—the Doctor is sent for in a great hurry. He comes. He shows her now the evil effects of her not following his prescription. He does what he can, but it is too late, the child dies.

What has killed it? It is spoonfeeding! Why certainly not. The mother and the old wise heads of the neighborhood have decided that the Doctor knew nothing about the child's disease and that it was he who killed it.

Now that is what happens every day. Young infants spoonfed from the moment of their birth, brought up in crowded and ill-ventilated apartments, take sick and die.

They will not believe this is due to their ignorance and neglect, it will not have the effect of making them act better for the future. The next child is treated in the same manner and so from one to another. If one or more have the chance or misfortune to survive, do you think they will be able to resist all those diseases incidental to childhood? probably not; and if they do, and arrive at manhood, still they will never be so strong, never so healthy, never so intelligent as the child, equally gifted by nature, but who has been reared and nurtured according to reason and common sense.

A physician of this city met with a very remarkable case, some few months ago, showing clearly the servile effects of spoonfeeding and the good of milk diet. He was called to see a young child of a week old. The mother had several children living. Then she had had six in succession all dying when about six or eight weeks old. And she expected this, the seventh, to die also about that age. She wished to know if there was anything wrong about the child, but he could see nothing, on the contrary, it seemed to be, in every respect, well formed and healthy.

Upon questioning her, she told him that she had nursed those who were living, but that she had lost this power with the birth of the first of the six who died. She then had recourse to spoonfeeding, giving them plenty boiled bread

and milk, from the moment of their birth. They all appeared as strong and as healthy as this one, but at about six or eight weeks they took convulsions and died.

He told her that there was nothing to prevent this child from living, if she would cease giving the bread and milk and replace it by cow's milk and water, in the proportion of 400 parts of the former and one of the latter, sweetened with a little white sugar.

This, with a few other simple prescriptions about the clothing, &c., which he ordered, she has followed to the letter, and to-day the child is alive and strong, having passed that period at which she lost the others by several months.

I am quite confident that the convulsions which carried off this woman's children were due to nothing else but that irritation produced on the stomach and bowels by the presence of the indigestible and irritating diet which had been given to them from the moment of their birth. Since death then has been the invariable consequence of spoonfeeding in this woman's family may it not also be the same in yours?

You may answer, it is very true, that there are a great many families who bring up their children in this manner, and that it has not killed them, on the contrary, that they are strong and healthy, stronger and healthier than those of many of your acquaintances, who have been reared entirely on milk. So it is; but how do you know, but if yours had been reared otherwise, that they would not have been stronger, even more healthy? Are you sure

that in some months or years from this, those spoonfed children will be able to resist disease as well as they would have had they been reared otherwise?

You do not know, but I do, and I tell you that they never will be as strong, as healthy, as intelligent; that they will not be able to resist the baneful influence of those poisons and miasmas so common in all our large towns and cities, and that, if they do struggle through and arrive at manhood, they will be feeble and sickly, both in mind and body, an object of pity to the strong and intelligent, the fruit of natural nursing, and a walking, living proof of the evil effects of spoonfeeding.

Take up one of our daily papers. Look at the record of deaths. You will see there the name of a young man aged thirty or of a young lady aged eighteen, or twenty. You know them intimately. You ask what they died of.—“Congestion of the lungs,” “inflammation,” “fever.” No! They did not die of those diseases. They should not die. We do not die at that age. They died from the effects of “ignorant nursing.” That is what killed them. You hear, every day of children dying of “convulsions” of “water on the brain.” No, they died from the effects of spoonfeeding of drugging.

“Drugging” is another great scourge of childhood and, I am sorry to say, but too general.

Where is the child that has not been drugged more or less in its infancy? If the child be cross and fidgety, he is drugged; if he be restless, if he disturbs his nurse’s slumbers, he is drugged; if

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he has lost his appetite or if he eats too much and vomits in consequence, he is drugged; in fact drugging is the great resource the only means by which we cure all evils and quiet all woes.

A small bottle of "medicine for children," say by Mrs. Winslow or the famous Dr. Picaud, of Montreal, or some other benefactor of infancy, in the hands of an experienced nurse, of one who perfectly understands what she is about, can do more good, relieve more pain, cure more disease than all the Doctors and their prescriptions in the country. There is nothing like Mrs. Winslow, and the rest of her kind, when guided by a sure hand, to relieve the distress of families where childhood is suffering. We cannot thank her too much, and all other quacks and rogues like her, for the great boon they have conferred on society; and society can never be too grateful can never express sufficiently the obligation it is under to those mothers and nurses for the sensible, judicious habit they have of dosing, quacking children.

Soothing syrups, cough mixtures, powders for children, all universal panaceas, substances that can cure everything if you but give enough, what are they? Every day our daily papers tell you what they are. You will read under the heading of "nurse's ready relief," or some other engaging title of a medicine unknown as yet to the medical world, extracted from the simplest of herbs, containing nothing injurious and everything beneficial. No opium, particularly no mercury, poor mercury has got a very

bad name in public and is always expelled from every respectable association, prepared in the most careful manner and which in doses of so many drops will cure colds, coughs, vomiting, diarrhoea, convulsions, water on the brain, fever, corns and God knows what not besides, will restore the appetite if it be lost, will diminish it if too strong and anything and all for one dollar.

Then follows a long list of recommendations by such and such a Doctor and Mayor who have used it or seen it used with the very best result—by Mr. so and so what feels bound to recommend it to the public, having proved so serviceable in his family. It is true you do not know Mr. so and so nor the Doctor nor the Mayor, but some body must, and then is it not extracted entirely from nurses so the medicine is bought and the child is quacked.

Now, in reality, what are all these quack medicines, sold both for children and adults? Are they different from what we use ourselves? If we would but consider for a moment, we would easily understand that they are not, that they must be drawn from one or other of the three kingdoms.

They must be extracted either from the animal, vegetable or mineral kingdom; well then, are not apothecary's medicines drawn from the same source? Certainly they are.

The medicine, the physician makes use of, the pills and globules of the wise homeopaths, are all the same in substance. Now then, as we know that all medicinal agents are drawn from

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the same mother earth, I may tell you that they all have the power of curing when given in the right time and place, and that they all have the power of killing when this rule is not followed.

A quack medicine will cure in certain cases, if it be only the appropriate one for its use, which is the great thing to know. The learned Physician's prescription will always do good, for he knows what to give and when to give it. The intelligent homeopath, if there be such a thing, his pills and globules will never do harm, for there is no harm in them. I would not say as much though of the ignorant self-confident individual who takes to Homeopathy as a mode of picking thoughtless, credulous, wonderseeking person's pockets. I would not like to see my recovery or death depending on his reasoning faculties.

All medicines, those used by Physicians as well as those used by old women, gifted men homeopaths, &c., are the same. They have all the same power for good or evil; the only difference is to know when and how to use them, and it is this knowledge that constitutes the Physician, the man worthy of that honorable title.

Medicine in the hands of the learned in his profession, does a great amount of good, in the hands of the ignorant and unprincipled, it does a great amount of harm.

The more a medicine is powerful the more care must be taken in its administration. This, then, is the reason why so much harm ensues, every day, from the use of quack medicines, not because the medicine itself is bad, but because

it is made use of where it should not have been given.

This is the reason why so much injury is done to the young, delicate constitution of the infant, by the use and abuse of agents which are not necessary, generally injurious and always dangerous. A young child is cross, fretful, cannot sleep perhaps; all this depends on the too tight bandaging of its little body, or what we frequently see, perhaps it is due to the agreeable tickling of the point of a pin inserted underneath the skin or perhaps it is produced by pains in the stomach and bowels due to the irritation brought on by spoonfeeding.

Whatever may be the cause, one of these or none of these, do you think it is generally looked after so as to be removed? Not at all; it is far casier to give a small dose of the soothing syrup which will have the same effect and give much less trouble; perhaps it is only the following day the pin will be noticed; as for stopping the spoon diet and having recourse to milk and bandaging the child less tightly, these will never be thought of.

The basis or active principle of all these quack medicines for children is opium. Now opium is certainly one of the best medicines we have got, it is one of the greatest gifts to us from God, but the more good it can do when rightly used where it is required, the more harm will be not wanting. Certainly in the case I have spoken of, it is not a dose of opium you would give. If you had a thorn in your finger, causing you great pain and suffering, you

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would not think of relief by means of a dose of opium, but you would go to your medical attendant and get it taken out.

That is to say you would remove the cause of the pain. Now when you give Mrs. Winslow's "soothing syrup," the "nurse's ready relief," to the child who is suffering, you are giving a dose of opium, without removing the cause, you are hiding the evil, you are smothering, stifling nature, but not curing. The cause of the suffering remains here still, and when, in the end, you send for the physician, it is too late, the evil is beyond remedy.

Dr. LaRue, Professor of Hygiene and Chemistry in the Laval University, made a post mortem examination, some few months ago, in one of our country parishes, near this city, upon the body of the child who had been poisoned by poppies. The mother of this child had been in the habit of giving to all her children, when any thing was wrong with them, an infusion of poppy heads—the active principle of the poppy, is, as you probably know, opium. The consequence was, that she killed one, and all the others were rendered idiotic. The sudden death of this child exposed the case; but how many are killed slowly, every day, so as not to excite suspicion in the parent's breast, how many are rendered idiotic and stupid, how many where Epilepsy or falling sickness are caused, Chorea or St. Vitus' dance, paralysis and other nervous complaints are produced, solely by this bad habit of quacking, of using powerful agents whose action we know nothing about and placing faith and

credence in the word of ignorant and unprincipled scoundrels.

I told you, in the beginning of this lecture, that the child born without any hereditary complaint, well formed in body and mind, whose parents are healthy, should not be sick, that he should not suffer, that his only cravings should be for sleep and food, consequently he requires no medicine and should get none. If such a child be restless or cross it is not medicine he wants, but to remove the cause of his restlessness, of his crossness, which you will generally find depends upon some error in diet. As a rule, which suffers very few exceptions, the child should never get medicine; he does not want it and he cannot bear it.

Nature, Ladies and Gentlemen, is a great Doctor and, at all times, but particularly with childhood, all he asks is not to be thwarted nor pushed, but guided gently, and if he is, he will generally prove himself far superior to Mrs. Winslow and the rest of her tribe.

There are some other kinds of drugs besides those to be found in apothecary shops, which, not entirely so bad, are nevertheless, well worthy of honorable mention when we are on the subject of drugging; I mean those retailed by confectioners and designated under the general and very attractive title of sweeties.

All kinds of sweeties, and the most kinds of confectionary, particularly those containing currants and raisins are unwholesome, and should never, or very seldom, be given to children. They donot want them, and if there were no other

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reason against their use than that they take away and destroy the child's appetite, it ought to be sufficient, but there are other reasons ; they impair digestion and are often the first and only cause of " remittant fever."

This excessive love of confectionary and sweet things in the child, is not a natural craving, but is due solely to the parents' foolish kind heartedness, loving parents see no other means of pleasing their children ; it is with them the great motor power by which they foster and encourage all good actions, by which they restrain all evil propensities. Another reason against their use, but certainly not the least, is that this fictitious appetite in the child is very often the cause of petty theft, and the young child who is tempted to steal a copper to buy a sugar stick, may, when some strong passion of manhood replaces that of the child, forge a note to put off infamy.

If parents would eat none themselves nor allow them on their table, their children would soon follow their example and one great cause, at least, of sickness in families would be removed.

Clothing.—The clothing of the child should be warm in winter, cool in summer. There should be no bandaging, nothing tight nor constrained about the infant.

Formerly it was the fashion, as you are perhaps aware, to roll the infant in flannels in such a manner that he could neither move hand or foot. Now I am happy to say this, in a great measure is done away with, still we meet, now and then with families where, this barbarous habit is still kept up.

Clothing at all times should fit loosely, both in man and woman, but if there be any time where tight clothing can do more harm than at another, it is certainly in childhood.

The reasons mothers give for this bandaging of the infant is that its little body requires support, but this is a false notion. Nature does not ask the aid of bandages to make a well formed man or woman; what she requires is liberty and free action.

This tight bandaging is frequently the cause of rupture, of contortions of the bones, of rickets.

In infancy the clothing should be warmer than at any other period. The child is then more easily impressed by outward causes. The least change of temperature is easily felt and, in a country like Canada, where the changes of temperature are so abrupt and extreme, it is well to guard against them by wearing flannels.

Flannel being a bad conductor of heat, cools less rapidly than other textures, consequently any part of the body protected by it is less exposed to sudden arrest of the perspiration which is always dangerous and must be guarded against.

When I recommend the wearing of flannel, I do not mean that it should be worn next the skin. No, flannel should not touch the skin. The body is first covered with linen and then outside of this the flannel is put on. As the child grows older he must be taught to stand heat and cold without reference to little or much clothing, he must be hardened to our extremes of temperature. There is nothing more foolish and which

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tends more to weaken and render susceptible to outward influences than overclothing, muffling.

The next duty of the parents is to give their children pure air and exercise. Without food, without pure air we cannot live. Food supplies the material, pure air gives that material its vitality and renders it fit and capable to support life and nourish the system. Food taken into the stomach and bowels undergoes certain changes. Still it is dead, loaded with impurities. But the moment it enters the lungs, it comes in contact with the air we breathe, immediately it is rarified it throws out all its impurities and absorbs from the atmosphere, in their stead, that which gives it life. You can easily understand then, that in a crowded apartment where there are several inhaling at every inspiration the pure air of the room and at every expiration throwing out the bad air and impurities coming from the system, that in a very short time, all the pure air of the apartment will be absorbed and replaced by the foul air and other impurities of the blood. If that room be not ventilated, if no pure air from the outside be allowed in, then the blood cannot be purified and the consequence will be that suffocation will ensue, that death will be produced.

Now immediate suffocation, immediate death never happen unless by accident, but slow suffocation, slow death, take place every day in this City. There are cases of slow suffocation, of slow poisoning, to be seen at any time, in our suburbs, outside our City walls. There you will see families, infants, youths and adults all

huddled together into one or two small apartments, breathing the same vitiated atmosphere and not for a day or for a week, but for months and years. Look at their faces, pale and emaciated, their limbs feeble and trembling under the sickly weight they carry, their minds idiotised and brutified, and you will understand the painful influence of bad air, the evil effects of overcrowding.

This is not an example dragged to light from the lowest depths of poverty. No, This is what you will see, as the rule, among our laboring classes, small shop keepers and artisans. There is no ventilation, they do not understand the necessity of it. When winter comes, windows are closed and sealed hermetically, doors shut tightly and when summer shows itself it is still worse, the windows are opened, it is true, but they look on a dirty, narrow street, on a filthy confined yard, with stagnant air and fetid gases its permanent occupants.

This is the rule. There are very few houses of the laboring man, of the bone and sinew of society, better ventilated than this, but there are a great many even still worse. I know of houses rotting with dirt and old age, of streets and alleys of whole neighborhoods teeming with sickly, broken down life, where this is a hundred fold worse, where rotten filthy hovels and still more rotten, more filthy barracks containing ten, twelve and even more families, live from year to year in dirt and filth, breathing air formed of the most fetid gases, loaded with putrefied and decomposed vegetable and animal matter. What

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effect will such an atmosphere have in their miserable blood? How pure it must render it. Is it to be wondered at that we should have sickness. Is it surprising that young children should die by hundreds, and that those who escape and grow up to manhood should fall a prey, at an early date, to consumption, to fever and all the other diseases so prevalent among the poor and inferior classes of this City?

It is lucky for us that we are in a healthy climate, in fact we could not wish for one more so; and, if we have epidemics, if we have fever, if we have cholera, if thousands die from consumption, we must not say the climate wont agree with us, that it has brought on consumption that it is the cause of fever, of cholera. No. The cause is our own neglect, neglect of simple hygienic measures, which every man should follow which every citizen should see carried out.

The climate of Canada is neither too cold in winter nor too warm in summer; all that is necessary to enable us to enjoy it, is to be well clad and well fed, if we are, we need not fear disease. The inhabitants of our country parishes see how healthy they are, what appetites they have and how old they live. They are as strong and as healthy as any race on the globe, and far healthier than a great many.

Quebec, although a city with a large influx of strangers, during our summer months, although badly built and badly ventilated, is nevertheless, a healthy city, thanks to its position and its climate. But how much healthier would it not

be, how considerable would be the decrease of sickness and mortality, if a few simple rules of ventilation were but followed. If houses were properly built, if streets were widened and kept clean. If we had squares and parks, places where the poor man of outside the walls, and his family might find a little of that rest and fresh air so much wanting after their hard day's toil. How much healthier would it not be if the poor man's house were better built, if it were kept clean, if it were not overcrowded, if Landlords would look rather to the healthiness of their houses, than to the number it can be made to accommodate, to shelter.

And what shelter, what accommodation some of them do give! Why, I know of localities, of streets, of alleys in this city, where the accommodation is not fit for the vilest of the brute creation; and it is fit for man, for the poor laborer, for his wife and children, a class, that have so much to suffer from cold and hunger, without poisoning them through the air they breathe.

I would not like to be the proprietor of such houses, the contented owner of such localities. I would not like to receive the hard earned money of dying, sickly wretches for that bairful, miserable protection I am giving them. But Do you think we look at that part of their suffering? Do you think we are in the least affected by it? No.—The disease, the wretchedness of such localities are far from us, we do not see its effects, hear its sufferings, all we do see or wish to see is, that the price of such protection be duly paid, that we receive our rents.

And still we are not uncharitable, on the contrary, we are very charitable. The praises of this noble virtue of ours are heard far and wide, we are liberal, we found hospitals, hold bazaars, calico balls, subscribe with a free hand to all acts of benevolence, we do all this and more. But to build the house of the poor man more comfortably, to ventilate it, to see that he has pure air and enough of it, to keep it clean and in order, this we will not see the necessity of, this we will not do.

If sickness, if fever show itself among them, if they die by the score, why it is not our fault, it cannot be helped, and there are plenty more to replace them.

I will ask you which of these two is real well placed charity, which benefits the receiver and the giver?

To feed and clothe weak, sickly starving wretches reared, living and dying, in such hotbeds of disease or to give them wholesome, well ventilated, clean and not overcrowded habitations, where they will not be in danger of losing their health, but where they will have every chance of preserving it. That health so necessary to all men, but particularly to the poor laborer, the enjoyment of which will place him above mendicancy and enable him to earn his bread honestly. A charity which embraces not only those we are ministering to, but also those to come, the children yet unborn.

Of what use to us are riches? What need we care if our city be richer than its neighbour? Of what use to us are railroads, manufactories

etc., if we have not health. Health to enjoy those riches, to profit by those improvements? And we will calcul and dispute every day about such things, we will form companies, and vote large amounts of money to put them into execution and we will not put by a few dollars for the building of better houses, for the widening and cleaning of our streets, for the construction of a few squares and public gardens. No, let us first be rich and we will think of health afterwards.

Quebec, as I said a few moments ago, is a healthy city and what it has to thank for this is its climate, its position. If it be not so healthy as these natural advantages would lead us to expect, it is our own fault, it is because we have neither squares nor gardens, reservoirs of pure air, places where the child may disport himself, where the man of office, the hard working laborer and citizen generally, may go and find that rest and enjoyment so necessary after the confinement of office, the toil of the day.

The Upper Town is well enough, it is generally well built, its streets are cleaner and according to its size, it has breathing places sufficient. It has the Terrace, the Battery, Gardens and Esplanade. But St. Roch's, St. John's and St. Louis', suburbs, with their large population what have they got? Search them through and you will not find a single square a single garden. If there be any part of the city which requires them more particularly it is certainly these places, not so well situated for natural ventilation as the Upper Town, having a

population denser and generally formed of the working and poorer classes. No class of society requires better air than the working class of large cities, their occupations necessarily demand it. There were rumors some time ago of knocking down the old wall and enlarging the Esplanade, also of a park some distance outside the city, as at Spencer-Wood. Very good improvements certainly and against which I should be sorry to say a word. But I should think and I believe you will be of the same opinion that it would be far better to leave those improvements alone for some time, and in their stead give a garden to St. Roch's, give one also to our suburbs.

If the site of the old Cemetary opposite St. Roch's Congregational Church were fenced round, planted with trees and shrubs, if the English cemetary of St. John's street were also turned into a public garden, I believe our citizens would not loose by it, and whatever it might cost our city in pocket, it would surely regain it in health.

If pure air be necessary for the grown man and woman, it is even more so for the infant, young child and youth. At the dawning of life in man vitality is geater than at any other period, every function seems vying one with the other which shall do the most work and in the shortest space of time, the formation of new tissue and the destruction of old is done more rapidly. He is also the more easily impressed by outward causes, the least thing will leave its mark on his young and tender constitution. If then he be

reared in ill ventilated apartments, in crowded buildings, in cellars, where the air he breathes is stagnant and loaded with obnoxious and poisonous substances, emanating from the decomposition of animal and vegetable matter, if every time he opes his little mouth to intrate that vital air so necessary for life, if he draws into his chest, into his blood along with that air, those poisonous substances those obnoxious gases, is it any wonder then that he should be pale and sickly and a fit subject for vomiting, convulsions, fever and cholera ?

Not only should the child have good air, but he must also, as I have said, have exercise. Exercise is absolutely necessary. The more exercise we take, the better we are. The more exercise the child gets, the better he is.

What effect has exercise on the animal economy ? This body of ours, as you all know, is continually changing. We are not the same to day as we were yesterday ; we shall not have, in a year from this, the same body as we have now, it will be a new one bearing the same stamp. The work of creation and death is going on continually within each of us, as well as around us, every moment some portion of our system dies and is replaced by new tissue and so from day to day ; we die and we come to life until that moment when, we can revive no longer—until death, poor exercise by its stimulating effect on the different functions hastens the casting out of this old and dead tissue and hastens the formation of new.

Exercise then, when it is reasoned and propor-

tioned to our strength and state of health, has the most salutary effect on the constitution. It not only increases the appetite and activates digestion, but it encourages every organ to act with greater force and regularity. All the vital functions are stimulated and work with increased ardor. The body gains in health and strength, the muscles increase in size and consistency, all superabundant fat disappears and not only is the body thus benefitted but also the mind, it becomes clearer and more susceptible of comprehension and retention. The individual who takes sufficient out-door exercise is very seldom sick, you will hardly ever see him suffering from gravel never from gout. Nay favorite of the pampered and idle. You will not hear him complaining of his weak stomach his dyspeptic symptoms, his lassitude.

You will not see her teasing doctors with her pain in the side, her weakness, her mysteria.

The inhabitants of our country parishes, why are they so strong, so healthy, so robust? On account of the good air they breathe their regular habits but principally because they take plenty out-door exercise.

The citizen, the inhabitant of towns and cities cannot be expected to take as much out-door exercise; cannot be expected to have good health as he of the country; his occupations generally being in-door, such as that of the Lawyer, Merchant, Clerk and Tradesman.

But the evil of these in-door occupations would be to a great degree mitigated, if, instead of spending all our leisure hours at home, in

our parlour or smoking room, if instead of passing our evenings in clubs and social gatherings, playing billiards or talking non-sense, we were to give one hour or two, each day, to some manly and healthy exercise.

Quebec of late has improved a good deal on this head. It has, at present, gymnasiums, snow-shoe and foot races, lacrosse clubs, &c., recreations which cannot be too much encouraged.

But all citizens cannot take part in these ; it is not expected of young ladies and old gentlemen that they should form foot races and lacrosse clubs, but what they can do, at least, is to walk a few miles each day, there are none but can find time enough for that, none weak enough, none so busy mothers of families, men of office, &c., none whose occupations will not allow them to give one hour or two, each day, to walking. When once we have seen the necessity of this, when once we have felt its good effects on our own person, then, but not till then, shall we treat our children accordingly and send them out.

The infant and young child cannot be expected, of course, to take active exercise ; it must be passive.

He should be carried out every day, for a few hours. There should be no exercise ; when it is the health of the child that is at stake we should do all that is necessary. The state of the weather should be very seldom a pretext for keeping children housed in.

Here in Quebec, we have the two extremes,

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on the one hand the English element who send their children out in all weathers, be it ever so cold or stormy ; on the other hand, the French, who from early fall to late in spring, never send their children out. They are both wrong, the medium is what we showed follow. When the child has grown up, and is able to go out of himself, and take part, in the amusements and games of other children, of his age, we should place no barrier in his way, on the contrary, we should encourage him by every means in our power, principally by showing ourselves interested in his amusements. We should not be afraid, but by playing and mixing with other children, even if they should be unwashed and ragged, that he will soil his fine clothes, corrupt his good morals. No ; the child is always the child, let him be dressed in cloth or covered with rags, let him have a rich or poor father still he is the child, full of life and vigor, occupied with nothing but his games, his amusements whose greatest pleasure is to roll and tumble without fear or constraint.

The present " Napoléon " when a child and residing in Holland, was one day inconsolable his nurse had tried every means which wealth and affluence could procure to please him, but was of no use ; his playthings had no charm for him.

Taken to a window, he espied a few young Dutch sprouts rolling in the gutter ; immediately he danced with joy, and called to his nurse, with true childish glee depicted on his countenance—" Laissez-moi aller jouer dans

cette belle boue." "Le me go and play in that nice mud."

Those were the cravings of Napoleon the Third in his infancy, of one of the greatest men of this age or of any other, if there had been no Sedan, "let me go and play in that nice mud." Why, you would hardly expect worse from a little raggimuffin of St. Sauveur, but such is childhood, is it in after life to fill a throne or carry a pack, at that age the gutter has a peculiar attraction, and so much the better.

It is by rolling in the gutter and not on carpets that they will find health. It is by allowing children to play and tumble that we shall have healthy, intelligent men and well made handsome women.

There is no danger of the child getting corrupted by what he sees or hears from children of his own age, no matter what class of society they may belong to.

When a child always sees good example, at home, from his father and mother there is very little danger of his being corrupted.

During childhood, the great duty of parents is to look to their physical education; of course they must inculcate good moral principles, both by precept and example, but after the moral which necessarily must rank first, their great duty is to give them a good physical education.

It is at this age, it can be done; when they get older, it will be too late. They will then neither have the inclination nor the time for it, but at this age, there is nothing else to occupy them and it is the duty of all parents to see

fully carried out. Their intellectual education should be very slight indeed. If the child of seven or eleven, the age at which boys and girls may begin to go to school, if at this age they can read their catechism and spell a little, it is quite enough. It is ridiculous and worse than ridiculous, it is criminal, wishing to make prodigies of young children, teaching boys of nine and ten, Latin, arithmetic, geography, history cramming his young head with the knowledge of manhood. Let mothers and fathers take more pride in seeing their children strong and robust, adepts and lovers of all healthy and manly games; than in having them the "wright boy of a school," "top of his class," "winner of all prizes," all that will come at the right time if it be in him.

Those hot-bed prodigies never accomplish what their precocious intellects might have led their fond parents to believe, on the contrary, they become stupid and dull at that age when healthy intelligence begins to emancipate themselves.

And what is the consequence? Having lost the health of the body, having lost those talents with which nature had endowed them, they become outcasts or in figurative language, the decrescences of society, neither fit for manual nor intellectual labor.

Public school' but principally college' life is very trying on the young constitution, particularly in this country, where all pupils, without regard to age or strength, are treated in the same manner. When the child of ten was to

follow the same rule as the man of twenty. The same number of hours of sleep, the same number of hours of study, the same quantity of recreation ; when such bad rules as these are followed in our public schools and colleges, we must be careful not to send them there too young, before their tender constitution is able to bear the heavy strain that will be laid on it ; we must try and fortify them beforehand by a good physical education.

Of what use to a man will be all his honors his learning, his profession, if upon leaving college and entering public life he has no health ? If his constitution be broken down and undermined first by the ignorant nursing of childhood and secondly by the prejudice and unscientific education given in our colleges an education which aims only at stuffing the young head with Greek and Latin and neglecting the health of the body. Can that man follow with satisfaction to himself and to others the sacred and laborious profession of the Priesthood, the fatiguing calls of the medical profession can he stand, for any time, the confinement of the Lawyer's office of the merchant's desk ? You need not ask, you have examples of the contrary every day before your eyes. Young men endowed by nature with the brightest talents, the most robust health, who at the early age of twenty five or thirty, fall a prey to inflammation to fever and consumption.

Health, Ladies and Gentlemen, is a great blessing ; we only know its value when we have lost it.

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No matter how high our position in society, no matter how learned, how rich we may be, if we have not health we are not happy.

When we have health let us take care of it and not throw it away foolishly.

Let us not, for the gratification of our diseased passions and inclinations, loose that health which is so very precious and which, when once lost, is so very seldom regained. Let us follow those simple and easy laws of nature which will never lead us astray.

As individuals, let us be regular and temperate in our habits. As citizens, let us use every means which sound sense teaches, which science has made clear, to render our city healthy.

And as parents, as the natural protectors of childhood, let us do all that is necessary to insure them sound health.

Man, unlike the brute, comes into the world feeble and helpless requiring the soothing, tender care of the mother. Let not that motherly care then, through ignorance, be turned against his young life.

Let mothers follow towards their children the dictates of their own heart, guided and tempered by their good sense and the teachings of science. Let them give to their children that diet which nature has provided, or if that cannot be had, then let them replace it by the milk of the cow. Let them never spoonfeed the infant before it has attained the age of, at least, five or six months. Let them rear it in well ventilated and not overcrowded apartments. Let them free it from all roguery and quackery, no matter

under what guise it may present itself. By so doing, by following those simple rules, which I have laid down, they will have healthy children. They will reap that great comfort, so dear to every parent's heart, of seeing around them, in their old age, a numerous family, healthy and happy, moral and intelligent ; an honor to the parents who gave them birth and an honor to the society who receives them.

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