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VOL. II.] MAY, 1877. [No 11.

Original Communications.

PRIMITIVE MAN.

BY DR. ALFRED J. H. CRESPI.

Were it not for the impossibility of solving it, an interesting, but withal profitless, speculation would be to try to find out, from the imperfect data at our disposal, the period that has sped away since man first appeared on this little earth of ours. A more deeply interesting, though little less difficult, inquiry would be to ask whether, in those primitive days, separated from ours by a period so vast that we fail to form any adequate conception of it, man was endowed with high moral qualities, and had an intellect capable of grasping the abstruse and complex, or whether, as is far more probable, he came into existence an ignorant savage, with strong passions and small self-restraint.

Milton drew a charming picture of the manly virtues of Adam and the sweet, trustful simplicity of Eve. The vulgar and unreflecting get their rude and fanciful conceptions of the condition of primitive man from his glorious pages. "Paradise Lost" has led us astray, and made us conceive of the ancestors of the human race as they were not and could not be. As presented to us by Milton, Adam was a scholar and a gentleman, versed in the learning of the Commonwealth period, and eagerly trying to increase his stores of knowledge, already ample enough to satisfy ordinary ambition. Alas for those bright pictures of the long-

faded past! the close and searching inquiries of our sceptical age have proved their visionary character. The old gardener and his wife may have been, till they fell, simple and pure, but they were not the cultured, refined, well-informed couple we have been taught to fancy. They were children in wisdom and learning, though, fortunately for them, children also in vice and deception. With the learning and experience of the present day have come more opportunities for evil, and greater powers for doing wrong. The knowledge of good has gone hand in hand with that of evil.

Whateley, in one of his most interesting lectures, "The Origin of Civilisation," tried to throw light on perhaps the obscurest subject even he ever handled. With consummate ability and rare impartiality, though evidently unfriendly to the Darwinian theory, he reviewed the evidence on both sides. He pointed out the difficulties of the evolution theory, as well as those in the way of supposing that man was created pure and wise, then fell into sin, and then again slowly but gradually raised himself to his present high intellectual position. Sir John Lubbock, Mr. Taylor, and the Duke of Argyll have all three, with great patience, worked at the same difficult question. Although it requires more imagination than I possess to picture to myself Adam with the intellect of a Newton and the æsthetic tastes of a Burke or an Alison, it also, I confess, surpasses my credulity to conceive him with a facial angle of 45 degrees. There are strong reasons to question the view which makes the first man a rude savage, relying for self-preservation on experience he had not, and on weapons and arts he knew nothing of. There are, on the other hand, just as strong reasons for questioning his culture and wisdom. He doubtless came into existence knowing just enough to save himself from the speedy death, which the newly-created and helpless savage would have been unable to resist; at the same time he was far removed from the highly developed Adam of Milton, who with inquiring mind and great learning pondered the destinies of his unborn progeny, saw good in everything, and divine wisdom and perfection in every object on which his eye rested.

Similar difficulties meet us when attempting to trace out the slow and uncertain steps by which nations were formed and attained strength. Beyond a few imperfect records of uncertain value literally nothing has descended to our times on which we can base such an inquiry. The creation of man, even taking the Scriptural account as being, as far as it goes, historically and literally trustworthy—not, that is to say, in any degree mythical or figurative—throws no light on the genesis of the human race, and leaves in profound obscurity the evolution of man. I cannot see that the earlier chapters of the Pentateuch can possibly be cited by one side or the other in the controversy. That man came into being at the fiat of the Omnipotent we know. That his falls were many, his progress slow and uncertain, his morality low, the Bible, the traditions of every living and extinct race, our knowledge of human nature, and of the few savage nations which the humanity of our so-called Christian age is rapidly destroying, all teach us. There is ample scope for conjecture; but then conjecture is not certain knowledge, and we cannot accept as Gospel the plausible and learned theories of Whateley, Lubbock, Taylor, Argyll, and others, only, however, because the records on which they have had to rely are sadly imperfect.

Sir H. Maine, by far the ablest of living English jurists, a man whose learning and ability make him an honor to his country, and to the profession in which he holds so high a position, has tried to show how isolated families might, in the dawn—or perhaps it would be more accurate to say before the dawn—of civilisation, have united to form communities, and, still later, nations. Sir Henry Maine has in the following passage, plausible enough, though not altogether satisfactory, told us what might have been, though none can tell what actually was. He tells us—and he evidently sees the objection to his theory—that:—

"It would be a very simple explanation of the origin of society, if we could base a general conclusion on the hint furnished us by the Scriptural example already adverted to, and could suppose that communities began to exist wherever a family held together instead of separating at the death of its patriarchal chief-

tain. In most of the Greek States, and in Rome there long remained the vestiges of an ascending series of groups out of which the state was at first constituted. The family, house and tribe of the Romans may be taken as a type of them, and they are so described to us that we can scarcely help conceiving them as a system of concentric circles, which have gradually expanded from the same point. The elementary group is the family connected by common subjection to the highest male ascendant. The aggregation of families forms the *gens*, or house. The aggregation of houses makes the tribe. The aggregation of tribes constitute the commonwealth. Are we at liberty to follow these indications, and to lay down that the commonwealth is a collection of persons united by common descent from the progenitor of an original family? Of this we may at least be certain, that all ancient societies regarded themselves as having proceeded from one original stock, and even laboured under an incapacity for comprehending any reason except this for their holding together in political union. The history of political ideas begins, in fact, with the assumption that kinship in blood is the sole possible ground of community in political functions ; nor is there any of those subversions of feeling, which we term emphatically revolutions, so startling and so complete as the change which is accomplished when some other principle—such as that for instance, of local contiguity—establishes itself for the first time as the basis of common political action."

Little by little our prime parents having started, or been started on the race of self improvement, took larger views, and gained experience. The wants of their descendants ceased to be simple and easily satisfied, and fresh desires brought an eager striving after the means of self-gratification. Man replenished the earth, and subdued it. The arts, rude at first, began to flourish ; then, but separated by a long interval, came the reign of science. We can never hope to trace the steps by which communities were first formed, and acquired distinctive features, nor how it was that some races advanced in wisdom and refinement, while others remained stationary, nay, more wonderful still, how sections of the human race, having, after the struggles of thous-

ands of years reached a certain point, should gradually recede, and be speedily surpassed by obscurer and apparently less favoured nations. Thus, nevertheless, it was; thus it must have been.

We see no reason to doubt that, in the early struggles of mankind to force itself upwards, the power to do good on a large scale was as much wanting as the power to do much evil, great crimes being as impossible to the rude, untutored barbarian as great virtues. Races, which possessed the moral perceptions of Kafirs or South Sea Islanders were little likely to produce a Keble or an Arnold. They were as little capable of giving birth to a Caligula or a Napoleon. The power to be supremely good can only exist where there is also the power to be transcendently wicked. Widespread facilities for the manufacture and distribution of burning stimulants, subtle arguments in defence of criminal indulgence, blasphemous misrepresentations of the commands of God, and marvellous ingenuity in explaining away what is bad and injurious, could only be found in an age distinguished for mental activity and for great proficiency in the arts and sciences. The intemperance and fraud of England were impossible among the shepherds of Chaldea and the sojourners in the land of Goshen. But, then, the heroic efforts this century has witnessed to give freedom to the slave, to prevent the outbreak of international hostilities, and to stem the torrent of intemperance were equally impossible in less civilized ages. Generally speaking the savage is stupidly brutal and sensual. It needs well developed intellects to float fraudulent companies, to undermine subtly the morals of a nation, and to make hypocrisy one of the cardinal virtues.

We must not expect to find in the early history of extant nations evidences of widespread intemperance and national Pharisaism. We must, it is true, attribute the immunity of Celts and Teutons from the social evils we so greatly lament not to their repugnance to vice, but to their incapacity for obtaining wherewith to gratify their appetites. The flower of the Norman invaders of England did not die drivelling drunkards simply because the imperfection of the arts rendered the manufacture of

distilled spirits impossible. But, then, of this we may be certain, that had the opportunities for self-indulgence been as numerous among the followers of the Conqueror as they are among our countrymen to-day, there would have been wanting that high sense of duty, that power of self control for which some of our contemporaries are conspicuous. No warning voice would then have been upraised. The power of doing wrong would not have been kept in check by the efforts of philanthropists and the exertions of legislators. We may be sure that intemperance in its grosser forms was rare, because we hear so little of its ravages. The clearer perception of the loathsomeness of self-indulgence has gone hand in hand with the rapid increase of those evils, which sensuality brings with it.

The rudeness of our ancestors is evidenced by the remains that have reached our day of their great public works. Take Stonehenge as a good illustration. It signifies little, so far as our present inquiry goes, whether this stupendous collection of enormous stones was owing, as is sometimes supposed, to the religious fervour of Saxons or Britons, or, as is far more probable, to that of races with whose remoteness from our day that of the Saxons is unworthy of notice. Stonehenge was constructed by people many in numbers, permanently settled in the country—presumably, therefore, the conquerors or the aboriginal inhabitants of the land. The patient labour with which they dragged across the Wiltshire moors those masses of unhewn stone, which it would tax our resources to transport from place to place, may well excite our admiration and respect. But then those unsightly blocks of a hundred tons or more, lying forgotten on the dreary plain, and slowly crumbling away, speak of days when architecture was unknown, and when rude strength and unwieldy bulk were greatly prized. Compare the trilithons of Salisbury Plain with the graceful and slender pillars that support the roof of the Lady Chapel in Salisbury Cathedral; and you see how vast was the interval separating the rude barbarians whose only conception of beauty and grandeur was massive blocks of stones, unskilfully placed in juxtaposition, from those gifted artists of the

early Middle Ages whose exquisite monuments mark an era in the history of human progress.

Look again at the huge south transept of Winchester Cathedral, where the massive architecture of the Normans is placed close to the beautiful and graceful Gothic nave; the one showing reliance on weight and bulk, similar in kind, though far less in degree, than that seen at Stonehenge, and that of the rude Egyptian Pyramids, the other remarkable for its exquisite symmetry and strength, combined with great economy of material. How could the untutored beings who marveled at Stonehenge, or those, little farther advanced, who fashioned the Pyramids, attempt the delicate manipulations necessary for the preparation of ardent spirits; how could they devise schemes for the ruin of thousands of innocent families, and the misery of unborn generations? The thing is impossible.

But then, it may be asked, how was it the acute Greeks did not make the rapid advance in science and art that has rewarded the English and the French races, intellectually far inferior to the countrymen of Pericles and Æschylus? Why, because (if for no other reason) the Greeks adopted vicious and unprofitable methods of questioning, or, more correctly, of reasoning about, nature. They reasoned when they ought to have experimented. They wondered when they ought to have questioned and observed. They accepted, without sufficient reflection, the authority of logicians, instead of doing what Galileo, two hundred years ago, so successfully attempted, verifying or disproving scientific theories.

Among the Greeks the progress of the purely intellectual sciences was more rapid than in any subsequent age, except perhaps the present, while that of the physical sciences was discouragingly slow. The human mind not only needed to be expanded, but to be made to see the value of a right method of inquiry. Bacon did not invent the inductive philosophy, but showed its uses and importance. Our stage of evolution is one offering every promise of rapid advance in the arts and sciences; and at present there seem no bounds to what may hereafter be known.

The aggregation of millions of people in a few great cities offers every facility for the utilization of discoveries and inventions, makes economy of labour easy, and the perfecting of manufacturing processes possible. The feverish competition of the age, the restless inquiry constantly going on, the triumphs of the past, the lessons failure and disappointment have taught, make it easy to achieve results never before possible. The mistakes of the gifted Greeks have taught us—in many respects greatly their inferiors—wisdom and caution. We possess the experience and accumulated wisdom of thousands of years.

And yet, alas, the picture is not without its sad tints. We can do what the scattered shepherds of the early world were incapable of conceiving. We can carry to the ends of the earth bloodshed, vice, and crime; our epicures can enlist the services of men and all races and climes. We can create an artificial appetite, and pander to it, as simpler races could not and would not have cared to do. We can do what the Normans, and races much less advanced, were debarred from attempting. We can do what the keen and subtle Greeks and the coarsely gluttonous Romans could not. Yes: in this refined and scientific age, in those parts of the world basking in the light of the Gospel of Love and Self-sacrifice, we can prepare beverages of a potency the old alchemists knew not of; we can prepare them in qanti-ties that would have seemed incredible to the early Persian distillers. We can distribute these fluids to every part of the civilized world, at prices placing them within the reach of the poorest. We can, in short, in a hundred ways, do an amount of injury, ruder as well as more gifted races could never propose to themselves. But then, as a set-off, the diffusion of Christianity and the growth of science have taught the moral and physical evils of such conduct. With the bane has come the antidote. With almost unbounded powers for mischief we also possess a keener and truer perception of what is right and what wrong. Religion, and her handmaid, Science, make that unpardonable in us which in other races would have been excusable. Will the knowledge of the right be turned to its proper uses? Who but God alone can presume to answer?

FOOD AND COOKERY IN TURKEY.

By Dr. W. F. Ainsworth.

(*Concluded.*)

Fish abounds in Turkey, and yet, from the natural indolence of the people, is rarely captured, and consequently as rarely eaten. We have seen from the ships' sides in the Gulf of Alexandretta the water teeming with fish, yet there was not a fisherman in the place. Sea-fish of one kind or other is however almost always to be obtained in seaport towns, and the Constantinopolitan market is fairly supplied, especially with the mullet and other fish of the Bosphorus. Yet owing to this indolence the Christians are reduced in Lent to the consumption of salt fish or dried fish (kuru baluk). At the season for tunny there is a large consumption of the more favored portions of the fish. The Danube abounds in sturgeon and sterlet, but this is especially a fish that, being like veal, requires good cooking, and this is just what it does not get. As to the caviare, or row of sturgeons and sterlets, retailed in the bazaars of Widdin, Silistria, and other Turkish towns on the Danube, it is simply offensive.

Fish is mainly salted at seaports, but large quantities are also salted on the Danube and at the lakes of Ochri and Scutari. As the black-fish abound most at the outlet of the sea of Galilee, so most fish are captured by nets (zagagnia) at the outlet of the lake of Scutari, and near Stronga, at the issue of the Drin from the lake of Ochri, where vast numbers of fish are carried down by the current.

The rivers and lakes in Turkey in Asia, as well as in Turkey in Europe, generally abound in fish, and the epithet of Baluklu-su, or "fishy river," is almost as common as Kara-su, or "black water." But whilst the trout of Greece and Ochrida are celebrated, they are rarely caught in the rivers of Taurus and Kurdistan, where they pullulate. The great rivers, as the

Euphrates and Tigris, abound in great siluridæ. The large species, as the *Silurus glanis*, are very ferocious, and Bochart (*De Pisce Tobiæ*, p. 748) believes that to be the fish which assailed Tobit. Others think it was a saurian, but as the incident occurred at Nineveh we are inclined to side with Bochart. We have been obliged to beat a hasty retreat from the Tigris, and from even its smaller affluents, by the assaults of the numerous fish. Barbel attain an enormous size in the lower portion of the Euphrates, exceeding at times twenty feet in length. Bass (*Labrax lupus*) ascend most rivers. Perch, once held sacred at Latopolis, abound. The sacred fish still to be met with in the East, as at Urfah and elsewhere, are generally carp. There are many other fish, but the most common in Syria is the simmak el aswad, or "black fish," so much esteemed by the Romans and the Gentiles, but being like other siluridæ destitute of a scaly covering, held as unclean by the Hebrews. Our sailors called it catfish, and would not eat it; yet it is like eel, very good when properly cooked, but very rich and somewhat indigestible. Many travellers have had an opportunity of tasting it at Tiberias for it is the most common fish in the sea of Galilee, and is to be met in shoals in certain parts of the lake. It is in consequence of this abundance in spots that it is fished both in Genesareth and in the waters and lakes of the Orontes from a boat, the fisherman having a long pole with a large hook at the end, which he drags swiftly along the bottom of the water, every now and then fixing a huge siluroid through the body. This is apparently the kind of hook alluded to in Matt. xvii. 27, where the Saviour bids Simon Peter go to the sea "and cast an hook and take up the fish that first cometh up," and not a baited fishing hook as is commonly supposed. This fish was known in the time of Burckhardt to be the same as the fish so distinguished and so much sought for as a delicacy by the ancients.

In respect to vegetables, green and white haricots and cabbages constitute the staple in Turkey in Europe. It is only in Bosnia, Herzegovina, Montenegro, and Servia that potatoes are met with. In Turkey in Asia potatoes and the cabbage tribe are alike wanting. But in the latter vast quantities of melongenes or

aubergines, as the Levantines call them, bamias, pumpkins, and cucumbers are consumed. In the western regions they have learnt to make a puree of haricots (papula), a refinement in cookery as applied to peas, lentils, and other farinaceous food, which has not yet been largely introduced in our own country. They are, however, generally eaten simply boiled with the usual yagh or ghee or with stewed meat seasoned with red pepper. During Lent haricots are boiled with oil. Cabbages are also treated with boiled butter, as in southern France and sauer-crout (kisco kupus) is not unknown in Servia.

A great pea called Leplcb or Leplebi (*Dolichos Lalab*), is eaten roasted like chestnuts in winter, and excellent beans are met with in Macedonia and Thracia, but lentils are mostly consumed in Servia and Greece. In Syria, however, as in olden times the Hebrew adashim or lentils, still called addas in Arabic, are the common basis of pottage. When engaged with a party in the survey of Taurus and other remote regions, a sheep was bought when the occasion presented itself; it was then cut up and a portion, further divided, was served up at about four o'clock in the morning with lentils, flavored with onions and pepper, and this. with now and then a drink of yagh-urt on passing a village or encampment, lasted till about four in the afternoon, and often far on in the night.

Lettuces and cucumbers are largely eaten, but rarely as a salad. The Turks generally substitute bruised nuts for oil; the Greeks, olives (Terai-ulu Salata).

Both Turks and Greeks also make a salad of cucumber, olives, garlic, onions, and vinegar, which few Europeans care to participate in. Rice, we have seen, is eaten as a soup or in a pillaf, but the better classes add tomatoes or saffron. What the French call "riz au lait" is mostly eaten cold. It is then called Sutlia. Maize is eaten before it is ripe, or when ripe, baked under ashes, or beaten into a paste and diluted with milk. This is a great resource in Turkey in Europe, and is called by the Turks Katshamak, by the Slavonians Kulia, and by the Roumanians Memlige. The Bulgarians and Albanians prefer the bruised maize with yagh. The former call it Kuveliaň, the latter Varenik.

Thus almost throughout Turkey in Europe and Turkey in Asia we find wheat or maize ground in a hand mill, or bruised in a mortar, to be with rice the main staple in the country. But habits differ with localities. In remote Kurdistan, after feeding for weeks upon the cake or sconce, which is made to represent bread, we have come upon a fertile valley where excellent bread of maize has been presented to us by the hospitable peasants. In some districts millet takes the place of maize or wheat, and barley and oats are also made into porridge. A little show of culinary taste is sometimes made by adding cream or Kaimak, or other preparations of milk, or by the more sensible addition of bits of meat or fowl. A mixture of barley and meat constitutes the Kesche of the Slavonians, which is eaten upon holy days and holidays.

The orientals eat so much farinaceous food (not omitting chestnuts where procurable) that almost every village, nay, often every household, has its own peculiarities for preparing such for the table. The most common cake—the pida of the Turks and peta of the Greeks—is generally heavy and indigestible; but with plenty of yagh, or minced meat, or chopped vine leaves or spinach or parsley, not uncommon additions, it becomes light and nutritious. Coarse square cakes are sold in towns under different names, according as they are mixed with chopped meat or cheese. Cakes made simply of flour, yagh and water, are almost infinite in variety. The Turks call them lagaguit when mixed with eggs—haslama when mixed with cheese. The Greeks and Slavonians make cakes like the Schmaren of the Austrians. One of the lightest cakes is the Baklava. It separates into thin laminae, and honey is introduced between the leaflets. Equally good are the maphis, little round cakes of white flour mixed with honey. The Greeks add almonds to the paste, the Aleppines pistacio nuts. Savoy cakes, Milan cakes, and the Schneball of the Germans, are all imitated more or less felicitously. A kind of macaroni and vermicelli is also manufactured. and bread is toasted or fried in butter, and served up with milk, eggs, or honey.

One of the most common sweetmeats is the kaimakja of the

Turks—it is a peculiar mixture of eggs, milk, and sugar or honey. The Halva is in some forms even more *recherché* and in it butter is added to the honey or juice of grapes inspissated—a sweet preparation in almost universal use throughout Turkey and known as Pekmes. The preparation just mentioned is the Usum—Pekmesi Halvasi. Other forms of Halva are to be met with at the confectioners or in private harems. Many ladies take a pride in their sweetmeats, confectionery, and preserves. In the harems of the great, cinnamon, ginger, and other aromatics are in daily use, and the sweetmeats are perfumed with musk or roses. When thus scented they are known as Devaimisk. Some of these precious halvas are sold in little earthen pots, and keep for a long time. Jellies of sheeps' trotters colored with roses are called Almasi—the more common description of jelly is known as Sovulma. As many varieties of bread are made in different parts of Turkey in Europe, just as maize, wheat, barley, oats, or other grains predominate, so different kinds of pekmes, or jams and preserves are made according to the fruit prevalent in the country—figs, mulberries, plums, apricots, pears, apples, and others. But the most common of all, and that which is met with in the poorest habitation, in a country where little wine is manufactured, is the pekmes of grapes or raisins. So also is it to be met with, thick or thin, sweet or acid. clean or dirty. A peculiarly inspissated form of pekmes or grapes is known as kufter—pekmes or monseles of the Greeks. A string is dipped into this, as candles are made, until a kind of sweet sausage results from the proceeding, and this is known as sujuk. As in European countries—some places have attained a kind of celebrity for their successful preparation of halvis, sweetmeats, and preserves.

Taking diet, habits, and climate, into consideration in connection with the various races of men inhabiting Turkey in Europe and Turkey in Asia, those who abstain totally from alcoholic drinks are the finest. The Kurds, who are mountaineers, are probably as fine a race of men, as are to be met with anywhere. As the Auvergnats are the water-carriers in Paris, so are the Kurds, the hammals or porters in Constantinople.

The Turkomans come next in physical development. The Turk upon the whole is rather degenerating, but the Osmanli—as he calls himself—although naturally indolent—is capable of great exertion and endurance. The Arab, as is well-known, is spare but wiry, and has little beard. This is probably connected with the high temperature of the desert; his teeth are good to the last, and it is also well known how much he is capable of in the way of abstinence and endurance. The Bulgarian is a stout, able-bodied fellow, and the Slavonians are also a fine race of men. But they all consume various coarse brandies or spirits, among the most common of which is a kind of plum-brandy, or kirsch, called slivovitza, and a brandy from grapes (komovitza). In Turkey in Asia, no other spirit is made save raki which is distilled from rice, except what is imported; but in Turkey in Europe, brandy is distilled from grapes, "Bujak raki," and from grain, Buidaj Rakisi. The Servians and Bulgarians have also a pear spirit called krushk-ovitza, and the Greeks have no end of liqueurs such as aniseed, curacoa, cloves, and Gul rakisi or raki colored with roses, like the rosoglio of Dalmadia. Raki and other spirits are also sweetened with honey and this—the medeno-rakia—is the drink of festal occasions among the Servians and Bosnians. The Roumanians are great consumers of brandy. Among the Christian races of Turkey, the Armenians, Chaldeans, and Syrians take precedence in point of physique, and this is manifestly due to their general sobriety and regular habits of life; next come the Bulgarian and Slavonian races, and as to the Greeks and Roumanians, or Dacians, they are about upon a par, but they differ greatly according to locality. There are many Greek villagers scattered over Asia Minor and other parts of the country, who would yield precedence to none in point of vigor of body and general capabilities. In an intellectual point of view, the total abstainer and the poorly fed are as much inferior to the moderate eater and even drinker, as he is generally superior in physical power and capacity of endurance. In a moral point of view the towns and densely inhabited countries are lower than where the population is thinner. Immorality, as we regard it, is sanctioned by the Mohammedan law. It is

natural, therefore, that in that respect they should either stand lowest or be without the pale—but the Mussulman has hitherto held a high character for honesty and veracity. It will be a sad day for Osmanli rule in Europe, when he loses that reputation. The Armenians are also a moral people, the Greeks less so; but, as has been said, there is a difference in large towns and sea-ports and villages in the interior. The Levantines, as the mixed Italian, French, and Greek populations of the East are called—ought to know better, yet they are not better than the natives.

It must be understood that in thus attempting a few generalizations there are exceptions to all rules. Some Turkish officers will drink more raki than almost any Christian. There was a general at Baghdad distinguished for his bravery, yet known as Sarkosh Pasha, or the "drunken pasha." Then again in considering the occasional bad habits, low morality and physical inferiority of the Christians, (and of the Jews especially), we must also bear in mind the ages of oppression and ill-treatment they have undergone. Nothing upholds the Mussulman so much in his own self-respect, and in his bearing to others, as the sense of his being the dominant race and of the "true" religion. There are among the Christians many people of far greater intelligence, higher morality, and more enlightened and more cultivated understanding, than among the Mohammedans.

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Of late years, wholesale purveyors of comestibles have made a *spécialité* of prepared pot and aromatic herbs, and very excellent such preparations are, saving an infinity of trouble to "Cook," and quite dispensing with the necessity of our swallowing an undue portion of our peck of dirt, at one time, as under the old method of drying herbs was so often the case, for when any savoury dish was placed upon the table, the savoury (?) stuffing generally consisted of a few leaves, many dried-up stalks, and much dust.

Reviews.

HEALTH IN THE HOUSE. By Catherine M. Buckton, Member of the Leeds School Board. London: Longman, Green & Co. Montreal: C. Hill.

The difficulty of popularizing Science has always been confessedly great. Either the attempt fails altogether, or a book is produced uninteresting to the uneducated, and unattractive to the ignorant; or, and this is still more commonly the case, the so-called elementary work taxes the attention and the knowledge of readers, who may almost claim to be scientific men themselves. Manuals of Chemistry and other sciences have been of late years several times published, that were beyond the capacity of ordinary University men, and certainly were unintelligible to the great majority of persons to whom some knowledge of science would be useful.

Dr. Parkes' admirable Practical Hygiene is not adapted for general readers, nor is Dr. George Wilson's Handbook of Hygiene, although the work has great merit. On the other hand, some of Macmillan's shilling handbooks have been almost too small and elementary to do more than to prepare the way for the study of more pretentious works.

It needed some courage for Mrs. Buckton, of Leeds, to try her hand at what has fairly puzzled many able writers. She had to produce a readable, trustworthy, and scientific work on the Laws of Health, and to treat the subject in such a way as to interest and instruct the educated, as well as the ignorant. She had consequently to assume that her readers were ignorant of the very elements of the science of health, and she had, while explaining everything from the beginning, to carry them on far enough to teach them something that would be of permanent service. All this she has done to perfection, and her book has the rare merit of being interesting and scientific, without being puerile or abstruse.

Mrs. Buckton has had some experience as a lecturer on scientific subjects, and the book now laid before her readers is the substance of courses of lectures delivered by her at Bradford and at Saltaire, during three or four winters. Her work will probably often serve as the groundwork of courses of lectures delivered by persons less gifted than herself; for, although admirably adapted for general reading, it will also be of great assistance to lecturers. The little book contains the substance of twenty-five lectures, going over an immense amount of ground. The uses of air, the evils of bad ventilation, the human body—its joints and muscles, the circulation and respiration, the nervous system, digestion, food, cooking, the special senses, and the kind treatment of animals are some of the subjects handled. At the end of each chapter are a few questions on the principal facts mentioned, and a list is also given of the things provided for the lecture. Altogether the arrangement of the work is faultless, and reflects great credit on Mrs. Buckton.

It is not to be expected that a work, professing only to treat the subject in an elementary manner, and giving the substance of lectures delivered before a working-class audience, should contain anything novel or startling. To claim for it anything of the kind would only unduly raise the readers' expectation; nor, again, is there anything calling for criticism. The work is just what it professes to be—a handbook for the use of persons who have not a special knowledge of elementary physiology, and as such is certain soon to be a great favorite, and to have a large circulation.

The four chapters on cooking are deserving of special commendation; for, besides insisting on the importance of good, cheap cooking, they give a number of admirable rules and some capital recipes. Large books, professing to teach the principles of cookery, have often been published before now, containing much less useful, practical information than do these four chapters. The chapter on the treatment of animals closes the course, and is full of humane hints on a subject rarely understood. The torturing of animals by butchers, drovers, grooms, children, and indeed by all classes, is a disgrace to the age. Mrs. Buckton

speaks out firmly and sensibly, though perhaps she might have gone much further in her condemnation of the atrocities daily and hourly perpetrated, without laying herself open to the charge of exaggeration. Sir Arthur Helps, whose great manly heart bled at the sufferings of innocent animals, was not far wrong when he said there were few persons to whose tender mercies, were they entrusted with a whip and were we dumb animals, we should like to be subject. He doubts whether, in certain moods, any man could call to mind more than two or three friends whom he would care to trust. In their way the working classes are as humane as their superiors, and that is not saying much either. If Mrs. Buckton's hints on the subject teach one reader in ten humanity to animals, her labors will not be thrown away.

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CANADIAN ILLUSTRATED NEWS. Publishers and Proprietors: Burland-Desberats Lithographic Co.

We cannot commend too highly our enterprising exchange. It deserves the support of all citizens. Its general reading matter is far above the average, and its prints are equal to any illustrated paper we have seen. The last number contains a truthful cartoon of our Mayor, holding the imps of death (small-pox, typhoid fever, diphtheria, &c.) in his hands. It alludes to an attempt of the chief magistrate to destroy the Board of Health, and, as the *News* says, "take upon himself the dread responsibility of opening the sluice gates of epidemic disease upon our city. Let him beware!—the responsibility lies upon him, and it is a terrible one. Happily he is not omnipotent in the matter, and the Board of Health will survive in spite of him." The rest of the number is filled with views and scenery of the most varied and interesting kind. To any family wishing an illustrated paper, we can cordially recommend it.

PUBLIC HEALTH MAGAZINE

AND

LITERARY REVIEW

MAY, 1877.

THE VALUE OF HEALTH.

It is impossible to overestimate the value of good health. Without it all the comforts which affection can provide, or the luxuries which riches can afford, pall upon the taste That the importance of good health is always present in our minds, and tacitly recognized by all, is shown by the universal salutation on meeting a friend. But how many who are fully alive to its value, are still possessed of the notion that to teach anyone how to take care of his health will either cause them to be stigmatized as "croakers," or may end, by excess of caution, in their becoming hypochondriacal and peevish, always on the look-out for some coming evil, and so meeting it half way! Happily for mankind, however, the dangers of knowledge are now so little dreaded in comparison with the fearful results of total ignorance, that the objection against its general diffusion are rapidly becoming extinct, and the number of its advocates are daily increasing, especially among the higher and middle classes. Much, however, remains to be done, as it is mainly through our own ignorance that disease and debility are incurred. The mass of the people should be instructed in the knowledge of the working of their own frames, the proper food to be taken under various conditions, the amount to be taken, with the consequences of departure from these natural rules, and a great deal of suffering, want, and intellectual depression, will be obviated. If, also, the mass of the community were more enlightened on these subjects, they would apply their knowledge, not only to their private habits, but would bring pressure to bear upon the public authorities to carry out those necessary sanitary improvements which affect the public health.

Health is the workingman's stock-in-trade, and it ought to be more carefully watched over than the large investments of the capitalists, for good health is absolutely necessary to repair the wear and tear of body and mind, without which his work cannot go on. It also enables him to get through a greater quantity of work in a less time, and so acts, not only to his own benefit, but to that of his employer and the country at large, whereas, on the other hand, if disease or debility set in, he becomes a burden to himself and to all surrounding him, and represents so much dead loss to the productive power of his country. The foolish notion that to take care of one's health is selfish and ignoble is now happily on the decline. So far is rational attention to health from being justly liable to such an imputation, that in fact there is nothing which so tends to relieve society from the burden of miseries not its own, as each individual's taking such care of his constitution as shall enable him to cope successfully with his own particular duties and difficulties.

No man is so thoroughly selfish as he who, in the ardent pursuit of profit, exposes his life by his reckless disregard of all sanitary laws. In the abstract we all admit that the enjoyment of health is the first of earthly blessings, and yet who among us values good health at its true value? Certainly not the possessor; it seems to cost him nothing, and he values it accordingly, and is never sensible of what he has enjoyed until he has lost it. But the chances of his losing it would be, if not entirely eliminated, at least greatly lessened by proper instruction in the elements of physiology; for so long as life endures the mental powers only act through the medium and under the direct influence of the physical organism, and no methods can be devised for the mental cultivation until the physical wants have been duly considered.

It should not be said that such an education should be confined entirely to the medical profession, as it is a subject which concerns each and all of us. We are oppressed by the load of sufferings, inflicted from causes capable of removal, but left in operation in consequence of the prevailing ignorance of the natural laws which govern the workings of our organism and the methods of supplying its waste. When we consider the many forms in which disease is scattered around, especially in our

large towns, when even a small amount of physiological knowledge would ensure its speedy mitigation if not entire removal, we cannot but feel surprised that so little actual good has been done to dissipate that ignorance which has so long been the subject of comment, and from which rich and poor have alike suffered.

Again, when we consider the vast amount of evil that results from bad dieting, and the premature employment of children and young persons, we must surely ascribe it to the entire ignorance on the part of those responsible for their well-being, when it has required several Acts of Parliament to effect partially what well-informed natural affection should have prompted without interference.

In order then to obviate, as much as possible, this amount of suffering, we should have taught in our schools, even, if need be, to the exclusion of what we may term the more ornamental portions of education, the elements of physiology, the laws of hygiene, and the principles of food and its preparations.

Were this done, and the importance of the matter adequately impressed upon the youthful mind from the first dawn of intelligence,we feel fully assured that a great step would be taken towards improving the moral and physical condition of our people. In the meantime we are glad that the subject is receiving some attention from our educated authorities, and hope that the time will speedily arrive when we can no longer be charged with such dense ignorance of those workings of our bodies upon which our happiness in life depends.

INSPECTION OF FOOD.

Dr. J. Baker-Edwards' First Report for the Inland Revenue District, of Montreal, is to hand. He says that he has received from the collector of this district forty-five samples of food for analysis, viz :—

Five samples of confectionery.

Twelve samples of milk.

Three samples of preserved meats.

Six samples of tea.

Fourteen samples of ground spices.

Five samples of quinine wine.

Of these, he reports four samples of tea and ten samples of spices as adulterated, and four samples of milk as deficient in the natural proportion of cream.

Confectionery.

The articles of confectionery examined were, with one exception, imports from America, and of the better class of such goods; in these he found no adulteration or any injurious coloring ingredient.

Milk.

The samples submitted to him (on two consecutive days only) presented some anomalies which will, he believes, be provided against in the future by a better mode of sampling. The results indicated a deficiency of cream, but no considerable addition of water. It would, he thinks, be desirable to make provision by Order in Council against this fraudulent practice, as well as against the addition of water to new milk. He continues:

"I have already submitted to you my opinion, which I now repeat, that it is important, in order to establish decided evidence of adulteration in this important article of diet, to determine, by a series of analysis, *milk standards*, for summer and winter supply from pasture-fed and stall-fed cattle, respectively.

My own experience coincides with that of Dr. Girdwood, of this city, that the milk standard for this country should be higher than that adopted as a London standard, and I beg to suggest the following as a fair average standard of Canadian milk, viz:

Butter fat, 3.5 per cent.

Caseine and sugar, 10.0 per cent.

Minerals salts, 0.7 per cent.

The limits agreed to by the Society of Analysts in England, for city supply are as follows, viz:—

Butter fat, not less than 2. 5 per cent.

Other solids not less than 9.0 per cent.

or more than 12.0 per cent.

This average is below any recorded analysis of Canadian milk which has come under my observation.

Preserved Meats.

The canned meats which I have examined were of good quality, and contained no chemical preparation or mineral admixture.

Teas.

The samples examined were from two houses only, and those condemned were of the lowest grade of cheap teas. Four samples out of the six examined were adulterated with foreign and worthless leaves. I have reason to believe that teas of a much higher grade are not free from similar adulterations.

Ground Spices.

Out of fourteen samples of ground spices, ten samples were found more or less adulterated with worthless ingredients, viz :—White and Black Peppers, Ginger, Cloves and Cassia in substitution for Cinnamon. As I have a series of additional samples under investigation, I beg to defer my remarks on this subject until my next report.

Quinine Wine.

Through very extensive advertising and active competition this popular medicine has become an article of great demand. Out of the five samples examined (all manufactured in Montreal) only one is of general character and strength of the official preparation of that name, ordered in the British Pharmacopœia.

This has for many years been in popular use as "Collier's Quinine Wine," containing "Orange Wine," which is lightly alcoholized, and sulphate of Quinine in the proportion of one grain to each fluid ounce. Sample 144 is of this character, the rest are highly alcoholized wines, containing only one-third or one-half the proportion of Quinine, while the dose prescribed is doubled. Instead of the simple tonic of the original Quinine Wine, these are powerful alcoholic stimulants. Indeed the sample No. 145 containing Gentian and Nux Vomica with 20 per cent, of Alcohol, would be more correctly described as "Mixed Bitters" than as "Quinine Wine."

There is therefore obvious danger of these preparations being

used as stimulants rather than as simple tonics. I am not prepared, however, to state that these samples are adulterated, inasmuch as they are sold to the public as "nostrums" and not as "official" medicines."

BEWARE OF DENTISTS.

We have often heard of cooks who have been induced either by bribery or jealousy to put some "nasty doctored stuff" into the food of those whose presence in the world had become decidedly objectionable; and when we take medicine "neat," we are, or ought to be, always prepared for the worst. These, however, may be numbered among the ordinary ills that flesh is heir to, and count among the things we hope will never come to us, such as breaking our hearts, or our necks, or railway accidents. But now we must be on our guard against another danger. It is stated that a dentist in Paris has, while examining the teeth of his patients, been in the habit of administering slow poison to those among them who have been in anybody's way, and that he has accommodated some hundreds of people in this manner. Rich old people will be very cautious, we fancy, in future when their attentive heirs recommend a very nice dentist to them, who will make them quite comfortable about their teeth.

CARIOUS TEETH.

Locally, the prophylaxis of caries in part consists in combating diseased conditions of the mucous membrane of the mouth which are attended with vitiation of the secretions; but as these conditions are discussed in works on medicine, there need be considered here only the means which are available locally in preventing the formation of acid, the active agent in caries, in neutralizing it, and in preventing its hurtful effects upon the teeth. Foremost among these means must be placed the maintenance of the mouth in perfect cleanliness. The teeth should

be carefully brushed at least twice daily, and the child should be taught not only to cleanse their external surface, but to apply the brush to every part which it can reach. The spaces between the teeth should be frequently freed from the particles of food which lodge there. For this purpose a few threads of floss silk, or a fold of any similar soft material, slipped into the spaces and rubbed briskly to and fro, answer well.

Tooth powder and lotions are of considerable value. Tooth powders ought not to be made of materials like levigated pumice, which are often used to whiten the teeth, and which produce the effect by grinding away the enamel, but should be composed of strongly alkaline bland and soluble substances having no more mechanical power than enables them to remove the well-known soft fur which coats the surface of the teeth in most mouths even within a few hours after every application of the tooth brush. The desired objects are well fulfilled by such a mixture as that of precipitated chalk and soap, commonly known as saponaceous tooth-powder. The soap, of which a nearly tasteless variety is used, having been dried, is pulverized and mixed with the chalk, and to this may be added perfume and flavouring ingredients, to render the dentifrice agreeable to the user. A powder having as its ingredients chalk, and a soluble alkali, such as carbonate of soda, is equally efficacious.

Mouth washes may be composed with advantage of tincture of myrrh or of rhatany. The spirit which these tinctures contain, besides rendering them more astringent, is antisceptic, and it is a good plan to use them to moisten the floss silk or other material which is employed in cleansing the spaces between the teeth. With the same design, eau-de-cologne, lavender water, and similar perfumes are pleasant applications. With these lotions there may be combined carbonate of soda, and other soluable alkalies, when the acidity of the secretions is great, or when the person is obliged to take acid medicines. Perhaps the most beneficial procedure that can be adopted for the prevention of caries, in cases in which the teeth are of a generally defective structure, and where great crowding of the teeth exist, is the extraction of two or three of them.

HEALTH HINTS WITH REGARD TO MEALS.

The greatest well-being of the human system can only be secured by physiological regularity. When a meal is taken, the stomach, as a rule, cannot perform its function, and have sufficient time to rest, in less than six hours. If we violate this rule, we shall experience bitter consequences. Many have been accustomed to take but two meals a day, as was the habit of some of the earliest and wisest philosophers. We read that Socrates taught his disciples that they who ate more than twice a day were barbarians. It was also the custom of the most civilized in Greek and Rome to take a light meal in the fore part of the day, and the principal meal or supper near the close of the afternoon, and from supper till the hour of sleep was devoted to exercise, relaxation, and amusement. We say that three meals a day is about the usual quantity which the alimentary wants demand, and we will find that hunger recurs at the regular periods. But if we take more than the wants require, or omit exercise, hunger will not recur at the next stated period, and if we eat at that time we shall oppress the stomach, and by continuing such transgressions we shall bring on a preternatural appetite, which will never be satisfied with such quantity as the system can dispose of without oppression. If we pass our customary hour without eating, the sense of hunger will die away; but still, if we eat nevertheless a hearty meal, the stomach will feel oppressed and irritated. If we are obliged to pass our regular meal-time, it is better to defer eating till the next regular time arrives; but we should not make up for the one meal lost by eating sufficient for two meals at once. When a meal is lost, the next should not be more full but rather lighter, and then the occasional loss of a meal will perhaps prove beneficial, or at least not injurious. In fact, if we now and then experience acidity and other symptoms, caused by eating too often, too fast, and too much, the safest remedy is to lose a meal, or perhaps fast a day, and then return to the regular meals more guardedly, making them lighter at first; with proper care and exercise all these unpleasant symptoms will be thrown off.

Excess in alimentation is undoubtedly the forerunner of many diseases. We know the causes and ills of drunkenness, but these are nothing compared to those arising from excess in eating. Indigestion is principally caused by people continually washing down their food, by little mastication, with some kind of drink. If our habits are regular and natural, we should rarely experience thirst at our meals; fruit and vegetables would afford all the moisture required in this respect.

Correspondence.

(*To the Editor of Public Health Magazine.*)

Sir,—I may commence with stating that I am one of those "young men of limited income," about whose matrimonial prospects so much was written in the public press some few years back, but which correspondence ended, after a great deal of nonsense had been scribbled, in leaving the matter in abeyance. The question as to what income a man should marry upon is, however, one of the utmost importance to a vast number of persons of both sexes, and it is one, sir, which I think might well occupy some portion of your valuable space.

No one can deny that there are a great number of men who are deterred from marriage simply because they have not sufficient to support a wife. They do not care to ask advice upon the matter, for an Englishman is naturally too reticent upon his private affairs to publish his household expenses even for the benefit of his friends; so what can they do? They simply drift on in bachelorhood, forcing and anticipating their enjoyment of life until, when utterly *blasé*, they are glad to marry some one, their cook or house-keeper, perhaps, simply to take care of them and minister to their bodily wants. Then, again, I have heard men say that "Miss So-and-So would make a very expensive wife," and so give up the idea of possessing her. She, perhaps, in her parents' house is surrounded by every comfort, and is allowed to run up small bills, which may, however, make even her well-to-do father remonstrate. But all this must be changed if she marries a young and rising man. *He* has to struggle for the position which her father has attained, and requires every support in his trials; but what is the consequence? Under the present system of education she is utterly unfit for the position which she occupies. She *cannot* manage his small resources economically, because she does not understand the subject, and

is obliged to leave it to servants. In the majority of cases, also, she cannot see that she should at once discontinue those little extravagances which she has so long cultivated, and perhaps in her immediate neighborhood she has some married schoolfellows or acquaintances with whom she likes to vie, whether better off or not. But what is to become of the unfortunate husband in the meantime? Harassed and depressed in his increased exertions to meet his legitimate additional expenses, he is met with demands upon his purse that he did not expect, and is, therefore, ill prepared to meet. Instead of looking forward to his home as a place of comfort and retirement, he must sooner or later regard it as a clog, and either gives up the struggle and plunges recklessly into excitement, only to end in failure, or sinks into a mere money-grubber, the paymaster of his wife's bills, and becomes known as "Mrs. So-and-So's husband." Of course these affairs must naturally be apparent to men's bachelor friends, and have a great deterrent effect.

It will be said that I am describing an extreme case, but your readers will be able to recognize the general features of the circumstances of perhaps several of their acquaintances. But what is the remedy for this?

Too much stress cannot be laid upon the fact that the arts of housekeeping should occupy *with a woman* at least as high a place as any of the so-called accomplishments; and it is the duty of every mother to impress this upon her daughters, in order that, by proper preparation for their duties, they may be saved, perhaps, years of discomfort and misery. When the women have arrived at some state of perfection in these arts, I may then consider whether my income is sufficient to warrant my relinquishing the title of

A YOUNG BACHELOR

MORTALITY OF THE CITY AND SUBURBS OF MONTREAL, FOR MARCH, 1877.

Class.	Order.		Diseases.	Total by Sex. Male.	Female.	Total both Sexes.
I. Zymotic.	I. Miasmatic.	1.	Small Pox	36	15	51
		2.	Measles	8	9	17
		3.	Scarlatina	2	1	3
		4.	Diphtheria	15	13	28
		5.	Quinsy	1		1
		6.	Croup	16	3	19
		7.	Whooping Cough	6	3	9
		8.	Typhoid Fever, (Infantile Remittent Fever)	2	5	7
		9.	Typhus, and Infantile Fever			
		10.	Fever	3	1	4
		11.	Fevers			
		12.	Erysipelas	1	2	3
		13.	Metria (Puerperal Fever)		1	1
		14.	Carbuncle			
		15.	Influenza			
		16.	Dysentery	1		1
		17.	Diarrhœa	2	2	4
		18.	Pyœmia	1		1
		19.	Cholera Infantum			
		20.	Cholera			
		21.	Ague			
		22.	Remittent Fever			
		23.	Cerebro-Spinal Meningitis		1	1
	II. Enthetic	1.	Syphilis		1	1
		2.	Hydrophobia			
		3.	Glanders			
	III. Dietetic.	1.	Privation			
		2.	Purpura and Scurvy			
		3.	Delirium Tremens } Alcoholism			
		4.	Intemperance }			
	IV.—Parasitic.	1.	Thrush			
		2.	Worms, &c.			
II. Constitutional.	I. Diathetic.	1.	Gout			
		2.	Rheumatism	1	1	2
		3.	Dropsy and Anæmia	2	3	5
		4.	Cancer	1	5	6
		5.	Noma (or Canker)			
		6.	Mortification			
	II.—Tubercular.	1.	Scrofula			
		2.	Tabes Mesenterica			
		3.	Phthisis (Cons. of Lungs)	13	22	35
		4.	Hydrocephalus	4	1	5
		5.	Tubercular Meningitis	2		2
			Carried forward	117	89	206

MORTALITY OF THE CITY AND SUBURBS OF MONTREAL—(*Con.*

Class.	Order.		Diseases.	Total by Sex. Male.	Female.	Total both Sexes.
			Brought forward	117	89	206
III. LOCAL.	I. Brain and Nervous System.	1.	Cephalitis	8		8
		2.	Apoplexy	1		1
		3.	Paralysis	2	1	3
		4.	Insanity	1		1
		5.	Chorea		1	1
		6.	Epilepsy			
		7.	Tetanus			
		8.	Convulsions	4	9	13
		9.	Other Brain diseases &c.	4	7	11
	II. Organs Circulation.	1.	Carditis, Pericarditis and Endocarditis	1	1	2
		2.	Aneurism	1		1
		3.	Other Heart diseases, &c	7	5	12
	III. Respiratory Organs.	1.	Epistaxis			
		2.	Laryngitis and Trachitis	1	2	3
		3.	Bronchitis	12	13	25
		4.	Pleurisy		1	1
		5.	Pneumonia	22	11	33
		6.	Asthma	2		2
		7.	Other Lung diseases, &c.	3	2	5
	IV. Organs of Digestion.	1.	Gastritis	1		1
		2.	Enteritis	2	1	3
		3.	Peritonitis			
		4.	Ascites		2	2
		5.	Ulceration of Intestines			
		6.	Hernia			
		7.	Ileus and Intussusception			
		8.	Stricture of Intestines			
		9.	Fistula			
		10.	Diseases of Stomach and Intestines, &c.	3	1	4
		11.	Pancreas Diseases, &c.			
		12.	Hepatitis			
		13.	Jaundice		1	1
		14.	Liver Disease, &c.			
		15.	Spleen Disease, &c		1	1
	V. Urinary Organs.	1.	Nephrits	1		1
		2.	Ischuriai			
		3.	Nephria (Bright's Disease)	1		1
		4.	Diabetes			
		5.	Calculus, (Gravel, &c)			
		6.	Cystitis and Cystorrhœa		1	1
		7.	Stricture			
		8.	Kidney Disease, &c			
	VI. Generative Organs	1.	Ovarian Disease	1	1	2
		2.	Disease of Uterus, &c			
	VII. Organs of Locomotion.	1.	Arthritis			
		2.	Joint Disease, &c			
			Carried over	194	150	344

MORTALITY OF THE CITY AND SUBURBS OF MONTREAL.—(*Con*).

Class.	Order.		Diseases.	Total by Sex. Male.	Female.	Total both Sexes.
			Brought over.....	194	150	344
V. VIOLENT DEATHS. IV. Developm'tal Diseases	VII. Integum'ta'y System.	1	Abscess.....	1		1
		2.	Ulcer.....	1	1	2
		3.	Skin Diseases, &c.....			
	I. Of Children.	1.	Stillborn.....	6	7	13
		2.	Premature Birth.....	9	2	11
		3.	Infantile Debility.....	14	13	27
		4.	Cyanosis.....			
		5.	Spina Bifida and other Malformation....		1	1
		6.	During Dentition.....	4	2	6
	II. Of Wom'n	1.	Paramenia.....			
	III Old People.	2.	Childbirth			
	IV. Of	1.	Old Age	4	5	9
	Nutrition.	2.	Atrophy and Debility.....	4	2	6
	I. Accident or Negligence.	1.	Fractures, Contusions, Wounds.....			
		2.	Burns and Scalds.....			
		3.	Poison.....			
		4.	Drowning.....			
		5.	Otherwise.....	2	1	3
	II. Homicide.	1.	Murder, Manslaughter.....			
		2.	Execution.....			
	III. Suicide.	1.	Wounds.....			
		2.	Poison.....			
		3.	Drowning.....			
		4.	Otherwise.....	1		1
	IV.	1.	Chirurgici.....	1		1
			Not known.....	3	3	6
			Infection purulente.....			
			Total.....	244	187	431.

SYNOPSIS OF METEOROLOGICAL OBSERVATIONS FROM McGILL COLLEGE OBSERVATORY, FOR MARCH, 1877.

Barometer readings reduced to sea-level and to temperature of 32° Fahrenheit. Humidity relative saturation being 100. Mean temperature of month, 25.12. Mean of max. and min. temperatures, 24.93. Greatest heat was 46.0 on the 30th and 31st; greatest cold was 7.7 on the 18th, giving a range of temp. for the month of 53.7 degrees. Greatest range of the thermometer in one day was 30.0 on the 14th; least range was 3.8 degrees on the 27th. Mean range for the month was 14.52 degrees. Mean height of the barometer was 29.9108. Highest reading was 30.397 on the 31st; lowest reading was 28.848, on the 29th—giving a range of 1.549 inches. Mean elastic force of vapor in the atmosphere was equal to .11093 inches of mercury. Mean relative humidity was 75.91. Maximum relative humidity was 100 on the 9th, 28th, & 29th. Minimum relative humidity was 39 on the 17th. Mean velocity of the wind was 11.54 miles per hour; greatest mileage in one hour was 47, on the 9th. Mean direction of the wind, W. Mean of sky clouded was 66.9 per cent. Rain fell on eight days. Snow fell on 16 days. Rain or snow fell on 19 days. Total rainfall, 2.73 inches. Total snowfall 22.4 in., equal to 2.31 in. water. Total precipitation in inches of water was 5.04.

TOTAL MORTALITY BY AGES.

Under 1 year	129
From 1 to 5 years	130
" 5 to 10 "	25
" 10 to 15 "	6
" 15 to 20 "	16
" 20 to 40 "	43
" 40 to 60 "	31
" 60 to 70 "	18
" 70 to 80 "	17
" 80 to 90 "	5
" 90 to 100 "	1
100 years and over	
Not known	
Total	431

TOTAL MORTALITY BY NATIONALITY.

French Canadians	288
British Canadians	99
Irish	27
English	2
Scotch	8
Other Countries	7
Not known	..
Total	431

TOTAL BY WARDS.

St. Ann's Ward	52
St. Antoine "	82
St. Lawrence "	30
St. Louis "	55
St. James "	72
St. Mary "	99
West	3
Centre	1
East	11
Not known	
	405

City Hospital	4
Hotel Dieu	8
Montreal General Hospital	10
Other Institutions	4
Foundlings	78
Outside City Limits	128
Total	637

N. B.—The foundlings and deaths outside city limits are not included in classification of diseases, ages or nationalities.