HYGÆIA

OR

ESSAYS

MORAL AND MEDICAL,

ON

THE CAUSES

AFFECTING THE PERSONAL STATE

OF

OUR MIDDLING AND AFFLUENT

CLASSES.

By THOMAS BEDDOES, M.D.

VOLUME THE FIRST.

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**ERRATA.**

*Essay i. p. 51, l. 9, for prepared read compared: 58, l. 9, for supposititious, r. supposititious: 61, l. 1, dele all: 9, l. 11, dele out: 82, l. 23, 24, dele in an uncommon degree.

*Essay ii. p. 5, l. 22, insert pretender to sanctity: 6, l. 83, dele some: 10, l. 22, dele after: 53, l. 9, for only r. not: 87, l. 2, before a young man insert you point out: 89, l. 17, for should, r. could.

*Essay iii. p. 3, l. 9, for natural, r. national: p. 58, l. 17, after thus, insert we shall escape: p. 88, for food, r. cloathing.

*Essay iv. p. 9, l. 9, for sufficient, r. insufficient: p. 12, l. 3, for example, r. examples: p. 16, l. 12, insert of scholars: p. 50, l. 20, after informed, insert in all the dangerous points: p. 72, l. 7, after our, insert schools and.
ESSAYS
ON
THE MEANS
OF
AVOIDING
HABITUAL SICKLINESS,
AND
PREMATURE MORTALITY.

ESSAY FIRST.
ΑΡΙΦΡΟΝΟΣ
ΣΙΚΤΟΝΙΟΤ
ΣΚΟΛΙΟΝ.

Τιγεια, πρεσβίοτα μακαρων,
μετα σευ νοιοιμι
το λειτομενον βιοτας.
συ δε μοι προφηνω συνοικος ειης.
ει γαρ τις η πλευτη χαρις, η τεκεων,
τας ισοδαιμονος τη ανδρωποις
βασιληιδος αρχας, η τοδιν,
ας κρυφιοις Αφροδιτης αρκυσι έτηνουμεν.
η ει τις αλλα ξεοθεν ανδρωποις τερψις,
η ποιων αμπνων περανται,
μετα σειο, μακαιρ' Τιγεια,
τεθηκε παντα, και λαμπει χαριτων εαρ.
σεθεν δε χωρις α τις ευδαιμων.
INVOCATION
BY
ARI PHRON
OF
SICYON.

O Thou! among the blissful host
Deserving mortal incense most!
What yet of days remain to me
Hygeia! let me pass with thee,
And thou my willing inmate be!
If ought of solace coffered hoards—
Whatever progeny affords—
Or sovereign sway
Exalting mortals to the Gods above—
Or that sweet prey
Which struggles secret in the snares of love—
To toil-worn man, by Heaven’s behest,
If balms unnamed refreshment bring—
All owe, benignant Power! to thee their zest;
Thou giv’st its radiance to the Graces’ spring;
Nor but with thee may child of earth be blest.
I desire to be instrumental in diffusing a taste for the most useful species of knowledge, and in converting nations into humane societies. There is an art not suspected by the multitude to lurk among possibilities, and never yet cultivated by any people, although its honorable title was usurped by a system of intercourse, once established among the French. This is the art of living; for whose reception men's minds can only be prepared by being familiarised with just ideas concerning animal nature; and whose precepts can issue only from the shrine of Hygeia.

Preface to Consid. on factitious airs. Parts IV. & V.
THE instruction of an audience, sufficiently docile from conscious ignorance, brings with it very little care except that of the provision and arrangement of materials. But a body of information on health, where the secret purpose is not merely to fill a certain number of pages, constitutes a task of far greater anxiety and circumspection. Whoever undertakes such a task, may to a certainty calculate upon preoccupation. The just importance of every man in his own estimation, infallibly produces the desire of knowing what to think concerning the causes by which he is affected. But the judgment of the great majority—not excepting even those who
have undergone the longest and most expensive education—being utterly unprepared for exerting itself with effect upon this subject, such notions are picked up as chance may offer: and what is thus lightly believed, is warmly recommended and blindly followed. This is a source of evil so copious, that whoever, by shewing the insufficiency of the grounds of common assent, could here introduce a prudent forbearance in thought and deed, would probably, in a single year, render his species a greater service than any one has been happy enough to render it in a whole life. So great a change, however, must be the fruit of a long course of years, and of much cooperation. No time, therefore, should be lost in preparing the way for the reception of just ideas; and considerations to this tendency will, I conceive, form no improper introduction to a work like the present.

But the pre-occupation of which I speak, will exist in different degrees. The inquisitive indeed out of the profession carry on
their pursuits, pretty much as if there lay an interdict upon the ingenious against employing their talents, and the opulent their wealth, to promote the knowledge of themselves. Yet one man will have his reason better exercised, and his memory better stored, than another. Hence a writer in my situation finds himself obliged to fix upon an imaginary standard of capacity. This should doubtless be taken rather too low than too high; there being no comparison between the inconvenience to the intelligent from a few superfluous pages, and the evil arising to others, from deficiency of elucidation. If therefore, I shall be sometimes found adverting to errors, at the grossness of which common sense, assisted by a scanty portion of accurate information, revolts, I hope to stand excused; and no less if I descend to particular directions, which tolerable quickness of apprehension must discover in the very enunciation of the principle, which they are designed to carry into effect. It is enough that for want of the directions, serious mis-
chiefs are in fact committed; and that the errors involve multitudes in misery and de-
struction.

If the reader, under any interesting emergency, have made the experiment of searching the books, upon which he relied for instruction, let him recollect the acuteness of his disappointment; and then decide how far it is excuseable to be minute upon some points; and how far inexcuseable not to be minute upon others.

There is besides danger of misapprehension. When the judgment is neither previously informed, nor quickened by the urgency of distress, it easily ranks among minutiae, matters of decisive importance. In every part of life, there are seeming trifles, which if neglected, take the most severe revenge; and no seeming trifles are so vindictive as those relating to health.

In my choice of topics, I shall principally hold the middle and more opulent classes in view. There only do we find leisure for study; there only the necessary degree of
intelligence; and the means of carrying good counsel fully into effect. I believe too that whatever benefit these essays may be capable of conferring on my indigent countrymen, will be best conveyed through the medium of their superiors. In some cases, the most circumstantial details would scarce afford security against misapprehension; and many prejudices must be expected to resist the dead letter, which example, sympathy and exhortation by the living voice, will with little difficulty overcome.

My plan by no means comprehends the whole of preventive medicine. For such a plan I am not enough acquainted with society in its present complicated state. I have not learned from experience the unfavourable effect of all the variety of human callings upon the human frame; nor can I point out therefore with sufficient certainty the means of counteracting each unfavourable effect. An undertaking, so great and useful, could only be accomplished by an union or concert of powers, not likely I fear soon to take place.
Writers, the better part of whose brain lies in the books out of which they copy, have in very few departments been more busy than in this. There is no department, however, where the compiler has been so constantly baffled. For unless the objects be examined and re-examined by the eyes of him who describes them, the most bulky volume will prove nothing better than a chaffy bundle, cruelly mocking the hope of those that expect it to yield a supply of wholesome doctrine.

Notwithstanding the limitation of my plan, I proceed in its execution with the most unfeigned diffidence. I have lately been employed upon a general treatise of physiology, for the use of all to whom their own nature is interesting. The treatise and its illustrative engravings, are in forwardness. But I do not, I confess, look with more anxiety towards the time when that work of comprehensive enquiry and arrangement is to appear before its judges, than I experience in sending abroad this smaller one of selection and
exposition. Whatever may be the reason, I believe it is an unquestionable fact, that medical writings for the profession, have at all times been infinitely superior in their kind to those for the public. No wonder therefore that I should feel too proud to be gratified by a comparison, however to my advantage, with certain predecessors. But there does exist a model to which I am truly humble at the idea of being referred. It is that, which daily contemplation of domestic sufferings must have created in the breast of every experienced and discerning physician, whose feelings are not bound up in the profits of his craft.
ESSAY
ON
PERSONAL PRUDENCE,
AND ON
PREJUDICES
RESPECTING
HEALTH.

TO
HEADS OF FAMILIES,
Inhabitants of the
BRITISH ISLES.

It is to you in particular, my countrymen and countrywomen, whose most severe afflictions it has long been my endeavour to trace to their source, that I address myself at the outset of my undertaking. In its progress I shall consider myself as addressing you more frequently than any other class. As parents and protectors of beings whose happiness is at stake, inasmuch as their constitution is unconfirmed, the majority among you have more than a single interest in the art which I attempt to teach. It is not
upon yourselves alone that your want of proficiency in this art is visited. By unwitting violation of its precepts, you deal out misery where the thought of dispensing happiness (in such a case I will not hazard offence by speaking of duty) constitutes your prime delight. That your interesting cares are multiplied as your family receives accessions, you do not require to be told. But I know not if you are fully aware of the necessity of extending your views to a variety of situations and to a long course of events. For what will avail protection from early injury, should you fail to make a worthy choice, when you commit the objects of your solicitude (as I fear you frequently must) to the hands of substitutes?

Nor let us imagine the requisite parental foresight to end even here. All that has been so far done, though done ever so well, may tend but to the increase of moral and physical evil. If you have any difficulty in asserting to this proposition, keep your eye for a time upon a certain number among those young persons, who have remained safe while under superintendence, and whose condition appears the most prosperous at the moment they are ventured into open life. How many of them will you perceive dashed
to pieces early in their course, or disabled by obstacles of unknown nature and position! And will you not put such examples to heart? and rank it among your principal concerns to equip your children, as they advance to that age when they must be left to their own guidance, with the most precise instructions respecting the hazards they will soon have to encounter?

In the accounts which have descended to us of the Grecian solemnities, you may have remarked that the most awful were introduced by observances, designed to awaken attention, and to purify the soul. As I must be desirous of communicating my own sense of the importance of my subject, I should be happy if by any means I could accomplish the double purpose of those preparatory rites of antiquity.

It is certain that in recommending to men the care of themselves, no voice has hitherto had half the influence attributed to that of the Hierophant upon the Eleusinian votaries. What possessor of a curious piece of machinery feels satisfied till sufficiently master of its construction to judge of its state; and who but carefully attends to the preservation of its substance and form?—Yet the usages of life, as they have come
down to us, proceed upon the supposition that the human machine is made of materials so impassive, and so firmly put together, as to render superfluous that insight, without which vigilance is blind. No admonition, no example, no species of affection, no personal sufferings, have been effectual in rendering a contrary conviction general. Motives, which, upon a cool contemplation of the facts belonging to the natural history of man, one is tempted to pronounce singly irresistible, have failed when united. Otherwise innumerable hands would have been long since at work, and the world weeded of half its evils. But the heart and head have been heretofore filled with other concerns; and nothing beyond a casual thought, a fugitive feeling, a barren ejaculation, has been allotted to that which is doubtless the most important object in mortal life—habitual well-being. Inattention is the ordinary state of mind. But there are few whose security some near alarm does not occasionally shake. Then opinion occupies the intervals of inattention; and, of the two, opinion is, I believe, much the more mischievous. For it is commonly both erroneous and strong—erroneous as being suddenly formed upon a difficult subject by the random application of maxims, in them-
selves very precarious; but *strong*, in virtue of the concomitant affections and of the defect of information on this particular subject, however different the case may be with regard to others.

Unhappily, the most effectual means of introducing a salutary mode of thinking, appear to be wanting in proportion as they are to be wished for. One principal topic of persuasion must be abandoned. The general excellence of the thing to be recommended is already felt with more force than it can be represented. It is a case in which, as the shortest sentence has a happier effect than the most eloquent oration, panegyric must be mute. For to the slightest hint of the advantages of health, all hearts rebound immediate assent, as well-disciplined troops start, with one accord, into movement at the voice of their commander. This, I suppose indeed, may be one of those truths of which the very obviousness is among the causes of their being neglected. By transferring to the means what belongs to the end, it comes to be imagined that the object itself is as easily secured as its value is conceived.

It is one thing, however, to acknowledge a principle upon a formal appeal; and...
another to be impressed with a sense of its importance, such as shall bring it before the imagination in its relation and bearings, with vivacity enough to determine our proceedings on the spot and without the delay of deliberation. This is genuine practical knowledge. It is this alone which has power to preserve and rescue. It may either be strikingly exemplified on a large scale amid those heroic scenes which History loves to paint; or, by an operation too gradual to be perceived by slight observers, it may procure affluence to its possessor, or the more enviable prosperity of a sound mind in a robust person. In all cases, its essential nature is the same. The manner of its acquisition, and the benefits it confers, remain unchanged. It consists in the clear discernment of good and evil, of cause and consequence; being an infallible guide, where faithfully followed; but leaving men exposed to the worst accidents of a road, infested by dangers, where it fails altogether, or sheds an unheeded light.

To bear in the mouth that health is the first of blessings, not only answers no purpose, but tends to create that sort of hypocrisy or self-deceit, which substitutes the repetition of a maxim for its observance. Habits
such as will stand firm under difficulties and temptations, can be created only by taking up the means of securing this blessing as a study;—that is, by fixing the attention severally upon the modes in which it is forfeited, on the advantages that accompany its possession, and the consequences of its loss. If ever the Roman address of congratulation

Felix quem faciunt aliena pericula cautum,

be appropriate, it may with the greatest right be claimed by him who learns caution with regard to himself, from observing what brings infirmity upon others. In all conditions there occur too frequent calamities, fit to serve as lessons; and they should be carefully noticed by him who would acquire, and distinctly pointed out by him who would instil, an efficient sense of self-preservation. Towards our neighbour there is no humanity in making the good or ill that befalls him the subject merely of loose, fleeting, unapplied prattle. But where the views are not yet formed, we may do infinite kindness by using it in illustration of those laws which mortals can seldom infringe with impunity. For in the order of nature, much more invariably than in matters of human
regulation, does it obtain as a rule, that ignorance of the law is no excuse for the transgressors.

At the age proper for admission into the school of life, the feelings should first be addressed. The understanding will then take its turn; that kind of curiosity ever leading to most improvement, which is awakened by touches upon the heart. As long as there exists a newspaper to put the occurrences of common life into circulation, or indeed till Rumour herself perish, we can never be at a loss for copious matter of instruction. On minds, not preoccupied by vicious associations, the accidents to which humanity is liable, may always be so exhibited as to produce due impression. Such minds will not refuse themselves to a representation of the pain, the languor, the dependance, the incapacity for receiving or affording pleasure, which various kinds of indisposition produce. The history of few fathers and mothers is so uniformly prosperous as to be incapable of supplying materials for the present purpose. Where the education of one generation has been, in the usual sense of the phrase, neglected, tenfold exertions are frequently made in behalf of the succeeding; and it is well if more evil do not ensue to the one
from superabundance, than the other has sustained from want, of tuition. But this anxiety seldom extends systematically beyond literary information. In more essential concerns, if another Fontenelle were to arise, he would still find that the experience of parents is without profit to children.* Yet if parents would take a little pains to analyse themselves, and to communicate the result at a proper season and in a proper manner, they need not fear forfeiting the smallest share of respect; and examples so near, would produce sensations, which no time could obliterate. Lasting trains may likewise be formed out of the history of persons, snatched in their prime from every object of customary desire, because, in a luckless hour, they slighted or overlooked some noxious power, which had planted itself in their way? Nor will those revolutions of the human frame, more tremendous than its demolition, in consequence of which, the activity of many is absorbed, for a series of years, in endeavours to soothe the bodily sufferings, or retrieve the mental alienation of one, be lost upon the youthful observer of his species and himself. For they

* Les sottises des pères et des mères sont perdues pour les enfants.
do not, any more than the phaenomena, which we behold with less emotion, spring from malignant supernatural agency, against which there is no defence; but may in most instances, be satisfactorily traced to the want of appropriate intellectual culture, and its genuine offspring, blind temerity.

In what I shall propose, I am not, to such a degree, apprehensive of objections on the score of impropriety, as of remonstrances on that of difficulty. The elements of every sort of doctrine have doubtless their difficulty, even where the means of information may be procured, like so many articles of commerce, upon order. And much more will the beginning of that study be difficult, where new means are to be provided, and a new scheme to be drawn up for their application. To talk, it is true, of bringing up pupils with a sacred regard to health, is nothing less than new. Not a school-bill but has the assurance to come forward with professions in this strain. Of professions, indeed, as an article without which his occupation will not thrive, no sort of quack is stupid enough to be sparing. But to bestow the talent of distinguishing the safest footing at every advance in life, and to inspire that true economy of existence, which takes ever so
long a circuit rather than wantonly encounter a suspicious obstacle, and, whenever safety ought to become the secondary consideration, lays out beforehand for the best chance of escaping unimpaired, is an affair so different from pouring out vague promises, and is at the same time so unusual, that great cities and populous provinces, nay whole kingdoms may be searched, without the discovery of a single serious attempt to carry such a plan into practice. On the contrary, it may be hard to find examples where that which alone can spread sunshine over the years of a human being, is not of all acquisitions the least sought.—I speak not of houses, where every other wish is absorbed in that of decorating the young people, particularly the girls, with accomplishments, which may for a time attract the idle passenger, but soon come to be as little alluring as may-garlands that hang withering round their pole.—It is alas! common to meet with families, in which right feelings, respecting the culture of the youthful members, are accompanied by notions right indeed, but only to a certain degree right. Then education, considered as an apprenticeship to the art of securing the blessings, and escaping the miseries, by which we are beset, usually
miscarries. And the miscarriage, traced to its inevitable consequence, produces somewhat of that painful eagerness of compassion, which is inspired by desperate efforts to snatch a beloved object from destruction, when they fail solely because the eye is prevented by some casual impediment from directing the hand. At the prospect of disappointments, so severe and so little merited, it is difficult to refrain from addressing remonstrances to those by whom they are about to be incurred, however small be the encouragement which experience holds out either to the moral or medical monitor.

"You are too discerning," it may without flattery be said, "to confound shew with solidity, ephemeral with lasting attainments. You are also too faithful to your charge, to incur the guilt of neglecting that which you approve. But your views, though they are far from resting, like those of so many others, upon the colours of the surface, do not sufficiently penetrate into the substance."

"If you would effectually teach that parsimony of health, which in the illustrious De Witt was so closely united with prodigality of life, you must no lon-
"ger suffer the impediments, accumulated "by the preposterous industry of ages, to "keep you aloof from human nature. Approach yet many steps nearer; and convince yourselves that as the genuine happiness of man has its source within, it is "his internal condition which demands your "earliest and most unremitting care.—Do "not imagine your error the less fatal because it regards only a single point. If "you neglect this point, it must be under "peril of casting over your declining years "a shade of sorrow, deep in proportion as "your affections are kind. By those affections, then, I conjure you to take the fullest security which existing means can "give; and, above all things, in tracing "your plan, to beware how you employ a "scale, which can only be of service in filling up particular parts."

"Let it live in your recollection, that "affluence to render all the arts its tributary, "and talents adapted not less to constant use "than occasional exhibition, combined with "the fullest self-approbation, can at best but "soothe the fatigues of him who is doomed to "bear through life the burden of a sickly "frame; and that the valetudinarian, though "he must indeed be less unhappy for being
possessed of such advantages, can by no means be accounted happy. If you lose sight of this one indispensable axiom, the result is certain. You will give to the superstructure the attention due to your base. In which case, how vain your labour! how much too like rearing an edifice without tie or foundation, in the face of a tempestuous sky!

The reader, if he have large experience of the ways and means of life, will not require to be informed that an end clearly in view, however remote, is the best security against going astray; and that, without such an end, no one can say, whether he is, at any moment, nearer the attainment of his desires or further off. Hence I am in hopes that he will not disdain a familiar illustration, if it promise to be of service in keeping him upon the right track. What I could wish then, and what every one who has taken serious pains to follow up the most irreparable and most regretted of human sufferings to their origin, will agree with me in wishing, is:—that seasonable care should be taken to provide each individual with a set of ideas, exhibiting the precise relation in which his system, and the several organs of which it is compounded, stand to external
agents, particularly to those with which he is likely to come most in contact; — that these sets of ideas be so placed in his head, that he may refer to them with as little difficulty as to the watch he wears in his pocket; — and that as by the one he adjusts his business to his time, so by the other he may be always able to accommodate his actions to his powers.

The distance at which we at present stand from such a consummation is no reason why future generations should, like the past, be abandoned to their fate. The relation of the animated machine to the powers by which it is put in motion, is unhappily not enough understood for the purposes of minute medical philosophy; but so far as it is understood, it constitutes, as I hope, to shew in the sequel, a doctrine rich in lessons for common life.

There need be no difficulty, I am sure, for want of practice. Even where information is at the lowest ebb, and where the understanding is exercised with the least confidence, the process I recommend is quite familiar. Of this, on subjects of inferior importance, we have examples in the instructions, which young people are perpetually receiving on the improvement of fortune,
the choice of connections, the maintenance of character, the arts of captivating vanity, and cajoling weakness. Nor is the labour lost. It is in this way men acquire what is vulgarly called prudence, but what is in fact the less essential part of that comprehensive virtue. There are few members of society who by such preparation have not obtained some facility in judging how they stand with the world: and the acquisition is in constant request. Few suffer a long interval to pass without bringing their affairs under distinct review; and the slightest tokens of a public or private change, are sufficient to induce them to enter, many times a day, into council with themselves how they may best meet probable contingencies. And in what way is this habit conferred? In teaching prudential combination, do we trust to premature generalisations? to mere maxims, and unimpressive precepts? Do we give only dim views, and transient glances, as if for the very purpose of perplexing?—Are not rather all possible particulars passed and repassed before the mind, till they have learned to rise at a word in their native shape and colours? Do we not devote whole years to arithmetic, to the rules observed in making bargains, the laws
of commerce, the marks denoting the qualities of dead stock, and of live stock? Is not every case of ruinous misconduct pointed out as a warning? every opposite case as an example?—What is this but the anatomy and physiology of external prosperity? And as the pupil is more thoroughly initiated into the one, does he not proceed with more certain steps towards the other?

The very same reason that makes it advantageous to be able, at the shortest warning, to call before us a summary of our pecuniary circumstances, applies with at least equal force to our personal circumstances. To many it is necessary that the latter should be in a prosperous state, in order that they should subsist in any way; and is not the same thing necessary to us all, in order that we may subsist in a desireable way?

In forming the inclinations, so much pains are taken (and very justly as far as independence is concerned) to instil a lively regard to loss and gain, that one class of facts might have been expected to obtain more notice. For instances are by no means rare, where total prevention of success in life depends upon certain consequences left behind by disease, even where they do not involve the smallest degree of physical
inability. This misfortune is too often accompanied or speedily followed by the destruction of internal peace; so that, by one and the same cruel operation, the frail edifice of our being loses support from within, just when it is most needed from the failure of that from without.

To have a distinct perception of the origin of these evils, it is only necessary to recollect how we are affected by the aspect of those who approach us. What impression, for example, does a sallow, unwholesome complexion, seams from the small-pox, scrophulous scars, the blight of beauty, and those marks which debauchery is apt to stamp upon the face, make upon the spectator? Is he not in general disposed to turn away in disgust from these appearances? or if politeness forbid him to give way to his feelings, do they not rise to a greater height for being dammed up?—And in what manner does the mind of those who perceive themselves to be objects of aversion react?—Instead of going for an answer to the theory, which explains how our habits are formed, I shall bring one of the most sagacious of self-observers to speak for himself. The late professor, J. George Busch, whose memory the city of Hamburgh is at this moment em-
ployed in honouring, tells of his having had the small-pox at nine years old, and though they were attended with no imminent danger, they left him badly marked. "I was afterwards informed that previously to this disorder I had a comely appearance. For myself, I had never attended to the point. But one thing I know well. After this time, I perceived that those who visited my parents, universally withheld from me that kindness of attention, which with a child is the first motive to render himself agreeable, though they shewed it to my well-looking brothers and sisters. All the pranks that I, poor pock-pitted boy, to whose feet no dancing-master had given the right position, or drawn the head from between the shoulders, played in my vivacity, might indeed have been performed with an ill grace.

This too, I should observe, was the period when the chief art of education consisted in hard words and blows. On me reproaches rained from all quarters. When my parents, who alone treated me with any degree of sense, carried me to Haarburg, my grandmother and a brisk grand-aunt so maltreated poor George, that my father and mother were extremely
"unwilling I should repeat the visit. In my "grandfather's favour I stood all the higher. "for he was stock-blind; so could not judge "of me by my exterior." From his subsequent history—particularly from the hypochondriacal complaint, into which he afterwards fell—it should seem that this man, active, wise and useful as he proved, never entirely recovered of the wound inflicted on his tender mind. What then can be hoped where fewer resources exist, and fewer favourable circumstances concur in riper years?

Unkindness is the natural provocative of malignity; nor will it often be in the power of Fortune to counteract, by any favours, the early union of painful feeling with a large mass of ideas. So important is it that nothing should intercept those sympathies of voice and countenance which are to children a source of such exquisite enjoyment, and a portion, by no means contemptible, of the discipline of humanity!

Unhappy feelings are said to spring from the consciousness of deformity. If the remark be just, these feelings should, in my apprehension, be ascribed to slight or insult rather than, as they commonly are, to envy. Wherever young persons, that have
unwarily been suffered to deviate into crookedness of growth, are kindly treated, they do not, I am sure, yield in temper any more than in talents, to those of more erect figure. Malignity is not, I hope, supposed to have any particular affinity with dwarfishness. Yet superiority of stature must be felt as an enviable distinction. But the contrary defect, being precisely that which at an early age is least offensive to sight, offers the inconsiderate small temptation to adopt a manner, injurious to the disposition of children.

Doubtless when the study of our common nature shall have assumed its station among the pursuits, which no person of education can have neglected without discredit, corporeal blemishes and defects will seldom be suffered to take place; and where they do meet the eye, the spectator will have been tutored to too high a sense of humanity to degrade his countenance into a mirror, in which they are reproachfully reflected. Disgust is commonly the self-created torment of those who have no evil to plague them, except want of employment for their time. Few things, in fact, after having attracted rational curiosity, excite disgust. And curiosity, directed in the manner best entitling Vol. I.
it to the name of rational, will gradually extirpate this factitious evil, and prevent every rising of unkindness towards innocence, oppressed by misfortune. Nor will it be slow in producing another effect, equally happy and closely allied to these. We shall derive from it sagacity to discern, and firmness to resist, pretensions founded on mere shape and air—pretensions which, when admitted, induce disregard of all worthier titles to esteem. Virgil has exhorted the Romans to spare the submissive, and to beat down the proud. But to encourage those who ought to be repressed, and to repress those who ought to be encouraged, still remains among the most common errors of mankind. That it in great measure originates in superficial acquaintance with the laws of their own existence, is an idea which may escape instantaneous condemnation, if these two truths be recollected;—that the more deeply the understanding penetrates into the productions of art and nature, the less does the fancy dwell upon the qualities that strike at first;—and that more accurate information often reverses the original effect of superficial qualities. I know not whether I may so far presume on my credit with the reader as to add that however the error arises, it requires cor-
rection scarcely less, as may be made to appear in a future number, for the sake of health than of morality.

When a person, tender of the feelings of others, once resolves upon an explanation, face to face, with a friend, he usually sets down the conversation at some distance, in hopes of finding a smooth approach to the disagreeable spot. I have just been practising a stratagem of this kind. For I am exceedingly apprehensive that what in strict order should have been introduced two or three pages earlier, will sound more forbidding than any thing besides in the whole course of these papers. To inspire my readers with resolution enough to venture on a path, which they may be apt to regard with dread, I have exposed beforehand to view, a small specimen of the advantages at which, after moderate exertion, they will be sure to arrive. But let them by no means be content with what I hold out. I invite them to fix their imagination, as strongly as possible, on the desirableness of existing in a state of constant preparation for the exigencies of thought and action. Of this state I neither dare attempt to enumerate the advantages nor the disadvantages of its opposite. For I should appear an insufferable dealer in common place.
Though scarce any one does, in reality, advert to this important matter, except in the gross, and by starts. Nor do I see how it can be properly comprehended or explained, unless that science, which our customs confine, to a particular profession, should be drawn forth from the corner into which it has been so undeservedly banished, and established with due honours in the midst of society. For by saying, "take care how you allow yourself such an indulgence, as it will do you mischief," I ought not to suppose I shall make much more impression than if I had uttered so many words in an unknown tongue. And in fact, the import of the words must be unknown till it is found in the dictionary of nature.

It will be perceived that the science to which I allude, is the science of the human structure and functions. A certain proficiency in this science, will give a firmer hold of that body of information, or those sets of ideas, in the right application of which personal prudence consists; and without it we shall risque falling short of the perfection desirable in an endowment, which at any moment may be summoned into use.

One general rule applies to physical instruction. It should, in the first instance, be
always addressed to the senses. By the help of books it can go on, but at its commencement, the very productions of nature herself ought to be presented. I know, indeed, with what abhorrence the processes and preparations which disclose the interior structure of animals, are considered by the unreflecting. And I have lately read of a country—not Great Britian—where two centuries are required to mature any highly useful proposal,—one century for discussing, and one for carrying it into effect. In Great Britian itself, though we see a new amusement adopted the instant it is announced, the more widely a plan promises to diffuse its utility, the longer interval must, in some cases, be allowed between its proposal and general approbation; and again between its approbation and execution,—especially where the profits are not to be reaped immediately en especes sonnantes—in money that you may ring on the table, or chink in your purse.

With these checks in full view, I shall venture to advance that nothing would be more easy than to establish in every one of our considerable towns, lectures for a mixed audience, on select subjects of ANATOMY. And there is, I should imagine, no considerable town where moderate encouragement
would not induce some active member of the medical profession to engage in their delivery. To travelling professors of science it might by degrees answer, if to their philosophic apparatus they should add an assortment of preparations, models and drawings on a large scale, suited to popular anatomical lectures. That teacher of chemistry, who when treating of respiration, has been accustomed to exhibit any of the contents of the chest, if he did not excite a deep interest in his audience, must have been exceedingly unfortunate.

In asserting that much of anatomy will bear to be rendered popular, I hazard nothing on speculation. I have been happy enough to get the trial repeatedly made. It answered compleatly, and is likely to be persevered in. Having given an account of this interesting experiment in *a lecture introductory to a course*, delivered in Bristol, *(Johnson. 2d edition)*, I shall now only state what a cloud of witnesses would be ready to confirm—that the elegance of many preparations afforded a pleasure not to be surpassed by any exhibition whatever, insomuch that taste itself found full gratification—that parents were struck with the obvious application of what they saw to the prevention of disasters, com-
mon in families—and that nothing took place which could give the most timorous female delicacy alarm. I might produce precedents enough from some foreign countries, where courses of anthropology, for so they are entitled, are common enough. But I foresee how easy it will be to object,—Yes, such a thing will do very well abroad, but it does not suit the feelings of English people.

This statement will, I trust, procure my scheme a few advocates among the ladies. But I have said enough to shew that I am not such a stranger to the prevailing modes of thinking; and to the difficulty of changing them, as to expect much immediate success. Innumerable mothers, though accustomed to consider themselves but as instruments for promoting the well-being of their offspring; and to act and suffer accordingly, will feel an unconquerable repugnance against paying any sort of attention to our internal confirmation, even though the means of instruction be placed ever so conveniently within their reach. That we are fearfully and wonderfully made they will piously believe, but every particular proof of this proposition they will consider as lying beyond their province. Most sincerely respecting their general tone of feeling, I renounce every
hope of working to any purpose upon these matrons. And I shall but request that they will take into deliberate consideration a case, which I shall lay before them, as it arises out of the notes of a traveller, who has lately visited a community, separated by extensive deserts from the rest of Africa, and not included in the discoveries of Houghton or Park, though Hornemann may be expected to bring some farther accounts, relating to it.

The exemption of this people from wars, from intestine distractions and epidemic complaints, together with the abundance of everything required by our grosser appetites, presents, in the original narrative, a most delightful picture. And this picture is heightened by one circumstance, upon which our traveller particularly insists—the universal force of parental affection.—It is not, he thinks, exceeded in any of our polished states. Yet a spot thus seemingly destined to be the seat of happiness does a single circumstance actually convert into a scene of general misery.

This circumstance is a degree of imbecility in parents, which seems to bear a near analogy to that species of insanity, where the patient is perfectly reasonable on all subjects but one. The cause of unhappiness begins to operate,
and is extremely fatal, in early infancy; or, if not fatal, is then productive of injury, that seldom terminates but with life. Though a few, who, in their early years, have to thank their stars for an escape from what is considered as proper care, present the most pleasing association of self-enjoyment with the capability of enjoying external things.

"The peculiar cause of misery here," premises my author, "cannot be heard without a smile, though I hope no one is capable of relating its effect with a gay countenance." In short, an absurdity, inconceivable by us who manage so much better, pervades all the arrangements of common life. The meats though of excellent quality, are made offensive as well as pernicious, by bad cookery. The purest water is rendered brackish before it can be drank. Every infant has his limbs cramped by the national dress. And so uneasy are the very beds, that the sleepers are kept for ever tossing in distressful dreams. I pass over the strong remonstrances which our humane traveller hazarded.—

"This very people," says he, "who take so much pains about the instruction, morals and establishment of their children, could not be persuaded to stretch out a hand in their behalf against abuses so de-
structive; though that would have been sufficient for their abolition. They would hear of no new practices. Their system was founded, they said, upon immemorial custom. The cooks, upholsterers, taylors and other artisans of the country, had not, as they were taught to believe, their equals in the universe. In short, insight into the things, to which I ventured to assert that all ought to attend, was the province of none, but certain persons, of whom each had his peculiar department."

Thus far my narrative. An image of supineness so barbarous, will, I am sensible, shock my readers—my fair readers in particular. But it is by no means my desire to shock any one. I make the quotation solely, as I have said, to put a case.—Should there exist a nation equally infatuated in regard to the internal causes of pain and pleasure, by which of the two systems are the respective parents most likely to defeat their fondest wishes? Which set of children would a superior Being, who regards with an equal eye different human tribes, and their discordant manners, be disposed most to compassionate? Would it in his estimation avail the Africans to say that attention to such things as food, apparel and beds, was
a deviation from traditionary practice, and in itself insuperably disgusting?

On the opposite side, could it be admitted as an apology that nothing imaginable was left undone, but that it was looked upon as a care, foreign to heads of families, to qualify themselves for judging of the interior condition of the young members? that such a qualification could not be obtained without trouble and disgust? that the prevention of that morbid sensibility, which brings with it continual suffering, and of that debility which renders the first disorder ruinous or fatal, to the constitution, belongs to particular persons whose department it exclusively is, and of whom people of other callings are taught to believe, that they have not their equals in the universe.

It can easily be conceived how the Being would argue with that delicacy, which shrinks from the contemplation of the most admirable works of creation, and combining with inconsideration, exposes those, who indulge it, to the misfortune of losing the most cherished objects of their affection, or even of seeing them pine under irremediable wretchedness. As to the pretended perfection of that art, to which the apology alludes, it would, in the supposed circumstances be
a fine subject for raillery or indignation.—For what, it might be asked, is the result afforded by the clearest and most authentic documents, relative to this art? Do they, or do they not, bear that above one-third of the infants brought into the world, perish before attaining their third year? that few reach the term deemed natural? and that of these few, a large proportion languish (perhaps half their lives) in sickness? and this, though in innumerable instances, the most eminent practitioners of the said art—men supposed to carry into every house they enter an atmosphere of security, as the anchorites of old did of sanctity—exert their utmost skill, with every possible advantage to second them?—Assuming a milder tone, our Being might illustrate the culture of the person by that of the temper. For who, with a view to ensure to any human creature an uninterrupted succession of placid feelings, would depend altogether on external causes? Does not uniform experience attest, that it is the internal difference almost alone, and not the difference of circumstances, which makes this man contented, and another the contrary? So it is in a great degree as to health. Unhappiness, it is true, remains unhappiness, whether it arise from within or from without. But
in the latter case, it adheres loosely, and may be thrown off with the cloaths, left behind at the last inn, dissipated by the smile of a mistress or rolled into the lake of oblivion by a turn of the wheel of fortune. Is there any thing we can rely upon for giving satisfaction to the unhealthy and the morose? Do not both frequently find a sting in that which gives all others the greatest pleasure? And will not both, at times, be as ill at ease on a bed of roses, as Guatimozim on his red-hot gridiron? So that she who has secured to her progeny all the external means of well-being, may estimate her achievements at about a tenth of what every one must wish on the part of a parent; whereas to secure the internal means, is to go as far as nine parts in ten.

Leaving those who, without knowing its aspect, much less its applications, reject at first sight that which forms a most essential part of the preparation for a due discharge of the parental trust, I proceed to the suggestions which I have still in reserve for others. Well-conducted lectures on the construction and movements of the animal machine, will enable the hearer, as I have already intimated, to avail himself of other aids. It is in this view that lectures on the
different branches of physics are capable of being rendered so exceedingly useful. Books and engravings alone may answer one good purpose. I shall hereafter point out the grossness of medical impostures, which frequently pass with persons who have enjoyed the most liberal education. They are so gross that they can often be detected by a quantity of precise information, which to the whole of physiology does not, perhaps, bear a much greater proportion than the first four rules of arithmetic to the whole science of quantity. Now more than this proportion may be obtained by reading. I regret my inability to name any English work, calculated exactly for conveying it. Treatises designed to guide the judgment of the physician, or the knife of the surgeon, it is obvious, will not answer. But until the author of these essays, or some one else, shall succeed in measuring out information according to the wants of the common reader, select portions of such works as we have, appear to be the only recourse. Most modern writers, to a description of organs, join some account of their functions: and I am not acquainted with any decisive reasons for preference. But not to leave the uninformed wholly without directions, I shall name the
compendium of anatomy, for the use of students. 2 vols. 8vo. (Davies). Mr. John Bell's unfinished anatomy of the human body (Cadell) recommends itself, by a spirit, unusual in this class of publications, but ever-vescing occasionally with too great briskness. The learned reader may apply with most advantage to Dr. Soemmerring's classical volumes de corporis humani fabricâ, in which constant reference is made to the most accurate figures. A compendium of anatomy, in 3 vols. 4to. by the very accurate Mr. Andrew Fyfe, might have been mentioned as the best adapted collection, if attention to cheapness apparently had not caused the engravings, to be too little laboured. The morbid anatomy and the illustrative series of engravings, by Dr. Matthew Baillie, 4to. published by Johnson, will, both together, afford much instruction concerning changes of our organs, whose causes ought to be universally understood.—Though in many situations intelligent curiosity may not at present be able to obtain complete satisfaction, such helps as can be had ought not to be disdained. It is no barren course with but a single prize at the goal, which I am exhorting the public to traverse. At every distance will be found some recompence for exertion; and the re-
compences will continually increase in value, as further advances are made.

For all the labour that can be bestowed, sobriety of sentiment alone will be an abundant recompence. For opinion without information, is universally baneful: and where life is at stake, it must continually lead to fatal consequences. In questions of medicine, the most obstinate belief is usually coupled with the most profound ignorance: What we hear uttered with oracular confidence, in sick apartments and at convivial meetings, over wine and round the tea-table, when it is considered as idle speculation, can only provoke a smile. But if it be regarded as, one day, destined to decide the fate of infants and of invalids, it must excite pity and horror.

In tracing to their origin many generally received maxims, medical and diætetical, the unprofessional enquirer will meet with the most instructive lessons. He will find them derived from the most fantastic combinations. How else indeed could they have been framed? Let us imagine a savage alarmed at the sight of blood, gushing from his mouth and nostrils. Will he not grasp at the smallest chance of relief? and if a ruddy substance falls in his way, may not the idea of trying it flash across his mind? Does the
haemorrhage by chance subside—behind a remedy in credit! But we do not seize analogies of colour so readily as analogies of form. When once rude anatomical ideas are acquired, roots or leaves are concluded, from resemblance in shape, to be medicinal for certain organs. This is the celebrated doctrine of signatures. Nothing, we may be sure, could exceed in caprice the philosophy of the golden age. Two events, of which one causes considerable sensation, fall out together. A conjurer, priest or witch in repute, connects them as parent and child. The people have faith. When the parent appears, the offspring is expected, and ten thousand to one, expected in vain. No matter. The people have still faith. The child ought to have appeared, but was perhaps seized with an undutiful freak, or fell lame by the way. The good people persist in believing as they had believed at first, and all along find themselves comfortable in their reliance on superior illumination.

Should any hesitation remain as to the justness of this deduction, it may possibly be removed by the following incident, which happened within these few weeks, and which I hope the reader will believe, because it is in character, and also because I can assure Vol. I.
him that it comes to me from authority I cannot doubt.—A certain author of advertised medicines, whom rumour declares to have more solid reasons than any brother author whatever of the age, to congratulate himself on his publications, undertook a considerable journey. On the way, one of his companions turned the conversation to physic; and asked the compounder of panaceas, what was the cause of the late bilious flux at Liverpool. Sir, answered he, I can attribute it to nothing but the prodigious quantity of flies this summer. Never were so many flies! All the meat was fly-blown!

The doctrine of diseases gradually puts on a more scholastic form. The blood is supposed the life, because any considerable loss of this fluid is immediately fatal to animals, like man. The blood, therefore, becomes the subject of speculation; and is imagined liable to changes, which liquids more open to observation undergo. As wine turns sharp, and as oil turns rancid, so in different circumstances may the blood. The idea of its tropiness gave rise to that practice of drenching the sick with ptisans, which to the present hour subsists in France. On the continent grains of rye, enlarged by disease (secale cornutum), have the name of mother-
corn. The name, whencesoever derived, (and perhaps the tumefaction suggested the analogy of pregnancy), seems to have occasioned its employment to facilitate labour. It is wonderful with what avidity prejudices in physic as well as in religion are imbibed, and with what obstinacy they are retained, by the untutored mind. And in whatever case premises have not been accurately prepared with conclusions, in that case must the mind be considered as untutored. On the subject of these essays, it would, in most instances, be treacherous complaisance to make much difference between the peasant in the field, and the philosopher in the closet. At this day perhaps, both one and the other sometimes set about to regulate their constitution, according to fancies, conceived under the shades of Dodona, and amid the groves of the Druids, blended with the crude ideas of Grecian speculatists, and of their Arabian disciples. For these remote fountains have all contributed to swell the stream of modern popular error. Opinions cast off, like threadbare apparel, by the faculty, go each in their turn to the public. In the politest and best informed circles, according to newspaper phraseology, no day probably passes without its victim to some antiquated hypothesis.
concerning the purity and impurity of the blood, the acrimony of the juices, the transmigration of humours, the salubrity of the air of this or that spot.

Hence arises a distinction, most important to the unprofessional student of the laws of his own existence, between positive and negative doctrines. It is upon a knowledge of the latter, that all for whom I am writing, ought to lay the greatest stress. And so far as any one has informed himself respecting them, he may be said to have made progress in the art of self-preservation. The term negative will serve for a definition. Many suppositions reign for a time in the schools, become exploded, and afterwards make their fortune in the world. I need not say, that the proofs of falsehood or want of foundation in these suppositions, constitute the negative doctrines of medicine.—And it would be well if, every generation at least, a popular report of the reasons for their rejection were published by authority, could there in such a case be any authority, which mankind might safely trust. The use of the report would be to give fair warning against doing what is always the worst thing that can be done—acting upon notions, ascertained to be groundless.

So much is there to unlearn on the present
subject, that to reduce the mind to that blank state in which, according to Locke, it originally exists, would be no mean advantage to four out of five among those, who may take up these essays. The author is certainly accustomed to see invalids, for whom it would be happy if their whole mass of ideas—provided those were included that relate to the means of their recovery—could be abolished. No physician but must have found even disorders less difficult to manage than patients, and both disorders and patients together, less difficult than the friends of patients.

For so rapid are often what we call our reasonings, that we scarcely advert to the obscurest subject before we have made up our mind. Of a system it is still more true than of a fortune—come by it how we may, we must have one. In antient Greece a philosopher, who had never thought of ascertaining the constituent parts of any substance whatever, would single you out the element, of which the Demiourgos fabricated the universe: and without troubling himself about the structure or properties of the stomach,* he

* Voluerunt Graeci statim esse philosophi naturae, antequam literas linguae naturae callebant.—Hoc modo de concoctione alimentorum disputarunt, antequam conformationem ventriculi noverint, quomodo hujus succus oritur.

Riegeis Philosoph. Animal. I, 3,
would dispute with you all day long about digestion. Practice this convenient logic as much as you may on other occasions, it behoves you to take care how you suffer it to tamper with your person.

Those members of society upon whom the lot of others depends, being supposed in possession of the requisite information, how shall they most advantageously apply it? The question is of too much importance and extent to be slightly treated. And as the naked rule will be less instructive, I shall hereafter endeavour to teach by example the method of applying physiological knowledge to domestic use. At present I shall only observe, that writers, who are nothing wanting in zeal, when they inculcate the necessity of making all things else in the practice of education, subservient to health, have appeared to me to labour under the defect of too passive a plan. For what signifies it, how well you mould your mass, if every impinging body is capable of changing its form? Consider whether it be not your wish to turn a self-maintaining agent out of your hands. If so, manage your pupil as little, and let him manage himself as much as possible. The first care, it is true, must be of habit. But to habit I would not delay to
join reason as an associate. Habit may be safe enough while under the wing of authority; but as soon as left to himself, bad example often quickly proves more than his match. With the knowledge of good and evil by his side, Habit will walk through a world of temptation unseduced.

But there is an idea which, as lying heavy on many a heart, it might perhaps have been incumbent upon me earlier to do my best towards removing. Is not the counsel I give in effect to hang a naked sword, by a single hair, over the head during the repast of life? or to waste that time which should be devoted to the free enjoyment of the pure scenery of nature, in exploring a gloomy labyrinth, full of spring-guns, where though you may escape by incessant caution, the fear of an accident is almost as bad as the reality.

Having in early life been altogether a stranger to medicine as a trade, I naturally acquired the habit of regarding it purely as a body of doctrine, productive of certain advantages to society, and as respectable or the contrary, in proportion to the amount of those advantages. For the same reason perhaps, my own first impressions remain fresh enough to enable me to sympathize com-
pletely with those who feel themselves heart-struck, when they come first into view of the host of human maladies. I may therefore venture with the greater confidence to pronounce that these terrors will immediately decrease in violence and soon vanish, if we do but maintain a steady countenance. Those who have felt them most strongly, will recollect how rapidly they chase one another across the field of the mind, till it is left quite clear. And on the solemn occasion when a medical student first faces his professor, to what class are we to refer him, if not to that of the ignorant? Are not his apprehensions those that attach to this condition? Do they not vanish with his ignorance? Can any one member of society flatter himself that, when once past the years of thoughtlessness, he shall escape the frequent sight of the forms, and the frequent knowledge of the effects, of disease? And will not those terrific phantoms, which once for all crowd before the student and disappear, be flitting in view of others continually through life?

Let us also for a moment consider the general effect of knowledge. Is it not manifest, from the whole history of mankind, that the ascertainment of causes has scarcely been more beneficial in preventing real danger
than in banishing false alarms? Is it to be believed that knowledge should produce this great benefit in all cases, except only in that of animal nature? The more closely we investigate, the less shall we be inclined to abide by a conclusion, so contrary to analogy. For where is the physician who has not perpetually occasion to observe, that the most harrassing and groundless apprehensions arise from want of acquaintance with the most obvious part of the structure and operations of the animated machine?—I now speak only of distress of mind. Another opportunity will occur for noticing the mischiefs, produced by blind efforts to obtain deliverance from imaginary maladies.

It is singular that the precepts of criticism should teach the same lesson with the history of knowledge. But so it is. There is not an author on the theory of fine writing, who does not tell you that to make impressions of dread you must avoid distinct images. But if you would shock your readers or spectators, till they are

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Almost to jelly with their fears,
you should, on the contrary, only show a limb— in the dusk and leave it to the fancy to make out the entire monster
for itself: that is, you must give glimpses of your fictitious beings, just such as people catch of the ailments, that flesh is heir to, as they go along the beaten track of instruction.

Some philosopher remarks, that a life would hardly suffice to enumerate the vain phantasies of mankind. No title in the list would, perhaps, be more copious than that of suppositions and exaggerated diseases. One day you meet with an insuperable dread of dropsy, either because the body is at certain hours distended from indigestion, or because in consequence of casual sickness, a small quantity of bile is thrown up. How so trifling an accident can produce such dreadful consternation, every one may not be ingenious enough to divine. But the reasoning is fresh in my memory, for it was addressed to me by a person of no ordinary or unimproved understanding, since I began to commit these thoughts to paper. It ran thus. "Here I have been vomiting bile. The bile is concerned in jaundice. After the jaundice I may have the dropsy; then I shall die the most odious and lingering of deaths." Again, the most insignificant inflammation shall occasion the shocking anticipation of a cancer. And this extreme of credulity shall
meet the extreme of incredulity, in sensible and carefully educated people. I do not say well-educated, as in these very distresses I find a proof of something wrong in the mode of thinking, which in matters of important concern, argues a capital defect in education; and as I am in general convinced, that for entertainment and use, the study I recommend is preferable to the four greater and three smaller sciences—provided one must be excluded in favour of the other. I believe too, that this study would be the best preservative against that weariness of living, which is among the most hopeless of our miseries, and the surest forerunner of suicide.—It is no uncommon thing to hear invalids confessing that they have for a time withheld their suspicions, respecting their own state, because they could not bear to contemplate it steadily. And very often the practitioner of physic is forced to prescribe for the alarms of patients, when there is no call upon him from their danger. To treat their false fears lightly, would be attended with the certain effect of forfeiting their confidence. And then there would be a degree of danger lest they should find the terrible and sublime, which many a quack bill so happily blends with the soothing,
more congenial to their feelings than undorned truth.

But after all, is not the enquiry, whether people should or should not have their notions respecting diseases and remedies, fundamentally idle? Do we not find that they have and will have them? And then does it not remain, as the only question worth considering, whether any pains should be taken to render these notions as accurate as possible in themselves and to give them for their boundary a full sense of ignorance? To suppose any reader incapable of answering such a question for himself, would be too injurious.

That this sort of truth cannot be had, more than others, without the trouble of seeking it, may be proved by a profusion of examples. We have, in a considerable variety of cases, the good fortune to possess circumstancial memoirs of persons, not merely well-informed, but distinguished at once for their diligence of research and the length to which they have carried their scepticism. And in these cases, the justness and general power of the understanding present a most humiliating contrast with its imbecility in that one thing, which concerns us above all others put together.—In what opinions an enquirer, whom Dr. Adam Smith (with the universal consent of
all his learned and judicious friends), places
"at the very head of the whole literary tribe,
"existing in Europe," could acquiesce, we
may discover from his own letters. Dr. Tissot
"assures me that in his opinion, the moisture
"of England and Scotland is most pernici-
"ous, the dry pure air of Switzerland most
"favourable, to a gouty constitution." So
says Mr. Gibbon, (Gibbon's memoirs and
Letters, No. 177.) But what says Mr.
Gibbon's experience? In less than two
months after he begins to respire this salutary
air, his "old acquaintance" returns; and, in
spite of Dr. Tissot, is brought on by the dry
N. E. wind, (No. 171). After an interval,
for which he perhaps was indebted to a greater
degree of abstinence than he had practised in
London, where, he says, "the late and long
"dinners would soon have been prejudicial to
"his health," this long-lost acquaintance
makes amends for his delay by a visit, in
which he occupies him solely for three
months (No. 182). Even then he leaves behind
him the terror of his return (183), occasions
"wearisome days without amusement, and
"miserable nights without sleep," "discon-
"certs all his plans" (No. 193—4), returns
for a longer season and with more severity than
ever (No. 203), quits the sufferer in a con.
dition to fall a prey to an attack, seemingly not formidable, since "the medical gentle-
men expressed no fears for his life," and so not only brings a host of evils on his latter years, but prevents him from attaining nearly that age, which has been often reached by persons, originally not less feeble. "Let us now," says Mr. Gibbon, "drink and be "merry" (Letter Dec. 31, 1792). How far he was in earnest, a stranger finds himself at a loss to determine. Though he might not carry his observance of this precept so far as sottishness, I still suspect that but for the Madeira "improved by age," for the safe ar-
rival of which he repeatedly expresses so much anxiety, he might never have had such a cluster of unfortunate reasons for renounc-
ing his faith in dry air and Dr. Tissot.

The claim of Frederic 11, to be accounted the most efficient character of his age, seems much less disputable than that of Mr. Gib-
bon, to rank at the very head of the literary tribe, existing in Europe. In sagacity the prince will be allowed at least to equal the historian. Frederic, who was so much hap-
pier in single sallies of thought than in a chain of reasoning; had, it is certain, the justest sense of the advantage of true self-
knowledge, namely, of that which is acquired
by comparing the structure of the inanimate body with all that the living man does, says, thinks, and feels. Even on subjects of medicine he occasionally took more than royal pains to form his opinions correctly. That he did not begin enquiry at the right end, but either neglected the only sources of genuine information, or failed to draw from them enough for any useful purpose, must be lamented both on his own account, and that of others. Else he who so widely influenced his contemporaries, might have given their pursuits a direction more favourable to humanity. There is indeed hardly any limit to the benefits, that might be rendered to the community of mankind, even by a rich private individual, who should lift his conceptions to our highest interests, and devote his means to their promotion. Alas! for what an infinity of sufferings would relief or prevention be at hand, if a fourth part of the sums squandered upon horses, and dogs, and weeds, were wisely appropriated to the service of the human species.

Mr. Garve, by whom his great king has been, in so many respects, successfully appreciated, is particularly struck with what he reckons an anomaly in this extraordinary character. Frederic, it seems, required that
a disorder, of which he well knew the cause to be deeply rooted, and widely diffused through his system, should be immediately removed by a specific remedy.

"If a great personage of the common "stamp," observes Mr. Garve, "or even "if a person of reflection and of elevated "ideas, but utterly unacquainted with the "œconomy of the human body and with "medicine, had made such a requisition, it "might surprize, though it would not ap- "pear unaccountable. But how Frederic— "he who among his other studies had not "been inattentive to the nature and origin "of diseases, and who has given out the "limits of art for much narrower than what "they really are—could seriously in his last "illness exact this from his physicians, is a "fact, in no way admitting of explanation. "Every invalid indeed makes such requisi-
tions in a certain degree, that is to say, he "has wishes of the kind. But he keeps "them to himself, well knowing their im-
"possibility. And perhaps the king ex-
"pressed them only to give a different turn "to his reproaches against physic and physi-
cians, on account of the little certainty of "the aid they afford."

"As little is it conceivable how a man,
"possessed of such self-command as to be capable of renouncing every comfort and every sensual enjoyment for the sake of public affairs, could be so much a slave to his relish for certain dishes, when he found the gratification of his appetite was followed by sufferings so severe. What! under the influence of motives, deriving their force from self-preservation, or from the desire of avoiding excruciating torture, could he not command himself? and yet could command himself, when the object was nothing more than to gain honour or set an example? Could considerations, seemingly so much feebleer, counteract passion more effectually than the love of existence? The great man then, it should appear, restrains, with more ease, a keen sensual appetite, when he has to attain certain ends—to execute an enterprize—to gain the opinion of the world—to fulfil official duties, than even when life itself is at stake!—So it is!—The finest fibres in our moral organization, are at the same time the strongest; and the coarsest, in some respects, the weakest!—It is so with great spirits in particular. In such, ideas preponderate over bodily sensations.—The interest of activity—that of useful designs
"prevails over the interest of self-preservation. — If none but this remains at a certain period; it concentrates itself within the interest of sensual gratification.

"*What*, thought the king, *is life, if there is nothing more to do, or to enjoy?"

"But equally extraordinary, during his last illness, is that association of vigour with imbecility—that freedom of mind which could occupy itself with other objects besides the disorder; and that capacity of prosecuting speculations in literature and politics, when bodily pain was so forcibly soliciting the whole attention.—His concern for his guests during these last days, speaks as highly in favour of his heart, as the part he took in conversation in favour of his understanding.—And even the circumstance of his bringing on the most dreadful symptoms by eating, and then bearing them without complaint, exhibits a remarkable example of what philosophy indeed teaches, but what *such* cases only can impress—*that man is a strange tissue of contradictions.*

Of moral difficulties, stated and relinquished by the greatest master of the philosophy of life, that the most literary people of Europe, and perhaps, Europe altogether,
has produced, I should not presume to attempt the solution, if a new approach did not sometimes give a clearer view of obscure questions.—Not to submit to regulation in the article of diet, is in character for a veteran despot. To suppress every inclination to complaint, is not less in the character of a man, who through a long life, has looked down upon human creatures, from an elevation too great to allow him ever to think of an appeal to their pity.—Here then, is really, nothing contradictory. We see effects produced by their proper causes. But these are irrelevant particulars. The principal phænomenon falls within the pale of principles, thrown out in the preceding pages; and it deserves to be put to heart by readers of every denomination.

In the soul of Frederic, let us reflect how large a space was occupied by the desires, which the estimator of his motives represents as constantly predominating over his propensities to epicureism. Did not the attainment of qualities, that go to the composition of the hero and the statesman, occupy him, almost entirely, during his best years? On other objects, what did he throw beyond a casual glance? For what purpose did he open the encyclopaedia of medical science, but to
give his satire a finer edge, to add variety to his allusions, or to extract a ray of light for some obscure passages of his philosophy. The ideas, therefore, of power and glory occurred most frequently, and were interwoven with his whole body of thought and feeling. The ideas belonging to the causes of health, were fainter even than the remembrance of the pleasures of the palate. And, in the great king of Prussia, the force and frequency of these several trains determined (as in all mortals they determine) the order and preference of actions. Our moral organization is pretty much what it is made to be. The strength of its fibres may be said to depend principally on the hand, by which they are drawn out. This simple statement, I flatter myself, removes Mr. Garve's difficulties. Frederic, in his moments of suffering, wished for that which, in his speculative moments, he had considered as impossible. So loosely were these speculative convictions fixed in his mind, that the first tide of suffering could sweep them all away.

This illustrious example is, at the same time, one of the most instructive, with which I am acquainted. It determines with sufficient precision, the necessary quantity of instruction. And from the nature of the case,
the quantity determines the mode.—In fact, if we would do full justice to the child, whose reliance is upon us, we should first teach him his duty, or interest, as a human animal:—interest and duty being, here at least, perfectly synonymous.—The interest or duty of that vocation, which makes him a human being of peculiar habits, ought to be but a secondary object with his preceptor. Of so much more consequence to happiness, are the circumstances in which we agree, than those in which we differ. Nor can any care, employed on the variable accessories, ever make amends for the neglect of the essential and common properties of the species. Unhappily, in general, the accessories absorb all anxiety, and the essential properties are disregarded.

It may sound extraordinary, if I say that valetudinarians and invalids, whose spirit is nothing refractory, every day experience sufferings, similar to those, which Frederic 11 brought upon himself by wilful indulgence. Enjoin a lively patient strict abstinence from such and such exertions. Obedience will be readily promised and sincerely intended. But, in a short time, some new impulse is given. The spirits flow at the old rate. The injunction is carried out of the thoughts.
The penalty is severely levied in suffering. The sufferer laments exceedingly—he really meant to forbear: but it happened so and so; and the caution was forgotten. What occasions this forgetfulness but the misfortune in early life, of not having had a particular class of ideas strongly impressed, and frequently repeated, so as to be completely blended with the rest?—It is not necessary in these cases, to have the excuse of vivacity. 'The dullest mortals are subject to the same default; and always for the same reason. If no trifling portion of human unhappiness be owing to the facility with which the healthy yield to every temptation, addressed either to the palate, or to any other organ of sensual gratification—if the opulent suffer from repletion almost as much as the poor from inanition,—we must still resort to the same want of particular and distinct impressions, as the cause, and to the communication of such impressions, for the prevention of these evils.

There exists scarce a person of weakly habit, or affected in a degree short of bed-lying illness, that does not receive injury from the inconsiderate usages of the world. Yet by these usages, which exact so much, and really obtain more than duty towards
ourselves and those dependant upon us, a commerce is kept up, the most absurd that can be imagined. One party loses, and the other does not gain. Sometimes both lose—one while the penance imposed by civility lasts; the other both then and afterwards. “I know it will half kill me,” said a lady the other day, on setting out upon a formal visit, “but it is a matter of decency, and I must go.” It is the glory of the modern code of politeness, to have set people at their ease. The boast is somewhat premature. Many burdensome observances have unquestionably been abolished. But one would imagine, that everybody must wish the abolition to go on, till it sets those at ease, who have the fairest title to indulgence. It is not that the nuisance passes unperceived; nor is it merely the want of spirit to abate it, as in the quondam case of servants’ vails. But the bad consequences are not fully understood; hence they are continually reproduced. I would not be so rash as absolutely to affirm, that complaisance destroys more lives than contagion; but even if a balance could not be made clearly out in favour of complaisance, I am sure that its separate account, if well looked into, would bring about an abrogation of conventions, indifferent alike to morals and enjoyment.
Wealth exempts from certain kinds of labour. But the wealthy stretch this privilege a great deal too far for their good. The vain forms, to which they subject themselves, and the consequent injuries, might suffice to convince them, that they cannot, with impunity, flinch from the task of learning how to take care of themselves. Of such exemption, I think it highly probable, that the nature of things will never admit. I am sure that, as physic and physicians stand at present, the most opulent derive from their fortune very moderate security. We see them every day undergoing what a great poet of antiquity reckons among the last of human calamities— that of consigning their children and their children's children, to a premature grave. If we reckon from the middle station upwards, it would, I believe, be more just to assert, that the unhealthiness of families is in the direct, than that it is in the inverse proportion of their wealth. Money, I perceive, can put all the members of the faculty and all its appendages into busy motion. But to what purpose? Very frequently not to the purpose of deferring, one hour, the fatal crisis. If indeed, all this bustle console the sick, or the survivors, then must it be considered as well purchased, at whatever price. Other-
wise, I often think the doctor's pomp and apothecary's mysterious hurry, fit only to figure, along with the efforts of the shopman and the vigilance of the nurse, in an elegy in a city church-yard, or on the vault of all the Capulets. So impracticable has it been found to reduce health to the state of a mere article of commerce, and so entirely does Hygeia disdain to become the slave of Plutus.

It is obvious that what riches cannot do for their immediate possessor, they cannot do for those about him. Few families are happy enough, like Sancho Panza during his brief authority, to include in their establishment, a medical attendant. And if they did, there would still be calls enough upon the discretion of the presiding members. In health itself, there are moments when the destiny of an individual is decided by a single indiscretion. But in infancy, which may be considered as a valetudinary state, and in the course of a complaint of any hazard, it cannot but be that the conduct of the friends of the sick and those of children, should have the most powerful influence upon their fate.

The disposal of young people of an age to quit the paternal mansion, has always been an anxious and a difficult question. Not-
withstanding our numerous treatises on education, we still want principles of sure application. When public and private education come into competition, health seldom misses the compliment of being mentioned. But it rarely receives farther attention, though it ought in so many cases to determine against all other motives. Sentence is passed by judges, who have little knowledge of the case, and less suspicion of their own incompetency. Some acquaintance with the progress of slow disorders, and consequently of remote origin, must be gained, before it can be conceived how frequently a large school is the antichamber of death. Masters of schools are not, in general, understood, nor do they I suppose, pretend, to have any accurate knowledge of the living frame, though that be the qualification most essential in a superintendent of youth. When a child is ill, their humanity, I know, will not permit a moment's delay in calling in advice. But how often does the internal enemy sap the constitution before he draws the eye of the preceptor, or alarms the pupil himself!

In these scenes, danger in a multitude of forms lurks round the puny and the young. A blow from a stouter companion falls unseen, and would be forgotten by him who
receives it, if progressive blindness, or pains increasing with years, and rendering life uncomfortable, or terminating in a fatal disorder did, not keep the original accident, fresh in the memory. Probably, at a large school, a month as seldom passes without some such disaster, as a public rejoicing without a specimen of that destruction, which it is usually designed to celebrate.

I have heard the annual mortality in Bengal, from venomous animals and beasts of prey, estimated as high as some thousands. The numbers, ultimately destroyed by brute violence at schools, or spoiled for life, must, every year, be considerable. But it is not at schools only, where violence breaks out against the defenceless. In large families, it is by no means uncommon to meet with instances, where the faculty of feeling, or the vital organs, have received an irreparable shock, during some passionate or playful sally. The former seems to be more frequently the fate of girls, the latter of boys. An explanation of the manner in which the mischief happens, accompanied by expressions of just horror against the perpetrators, I apprehend to be necessary to an effectual system of prevention. Well-chosen facts, related minutely, but without exaggeration.
would, doubtless, leave an impression as strong as can be desired; and such facts would usefully supply the place of prohibited or permitted fictions. — Ah! if writers of books for children could copy nature faithfully, they might give their imagination a long holiday. — The feelings, thus generated, would spread from family to family, till they became national, obviating many atrocities, and prompting infinite acts of kindness.

Hence we appear to derive one of the most solid arguments against corporal correction, or against its public infliction, at least. Propensity to imitation, and fondness for exercising power, will easily enable children, more advanced in growth, to discover a sanction in the example of parents and masters. At school, who does not remember to have seen a domineering boy adopt the mien and language of his seniors, when they proceed to execution; and, in this assumed character, exercise his cruelty with double satisfaction on some unresisting comrade upon whom he forces the part of culprit?

Chills are sometimes irretrievably injurious: and the puny are forever subject to chills at school. I know what may be urged on the subject of inuring to hardiness.
will still be in league with pedantry. But pedantry should be required to confer the Spartan constitution, before it introduce the Spartan discipline. Some boys and girls resist cold better than others; and these may with less injury, bear that tyranny in a stronger companion, which obliges them to warm his bed with their body: they may remain longer, without hurt, in water, or sustain long sittings in the cold of a school-room. But for whatever time a young person may resist such powers of mischief, if he is at last chilled, he is in danger. Either some violent attack will be the consequence, or the foundation will be laid for a fatal slow complaint. The less robust will become more and more enfeebled, till at last the powers of life fail; though not, perhaps, while they remain at school.

I have sometimes been struck with astonishment at the infatuation of the friends of children, who have nearly the same title to a mortal disorder, as to their patrimony. Let a child, whose ancestors, for one or two generations, have fallen victims to such a disorder, be himself delicate, still it is, not unfrequently, impossible to impress an effectual warning. Should the fatal symptoms not immediately threaten, (plainly be-
cause the season for their appearance is not yet arrived) the fate of the progenitors is disregarded. Unfavourable signs may even shew themselves to no purpose in the individual. For these omens bear an import, as the arrows in the quiver of Pindar resounded, only for the intelligent.* Merciless eagerness to secure the W——r or the E——n or some other tic hurries away the victim, tender in years, infirm in constitution, and perhaps, effeminate from ill-advised care. The aunt, the uncle, the guardian hope that the descendant will escape the fate of the family; fools! as if hoping against experience ever turned nature out of her course.

But I grow too warm. For it is really out of reason, to expect people accustomed, on all important occasions, to hire the use of foreign eyes, to see with their own, further forward than just to save the nose. Be it so. Let those, who have nothing of the commanding glance of a Moreau or a Le-Courbe, be excused from discerning the relative position of objects in a country, just

* ῥυκαὶ βελη
Εὐδον ἐνὶ φασιοῦρας
Φυναῖα συνελοιτί.
opening before them. But he must be an unobserving traveller indeed, who is at a loss with regard to districts, he has passed in a clear day, at his leisure. Yet it is certain that they, who are loudest in the behalf of public schools, are just such travellers. It is a point, you may easily satisfy yourself about. When they tell of the scenery of their childhood, that it was purely composed of limpid streams, verdant plains, and breezy mountains, you must hear them out without contradiction, to the end. Then question them quietly, and you will find that they have forgotten bottomless quicksands and pestilent bogs, though they had met with them, in every square mile of their terrestrial paradise.—Or should you prefer allusions to art, a little cross-examination will still supply you. If a certain author, for instance, be right in comparing a hypochondriacal body to the cask, in which Regulus was rolled to death; you will find, that it has been in one of these same blessed manufactories, that their ailing encomiasts have had the longest and sharpest spikes driven through their sides.

To some young children, sudden violence is not more prejudicial than example is to others. Genius, in virtue of its sensibility,
eagerly pursues the first pleasures of excess; and in virtue of the same sensibility, receives more injury than mediocrity, which, however, is carried along by the general movement, while it is the common sport to conspire to initiate dullness into the mysteries of debauchery.

For children, the frequent society of children alone, is nearly the worst possible society. It should be avoided equally for the sake of manners, morals, intellect and health. In their memorials, I find no circumstance so much in common to eminent persons, as familiar access, during childhood, to judicious and conversable adults. The moderns enjoy the advantage of the press; but they unaccountably relinquish the free intermixture of persons of different ages—an advantage, for every rational purpose of education, hardly inferior to what we derive from the press, and indispensably necessary to give this its full effect. There is, however, a feeling, kindling through society, similar to that which preceded the reformation of religion; and the coming generations will not be the victims of those popish errors, which have so long found an asylum in the recesses of our seminaries. Of late, it has happened that many persons, anxious that their children
should attain robustness of constitution as they rise to maturity, and that they should, at the same time, be well-instructed, have consulted the author;—so many indeed, as to convince him, that an institution would, at this moment, find support, where glaring absurdities and ruinous abuses should be avoided, where the instructors should be companions to their pupils, and science, usefully active habits, good principles and personal prudence should obtain their due regard. Experience has taught him, that a much greater proficiency in antient literature, than usually takes place at schools, is compatible with all these objects. Nor can he ever advert to this subject without afresh deploiring a friend, who clearly traced back the origin of his illness, to one of our greatest schools. From the fate of a parent, indeed, there was too much reason to fear for him. And on this very account, he should never have been trusted within those dangerous precincts; or not at least, till he had been confirmed in years and habits.

Though conspicuous among the parliamentary opposers of Mr. Pitt, (whom he considered, as of all politicians the most bloated with conceit, and as director of the
longest course of clumsy experiments upon property and life, ever endured by an enlightened nation from one man), ministerial calumny wisely refrained from assaults upon his character. And highly as he was respected on the faith of rumour, he was still more esteemed wherever he was familiarly known. The more, his concern for an increasing family caused him to revert to the consideration of his own experience, the less did he approve the system of education, followed in his own case, even when he viewed it without reference to the deep injury he felt that it had inflicted upon himself. Having unexpectedly emerged, for a time, into health, he actually began a course of self-instruction, and resolved, by the help of his ample fortune, to promote the useful arts. But an ill-advised residence in one of the few southerly countries of Europe, then open to the English, apparently brought back the danger it was meant to avert. In consequence, at an age little exceeding thirty years, the community lost a member, who united, in an uncommon degree, the best inclination and greatest means.

Through his illness, this excellent and amiable person followed the advice he deemed best for himself, as religiously as he had, at
all times, regulated his conduct with regard to others, by the strictest principles of integrity. And whoever knows much of the retired sentiments of young people, particularly of the young women of the present day, must have been struck with their anxiety to act up to injunctions, which require the renunciation of the longest established habits and the constant practice of self-denial. Who then but must be deeply affected, when such a disposition is of no use towards saving them from an untimely fate, though if well directed in time, it might have blessed them with a length of happy days?

That no one knows the value of health, till it is lost, is among those paradoxes, which are oftenest repeated in a tone of lamentation. But where is the wonder? If we come into the world without ideas, how should we expect to feel the value of any thing, till it is taught by express instruction, by observation, or by accidental experience? And is it not a prerogative of the human species, and the glory of civilized ages, that they can avail themselves of the first to supply the want, or escape the injuries, of the last? There is nothing, surely, in the nature of health, which should render a sense of its value either an innate principle, or particularly difficult to instil by proper means.
To be understood, it must, no doubt, be taught. Whoever will examine or observe, may satisfy himself, that we owe to instruction early begun and sedulously continued, those judgements concerning merit and demerit in actions, which prove, where they apply, such alert and faithful guides. To form a moral sense, for so the ready habit of certain artificial sentiments has been metaphorically styled, is not more practicable in itself, than to form a sense for health, or for happiness, which latter must be, in great measure, composed of the sense for health. It is, in fact, only necessary to proceed in the same manner as with regard to the moral sense. A broader foundation, indeed, if I am not mistaken, stands ready laid in our nature, to receive the sense for health. The labour would, therefore, be more easy and solid.

The individual, in fact, need only be taught to sympathise with himself, if that term may be applied to the feelings, excited by different possible states brought strongly into contrast. Consciousness of health, thus contemplated, will become just as much a source of pleasure as consciousness of virtue. Of course, even while it subsists in its fullest vigour, its value will be fully felt. As to extraneous approbation and disappro-
bation, they can as steadily be attached to actions, affecting the person himself, as to those affecting others. Indeed, to say that they can be attached, is to speak too feebly. They cannot but attach themselves. The tendency of conduct, when clearly perceived, must involve censure or applause. That these have hitherto operated so much more as social than as selfish motives may, in part, be ascribed to the inevitable order of moral discovery. For it has been in this, nearly as in physical, where the desire of knowledge began at the remotest extremity of visible nature; and proceeding from the planetary masses to the inanimate bodies of our earth, fixes at present, with ardent and diffusive zeal, upon plants and inferior animals, but passes by the majestic species of man, as unworthy to be studied, but for the ignoble end of gain.

New suggestions justly excite scruples.—May not disagreeable and ridiculous effects be apprehended from putting mankind so minutely on their guard against noxious powers? What can we expect, but that plain old common sense should be turned out of doors, to make room for prudery in regimen; and that every generous energy should be crippled by coward caution?—But if no
evil have followed from the pains, that have been so wisely taken towards putting us on our guard against deadly nightshade and against lead, why should any be produced by a complete reasoned catalogue of poisons, in the most comprehensive sense of that term? Lead does but occasion palsy; and whatever destroys activity and enjoyment, produces palsy too, of the worst species. For the advantage of sprightly vigour over pining sickliness, is greater than that of the enervated over the palsied, or of the palsied over the dead. Can we seriously fear, that if we suffer ourselves to be persuaded out of the use of poisons, both quick and slow, the feast of nature should not be various enough for a healthy appetite? Did any one, once master of their effects, ever pine for the berries of belladonna or the sweets of lead?

I see, indeed, that folks who live by rule, do not offer the most tempting example. Nor have I any intention of proposing it to the world. Just the contrary. There is nothing in my opinion, so much to be deprecated. Better, I sincerely think, not to live at all. But I deny that this is likely to be the lot of any one brought up with the knowledge of things hurtful, and in the practice of that knowledge. The difference between what I re-
commend, and you dread, is equal to the difference between a faquir and a stripling, enjoying in the presence of assembled Greece, the consciousness of powers, about to distinguish him as conqueror at the Olympic games. For what are these methodists in meat and drink, whom we are all so justly averse to the idea of resembling? Are they such as prudential care set out in life with the science of good and evil? or have they, in ignorance, abused their animal powers till their sensibility acquired the unnatural property of deriving pain from the slightest impression, and could be no longer agreeably affected by any? Examine well, and see if they be not drooping, blighted creatures, frequently half-insane from a mixture of regret and remorse, with whom "the past is a scar, and the present a sore," sensible only in the gross, from what quarter have issued the darts, by which they have been stricken, and so wild with fear that they hear the wing of the angel of death in the rustling of the gentlest gale of heaven.

These forms of misery have been laid to social refinement, as its genuine but monstrous offspring. Rousseau has proposed to annihilate the one, in order that the other might not deform the face of creation. It has, however,
been rendered probable, that the unhappy singularity of Rousseau's temper and circumstances, drove him to this desperate expedient. The difficulty he found to satisfy common wants, the slavish occupations to which he submitted rather than owe obligations to bounty, and the bitter self-reproach, consequent upon some things he did in compliance with his intractable spirit of independence, all contributed to irritate him; till at last he perceived in the state of nature, the sole preventive for the diseases of society. So intolerable did he find these relative sufferings, (which, as a savage, he undoubtedly would have escaped), that the farther he receded from the institutions of polished countries, the nearer did he seem to himself to approach happiness.

Knowledge of evil is the first step towards its remedy. We should, therefore have obligations enough to Rousseau, if the transcendant blaze of the beacons, which he has set up in different parts of his Emilius, had not saved thousands from perdition, and if his insanity were no excuse for his extravagancies. But sagacity, greatly inferior to that of Rousseau, will discover that right does not consist in wild deviation from wrong. Nor does it require much acquaintance with what
is related of the different modes, in which our species exists, to see that we should gain little, in respect to physical or ideal pleasure and pain, by the change proposed, even if we could disencumber ourselves of our habits.

To accelerate the progress of civilization, is probably our only practicable and only effectual plan. The sentiments of uncultivated tribes, as echoed by travellers, have, for the most part, a mournful accent. And of any such tribes, it would be difficult to prove, that they live in so much hope, and in so little fear, as to be worthy of the honour of our envy. If man is essentially a reflecting animal, the advice to push reflection as far as possible, might have been more wise than to renounce it altogether. It may, at least, be worth while to consider, whether the exertion of intellect cannot repair mischiefs, which it must be allowed to have incidentally produced, and whether that havoc of health and life, with which our civilization is justly upbraided, may not be the effect of the barbarism, which it still retains in its composition.

The effort to expel this alloy, as far as it is of private resort, may be a silent operation. In exerting it, there is no more occasion to wait
for the consent, and no more necessity to incur the censure, of others, than in providing our apartments with more commodious furniture. Of our success, domestic felicity will be the sure reward. No firmer bond of family union can be imagined, than for one part of the members, in addition to existence, to have received from the enlightened love of another the faculty of enjoying existence.

Whatever one parent may suffer before a child is brought into the world, with all that both may do for some time afterwards, ought never of itself to be depended upon, for securing such a return as every parental heart must wish. These obligations can be known only, like the history of Gengis Khan, from extraneous testimony. The party obliged has no means of entering into them, but by reducing his dimensions according to a scale, not furnished by consciousness, and which it is seldom a peculiarly interesting operation to apply* to onesself. For kindness

* In this case, the imagination would be best assisted by portraits, or rather by family groups. I know not if it have entered into the head of artists, or their employers, to aim at promoting mutual endearment, by shewing a child his forgotten self, in some interesting situation with a parent.
to produce the desired effect, it must, at some time, be felt by the receiver as kindness. A surfeit of kindness causes a parent to be considered as a sort of importunate slave; and children are regularly ungrateful (ungrateful?) to those, by whom they are spoiled. The opposite sentiment as regularly arises, where parental care lays a train of gratifications along the path of life. With each gratification the idea of him who bestows it, occurs, and it has often the highest possible advantage,—that of being introduced by agreeable surprize. Such obligations, in regard to the warmth with which they are felt, must be the very reverse of those conferred on unconscious infancy. They must strengthen the bond of filial gratitude, at the very period when it otherwise will grow weak, or be dissevered. "I feel myself indebted for the health I enjoy, to the foresight of a parent," is at once the most affecting eulogium, and the most permanent of motives for gratitude.

How encouraging this prospect! how full of despair, the opposite! What would be the feelings of that father, to whom, as he was contemplating his infant on its mother's breast, it should be announced by a voice, which he could not but believe prophetic:
That being, whose happy smiles thou art now watching, shall, one day, have cause to exclaim; "Ah! had not the affection of my parents been as blind as it was strong, never should "I have been the wretch I am."
ESSAYS
ON
THE MEANS
OF
AVOIDING
HABITUAL SICKLINESS,
AND
PREMATURE MORTALITY.

ESSAY SECOND.
It is certainly right to take all proper care of our preservation, and were to be wished that the voluptuous and debauched would give more attention than they do to dangers, which threaten the shortening of their days.

Life considered barely in itself, is a thing indifferent, neither good nor evil. If the kings of Colen, as legends pretend, slept 300 years in a cave, they must have been alive all that time, but were no more the better nor the worse for being so, than if they had been in a state of non-entity.

We may look upon the shortening of life through our own negligence as a real evil; and if we make the prevention of this evil the object of our solicitude, it will keep us constantly attentive to our preservation.

A. Tucker on death.
DEDICATION.

TO
MINISTERS OF THE GOSPEL,
OF
EVERY DENOMINATION.

It is said by Cicero, that nothing is too absurd for some philosopher to have advanced. In like manner, it may be asserted, that there can scarce be imagined an observance, detrimental to the constitution of man, but what has been enjoined by some teacher of a false religion, or added to a true one by its expounders, and practised by the bigots of both.

But you, my associates in the labour of mending mankind, do not so teach.—You, one and all, are ready to hold up your hands against such abominations. The human frame must, according to you, be a
consecrated vessel, destined to traverse the ocean of life, till it shall be carried by such gales, as it may please its all-wise architect to dispense, into the secure haven of the grave. Unfaithfulness to the charge of conducting this vessel, you can hardly rate, as inferior in criminality, to the violation of any duty, enjoined by the decalogue. For how shall he, who renders himself incapable of fulfilling commandments, escape being reputed their breaker?

You, in virtue of your office, enjoy peculiar advantages for influencing the minds of common men. And almost every page both of civil and ecclesiastical history bears in pretty distinct characters, that your powers are superior even to your advantages. You hold, in short, in your grasp, that which I should infinitely prefer to the golden rod,* of which a mere glimpse could quell

*Aperit ramum qui veste latebat.  
Tumida ex ira corda residunt.  
Ille admitans venerabile donum  
 Fatalis virgae, longo post tempore visum,  
 Caeruleam advertit puppim, ripaeque propinquat.
the peevishness of Charon himself; namely, the key which causes the chords of the human heart to spring into placid or tumultuous vibrations, according as you apply it. But you do not, it seems, easily part with this precious instrument. You would not, for a moment, commit it in trust, for the use of certain cheap tracts, which did a scheme, proposed and exemplified by your humble servant, a very unexpected honour. You withheld it alike from the fair writer, and from her champions in a late (alas! not fair) transaction. How then may one, who has no pretensions to come into competition with these holy persons†, for your favour, hope to borrow it. Would to God! you could, at least, be prevailed upon to employ it yourselves, for exciting in the flocks you respectively tend, a sense of what is due to their mortal, as well as to their immortal, part.

† Holy Hannah! cries Horace Walpole. Unless the popes are belied, it is not the first instance of a canonised by an infidel.
Of the topics, suitable to your public addresses, it is not for the profane to judge. But in private, you have endless opportunities of throwing out saving counsel, in regard to health. And such counsel you must allow, when effectual, to be the greatest temporal obligation, which mortal can confer on mortal. You perceive that we members of the medical profession are, in this respect, precisely in the situation of the ladies. We dare not speak a word, till we are addressed. But you may, at all times, without indecorum, press the subject of timely care. To be able to form a probable judgement when delay is no longer safe, is the whole, about which you need be anxious. I would not have you go beyond your accustomed office of friendly admonition. Within this limit, you will be sure, that the good, resulting from your interference, will be as little alloyed, as the condition of human affairs may permit.

Some members of the establishment are, not unfrequently, impelled by benevolent
zeal, to act also as bodily physicians to their poorer parishioners. To certain reverend authors we are even indebted for labouring to instruct us in our own profession. The active mind of John Wesley would not suffer him to leave his congregations without the best counsel he could provide against the season of sickness. But the primitive physic of this modern apostle is, I fear, fit only for a primitive age—that is, an age which wants none. In general, to caution the unwary against self-neglect, is the point at which you should make a conscience of stopping. Your own profession you must feel to be load enough for the shoulders of one man. The idea of encumbering yourselves with the additional study of an entire bulky art, may justly alarm you. I therefore only invite you to charge yourselves with a portion of general information, in itself agreeable, and capable of application to a most interesting series of observations. This, I am persuaded, in the present state of things, you will find as much more useful, as it is more easy, than to push your endeavours further.
It is, you may observe, by dint of cultivating your talent of adaptation, that professional mediocrity has so constantly succeeded against genius and knowledge. By this (for it is the same principle at work under a different form) medical imposture is enabled to secure to itself retreats, as magnificent as that of the poet Lucan;* in which, at its ease, it can contrive new arts of swindling, after the old have become stale. I have been credibly informed of an ingenious adventurer belonging to our profession, who was indebted for his first success, in one of the northern states of the American union to a ragged coat.—And why not? What signifies a little difference in the objects of taste? Has a smart equipage never addressed itself with effect, in any of our great cities, to female favour?

The late pious editor of Sussemilch's order of God in the changes of the human species, declares that he has himself known many

* Contentus fama, jaceat Lucanus in hortis Marmoreis—
instances "where a cunning woman, or "mountain doctor extorted, from a sick "peasant, six, ten, or more dollars—a fee far "beyond what any city physician would "require. But the city physician is too "learned, too grand, and, in general, too "strange to inspire confidence. He may be "too much occupied to let himself down, "as far as could be wished, to the level of "the ignorant. But the parish priest easily "gains their good opinion. He knows their "way of thinking, and is more able to de- "scend, as it is fitting he should, to their "comprehension—"

If, therefore, as a body, you would take
the part of the thoughtless against them-
selves; and of competent integrity against
meddling imbecillity and obtrusive impos-
ture; you would add more than you may
suppose, to the obligations which society
already owes you. The example of conduct,
so beneficent and cautious, might check a
scandalous abuse, which at present seems
most rapidly increasing. Whether that vigi-
lant prelate, my Lord of ———, means to encounter this abuse in one of those charges, in which he vies with the most vigorous General of the age, and shews what might be expected from some bishops, could they in these times take the field, cased in complete armour, I have not been informed. But I plainly foresee that, one day or other, if to the public detriment it continue unchecked, it will bring a stain upon your cloth. For look into almost whatever newspaper you please, you will find reverend names, dangling by dozens, to the tail of frauds at half a guinea the bottle. I would fain hope that the appearance of these names, in such a disgraceful position, does but add one item more to the advertisers' account of forgery. I, at least, for one, am unwilling to believe, that so many members of a respected profession can lend or let out their credit for a fox's paw, to rake the pockets of the poor; whose money, however ill they can spare it, is often the least valuable thing, out of which, from reliance on the judgment of the Clergy, in many cases they find themselves choused.
Wishing, among other blessings of a new year, that a seasonable hint may preserve you all from the misfortune of being either dupes or accomplices to these or any other blood-sucking villains,

I remain,

Reverend Sirs,

Your most obedient servant,

THE AUTHOR.

Clifton, Jan. 1, 1802.
ESSAY
ON
PERSONAL IMPRUDENCE,
ACTIVE AND PASSIVE;
ON
THE INCENTIVES TO IT;
ON
ITS EFFECTS,
AND
USUAL ORIGIN.

In my prospectus I have explicitly declared prevention of mischief to be my exclusive object. From the specimen, produced by the preceding month, it will be seen that I am likely to be somewhat resolute in my adherence to the terms of this declaration. There exists, I am aware, a numerous body of readers, not belonging to the profession, but much interested about medical information, to whom this determination can be nothing less than agreeable. Of these readers, though it is impossible I should attempt to
gratify their taste, yet I am unwilling to forfeit the patronage without an effort. But, under the dilemma in which I stand, I can perceive no resource, except in the reasonable expedient of an explanation, which luckily falls within the scope of the present number. This measure, reinforced by my bookseller's powers of insinuation (to which the public has, at times, appeared not a little sensible) will, I hope, prevail upon them to bear with me yet a few months, before they give me up, in order that they may, at least, have complete evidence, that my notions are less correct than theirs. It is, I assure them, a question little short of life and death.

"What is good against the head-ache, Doctor?" "Health, Madam." "Well, if you feel no interest about an old woman like me—Marianne there, you perceive, has been hacking all the afternoon. Do tell her of some little thing, that is good against a cough." "Health, Madam." But are you resolved not to give a more satisfactory answer? In that case I shall take the liberty of guessing why." "Poh! Mrs. W.—" cried a grave person in spectacles, from behind a full hand of cards—"you should know that it is the trick of these gentlemen never to speak plain, as some great man says. And if
"they will not in a tête-a-tête, can you expect "it before company?—" I am not conscious "of having uttered any enigma. I am sorry "for the young lady. But I must still "answer—health, Sir—health, Madam."

And so I should, were I questioned the whole nosology through, or as far at least as the enquirer is mistress of its nomenclature; still doubling my emphasis, as Simonides* did his demand for time, when called upon for an explanation of the nature of God. I do not know but I should add: "Madam, one has infinitely "less chance of becoming an adept in medi-"cal matters without regular study, than of "becoming rich without regular industry."

The lady, it will appear from the preceding little fragment, belongs to the corps, from which I am ambitious to enlist recruits. Many of these good people (for I will take no notice of those, who keep the physic left

* Roges me quid aut quale sit deus. Auctore utar Simonide, de quo quum quaesivisset hoc idem tyrannus Hiero deliberandi sibi unum diem postulavit. Cum idem ex eo postridie quaereret, biduum petivit. Cum saepius duplicaret numerum dierum, admiransque Hiero, require- ret cur ita faceret: quia quanto, inquit, diutius considero, tanto mihi res videtur obscurior.

Cicero Ernesi, VI. 492.
by the last sick person in the family, for the
use of the next) have, strong upon them, the
passion for snapping up verbal and written
recipes for every current name of disease.
I have seen some of their pocket-books as
full crammed as the cloth-hall at Leeds,
during our dispute with the Northern Powers.
Some treasure up these stores for family use.
Others are public-minded, and know no
greater pleasure than in drawing from their
magazine for the benefit of every acquaintance within reach of a call or a note.

It is not that the former would grudge a
neighbour a good turn. But where the affec-
tions are warmest, if a habit of shyness have
been acquired, or an unpleasant intercourse
with strangers have taken place, they are
apt to contract themselves within the do-

mestic circle. Then whatever is connected
with home, has an exclusive sense of the
agreeable, attached to it; and this is easily
carried to excess. What others, for the sake
of convenience, procure from abroad, these

exclusivees find the greater trouble, more
than compensated by the greater comfort,
of making themselves.—With what an air
of satisfaction does one often hear it said:
We do such and such things within ourselves.
The phrase carries a happy union of economy,
independence, security and mutual affection. The dealer’s profits are saved or believed to be so.—You feel above the necessity of trusting to out-of-doors supplies—What you have, you enjoy the more from being certain that it is genuine—All the time, too, you oblige, and are obliged by, those you love. What hedge-hog, rolled up round, tight, and warm in his skin, on a frosty morning, is more an object of envy than so close a family circle? So let those, who choose it, stitch, bake, churn, brew, and manufacture gooseberry wine at home.—They are much in the right. They have that, after which finer folks are eternally running, like so many wandering jews, but never find it. I advise them still to tend their sick without nurses by profession. But let them take care how they go so far as to take upon them the office of doctor. For by piling their comforts too high, they may all tumble down, one upon the head of another, like the houses which children build with cards.

The hoarders of single *infallible cures*, I am mistaken if I did not once designate, as the *pedlars* of medicine. There are others, whose larger style of dealing is enough to make me look up to them with reverence, and salute them with the title of its *hucksters*. Vol. I.
I might add, that these disdain to establish their concerns upon a paltry stock of soiled sibyl's leaves; that they lay in a thick close-printed publication, purporting to be a family compendium of the practice of physic; that they place it, as shelf-companion to the bible, and hold it next in veneration to the sacred volume; the one being the fund from which they draw and dispense what is necessary to happiness in the life to come, the other in the present life; but that it behoves them to examine well the authority for its genuineness before they depend too far upon their stock for profane use:— and I might go on to convey many agreeable and useful truths under these same emblems, if, at present, it did not suit my fancy more to introduce them to the public in a variety of transparent dresses, of different cut and colour.

I may, I believe, presume upon it as a pretty generally allowed fact, that in no line is there so large a proportion of bad hands as in that of book-making. There is certainly none in which so much cunning is employed in varnishing over flaws and imperfections; none in which the wholesale vendors more frequently contrive to pass worthless articles upon the consumer.
Concerning the immediate makers of those books, which profess to distribute far and wide a capacity for discriminating diseases and applying remedies, I do not wish to propagate an unfavourable opinion. I place their intentions on a par with my own; and in order to shorten a question, on which so much seems to me to depend, I shall advance this single proposition: such labour must, from the nature of things and persons, be either nugatory, or productive of disastrous consequences.

Here let me beg the reader to consider the power and province of mere rules in practical affairs of the easiest kind. No one has, I suppose, yet come forward with pretensions to teach the coarsest handicraft by a book. But in the tumult of literary projects, amid which we live, scarce any absurdity being impossible, let us imagine some adventurer, sufficiently intoxicated to undertake to communicate the capacity for exercising one of our humblest, and most useful trades, without apprenticeship, by a tract on domestic shoemaking. Should any one, after studying this tract, conceit himself qualified to handle the awl and the paring-knife, I leave it to be imagined by the reader, how unmercifully the leather would be pricked and slashed,
and what would be the condition of the poor toes, condemned to be lodged in the receptacle, prepared by these learned hands.—Does common sense spurn at the idea of efficacious instruction in such an art by such means? Are the qualities, then, of leather more complicated than those of the living body? Does the art of managing the former to most advantage require a long apprenticeship, and not that of managing the latter? Are the tools that lie within the compass of the shoemaker's bench, more easy to employ properly, than the articles of the materia medica? I see, indeed, one essential difference. The incompetent mechanic will soon be marked. No clumsy workmanship of his can pass. Whereas, in medicine, bunglers may go on, I know not how long, without disgrace. This chance of escaping detection is, no doubt, an encouragement for private practitioners,* such as nothing can countervail, if they be agitated by the same

* Of one of these dangerously absurd publications, the title announces, "a dispensatory for the use of private practitioners." Private practitioners! what a winning thing is a gentle name! Why should not one be coined for the assassin, and some ingenious Italian manufacturer advertise the stiletto, as a weapon for the private gentleman soldier?
restless daemon, that possessed Lord Chetefield's blood-letting peer. But I have no hope of effecting any thing, except with active, but misguided benevolence. Insanity must be differently dealt with; and wrong-headedness is scarce to be reclaimed by the plain dictates of prudence. Otherwise, a consideration, yet untouched, would be decisive! For the defect of the artisan, who leaves his work imperfect, can be afterwards supplied. But an amending hand may be vainly applied in case of omission during sickness, where it is often just as fatal to leave undone what is right, as to do what is wrong. What then shall we think of the defence, which conscious incapacity is so apt to set up by anticipation: Very simple my advice is: but you may be sure if it does no good, it can do no harm? Oh, yes, but if it does no good, it can do harm—all possible harm, provided in killing there be harm. It can arrest the rescuing hand, till the silent, but progressive finger of fate, move from time is, to time is no more. There are plenty of occasions on which water-gruel, upon the harmless principle, will do a man's business, just as effectually as laurel-water. And what, I pray, does it signify to the killed, whether they come to their end by the sauce-pan or
the still?—To the killer, the difference, we know, is all in all. Yet he who simply thrusts his ignorance between the sick, and the means of recovery, will really have done more mischief, inasmuch as he will have more largely accumulated pain upon death. And surely where law cannot interfere, the call is so much louder for public censure. It is by far too unequal a game to be allowed in society, where one party stakes empty professions of good-will against the other’s existence.

Some dozen years ago, how many of us were seized with an invincible loathing against sugar,—because we thought, we perceived upon it spots of negroe’s blood! For the same reason, ought we not to turn with equal aversion from drugs in hands, not taught their use? They may, in such hands, be regarded, without exaggeration, as swords, having two edges of unequal sharpness, but both most certainly stained with European blood—perhaps with that of our kindred.—Let us take care they do not get another crust from our own.

The strangest thing of all perhaps, is, that mixture of self-confidence and distrust of others, which many of these meddlers exhibit. Their presumption is always eager to discover itself, but I doubt if you can
ever bring it to shame. When one of them presses his services in behalf of a sick friend, if you do not immediately reject the offer, but hesitatingly mention different practitioners, among whom it may possibly be expedient to consult one or the other; be assured you will not have proceeded beyond the second name, before a violent objection is started.

"But why?" you enquire, "has he any marked deficiency of common sense?"

"Oh! as to common sense! I do not say that. But what is common sense! Is not something more wanted, where life itself is at stake?"

"True. In that I perfectly agree. But he has had, I am told, the usual opportunities for becoming thoroughly acquainted with his profession. Did he shew any particular negligence of disposition at the time of his studies? or has he been a dissipated man since? Have you heard any thing to that effect?"

"I cannot say I have. But this I know. For it came to me from one, who had it from a particular friend to the family. In my Lord Burroughdale's last illness, he certainly mistook a putrid for an inflammatory sore-throat; and had one ounce more of
"blood been taken, his lordship, I am con-
dently told, must have been rotten in his
game, by this time.—Nay, the surgeon
himself, it is whispered, hesitated about obey-
ing the prescription for bleeding."
"Such mistakes, sure enough, are far from
pleasant."
"Pleasant! what security have you against
one as bad now? Such blunderers, really
ought not—but I wonder how he ever got
a patient after my Lord's narrow escape."
"Well then! I thank you for your
cautions. And I believe I must call in
"Dr. ———."
"What, Dr. ———! That notorious man
of experiment, whom everybody is crying
out against. Did not he give iced water in
a burning fever, though the whole world
knows it is so hazardous to drink cold things,
when hot? Nay, by carrying the prescrip-
tion himself, my very next door neighbour
discovered at the apothecary's, that he had
ordered for his daughter arsenic, think of
that! under a different name. Such a violent
thing for such a poor puny creature as that
girl! My God! and are human creatures
then, no better than rats, that they are to
be enticed to swallow poison in disguise!"
"Suppose then, I send to Dr. F. Nothing like this can be alleged against him."

"He! a mere Dr. Slop. I'll answer for it, where something must be done without delay, you will as soon trust to your housekeeper's panada, as to Dr. F's medicines."

In this manner would a determined private practitioner traverse the whole list of graduates, English and Scotch; discovering in each some quality, that renders him as dangerous as a beast of prey, to be turned loose upon a sick man. His own recipe, he would still persevere in pressing as infallible; never once suspecting that, without the interposition of a miracle in his favour, he must be liable, in a hundred-fold degree, to some one, at least, of the objections, which he urges as decisive against another. He may, indeed, easily contrive to unite, in the stile of his practice, the faults of different medical mannerists. For what! if disorders of opposite nature, but with some resembling features, may be confounded by a person of sense, aided by appropriate instruction, how can they but be frequently confounded by one, who probably wants the sense, and certainly the instruction? A fine chance, therefore, must a person in the situation of the lord, mentioned
by the principal party in the preceding conversation, have from a recipe of his! — Again, should he have got hold of a harmless composition, will he not make as miserable work, (where something is to be done without delay) as the executioner, who cannot sever the head of an agonising criminal from his body, without repeated strokes of the axe? But, by way of amends, should chance have made him owner of one of those heroic medical weapons, which he will not tolerate in the hands of an experimenting brother, he may make as clean work with his patient, as the blade of the guillotine itself.

If it be the height of social imprudence to expose oneself to the operations of the hindmost in the train of justice, it is equally the height of personal imprudence to come under the hands of those agents of fate, who follow up the encouragement, they receive from the press, to officiate as private practitioners. How much would it be for the good of the suffering part of the community, if the odium, attached to the one, could be transferred to the other! To check troublesome kindness, must be always somewhat of a painful effort; and compunction may arise, on pushing back blind
officiousness, when it lovingly aims a dagger at the throat. But is one to open the collar and stand steady, for such a reason as this? What is manslaughter, perpetrated under the cover of benevolence, but a pitfall, planted with roses? Trust me! few officious people have nerves so delicate, as to receive serious damage from a resolute repulse. The worst injury they can sustain, must, at all events, be infinitely less than that, which they are likely to inflict. Sometimes, probably, they have no claim to be treated with tenderness. They feel none.

Vanity—if I may venture to declare the plain truth—vanity is, ten times as often as humanity, the actuating motive. And, indeed, vanity, I take to be the grand principle of this contraband trade. Look into many strong characters, and you will find them tormented by an itch for being admired on account of trifles, the most remote from their real excellencies. The deep metaphysician shall strain to rival the Bond-street beau in easy, tripping, fashionable chat; and the sturdy sea-officer shall go about to display his taste by instructing ladies, how to distribute sprigs over the tambour frame. But if people thought it worth while to observe, they would find little minds still
more infected by the same pitiful ambition. In our own times, did not a most reverend archbishop pride himself on being the best dresser of sallads in a great lettuce-loving nation? The Roman history represents Nero as anxious to shine in the orchestra, and Commodus in the arena. If we see our young nobles on fire to emulate their grooms, why should not our gossips burn to be esteemed a match for the apothecary at least, if not for the physician? How delightful, by merely willing it, to outstrip in their own art, personages, who pique themselves on their profundity! How charming, to be so clever and so useful on such easy terms! On balancing yourself against others, what a golden lump of secret merit, with which to sink your own scale, when all the world is imagining you must mount, light as an air-balloon, towards the beam!

Not that all look so far. Numbers circulate scraps of paper, marked with medical hieroglyphics, just as they circulate scandal,

* "Even M. Juigné had his talent. He was the best "hand at dressing a sallad! With such a qualification "one may be sure of reaching posterity."

George Forster's Schriften, VI, 408.
for want of other employment. But could the world be persuaded to give none of these busy-bodies the least quarter, they might find resources against idleness, which would render their own life equally happy, and have no tendency to abridge the term, which nature has marked out for that of their neighbours.

Of each species of recipe, it is worth while to remark the origin and authority. The most prized are, as may be expected, usually the most contemptible. These are the manuscript; which are really so old as to be mistaken by their collectors for new. They were originally transcribed from obsolete works, published during that barbarous state of pharmacy, from which this art has been of late much reclaimed. Of course, above ninety-nine times in a hundred, practitioners of medicine have, in common use, improved formulas, corresponding to the more efficacious. But in truth, a great majority of those, which I have examined (and I always encourage their exhibition) have proved the most roundabout contrivances imaginable for blending water, mucilage and sugar.

—They are labelled—never known to fail in coughs, colds and consumptions: and, with these, our modern English soeurs de charité, soaring
far above that chaste pattern of human kindness, Sir Charles Grandison's aunt Nell,* cloy such acquaintainces, as have no serious ailment, and, encouraged by their great success in these cases, proceed to treat others, till they make them more than a match for the best doctor's skill.

The remaining resource of uninitiated dealers in medicine, requires to be considered somewhat more at large. It consists of popular treatises on the practice of physic; against the utility of which, there immediately arises a strong presumption from this circumstance; that no such treatise has been attempted by any experienced physician, whose judgment had been approved by other productions. To write for the people usefully, requires the application of genius and judg-

* "He writes now and then to aunt Nell;"... she "folding up the letter carefully in its cover, puts it in her letter or ribband-case, which shall I call it? For having but few letters to put in it, the case is filled with bits and ends of ribbands, patterns, and so forth, of all manner of colours, faded and fresh; with intermingledoms of goldbeater's skin, plaisters for a cut finger, for a chapt lip, a kibe, perhaps for corus, which she occasionally distributes very bountifully; and values herself—as we see, at such times, by a double chin, made triple—upon being not unuseful in her generation."
ment to experience, in a manner, which few have hitherto thought about in earnest. But waving this distinction for the present, I doubt whether any physician of avowedly large experience—(it is the trick of us medical authors, to talk of our large experience)—has ever undertaken to instruct the unprepared public, in the general knowledge and treatment of disorders. The almost total impossibility of ascertaining some complaints, unless the discriminating phaenomena are pointed out in nature; the frequent necessity of accurately distinguishing the relative conditions of a given action, as of the pulse, or of a given organ, as of the lungs; the darkness in which those must wander, who are destitute of the light of anatomy; the changes, even to an opposite state, which the system undergoes during a course of symptoms, referred to the same denomination; the transition, required by this as well as by other causes, from one mode of treatment to another, are among the difficulties which, upon the present average of apprehension in the most enlightened people of the globe, bid defiance to any mortal talents for exposition. And alas! it is not readers, blessed with the greatest felicity of apprehension, any more than writers,
the best qualified to assist it, who are forward to cope with such difficulties.

If we follow down the art of healing to the present hour, from the day, when pain or fear first incited to experiments on the sick, we shall neither find ourselves able to compute nor conjecture, how much our acquisitions have cost the human species. But possibly, wars, or attempts to destroy in the gross, have less contributed to dispeople the earth, than attempts to save by detail. Let it be considered, at what period endeavours towards the removal of disease must have been attended with the most unfortunate issue. Undoubtedly, at the most early period, that is, before experiments were sufficiently multiplied to introduce analogy and a spirit of caution—when the whole was hazard, both the judgment formed concerning the nature of the case, and concerning the effect of applications. Has not universal opinion established it as an axiom, that practitioners, the best taught, learn to cure their other patients at the expence of the first? Now then, where is the difference between the practitioners, who formerly went to work before any preparatory knowledge had been accumulated, and those who now go to work without that, which has been
accumulated? If there be little difference, or none, every incentive to private practitioners, whether consisting of single recipes in writing, or a whole printed dispensatory, must surely tend to bring back the most murderous era of medicine. Should our art, as M. Gilibert contends, have been prejudicial to society, is this for want of ignorance in its most ignorant, or for want of knowledge in its most knowing, professors? No person who meddles with the sick, uninformed of any thing that may be learned, can acquit himself of destroying, where another might have saved—much less then can the tamperer, uninformed of every thing. The imperfection of the healing art being an incontestible fact, to which not only every bill of mortality, but every assemblage of grave-stones bears witness, what is the obvious inference? Can the sick afford the smallest deduction from that, which may, at its most, fall short of their necessities? Who that wants to raise a load, and doubts the sufficiency of his greatest power, goes to work with a power much inferior?

I do not require to be told that certain adventurers have obtained a degree of public confidence by their endeavours to popularize the practice of medicine. But though it was
in order, that they should supply the market with fresh editions, according to the demand for their performances, their subsequent experience has not enabled them to advance a single step towards conquering the impossibilities, inherent in the undertaking. Several compilations of this class seem to be entirely speculative of their publishers. It is a scheme, perfectly in the spirit of our literary traffick. A bookseller, who feels his influence on the fortune of books, will not easily want the ingenuity to discover, that he may as well supply customers with an article of his own, as suffer a rival to pocket the publisher's profits. Now to him, who has only in view the making of money, a grammar, a gazetteer, a medical compendium will appear identical, provided they prove equally saleable articles. The projector of a new domestic medicine, meaning well by himself and the public, does what he can to exceed his predecessors in the quality of his goods. The predicament of quantity he can ensure. Without dreaming that his Pandora's box is only the more pernicious for its bigness, and without the slightest suspicion of any mischief ensuing, (except to himself, from the possible failure of the enterprize) he resorts
to the house of literary call,* puts his job in hand, and has it got up, like a suit of mourning, by the day he appoints. The bookseller indeed might, in this case, be bookmaker too, were the saving of copy money worth his care; but he must be a paltry architect, who can do no better than put together the materials, for which he has designed the plan.

Writings intended to warn against the destruction of health, can hardly be confounded with such as pretend to teach the people how to restore it. To direct a stranger how to traverse slippery ground without injury, is one thing. To instruct him how to set his leg, should he break it, is quite another. It is remarkable that, in departments so essentially different, the qualifications of authors should have been pretty nearly alike. It could not indeed well happen otherwise, as far as the projects of booksellers have in-

* Houses of call, may be found in most great cities. They are the head quarters of journeymen taylors, who there receive by lot the orders of the masters. None but competent workmen can come forward. A journeyman taylor, nearly cured of palsy, once told me, he did not think he could quite venture to answer at the house of call, because he was not quite equal to a fair day's work. I wish journeymen authors could and would be as considerately backward.
fluence. But neither could any thing be more easy than for persons, spontaneously engaging in an unexceptionable undertaking, to mistake themselves. It is a result of common experience that the more familiar you are with the dialect and manner of thinking, which prevail among the vulgar, the better can you adapt your knowledge to their capacity. Upon this just principle many have proceeded, feeling (what is also very just) that they themselves stood but in the next degree to the untaught. It seems as if it had not struck them that no one can deliver what he does not possess. And there is another maxim equally resulting from experience, and more applicable to the occasion: that dimness of sight is the worst of all qualifications in a guide for the blind. I could, it is true, quote a most sagacious adviser, who recommends it to those who have to walk in the dark to put themselves under the safeguard of a blind conductor. But then in our compilers on preventive medicine, and in directors, raw from the schools, we have neither the caution of blindness nor the security of clear vision.

What indeed can the greatest readiness at rehearsing certain general propositions, and at quoting the facts, of which such proposi-
tions are the abbreviated enunciation, avail in a case like the present? Persons, whether setting out or advanced on the road of life, but unacquainted with its dangers, can be compared to nothing more aptly than to children, who have an imperfect use of their limbs. Would you save them from accidents? You must examine the place where they are to essay their limbs, what shoes they wear, and, one by one, the manner in which they lift their feet. Nor is this all, by a great deal—(for to do any good, you must be able to discover what is amiss, to strike out improvements, and to explain and enforce your ideas so that they may be adopted)—but it is enough to shew, that without opportunities of minute information, all your labour will be lost. Yet we may see persons, setting up for instructors to a whole nation, without having had admittance to a dozen families, on such terms as can furnish the means of judging in any manner of their state, and of its causes. Yes, and what is more, some without troubling themselves about our capacity, would fain teach us, inhabitants of the British dominions, the alphabet of health out of horn-books, designed for foreigners, but, I fear, not very well calculated for any people.
ESSAY II.

On reconsidering the foregoing remonstrance against certain common incentives to the dangerous vice of personal imprudence, I do not find that I have any thing of importance to add. Whenever people are suddenly reclaimed from hurtful practices of any kind, it is (as far as I have been able to observe) by the shock of a sudden alarm for reputation, property or life. There is, however, an easy way, by which those who have been addicted to the collection and employment of directions for medicinal preparations may pass, by degrees, to harmless occupations. They may try to fix their affections upon papers, similar in size, shape and style, but which direct how to compound dishes instead of drugs. Of their treatises on the art of curing diseases, if they should be too tender-hearted to commit them at once to the flames, they may contrive perchance to barter them for the art of cookery made plain and easy by the notable Mrs. Glasse, or for the more promising production of that great proficient in the discipline of Apicius, Mr. Farley, sometime cook at the London tavern in Bishopsgate street. I may venture to congratulate them beforehand on the exchange. Many
of them are vastly good-natured at bottom, and will, I am sure, experience greater satisfaction in serving up palatable preparations to their willing friends, than ever they found in cramming nauseous ones down their throat. Where the propensity proves incorrigible by reason, I flatter myself that those whom it would trifle with or destroy, considering what harm it may do, and what good it may prevent, will not merely meditate a civil escape from its persecutions, but have the courage to treat it, front to front, in a manner, corresponding to the enormity of the consequences, which it ever threatens to produce. Though the active party is generally a female, and females are entitled to more than civility, public opinion cannot be too severe on this article. I wonder, indeed, that decorum, of which the sex is so properly studious, does not interpose in favour of invalids. Were a lady, educated and endowed as ladies usually are, to produce, from her pocket, a case of surgeons’ instruments, every body would feel confounded, and nobody, I suppose, would submit to the hands of the operator—be they ever so fair, and her probes and lancets ever so bright. I however defy any one to assign a good
reason for supposing such a lady, better qualified to wield the equally dangerous tools of the physician.

There remains a kind of active personal imprudence, (or disposition to interfere, uncalled and unqualified, with the personal management of others) which, though partial in its operations, produces mischief enough to deserve to be pointed out. In the shippe of fooles, all without exception, who are actuated by such a disposition, belong to the berth, distinguished by this inscription: *they who take few circumstances into account, are sure to be rash in their decisions.* And single adverse occurrences, considered without reference to the whole sum of events, are perpetually provoking these hasty decisions. There will, for instance, be times, when patients in great jeopardy do not obtain the same beneficial chance from a surgical operation, or a new and powerful remedy, which others, in nearly equal danger, have derived both from the one and the other. Should such a failure take place in a distinguished family, what is the consequence? Its members, though from a proper feeling of incompetency, they had before made a point of refraining from
giving; much more from obtruding, any opinion on questions, within the province of the physician and surgeon, shall now sally forth to all the winds of heaven, uttering imprecations against a process, which they have once known to fail, though the strongest probabilities all united in its recommendation. Nay, if the treatment succeed beyond all reasonable expectation, but should an irreparable injury to the organization have previously taken place, the crime of domestic neglect is charged, without scruple, upon beneficent art. Thus, at a former period, when a long succession of ague-fits had shattered some of the vital organs, multitudes were deterred from the use of Peruvian bark by the senseless outcry of squires and knights and noble dames. In our days, half a city or a whole county shall be deprived, for years,

† "The vulgar are commonly very positive; thinking themselves possessed of absolute certainty in almost every thing they know. This happens from their weighing their evidences singly—which will naturally produce that effect. For we can judge of weights only by their opposition, because any one, thrown in alone, drives down the scale forcibly. But the contemplative use themselves to compare the judgments, as well of the sense as of the understanding."

_Light of Nature._
of the benefit of a valuable medical discovery by mandates, issuing from the mansion-house or the chateau. He who has but one or two dim appearances before him, and can but squint at these, shall set at nought judgments, deduced from hundreds of facts, carefully inspected with well-formed and well-exercised eyes.

No! I declare not a soul belonging to me, shall ever touch a drop of that violent thing, is a sentence which we physicians are doomed, every now and then, to hear pronounced against one or other of our most efficient instruments. It is also, every now and then, a capital sentence against those, for whom the use of the prohibited substance is proposed. Thus the very quality, common to all bodies worthy the title of medicinal, becomes a bar to the use of one in particular. And where others, more to be feared on the same ground, would pass unquestioned, this one, though alone perhaps to be depended upon, shall be inexorably rejected, unless it find admittance under an unsavoury disguise, thrown over it by the apothecary's art, as Falstaff, by favour of a heap of foul clothes, made good his way under the very nose of Ford himself.
I have often known letters of proscription transmitted from kingdom to kingdom, against some of the most valuable productions, which Nature supplies for the benefit of afflicted man. I have even heard the authors of these rigorous measures disclaim, in the general, all acquaintance with remedies and disorders. But we, inconsistent mortals! are most of us ready enough to infringe the very laws, under sanction of which we proceed, without scruple, to condemn every one, who holds up his hand at the bar of our judgment, for the self-same misdemeanor.

This species of active imprudence, or ignorant interference, would lose its malignity, if the world at large could be persuaded to enter into the following very simple considerations. Between what are called poisons, and what are called medicines, there exists no fundamental difference; nor can they be separated by any line, drawn either by theory or practice. The one and the other are substances, which in small quantities produce strong effects; and this character distinguishes both, accurately enough for every useful purpose, from food. It includes, indeed, as I shall afterwards point out, certain things, which popularly rank among articles
of diet. No substance, therefore, it is evident, can have the virtue, commonly required for the removal of disorders, unless the same be capable, when misapplied, of throwing the living system into disorder, and of extinguishing life. In addition, then, to what has been said above, those who become invincibly prejudiced against a drug, because it has occasionally exerted a powerful operation, should be referred to the writings, in which various men of sense have exposed the folly of arguing against a thing merely from its abuse. The occurrences from which such prejudices arise, are rather presumptions in favour of the remedy; and if there be room for censure, it should fall only upon those who use it improperly, either in respect to time or quantity. For persons, not minutely instructed, it would be most prudent to consider what common language denominates medicines with as much horror as poisons, and poisons with as much complacency as medicines. That the one happen to have been received into the pharmacopoeia of this and that college of physicians, is nothing to the purpose. Analogy or accident may, any day, bring to light an equally good reason for conferring on the others the same honour. In the last pharmacopoeia of the London College of Phy-
sicians, the writer of the preface, who does not seem to have perfectly clear ideas on the point, nevertheless observes, that "the an-
tients were miserably haunted with the ter-
ror of poisons; and it was one of their
principal occupations to devise antidotes.
How different has been the lot of poisons
in our days! The healing art, so far from
treating them as inveterate enemies, seems
now rather willing to enlist them as auxi-
liaries. In our catalogue we have inserted
some poisons, which we have ourselves
tried, and shall be ready to adopt others,
upon the faith of proper experiments."

Whether this representation admit of any exceptions, I pass over, as a question purely of idle curiosity. But that the exceptions are infinitely fewer than people, dextrous at splitting the hairs of argumentation, might imagine—and how unsafe it must be to act upon the assumption of their existing at all—will be manifest, if it be considered that there is no medicinal agent, of which the power can be taken as absolute, but that each is subject to endless variations, depending on the condition of the system, to which they are applied. Thus the food that does but support, the temperature that does but cherish, the wine that but seems to enliven, the healthy,
may aggravate a precarious into a fatal dis-
temper. The roast beef, which would render
the labourer only more fit for his occupation,
would, in some inflammatory diseases, operate
to all intents and purposes, as perniciously as
the rankest poison; and before the apprehen-
sion of mischief from these sources is dis-
misse, as a vain imagination, I hope that
what I shall have to say, in some of the next
succeeding essays, on heat and cold and
diet, will be well weighed. We have here,
however, without further search, two dis-
tinct considerations, which ought to influ-
ence the conduct of those, who have not
been able to acquire medical information in
as full measure as the existing sources can
supply it; first, the general activity of va-
luable remedies; secondly, that change in
the relation to the articles of subsistence,
the most common and reputed the most inno-
cent, which renders these, where improperly
administered during certain states of hu-
man existence, as virulent as any of the
articles of the materia medica, or as poisons,
if the reader prefer that term.—In all points
of view then, we must regard individuals,
seriously ill, as tottering on the brink of a
precipice, and the private practitioner, as
one rushing to their rescue in the dark, and
therefore full as likely to tilt them over as to draw them into safety.

Sufferers under the same grievance, be it moral or physical, find themselves relieved by communication. It is nothing uncommon with invalids to meet with dangerous delusions, where they are merely seeking this kind of comfort. From the presence of one, perhaps but grossly resembling symptom, the identity of two dissimilar diseases is confidently inferred; and whatever treatment seems to alleviate the one is, in consequence, concluded most likely to relieve the other. In spite of all remonstrances, the opinion takes deeper and deeper root, and at last is acted upon. Thus sympathy with the supposed fellow-sufferer, is more powerful than confidence in the physician, and it is not conceived that for any two patients to have a cough in common, no more proves them to have the same disease, than their having each a nose on their face, proves them to be the same person.

It is thus that ignorance of the most general and best ascertained facts, contained in the physical history of man, presents itself, at every turn in our path of inquiry, as the source of most mischievous error to the individual, and of embarrassment or failure
to those who, at a period of danger, have him in charge. With this more especial cause, the habits in which we are, all of us trained, powerfully co-operate. Between both, it is impossible to say how much is endured, that might be completely avoided, if by the benefit of certain general principles, thoroughly inculcated, the will was made firm against temptations, to which, at present, it always yields. As these principles would influence the members of society but in their individual capacity, or, at least, could have no tendency to produce the smallest sensible alteration in their relative situation, there can be no circumstance in their operation to give the most timorous alarm.

From the custom of writers on the means of escaping ill health, the public has learned to expect scarce any thing beyond particular prescriptions; and to minds little inured to reasoning, scarce any thing else is acceptable. The commencement of the process for opening the sphere of intellectual vision, (chiefly, perhaps, from the unskilfulness of the operator,) has seldom been attended with pleasant sensations at any age. Children in understanding and in years, believe alike, that you are foolishly tormenting yourself; when you take steps towards a distant end: and
with them, a first effort towards the same is apt to bring on a strained feeling, which generally causes them very soon to desist.—Nor do I doubt but I shall be blamed by many for idling away, at a distance, that time, which each will think I ought to have employed in spreading a plaister for his sore. This is unfortunate—for many sores do not admit of being healed, till the habit is mended, and if dried up, will break out afresh,—and our chief blessings are attainable only by casting our purposes to a sufficient distance from the passing moment. It is a law, to which none of our blessings are more rigorously subject than health.

Different navigators have discovered tribes, eager to barter their almost immediate necessaries for momentary gratification. It is not the disappointment, accompanying the fast approaching hour of want, that so severely punishes this improvidence, as the baneful consequences, flowing from the unsatisfied calls of nature. In a state somewhat more enlightened, where exigencies are foreseen, but too dimly either to hold infant industry steady to the purpose of providing supplies, or to prevent inconsiderate waste, famine and pestilence return pretty nearly with the regularity of the seasons. Nothing more, one
should think, could be necessary to rouse our speculatists from the dream, in which they connect happiness and uncivilized life. In all but the most favoured countries, something will be perpetually omitted to the destruction or detriment of the untutored inhabitants. In the happiest climates, something to the same tendency will be perpetually committed. Nor even in these, will disasters, the fruit of omission, be entirely unknown. It being impossible, in any situation, that human beings without the knowledge of cause and effect, should escape many fatal errors. But in the reveries, occasioned by our accounts of Otaheite or Tongataboo, it happens, I suspect, as it does when we amuse ourselves with the idea of returning to an early period of life. In conceiving how happy we should be, as rude natives of some fortunate isle, we forget to leave at home the foresight, which every inhabitant of a polished state inherits from the lessons, that his most remote ancestors have received in the severest school of adversity. If this be retained, there could be little dispute. To suppose, at least, that a condition superior to any which exists, may be compounded of the advantages, peculiar to each,
can hardly be made matter of compliment, as if it were any notable discovery.

That at the expiration of some golden age, Astraea quitted the earth, must be numbered among the grossest fables of mythology. But from the records of medicine, which (though they have never been kept with a view to the great end, they are capable of serving) exhibit more exact, more interesting and improving views of the human race, of the effects of our appetites, passions, of our ill-laid and too short trains of thought, than the meagre chronicles or the puffy narratives, that are held in such unmerited esteem under the title of history—from these records, it appears that the improvident genius of the savage state, carries on the same cruel sport with civilized society. Or rather, though he varies his proceedings, he abates nothing of his cruelty.

We read of barbarous tribes, whose deficiency of forecast is visited in public disasters, which consume at once a large proportion of their numbers. Polished communities, suffer perhaps in equal proportion, from the same cause. But instead of being swallowed up by tens of thousands (as is recorded of the Israelites) in one common gulph of mi-
sery, we are permitted to breathe the breath of anguish or of languor for a length of years, before death comes to our release. Calamity in the one instance, is acute,—in the other it is chronic; though the distinction scarce applies with accuracy, but to the higher ranks, where the distinction of ranks is established, The lower, like their tattooed and painted forefathers, suffer in the gross; for (in addition to the consequences of their own misconduct) upon them bursts the torrent of evil from the crimes and the insanity of their superiors, collecting more exterminating rage, as it comes down from a loftier point.

The scheme of life is universally laid, (whether it be well or ill laid), in power. In all conditions, and at every age, voluntary action must be regulated by sensation. "We never stir a fibre, but for the sake of some thing we desire to have produced thereby." Pleasant feelings we strive to perpetuate, and to escape from the painful. Our foresight, whether it be confined to an hour or stretch into eternity, is fixed upon enjoyment and upon suffering. To be masters of the sources of both is still the object of our cares.

In the social arrangements which have gradually formed themselves in Europe, wealth, the most general object of power, becomes
the most general object of desire. Its active pursuit, and paramount administration, almost exclusively engage the stronger sex. In its preservation, a portion of the females bear an auxiliary part, as they exert themselves to effect given purposes, at the least possible expenditure. If property descend largely to some, it is a rare case. The majority can only hope to share its advantages fully, (to which they have by nature an indefeasible right) but by captivating its possessors. To this, female education principally tends; and to exhibit the advantages, which women have derived from nature and art, is one great end of the intercourse, established between the sexes. By attending to the drama of modern manners, we shall see that men engaged in the chase, or in the economy of riches, and women that attract, or that try to attract these men, are its heroes and its heroines. The rest serve but to fill the scene, and as they fall into the train of the leading characters, they necessarily tread in their footsteps.

The multiplication of the roads to wealth unavoidably keeps pace with the multiplication of gratifications, and of those contrivances for displaying accomplishments, which wealth can command; for it is by profiting from
the sale of these gratifications and these con-
trivances, (that is, of the various luxuries of
the table, of the toilet, of furniture, of equi-
page, of the fine arts) that more and more
members of society grow rich.

Savage life is uniform and still: polished
life makes a more varied and an ever-moving
picture. Of the latter a miniature is present-
ed by certain dances, in which all the parties
join hands, and tread a ring; then dispers-
ing, each in his several line, towards the dif-
f erent points of the compass, speedily rejoin
and pace their round once more.

In the endless mazes of this dance, every
movement carries us close by some obstacle,
over which we may stumble, or against
which we may strike. And we shall escape
or pay the penalty of imprudence, according
as we mark out our distances, and according
as the eye guides the feet through the inter-
vening spaces.

When an Elwes or a Laurenzius* de-

* Dr. Laurenzius lived some years ago in Leipzig. He
was a jurist, noted for his opulence. "At home, he lived
like the poorest person, keeping neither man nor maid,
partly from thinking he could not maintain them, partly
from fear of being robbed. He lived in a building, at-
tached to a large house of his own, in which he had a
suite of four rooms, through all which he had to pass
viates a little from common practice in the order, which prudence assigns to things here below, every body is struck by their folly, and

"on going out. He kept these rooms fast locked, that "thieves might be obliged to burst open four doors, "before they could reach his Mammon. He seldom sent "for meat enough for one meal, and on this, when he did, "he lived at least three days. He took neither beer nor "wine nor coffee. In short, his life at home was a con-
stant fast. Though when invited by his legacy-hunters," "he stuffed like a thresher, and toped like a canon."

"Under the most biting hunger (of which he actually "complained to me) he had not the heart to rob his coffer "of a single penny. He came to me, oftener than once, "as I was eating my breakfast, and begged for a bit of "roll. 'He felt a little qualm: otherwise he never, never eat. "A single mouthful was enough. More would be his death. "He would cheerfully send for a whole roll, but, he vowed to "heaven, he had not a halfpenny at home—and it would be a "sin too, as all above a mouthful must be left to spoil. "But when I forced upon him half a roll, he eat it with "the utmost glee.

"I have twenty times witnessed, when servants brought "him presents, how he would steal to the grated hatch, to spy, "if they were thieves; with what fawning devotion he would "draw his bolts, take the cake and wine into custody, and "begin: 'ah! my dear fellow, return a thousand thanks to "your master and mistress for the refreshment they vouchsafe "a poor wretch—ah! how glad should I be to give you some-
thing to drink—but, look you, may I never share the joys "of heaven, may I be cast into everlasting perdition, if I have "a farthing of money here withi— but, be sure, tell them
all the righteous (I mean, all that go with the majority) exchange congratulations on the punishment, which these poor, preposterous sinners inflict upon themselves. But the troop, that hunts wealth, directly or through the medium of seductive acquirements (and it will make no difference, though some should strive after admired accomplishments, without further aim), sacrifice alike the end to the means.——Do not their grovelling views for ever rest upon certain outward helps? and hence do they not underlook that sole essential condition to happiness, the inward state? In what light can we view the designs of him, who endowed man with sensibility, understanding, and will to proportion his exertions to his active and passive faculties, without, at the same time, seeing that the ordinary devotees of wealth counteract those designs, as compleatly as the extraordinary. Is it not fair

"in my name, I will remember them in my will — trust me,
"I will not forget them."

"Thus did the man forswear himself thousands of times—and he was really an extremely religious man,
"that believed, according to his catechism, in the devil
"and hell, and in every thing else, wherewith the clergy
"endeavour to scare people from premeditated sin."

Dr. C. F. Bahrdt's life. I. 339.
to take the estimate, by compounding what both parties do to embitter their existence, with what they do to curtail its span? I am sure I do not wish any one to rate the cold fits of terror, and the hunger-qualms of the tribe of Laurenzius too low. Were these withdrawn, the mountain of their misery would sensibly subside. But then, on the other hand, to lose that delight, which the very brutes find in existing! to be visited by the gout, the dropsy, the palsy—by the blue and other coloured devils lodged in the system, that compensates business by boisterous pleasures, and privation by gross indulgencies! Truly, when I think what is implied in the tremendous characters traced above, I am obliged to confess, that the followers of this system endure more intense torments than the miser. And durable they often are! And here too does not gold bring with it its plagues? Sensation, then, for sensation, and body for body (as long as each lasts), I can scarce find half the phalanx of a little finger to choose between them. But as to longevity—in the abstemious annals of griping avarice, I am struck by examples, not inferior to that of Cornaro himself—and in a lease for lives, I should have no hesitation to prefer the retired, self-denying
hunks to his sociable, joyous rival. I say so of trades. I say so of professions. I say it of monied men, who follow neither trade nor profession, but contrive to split their piety fairly between Comus and Mammon.

But (as our actuating trains are most commonly composed) it is not only in what aldermen are said to love—though over-fondness for the good things of life is by no means confined to this worthy class of magistrates—that the appetite is found too strong for the mind, and for the body too. It is seen as much in the taste for more refined luxuries. I have often dwelt on a passage in Mr. Burke's reflections on the revolution in France. It is the only one perhaps, which the English nation never put to heart. And yet no passage was ever penned, which comes more home to our case. It is where, with too ingenious humanity, he defends the monks, (making them out to be but packs of harmless hounds, that devour their mess of horse-flesh and barley-meal, quietly in the kennel); and where, with equal humanity he glances at a much more numerous, an immured, and severely disciplined race—not indeed confined to British ground, but more abounding here, I believe, than elsewhere.—"The Monks," says he, "are
"lazy. Be it so. Suppose them no other-
wise employed than by singing in the choir.
They are as usefully employed as those
who neither sing nor say. As usefully
even as those who sing upon the stage.
They are as usefully employed as if they
worked from dawn to dark in the innum-
erable servile, degrading, unseenly, un-
manly, and often most unwholesome and
pestiferous, occupations to which by the
social economy so many wretches are in-
evitably doomed. If it were not generally
pernicious to disturb the natural course of
things, and to impede, in any degree, the
great wheel of circulation which is turned
by the strangely directed labour of these
unhappy people, I should be infinitely
more inclined forcibly to rescue them
from their miserable industry, than vio-
lently to disturb the tranquil repose of
monastic quietude. Humanity, and per-
haps policy, might better justify me in the
one than in the other. It is a subject on
which I have often reflected, and never
reflected without feeling from it. I am
sure that no consideration, except the ne-
cessity of submitting to the yoke of lux-
ury, and the despotism of fancy, who in
their own imperious way will distribute
the surplus product of the soil, can justify
the toleration of such trades and employ-
ments in a well regulated state. But, for
this purpose of distribution, it seems to
me, that the idle expences of monks are
quite as well directed as the idle expences
of us lay-loiterers."

Had this great poet and philosopher, (who consequently was an industrious searcher too) ever made his way into the inmost recesses of the archives of humanity, he would have found records, that must have moved him as much for the fate of those who consume, as of those who manufacture, various articles of luxury. Aye and there are those who, disdaining the dull dissipation, that has not attractions enough to assemble its loitering throngs by the appointed hour, as the prospect of heartfelt enjoyment* always does, are nevertheless full as much entitled to Mr. Burke's pity. The things, upon which

* "One, may see how lamely this method of employ-
ment answers its purpose, by the great dilatoriness there
is in going to engagements, by which means they have
been put off later and later, until the hours of amuse-
ment are run almost into midnight. Whereas where
there is a real expectation of delight, people are eager to
run to the place beforehand."
they are intent, are such as no wise man would neglect, but they have not the habit of referring their conduct to that one thing, from which no wise man will suffer his thoughts to stray, and which he will make the central point of all his movements. Hence even they, who escape uninjured by dissipation, suffer from self-neglect, and call it chance. But what Montesquieu observes of states, is more eminently true of individuals. Their condition depends still less on causes, placed beyond the sphere of human foresight and power. Whether it shall maintain itself in prosperity, or sink into adversity†, depends on the aptness and comprehension of the general plan, chalked out for life.

In estimation and in appearance; the natives of Guinea and of Great-Britain are certainly not more widely separated than the wretches, whose rescue Mr. Burke meditated, are from the whole or half men of pleasure and

† Ce n'est pas la Fortune qui domine le monde. . . . . Il y a des causes générales, soit morales, soit physiques, qui agissent dans chaque monarchie, l'élèvent, la maintiennent ou la précipitent.

de la grandeur et de la decadence des Romains.
the women, that in the temples of Fashion, celebrate the rites of that fawning, treacherous divinity. For these are the patrons of the dismal industry, exercised amid chilling damps and mephitic exhalations, in dens which an antient poet might have appropriately placed on the banks of his Acheron and Styx. But in the most essential traits of human nature, they often approach near enough to one another. In what the consumers are superior to the manufacturers, the former take care to display before every eye. But if we descend into the interior of each, we shall not find a corresponding difference. We need not think here, of the distress, sometimes experienced by the employed; it may stand against the want of relish so constantly felt, amid their superfluities, by the employers. Let us take, as a test, that annoying, uneasy sense, which, as it has held so large a space in our breast, ought not to have been so long without an expressive name in our language. Which of the two does this sense most frequently impel to provocatives, that render the succeeding listlessness more intolerable, and another forced orgasm more indispensable? till, at last, the sinking frame requires to be deposited—in the one case, on
the iron steads of its hard, narrow, uncurtained, hospital-bed—in the other, upon an expanse of down, guarded round by chintz, profusely flowing in the mockery of idle state—both waiting their destined weeks or months of aggravated misery, before they are removed from the aspect of the sun into the common receptacle. The cells and conventicles of gentility, it is true, harbour beings, upon whose wearisome uniformity the tumult of pleasure never breaks in. But so do the cells and conventicles of labour, when it is fixed down beside machines, whose eternal rotation produces no greater variety of cheerful sounds than the rattling of the turnkey’s bunch of keys, or the creaking of the prison doors.

These classes, then, whatever be the distance between them, are inseparably linked together by the chain of destructive vanity: and though born under such different stars, they pretty equally share a lot in life, which no image can better represent than that of helpless crews, committed in frail barks to an uncertain sea, without chart to warn them in time of currents, shoals and rocks, and without skill in the manoeuvres, necessary to steer clear of so many perils.
Polished society! how happily denominated! its habits being uniformly regulated according to the effect on superficial observers! and never, in any instance, tending to improve the texture or durability of the ground, on which the polish is laid! How perpetually do they run counter to that homely, but never-failing maxim: hunger is the best sauce! The hunger they leave to come as it can; and not only so, but it is the grand concern to provide such sauces as kill hunger by inches. The first circumstance is evident enough at first glance. And if we inspect this order of things a little minutely, we shall perceive whether the minor, but sacred, duties which it enjoins, fall in any degree short of a complete code of personal imprudence.

In the first place, what disposition do we find in those who give and receive the ton? What, in them, is the spring of those unpremeditated actions, whose aggregate fills up four-fifths of the whole space of human life? What can be the result of attention to the trifles, belonging to the capricious sway of fashion, but to produce an impotence of mind, and to preclude all proficiency in pursuits, requiring any degree of patient meditation?
It is the peculiarity of modish conversation (any body may see) to fly, zig-zag, always making as quick turns as lightning, though it is not always so brilliant, notwithstanding, at times, it may blast as fatally. The ideas that pass through the head, will naturally strike the same angles, as those that come out at the tongue. And of course there can be no esprit de suite—no reach of thought. The place of those affections, that most largely distribute comfort over human life, will be usurped by a restless disposition for shopping and running about on morning calls. And a rage for parties will supplant the beneficent and noble passions, which, giving consistency to our proceedings, produce all that is good or great in the world. As soon as possible! is ever the watch-word of the spoiled, overgrown babies of genteel life, when they bespeak new toys on finding themselves, after half an hour’s trial, tired of the old ones, for which, however, they were as impatient but the day before. As fast as possible! is their injunction on starting for a place, whence they will set out again with as much hurry as they came, to arrive at a third, where they feel no more satisfaction than in the station they originally quitted.

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For they imagine dispatch a good thing in itself, and never have reflection enough to ask themselves; what a foolish race must that be, where there is no goal?

He who has an useful purpose to pursue, finds minuteness in trifles, that have no reference to any such purpose, an intolerable burden. This punctiliousness, like the process performed by Aurora upon Tithonus, always reduces the understanding from its natural dimensions to those of an importunate, chirping insect. While the faculties are dwindling away under its influence, the spirit is necessarily debased, and the moral sentiments; too, become perverted, as in certain diseases, debility is attended by movements, contrary to the natural. There is nothing so unsteady, nothing so inquisitorial, as the laws that regulate the mode. They are more harrassing than the subtleties of casuistry, which once imposed so galling a yoke upon mankind, inasmuch as there is scarce a square inch about us, for which the said laws do not prescribe minute regulations, without a pretence of rendering to that part or to the whole the smallest service.

As to the standard of utility, they always keep that out of sight. A suckling, enraprured by elegancies, just come out, would
laugh to scorn his own grandfather, who should ask *cui bono*? Your last year's coat may have fitted just as well, your carriage have run just as easy, your legs have felt no sort of inconvenience from the colour of the stockings or the pattern of their clocks. Yet where is the modish man, that would not feel twice as much compunction on appearing in these superseded articles, as from the violation of a clear maxim of morality? Crimes of moderate magnitude, do not excite so much repugnance as an oversight in any of these minutiae. To judge accurately of expedience, is far from being always an easy task. On which account the habit of attending to a series of consequences cannot be too assiduously cultivated. But to be all anxiety, respecting one particular method of doing a thing, when twenty other methods would answer just as well (except in procuring you a momentary stare) is to abandon the exercise of reason altogether, and to take pains to become disqualified for forming a sound opinion in cases, where the unperverted judgment can discern no room for hesitation. Thus, from the very moment of its birth, caprice deserts the consideration of utility, and when it grows up, by way of shewing its courage, never fails to fly in the face
of this motive. Hence legislators, as well as subjects, in the domain of modish caprice, ever have an insecure tenure of their most essential advantages, and in cases of emergency, turn out the most helpless of mortals. The ministers of refined luxury, as it is called, are scarce ever set to work but by caprice; and to speak very moderately, it is always matter of chance, whether any given article they fabricate, shall be injurious, indifferent or prejudicial. But from the incessant variations in the products of their labour, it is as impossible that the prejudicial chance should not frequently occur, as that a dye, perpetually thrown, should not frequently turn up a particular number.—The ferment of their operations being as brisk and lawless as the imaginary one of the elements in chaos, how is it possible that noxious combinations should not be formed?

But it is not merely from the total abstraction of the mind from all regard to the retroactive tendency of conduct, from which punctiliousness in trifles stands in constant danger. Toiling and thinking men, as I have stated at sufficient length in the former essay, are too deaf to the most urgent calls upon their prudence from within. But their
occupations are prospective. They at least profess allegiance to utility; and are not for ever striving to do for their interior, what Circe did for the exterior of all that came within the influence of her wand. They remain in communion with rational beings, by having respect to the benefit to result from their proceedings. But this is hardly the case with the followers of accidental, capricious, changeable usage, who may be conceived, as figures twisted by wrong attitudes, till the eyes are turned the contrary way to the movements of their limbs.

But it is not enough to shew, that devotion to fashion induces a disposition, that excludes any proper culture of the best gifts of nature, and all effectual care of the compages of bodily organs. Without direct injury to these, it seems impossible to live in the fret and fume of fashion.—Men, not soul-bound, by the halter of necessity, to the rack and manger, can hardly depend upon a healthy flow of mental complacency from any other source, than from a multifarious stock of ideas—which, in a situation, unfavourable to the acquisition of fresh ones, they can employ themselves in arranging, or which they can interweave with impressions, when they have the good fortune to discover
a new world of objects. But it is upon an endless variety of ephemeral appendages to himself, to his retinue, or his mansion, that the heart of him, who means to figure in the beau monde, is eternally set. The passion, with which these things are pursued, is, I am sure, as insatiable as avarice, and, I think, more tormenting. What the miser acquires, however he may thirst for more, *lucro adpontit*—he at least, stores up as solid and durable treasure. But, in the mart of the mode, every new pattern makes all the old purchases worthless; and (as I have sometimes noticed) what these have cost, creates a sense of vexation more violent, than a large stake, lost at the gaming table: the disappointment being almost equal to the loss. For should an expensive service have been laid in, against an occasion of high parade—and, upon the very heels of the acquisition, a new pattern appear—imagine what must be the mortification of the purchaser at seeing the whole glory of his taste and splendour fade away, at the moment he expected it to bloom in all the charms of the night-blowing *cereus*?—In no other respect, I confess, do certain periods of antiquity seem to me to possess a more solid advantage over modern times. Exempt from the miserable ob-
lication of wasting their property and their thoughts upon alterations without the sense, or contrary to the sense, of improvement, they could enjoy a sort of repose, to which our labourers, and beggars almost, are strangers. Their faculties of both denominations, were free to make beautiful and vigorous shoots, whereas ours are stunted and warped by a force of perpetual operation; and in contemplating the fair and good, they were filled with a grateful feeling of human dignity, to which our beaus, I am afraid, do not derive any thing equal from the best stored taylor's card, or our belles from the milliner's shop, most in request at the West end of the town. The trophies of Miltiades will not let me sleep—burst from the lips of a youthful hero, aspiring to the admiration of Greece, and destined to overtake his great predecessor in the race of fame. Alas! what elicits equal sparks of emulation from the eyes, and induces agitations that equally disturb the rest, of thousands of striplings and of damsels, panting for celebrity in Britain?—Why, may be, a nosegay of artificial plumes, or a well stiffened collar.

All the world is melancholy, because all the world is in debt. The observation, certainly, will not account for the whole of the melan-
choly among us; and I will undertake, any day, to shew the lively author of the Tableau de Paris, upon the shoulders of English creditors, visages as long as he can find upon those of any French debtors. But it will account for a great many of those unwelcome visitations, against which no gaiety of apparel is able to protect many a snowy bosom. For how is it possible for those that have taken the infection of fashion to escape a disease of the heart, known to common mortals under the name of chagrin?—Before one set of desires is well gratified, new ones are kindled by the infinity of bright temptations, which ingenuity is daily displaying in the view of taste. In this dilemma, what can we do but take either disappointment or debt? Whichever we choose, we shall get a spice of mortification into the bargain. And mortification from debt will often be more sickening from envy of a more brilliant competitor.

So far moral and physical considerations go hand in hand, for I have at present nothing to do with the former, where the others are no way involved. But the body is not merely worn down by the perturbations of the mind. It is directly attacked. To the circumstances of different persons, the rage for shining in the gay world may be injurious
or otherwise, (though it always absorbs sums that could be better employed) but to themselves it threatens injury, to whatever class they may belong. In some barbarous despotisms, we read, if I do not mistake, of inferiors feeling it, as an honour, to suffer and bleed under the hand of their superiors. I am confident that this is the case in the barbarous despotism of Fashion. Those who are abject enough implicitly to submit, and take a pride in submitting, to regulations framed by others, without any reference to reason (that is, to good and evil, to the causes of pleasure and pain, considered upon an extensive scale,) pass sentence of condemnation on themselves by the very act of submission. Those at the head of this department of luxury are but mortals; and if they are not inspired, how is it possible they should know any thing of what contributes to health—and they have always pretty well shewn, that they will not be taught on easy terms. Their requisitions are as imperious as those of Robespierre, and as tamely endured. A table of diseases and of deaths, directly and indirectly produced by these requisitions, with the manner of their production, (and I shall have occasion hereafter to furnish some articles towards such a
table) might be inscribed: *The Revenge of the Slaves of Refinement upon Their Taskmasters.*

It is thought that Fashion, in some instances, is become more humane. But I am afraid this increase of clemency is only what an Emperor of Morocco would shew, in resolving to-day to strike off heads with a sharper scimitar than he wielded yesterday—a resolution, to be sure, which, in that potentate, would deserve the highest encomiums of his poet laureat, if it only gave security, that he would not return to the use of the old instrument to-morrow.

What may be considered as permanently gained, is to be seen well exemplified at the beginning of the task by Mr. Cowper—

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Yet restless was the chair, the back erect
Distressed the weary loins, that felt no ease;
The slippery seat betrayed the sliding part
That pressed it, and the feet hung dangling down,
Anxious, in vain, to find the distant floor.—

But relaxation of the languid frame,
By soft recumbency of outstretched limbs,
Was bliss reserved for happier days.——
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In what regards commodiousness, considerable improvements may have taken place;—few in what regards health, among which few the dereliction of hard, tight stays, has a
PERSONAL IMPRUDENCE.

right to be considered as the principal, *so long as it lasts.* But this has been more than compensated by modern barbarities in general dress, which have probably been as destructive to the tenderer sex in one year, as all the tight-lacing of our great grandmothers and grandmothers in a dozen: so that in these iron times, from sympathy or imitation, Fashion, like other rulers, may be said to have been far more madly prodigal of human life, than in the days of yore.

To some readers it must have sounded as a crude, wanton paradox, when I advanced that great part of the evils, ascribed to civilization, really spring from what still clings to our habits of antient barbarism—of its thick, ropy lees, deprived of all the spirit of wildness. I trust that, by this time, some are so far reconciled to the idea, as to be induced to make it the subject of reflection. No more consoling idea can be proposed to a nation, brooding over the reduction of its power, in the presence of a dangerous rival, by its own outrageous follies—a nation where pestilence, the fruit of war and famine, has so long ravaged the dwellings of the poor, and where the true, interior condition of the rich ill bespeaks that *prosperity,* with which kna-
vish or ignorant men in power are perpetually dinning our ears—a *prosperity*, too nearly resembling the state of an animal, tormented by some spoiled child, till the awakened humanity of the mother causes it to be put out of its misery.

Let those who refuse to believe what I say recur to the evidence of their own senses. I entreat them to survey, with considerate eyes, a crowded opera-house, and to compare the gewgaws, so ostentatiously stuck upon many of the spectators, with what we know of the effect of glass beads upon various uncultivated tribes. Do the members of these tribes take pride in possessing shining trinkets—so do the frequenters of the opera as much. Do the tribes barter their most substantial valuables in exchange for trinkets;—the frequenters of the opera acquire and exhibit their trinkets at the price of comfort, and at the risk of their health, and often of life. Do the natives commit such mistakes in the appreciation of things, for want of having been trained up to set future suffering against present enjoyment (which is the true criterion of cultivation): but how does the (self-entitled) most refined part of the human species, differ in this respect from those, upon whom
we look down as the grossest savages, though they doubtless pique themselves upon *their* taste, as much as we do upon *ours*? — Thus by looking a little curiously at the mere surface of things and persons, what instances may we find in confirmation of the sound old doctrine, that *extremes always meet*!

I have still much evidence in store to prove that the wretched objects, that moved Mr. Burke, have not such cause to envy certain superiors, as they and others may imagine. But this evidence could not be compressed into the present essay. It will find its place under particular topics, to be treated hereafter. Meanwhile, if there be any one, who trusts in himself, as capable of adorning a subject in the rich festoons of that eloquence, the pattern of which Mr. Burke took from the sweeping periods of Cicero, I propose to his ambition a minute, *probing* examination of the different classes, that act and re-act upon each other, within the compass and sphere of the British islands. Let him take them at their birth, and, having pursued them through the stages of their mortal existence, state distinctly, how much pleasure or pain each derives from the abundance or the want of spirits; from the sense of health, and from the gratification of appetite; from
vigour of constitution or from infirmity; from the over-excited organs of feeling or the over-exerted organs of motion; from wilful or involuntary exposure to the elements; from the failure of desire or of the objects of desire; from pride of station or its opposite shame; from hope or fear. The lots, which I should most wish to see contrasted, are;

1. that of boys, born to idle affluence.
2. of boys, brought up to professions: and to the land or sea service.
3. of boys brought up to trade.
4. of girls, genteelly educated, under which division are included all our females from the daughters of the middling tradesman up to the princess royal.
5. of menial servants of both sexes, engaged permanently or for the job.
6. of the male yeomanry.
7. of the peasantry.
8. of soldiers and sailors.
9. of the men, women and children employed in manufactures of prime necessity and convenience.
10. of men, employed upon articles of refined luxury.
11. of the women and children, so employed.
12. of beggars.
13. of slaves, well treated.
A comparative physical census of the population is possibly a leading step towards gradually and without disturbance removing that state-pestilence of polite luxury, which, although it parade in open day, and by the light of a thousand torches, contrives, unsuspectedly by the multitude, to mangle and destroy whatever it meets, and on both sides of its path. Could not science and rural economy absorb the labour of those, whom the poet terms the cankers of a quiet world and a long peace, and upon whom the political economist looks, as upon a race of two-legged cattle stalled in our manufactories, in order that in due season, they may be driven to glut the dogs of war*? I do not

* "In times of peace and tranquillity, the superfluity of the produce of the land goes to the maintenance of manufacturers, and the improvers of the liberal arts.—It is easy to convert many of these manufacturers into soldiers. Those who labour in commodities, least necessary to subsistence, must either enlist in the troops, or turn themselves to agriculture, and thereby oblige some labourers to enlist for want of business."—"This liberal and enlightened author would have altered several things (Hume. Part II. Essay 1 and 2.), had he seen as clearly as Mr. Burke, the physical state of the numerous gangs of our manufactures. Politics is the art of producing individual good by general measures; and no man, who is not acquainted with the ultimate result, can either reason securely, or act without making havoc among his fellow-citizens.
think any one, who has reflected with care upon the possible improvements in science and rural economy, will hesitate to answer, that all this and much more labour could be turned to better account for all parties. Every possible improvement in these departments must, sooner or later, be realized. The individuals and the nation, destined to have the greatest influence upon the pursuits of mankind, present an union of means, tending to this end, without example in history. And some late spirited endeavours to diffuse physical knowledge at home, and to promote the culture of the earth, which, in spite of the counteracting policy of certain state-sots—implacably hostile to the Muses and Minerva—shedders of blood and wine in equal profusion—threw some cheering gleams upon the horrors of war, may now inspire brighter hopes for humanity. They suggest, at least, the reasonable expectation that the cultivation of truth, by experiment and observation, will finally accomplish what legislation would only have made itself ridiculous in attempting—if we suppose the opulent part of the community to have remained equally incurious of the world within them and without; and legislators equally unacquainted with the subject of national
health, that is in reality, with the prime causes of individual well-being. An alteration in the first of these respects, at once, of itself, puts an end to the mischief. For why does the "despotism of fancy", before which Mr. Burke so profoundly humbles himself, distribute the surplus product of the soil in a way, "not to be tolerated in a well regulated state, except on the ground of necessity?" Why, but because, almost from their first hour, pains are taken with persons, born to wealth, in order that their imagination may become enamoured of articles, that owe their existence to "most pestiferous and "unwholesome occupations"? In other terms, because those who determine the application of industry, are crammed full of desires, doubly immoral, that is, destructive to themselves as well as to others?

These reflections I began with offering to the clergy, because I felt that nothing could so much assist their labours in the cause of virtue, as a just and enlarged view of the consequences of personal imprudence.— *Where Prudence is present, no divinity, says Juvenal, will be missed.* It may, with equal truth, be asserted, that if disregard to the state of the bodily system were banished from society, a numerous train of vices...
would, by the same act, be sent into exile.—

That I should have taken a range, so much more extensive than that of authors on the prevention of diseases, will not surprize any one, capable of entering into so very simple an idea; and to those, who feel any difficulty—I may remark that it is nothing uncommon for a domestic lecture against a particular fashion, to be a lecture on health. He, indeed, must entertain either a very high opinion of his own talents as a lecturer, or very inaccurate notions concerning the human mind, who can expect, by a few irritating words, to counteract a disposition, which it has probably been the labour of his life to form. For with how many parents is it a principal business, by direct precepts, or by conduct, in which the precept is implied, to fill the hearts of their children with anxiety, respecting the appearance they are to make in the eyes of others, instead of shewing them that it ought to be their first concern to ensure to themselves the longest possible succession of agreeable feelings; a purpose which modish manners, and the applause they procure, upon the whole go to defeat instead of promoting. There was a time, when the pulpit resounded, more frequently than the parlour may at present, with re-
monstrances against some piece of dress. But the zeal of the preacher seems to have been spent to as little purpose, as the fury of the wind in the fable. The louder each grew, the more closely did the beau and the traveller hug their garments. In fact, did not preacher, as well as wind, take just the wrong way to disrobe the subject of their experiments? And do not the distinct light of beneficent truth, and the warmth of affecting moral sentiments, stand the best chance of preventing that obstinacy, which rough treatment will but confirm?

To excite a dread of the consequences, produced by personal mismanagement, appears the only thing belonging to this world, which can be opposed with effect to inordinate vanity, to avarice, and to those other lusts, which, as the divines tell us, are always stealing away our affections from the next. Or rather, it is the only thing, belonging to either world, in which there is room to hope for any speedy and general concurrence of sentiment. In regard to the regions beyond the grave, people have always differed, and too often quarrelled and fought, the moment they began to develope their ideas. And in whatever system of doctrines any one shall acquiesce, he is sure to find himself
in a very small minority. Religions and sects are not only divided by seas, rivers, and mountains, but a party-wall often bounds the territory, belonging to different creeds; and, this week, a set of lodgings are filled with the sounds, proper to the rites of one worship; and, next week, by those of another. But as to feeling, men are generally enough agreed, and not likely to differ, in regarding pain as what is to be avoided, and pleasure as what is to be sought. — All, that in quest of the latter, fall upon the former, coincide in principle with those more fortunate rivals, that contrive to shun pain, except where they are willing to pay it, as the price of more durable or more exquisite pleasure.

The contrary error, which when it is of a certain magnitude, produces the most poignant regret known to the human breast, and very often gives rise to dreadful reflections upon the memory of parents and preceptors, appears to spring from a very obvious source. This is the want of being, in time, impressed with proper self-regard, self-respect or reverence. As there is no eatable substance, so nauseous, but what some nation or tribe devours with keen relish, so there is no visible or tangible object, which has not been ren-
ordered an object of love or adoration. So fast and loose do the feelings of the human heart play, that there is no circumstance in life or death, (the rejoicings of martyrs and savages amid their tortures, bear me witness to the last fact!), with which pleasure or pain will not connect itself. The association depends upon education in the enlarged, proper sense of that term.

Should it be objected that tortured martyrs and savages may personate a part, (an objection, upon which, I apprehend, none acquainted with the play of our ideas and sensations will insist), it must be allowed that there is nothing so vile, which has not been approached, with religious awe or rapture, in some part of the habitable globe. That is simple matter of fact. A Swedish author has published a learned work upon the various delicacies in request in various countries; which has had the honour of commentators of greater erudition than its author. But a catalogue of the multifarious objects of pious veneration would be far more useful. Logs of wood, beasts of prey, venomous reptiles, as crocodiles and snakes, have been among the number; and perhaps, in addition to the excrements of animals, toad's spawn and stinking fish might be enumerated. The
nature of the rites is not a whit behindhand with the quality of the substances adored, As every one could furnish examples, it would be useless to tell at large of wretches suspended in the air by a hook, passed through the muscles of the back, to please one divinity, or mutilated in honour of a second, or murdered to appease a third. What would appear incredible, where the monster Superstition is forbidden the gratification of seeing wretched mortals writhe so dreadfully in her fangs, these instances place before the eye. Their use is—not to put to shame those who hold it but—to correct the opinion, that brutes have greater docility than man. But a swarm of examples, easily to be collected from travellers, depose in favour of the two-legged, unfeathered species—even though it be clear from home experience, that quadrupeds can be flogged into such an elegant accomplishment, as dancing. The eternal lamentation, therefore, that is poured out over our refractoriness, deserves to be treated as one of the lame excuses, to which incapacity always resorts. The fault does not lie in the stuff, but in the workman, who is paid to bring it into shape. Here is a creature, who will fall upon his knees, in the filthiest mud or upon spikes, before the foulest idol:
and he is said to have no religious instincts!
—A young man, whose amorous propensities are such, that old age and deformity are not safe beside him.—And will you make me believe, that he would turn away, indifferent or disgusted, from beauty in its bloom?

Should any one enquire how he has to avail himself of the tractability, which I pretend to discover, for the prevention of personal imprudence, Begin with inspiring early self-reverence, would be my reply. Should it be asked again, how this is to be done, my answer is ready made. I have only to refer to processes in common use. In this country, as in others, we find a number of things, which mortals esteem sacred;—as spots of ground, buildings, habits, vessels, food, liquors. These though no way, in form or composition, excelling others in common use, most people would shudder at the idea of converting to any but to their own particular purpose. To do so, is profanation,—to steal such as are moveable, is not theft, but sacrilege: and behind a name they are perhaps more secure, than they would be behind bolts and bars.

On entering a church, a stranger to Europe may forget to take off his hat. He is reminded of the omission. He demands why
he should shew, to one pile of stone and mortar, a sign of reverence, which is not exacted in behalf of another, though ten times as elegant. He is gravely told "that its claim lies in its destination." He is told so, perhaps, by one, that has never shewn or felt any regard for himself.—Ask the monitor, if a heap of dead matter can be consecrated by its destination, how it is with living, reasoning, eternal man?— Again—"the corporeal represents the spiritual. There are emblems, mementos, tokens that ought to be looked up to, on account of their signification."—But does not the light itself, unveiled and clear, deserve regard in preference to any reflection! —Now challenge the property-man to open the wardrobe of the church. Let it be examined in all sides; then let the human person be inspected; and say if, under every aspect, this do not meet the eye, as more august. Whether the destination or the tendency be considered, or the author, if such things can be accounted holy, the lord of creation is surely the holy of holies.

Should it, in so plain a case, be vain to distinguish or to deny, enlarge your ritual. Consecrate the child of your affection to himself. Employ, if you please, names, gesticulations, ceremonies, catechisms, invo-
cations, precept, example; but, above all, employ facts. Such facts, as cannot fail to strike, whenever submitted to the senses, are alone sufficient, and alone safe. Let books, conveying these facts, and fit objects make part of your daily worship.—What consideration pretending to set the civil or ecclesiastical history of the Israelites, above the natural history of man, can for a moment, bear to be scrutinized by the prudent, or even by the pious mind. The Jewish history, you say, comes from inspired penmen. What! is not the other, the record of the power and the wisdom of the inspirer? That religious rites and codes of morality, have been without due influence, has been a perpetual complaint. Certainly. It should not be otherwise. They are imperfect and impotent machines. They want the main-springs and master-wheels. And this is the reason, why, as is truly said, they have never been able to lift any considerable portion of mankind out of the mire of vice.

How few rites of any church, but what are of arbitrary, human institution! Like other poetry and pantomime, like architecture and dress, these rites are mostly the progeny of taste. The taste of a barbarous, or of a semibarbbarous, may ill suit a refined age.
It is at last widely felt as odious or ridiculous. Then ensues a long and bloody conflict. It is not the war of Pagan against Christian, of Mahometan against both, but of Christian sect against Christian sect. The sword is sheathed, but the hostile mind remains.—Nay, among frequenters of the same temple, a secret struggle is nothing uncommon. The functionaries will have no rite questioned. The congregation will not abandon their privilege as reasonable creatures. Whether the flock do, or do not, harbour any thing of hatred, fear abides with the pastor. But the sentiments of self-veneration, and the practice of self-management, as founded on the essential properties of the object to be reverenced and preserved, can never suffer from any versatility of taste. Fellowship cannot be weakened by animosity. Neither heartburnings nor jealousies can arise. Whatever, in consequence of better knowledge, is to be taken away, or to be added, will draw down no ruin. Of the rest, the old can never become obsolete, nor the new incapable of joining exactly to the old.

If we could not otherwise learn the principles of our own nature, and the duties deducible from those principles, it ought to be
the first concern of every state, to maintain public teachers of this greatest branch of piety and morality. With zeal and ability, they would soon become the favourite instructors of the people. Look at the history of sects. There, more than in courts—*Dress makes the man.*—The tenets of sects are, in general, so absurd and so discordant, that the secret of their success must be elsewhere sought. This secret is easily found in the rude eloquence of their propagators, in gestures, looks, ejaculations and groans. Whatever the preacher brings, the audience receives. Mahometanism or Methodism takes root and flourishes indifferently, if the new cultivators of the mental soil do but work with more ardour than the old.

If prodigious, unnatural, destructive doctrines have easily made their way in the world, shall comprehensible, congenial, salutary truth fail to be received? Our children plunge headlong into vice and perish—our populace are debauched.—Why, then, do we not make haste to explain to them, in intelligible language, the laws, by which the Creator has attached certain punishments to certain crimes against self? Tricks, that decoy for the moment, we may relinquish to the juggler, the mountebank and the fanatic.
We need but be perspicuous and impressive. If no crowds, drunk with enthusiasm, reel to our standard, converts will incessantly come over with deliberate speed. We are the apostles of a faith, among whose disciples there never will be found one apostate. We aim at the gratification of every heart. We teach but the fulfilment of universal desire—how all may dwell in the gardens of pleasure with least hazard of being stung by scorpions, that lie hid in their bowers, or of being cut off by poisons, that mimic the fruits.

END
OF
ESSAY SECOND.

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ESSAYS
ON
THE MEANS
OF
AVOIDING
HABITUAL SICKLINESS,
AND
PREMATURE MORTALITY.

ESSAY THIRD.
"The first and capital article," observes a work of 50 years standing, "of town-effeminacy, is that of Drest: which, in all its variety of modern excess and ridicule, is too low for serious animadversion.

Every circumstance of modern use conspires to soothe a man into the excess of effeminacy: warm carpets are spread under his feet; warm hangings surround him; doors and windows, nicely jointed, prevent the least rude encroachment of the external air.

Vanity lends her aid to this unmanly delicacy. Splendid furniture; a sumptuous side-board, a long train of attendants, an elegant and costly entertainment (for which earth, air, and seas are ransacked); the most expensive wines of the continent, the childish vagaries of a whimsical desert—these are the supreme pride of the master—the admiration or envy of his guests.

Luxury is not idle in her province, but shares with her sister Vanity in the labours of the day. High soups and sauces, every mode of foreign cookery that can quicken taste, and spur the lagging appetite, is assiduously employed. The end of eating is not the allaying of natural hunger, but the gratification of fordid and debasing appetite. Hence the most insatiable foods, not those which nourish but those which irritate, are adopted.

In the refined period, where manners and principles are lost, the luxuries of life become necessaries among the Great; and therefore will be as obstinately adhered to, and quitted with the same reluctance, as food and clothing by the poor.

The poor must indeed increase their wages, in order to subsist, yet this increase never takes place, till they are compelled by the last necessity and want.
ESSAY
ON
THE INDIVIDUALS,
COMPOSING
OUR AFFLUENT
AND
EASY CLASSES.

I. BRITISH CHARACTERISTICS.

Often, as I go along, communing with myself, how I may raise into credit plain and apparently trite, but useful and disregarded truths, the fairest name in story, with its rich escort of ideas, rises before my imagination. And I grieve to think that the fairest cannot be saluted also as the happiest. Either the colours of private life, in no degree correspond to public splendour; or, alas for the generations that acquire inferior renown, or pass unrecorded away!
In spite of the miscarriages that, within thirty years, have tarnished the reputation of our country, and of the miseries, which have torn its bosom, Britain still remains the second name to Athens; and perhaps is not second. From equal powers, profiting of the performance of a predecessor, much indeed is to be expected. But Britain has exceeded the measure of just expectation. She has successfully contended with rivals, as formidable as Sparta. The subduers and expellers of her domestic tyrants claim, equally with the Athenian Harmodius*, to have their memory cherished, and to lead an immortal life in the islands of the blest.

Scions from her root of freedom are spreading wide, in ever-green vigour, over the new world; and grafts from those flourishing plantations have renovated the cankered and corrupt growth of the ancient world. What

* Φιλταν' Λαμωδη', ου τι πε τεθνηκας'
Νησοις δ' εν μακαρων σε φασιν ειναι,
Ινα τερ ποδικης Αχιλευς
Τοδειδην τε φασιν Διομεδεα.

It must be owned, however, that Harmodius either deserved better company, or that he did not deserve to be in the islands of the blest.
does not hold of patriarchal Switzerland, or of resolute Holland, holds of Britain as perfectly as of Athens. Her genius has not been surpassed by her spirit. The greatest of poets are her's, and the greatest of philosophers, whether we regard the world of sense or spirit. On one part of the continent, a jargon as barbarous as any that ever reigned in the schools, affects to develope the operations, and to circumscribe the powers, of the human mind. Elsewhere, they pride themselves on garbled and disfigured transcripts from our Hobbes, our Locke, Hartley, and Tucker—enquirers, who have almost exclusively the merit of discovery in the obscure regions of intellect, because they almost exclusively pursued the track of genuine observation. There always have been, and there always will be minds, in which no modern production of reason or imagination can excite more overpowering sensations than were felt by the artist, when he cried out—I, too, am a painter! But Newton, and Shakespeare still farther, seem to have left the most aspiring hopes of humanity behind.

Our moral sentiments have been equally honourable to us, as a people. No-where has distress more readily found relief, than in the
openness of British generosity; no-where accused innocence a more certain safe-guard, than in British laws, administered by British juries.

Among the most striking facts in history, we may consider the rank, which some communities obtain above their native means. Neither in this does Britain yield to Athens. No community has acquired so great a command of the articles, which foreign soils and foreign industry yield to the requisitions of sense and fancy. Nowhere has domestic ingenuity so largely contributed to the same demand.

The most interesting question, however, still remains. Is all this, solid benefit or empty boast? What revenue of health and comfort has our vast dominion over art and nature yielded? Have we borne our faculties more wisely than the Athenians? One may account the pride of power as the same thing, in effect, to the body politic, with intense, energizing pleasure to the body natural. Has Britain wasted her vigour in the debauches of glory? Has she bruised her breast by straining to grasp unwieldy masses? Have lives innumerable been sacrificed in vain trials to extend her control over a huge continent? Has she stained with blood every shore, accessible to her navies, using her own miserable chil-
dren, as the destroying and destroyed engines of ambition in her statesmen, and of rapacity in her merchants? Is the multitude exhausted by toil and want, that their superiors may pine under the effects of intemperate or effeminate luxury? Do many drudge, like Helots, that a few may revel and repose, like Sybarites?—Before the rule of law is established, the victor savage obtains what he strictly wants and truly enjoys. But may not the original state of war of all against all; subside into a latent civil struggle, wherein both parties come off worsted; because each unconsciously deprives the other of one of the requisites to a happy existence; and because natural good is converted into artificial evil, by the disunion of desire and of the means of satisfying desire?

Wherever this unfortunate separation shall have taken place, it will be sensible in its effects. But these effects are to be looked for in private life. There only, will they be at first discernible, and there will they be always most striking. In the chain, that suspends the order of created beings to the throne of the Creator, the councils of the cabinet are but a few links from the condition of the members of a state; and the
ESSAY III.

The genius of a people has always decisive influence upon the genius of its diseases.

About the middle of the century, lately closed, a lively picture of the reigning manners* is well-remembered to have produced a diffusive and powerful impression. But the impression was transitory. And like all unsuccessful projects for altering public opinion or practice, it served but to confirm possession. The author connected certain accidental disgraces of our arms, with the spirit, which had gradually insinuated itself into our superior orders. And he calculated upon those disgraces, as the first members of a series, about to end in our subjugation by a foreign enemy. He forgot that misconduct in matters, relating to the person, was most likely to be first visited upon the person. Like many other explorers of the human species, he took the wrong instrument into his hand. It is the telescope, which brings within our sphere of vision the stars, that form the nebulae of the heavens, and ascertains their relative position. But the micro-

*Estimate of the times, by the author of Essays on the Characteristics.
scope makes us best acquainted with the minute parts of single, near objects. And, respecting ourselves, it is the information, to be procured by the microscope, of which we have the greatest need and the smallest store. The calamity, that befel this bold delineator of his age, contributed to deprive his representation of the credit, which it really deserved. Nor was it considered, that the intellectual eye is often unusually illuminated before it is dazzled. What commonly happens to our kindest monitors took place in the present case. They clearly perceive mischief in preparation. But for want of sufficient insight into the nature of things, they know not exactly what the issue will be. Yet they will be rash enough to fix upon something specific. The prophecy so far fails, and brings thenceforward, all salutary caution into disrepute. For such mistakes are turned, without any great degree of dexterity, to the advantage of evil habits. They occasion the justest grounds of apprehension to be confounded with false alarms.—In the least numerous class among an enterprising and powerful people, many bane-ful propensities strike an observer. Seduced by the force of his just forebodings, he seizes upon the first public miscarriages,
however slight and fugitive, forces them into an unnatural conjunction with the propensities that excited his fears, and ventures, upon the strength of an accidental coincidence, to predict the speedy national annihilation. But the millennium of misery does not commence, at the time and in the manner prescribed. And the example shall be produced as a ready-made refutation of those wary enquirers, who presume no farther, than to trace the connection between sin and suffering in the same individuals.

**PARTICULAR CLASSES.**

The duration and use of every production of nature and art, depend upon the manner in which it is managed, and preserved.—There are, probably, several, which would keep longest in a receiver, void of air. Others must be, at least, laid up in glass cases, the delicacy of their construction requiring that treatment, which the elder Hamlet seems, more fondly than judiciously, to have observed towards his queen—

> When he permitted not the winds of heaven
> Visit her face too roughly

Whether the question respects things fabri-
cated by hands human or divine, the rule still obtains. In order that they should last long, and properly perform the services, to which they are destined, the nature of their materials, and the peculiarities in their construction, must be religiously regarded, either when they are employed for any purpose, or put aside for future occasions. Of this attention the necessity is as great, in respect to human beings, as to machines of any other description.

Some human beings are worn down by labour, without mercy on the part of those, at whose disposal they stand, and without being suffered to exert any will of their own, as to the kind of occupation or the season of repose. Even where slavery is not allowed, the measures, that enhance the price of necessaries, establish a condition, scarcely less constrained, and in some respects worse. Others have more latitude. In no country is there so large a proportion of inhabitants, with such liberty of choice, as in Great Britain.

During the first period of life, while they continue dispersed in families, it remains impossible to treat of these privileged beings collectively. The diversity of plan, pursued by parents, is one obstacle; and the difficulty
of obtaining exact information, presents another obstacle, much more serious. I shall, therefore, prefer speaking of the management, most proper, during this early stage of existence, under distinct heads;—leaving it to those, whom it may concern, to compare their own proceedings with my counsels.

At a certain age, we find children of both sexes assembled in bodies, under the care of persons, whose qualifications do not very widely differ, and in whose proceedings there obtains a considerable degree of similarity. In extreme cases, common discretion will be able to judge without assistance. If otherwise, what is true of prevalent practices will apply, with still more cogency, to the greater number of exceptions.

OF SCHOOLS FOR GIRLS.

The keepers of boarding-schools are among the persons to whom the physician often deems it adviseable to render particular homage. Medical men have few better patrons. Perchance, even I should hardly dare to breathe sounds that may prove displeasing to the ear of those, whom my interest might incline me to court, if I did not feel courage from having, so far, made my way,
in spite of impediments more formidable than any, which the lady abbesses of our temporary nunneries can oppose to me. And is it not better that some one, at his private peril, should bring to light, or cause to be brought to light, universally interesting facts, than that the truth should be unknown, or that no discussion should arise?

My situation offers me an endless diversity of opportunities of enquiry. For among the invalids that resort to this place, females belonging to families in some degree of affluence, form the largest proportion. Of these, an immense majority have been educated, in part, at boarding-schools. They are accompanied by relations, and visited by friends, who have been trained in the same manner. It is easy, therefore, by turning the conversation to these seminaries, to become acquainted with the lot of an infinite number of our young women; and the comparison of many accounts will obviate the danger of being misled by the inaccuracies of individuals. But the essential points tax the memory and the judgment so little;—and they afford such very small temptation to exaggerate;—that full reliance may, I suppose, be placed upon the answers. As a basis for the observations I have to make, I shall pro-
duce, in sufficient quantity, specimens of the information which I have collected. I have held in view particulars, relative to food, fuel, exercise and clothing. It was easy to put the parties upon relating the school occurrences. When I had thus ascertained the uniformity which actually exists, I declared my object, and procured in writing, or took down myself from the mouth of the person I was questioning, a relation of the circumstances. It was understood that I had determined sacredly to abstain from local or personal allusions; and I found every one, to whom I addressed myself, ready to give me all the satisfaction in her power. To contribute information, that may eventually be serviceable to equals or to juniors, is doubtless more than allowable, when no expressed or implied obligation is violated. Indeed it is a subject, on which there ought to prevail the greatest publicity. If legislation, when it has condescended to extend its regard to helplessness, had not generally been capricious and desultory, because it followed no fixed principle, there might have been as good cause for requiring houses for the reception of children, to be licensed and visited, as houses for the reception of lunatics. For both, it is either nugatory or necessary. But
law being as full of fictions as poetry, it will be easy to feign a reason for interference in the one case, and for forbearance in the other. No good reason, however, can be deduced from the comparative number or situation of the parties. To protect the young against the ignorance of relations, is perhaps still more requisite, than to protect the insane or flighty against their rapacity. And how lunatics are more likely, of the two, to be sufferers from incompetence, is past the power of an unenlightened imagination to conceive.

To complain of any thing in the following statements, unless misrepresentations should have happened to creep in, would, I imagine, be deemed no presumption in favour of the complainant. Where they exhibit a genuine picture of the interior of those institutions, as I have no doubt they do in numberless instances, it would be better to make the necessary corrections, than to complain. But there is a foible, even more common among the instructors of little people, than among us authors, who pretend to instruct the large public. Both take much greater pleasure in giving than in following good advice. Both would rather find faults in others, than amend their own. Hence, to tender excep-
tions to what the one practises, or the other produces, is little less than to expose oneself to be treated as an invading enemy.

It will be enough to give one set of queries entire. The others I shall abridge.

*What time did you rise?*
In summer at six, in winter at seven.

*What time did you breakfast?*
In summer we walked an hour before breakfast. In winter we had seldom time. We never had our breakfast in less than two hours after rising.

*Of what did your breakfast consist?*
Of bread and butter with tea.

*How many hours did you sit before dinner?*
Three hours.

*Were you and the other girls cold in the winter, particularly in the feet?*
Yes: extremely.

*Could not you go and warm yourselves?*
We might go to the fire—but we never did for more than a few minutes; and hardly ever till we were very cold indeed. Besides, there were too many who wished to go, for any to get much good this way.

*Were the chilblains much among you?*
Very much: both in the fingers and feet.

*After morning school hours, what did you do?*
We walked, about an hour, before dinner; (as we did also again before supper, in summer). In foul weather, we played about within doors.

*What was the interval between breakfast and dinner?*

About five hours.

*Had you nothing to eat between?*

No; unless we bought it, or were supplied by our friends.

*Where, and how did you walk?*

Always backwards and forwards along the same ground—and two and two: but never arm in arm.

*What time did you go to bed?*

About nine.

*Were stiff stays worn?*

Either stiff stays or back boards. Stiff stays were recommended for the larger girls; and generally worn.

No. II.—Rise at six in the summer—a little after in winter—work and read till half past eight—never go out before breakfast.

As soon as breakfast is finished, go into school, or else, in winter, walk for an hour and half—school lasts till one—when some walk on a terrace, which the greater part are not fond of.—Dinner at two—afterwards
school till five.—Then, if the next day is lesson day, learn for an hour, or hour and half.—Dance two evenings in the week—go to-bed at half past eight—chilblains very common—feel very cold in cold weather—may go for a few minutes to the fire.

Stiff stays recommended, and worn almost without exception.

No. III.—Rise at six in summer, at half past in winter. Breakfast at half past seven—on tea or bad milk—school in half an hour—school over at twelve—dinner between one and two—school again till near six—tea in the evening—for supper, bread and cheese, alternately with potatoes and salt; beer to drink—go to bed at half past eight.

A small play-place behind; but all were indifferent to it—scarce walked once a week.—

All uncomfortably cold in cold weather—chilblains very general.

No. IV.—Rise in the summer at five, and in the winter at six.

Tea for breakfast, made by the governess, at eight o'clock.

Dinner at three. Slice of bread and butter at one.

Tea at half past six, made by the governess. Sit in school five hours—learn tasks in the
mornings and evenings, which takes from three to four hours. Go to bed at eight.

In cold weather all are almost starved with cold feet, or rather benumbed, and many have chilblains.

Many girls have stiff stays, which the governess approves. Back boards not much worn; but ribbon braces very uncomfortably tight.

No. V.—Must be down by seven in summer, and by half past seven in winter—breakfasted about eight, dined at one, supped at seven—went to bed at eight.—Sat about seven hours in school; learned and practiced besides—walked little—wore stiff stays.—Chilled in winter time, and much troubled with chilblains.

No. VI.—Up by seven—breakfast at half past eight—might buy cakes at twelve—dine at two—drink tea, made by the girls, often strong. Supper afterwards—go to bed at nine—stiff stays are common and back-boards worn.—Chilblains common—greatly pinched by cold.

No. VII.—School in a very damp situation—chilblains common in the house—many girls never had them till they came to school—cold feet—rose about six o’clock in summer, and in winter as soon as it was light—
breakfast about an hour and half after—sate in school about seven hours a day, besides learning and practising.

No. VIII.—Another from the same reporters. — Hours and other circumstances much the same as in the last; except that chilblains were not so frequent or so bad.

No. IX.—Rose in summer at six—in winter at seven—breakfasted in an hour and half, on tea and bread and butter—dined five hours after.—School three hours in the morning; paraded two and two, for an hour, twice a day, in fine weather—in foul, used dumb bells, or played about—chilled in winter—and chilblains common—evening tea made by the girls, and often made strong. Stiff stays much worn.

No. X.—Monday before breakfast, which was always on the table at eight, the younger scholars rose at seven, and attended the governess in her bed-room, to read the psalms and repeat their prayers—the elder not obliged to rise before the breakfast hour. The writing master attended at nine, and remained with us one hour; then we had prayers and a moral lecture by the governess;—we then dressed for the morning, during which we were neither allowed to speak, work, read, or move, except when engaged:
in the dances. We seldom walked on Monday.—At one we dined on a plain joint of meat and pudding afterwards.—We had then one hour to ourselves, in the course of which a fruit or pie woman attended, with whom we were allowed to spend a certain sum.—We danced again from three to five. We had then an hour more to ourselves, at the end of which we drank tea, or supped, for we had only one meal after dinner—this consisted of tea and bread and butter, that we eat of as much as we chose. After it was over, (which was generally at seven) we employed ourselves in learning for the next, which was our first "lesson day," of which we had three in the week; Tuesday, Wednesday, and Thursday; on those days every thing was conducted the same as on the preceding, except that we read aloud, worked, and repeated our tasks of geography, grammar, spelling, &c. instead of dancing. At twelve school ended, and, if ordered, we prepared for walking, which we generally did, when the weather permitted, and which was always in the country, though we very rarely varied our walks. In these we were attended by two teachers, who were strict in not suffering us to walk more than three abreast: even this number was an indulgence, for we usually
were limited to two.—Our punishment for mischievous tricks, buying eatables clandestinely, &c. was, being obliged to take milk and water, (sometimes gruel) instead of tea, and being placed during that meal on a form apart; generally accompanied by a severe lecture. For more serious faults, such as lying, insolence, &c. we learnt different and appropriate pieces of prose or poetry; and for carelessness we were disgraced, bearing the article in which we had offended, it being pinned to our shoulders when we walked. Those who learnt drawing never walked on Tuesdays or Thursdays, our drawing days.

Friday almost precisely as Monday. Instead of writing on Saturday, grammar-exercises and repetition.

In some chambers were four, in others, two beds, each of which, (if not very small) contained two young ladies. We went to bed early, in both summer and winter.

On Sunday went twice to Church, and before tea, learned a task from an explanation of the catechism; after repeating this, we sate till bed-time, round a table, to hear a sermon. This day we had not any bread and butter at tea, but were permitted to purchase as many biscuits as we chose. Our tea and sugar we always provided ourselves;
and selected our own parties, which generally consisted of five or six. We all felt the warmest affection and the highest respect for our governesses. The slightest illness was treated with the most particular attention, so that when we had a particular wish for a holiday and a black dose, the smallest hint was sufficient to procure both. There was school held in two separate rooms, in one of which those always attended who learnt French, therefore our French lessons never interfered with our walking or playing, as drawing and music did.—There was a person on purpose to dress the chilblains with opo-deldoc—they were very common.

No. XI.—Comprises, as I find, by comparing different accounts, the situation of a large body of females; almost all the circumstances being common to more than one establishment.—Rose at six in summer, seven in winter—all who learned music, practised in winter for two hours before breakfast—in summer all, except the puny and sick, walked for an hour—six hours interval between breakfast and dinner, but each, in one school at least, had a large piece of bread at twelve. Out of school hours, in fine weather, an hour's walk, two and two, before dinner, and another before supper—in foul weather,
used the dumb bells, or played about in the dancing room. The rest of the time out of school hours, practised the lessons appointed by the several teachers. Feet generally cold in winter; there were constant good fires in the school room, but the streams of air from the school room doors, were chilling. All wore stiff stays—"it was the fashion,—" so says one reporter, who was excellently situated for knowing the fact in numerous schools,—"the custom universally; the "friends, in general, expected or approved it."—Chilblains common, particularly on the fingers.

None of the preceding statements extend farther back than six or seven years. Some come up to the present moment. And along with a number of others, which I do not find to differ from them in any material respect, they include schools from one end of the kingdom to the other, especially those in or near great towns.

It has always been my endeavour to trace back, as far as possible, the constitutional history of invalids. I have been, in no instance, more able to do this in a satisfactory manner, than in young women about the age of puberty. In the case of these patients, every thing is favourable to accuracy of
information. The life they lead is exceedingly uniform. What has passed, where they have not been under the immediate inspection of their parents, they can themselves supply. The period at which their health has begun to decline, has been frequently well marked. It has been often within a year, or a year and half, after their removal to school. Everyone without exception has complained of being uncomfortably cold or quite benumbed, during school hours in winter.

CHILBLAINS.

I know not by how many mothers, I have been told that their daughters had no chilblains before they went to school, or that they became much worse there. According to indubitable information, when girls of the same family have gone to different schools, this has happened to them all alike. The following is one of the memorandums, which I have sometimes thought it right to request, that the deliberation of writing might correct any errors in the first recollection.—"None of my children had chilblains at home. The eldest first went to school at thirteen: the second at eleven, the third
"at twelve, where she is at present. Each
"got, the first winter, chilblains."

It seems, therefore, safe to assume, that this
complaint of the extremities, is much less pre-
valent in private families, except among parti-
cularly spirited adventurers in the snow; and
that, at schools, it seizes on new-comers, with
as much certainty as the ague upon strangers
on their arrival in the fens, or as the yellow
fever upon Europeans, when they set foot in
the West Indies. It is an artificial malady,
in general produced by the application of
sudden heat to extreme parts, benumbed
with cold. The previous coldness is an
essential circumstance. In different habits,
different degrees of previous cold and subse-
quent heat, will produce chilblains. But
where they so frequently occur, the first in-
dispensable cause must operate severely.
The general feelings corroborate the infer-
ence from the effect on the hands and feet.
The fact has been well remembered, when-
ever I have made the enquiry. In winter,
the nine, ten, or twelve tedious hours of
school and of preparation for school, parti-
cularly the former, were, in a greater or less
degree, an uncomfortable, chilly, shivering
season; leaving upon the memory, a strong,
painful impression, and a worse upon the system.

It is difficult to imagine, that either this gross mismanagement, or its consequences, should not have totally escaped governesses and parents. But however that may be, they may be sure that there is not a single species of disease, indisposition, or incapability, prevalent among women in this country, which it is not fully sufficient to induce. Not a constitution but it will help to undermine. I have heard it related by many mothers, that after a residence of some months at school, a periodical function, peculiar to the female frame, has ceased altogether, or run into excess. Either irregularity will follow the action of continued cold. And I will venture to propose the prevalence of chilblains, as a simple and indubitable criterion of improper treatment. In children the most puny, and the most disposed to chilblains, they may be prevented by a very little care. They are, it is true, suffered to take place, to an equal degree, in private families—sometimes because attention is totally absorbed by vain acquirements—all acquirements are vain, if health be not secured;—and sometimes because the very desirable quality of hardiness is sought
by a preposterous method. But a large proportion of young women, who have suffered long from chilblains, whether at home or abroad, will always be found to fall into fatal disorders about the æra of maturity, or to become miserable valetudinarians for the subsequent part of life.

**MEALS.**

'Of the two, I am disposed to think a full supply of temperate warmth, more essential to the present generation than a full supply of food. But I should be sorry to drop a hint, from which any one might take occasion to think or say, that both are not most indispensable necessaries. It is a general opinion that children at school are less stinted in their diet than formerly. Every thing I have been able to learn, induces me to concur in this opinion. And so happy a change is probably an indication that strong public and private remonstrances from medical men, if they be continued half a century, will have a real influence on the condition of their fellow-creatures. It would, however, appear, that further improvement is still desirable. At a variety of schools, much too long an interval is suffered to pass between.
the hour of rising and breakfast, and again between breakfast and dinner. All will suffer from these fasts; and the puny will be materially injured. The girls are driven to bribe the maids, if possible, and at an enormous rate, to furnish them with catables; sometimes with catables as substantial as bread and cheese. But when the stock of money is exhausted, this contraband trade must cease, and the want of food in due season will be dreadfully felt. I have heard young women, that had lately left school, describe the faintness, internal sinking, and consequent loathing of food, which too long abstinence has induced. At some schools, (I hope not at many,) the fragments of the week are worked up into pies for Saturday’s dinner. In these, the baker’s unpunctuality is apt to make the members of opulent families feel, for one day in the week, what an incredible number of poor families have been universally feeling, almost every day, for these two years. But in the few schools, where children are not subject to the misery of protracted fasting, ease and cheerfulness, it is to be feared, are banished from their meals. In some, a stiff pudding is the detested prelude to a second course, carelessly dressed, and uncomfortably served up.
Elsewhere, feeding is rendered almost as much an act of penance as learning, as if it had been concerted on impartial deliberation, that the mental appetite should have no good reason to envy the corporeal.—An author, who has been strenuously endeavouring to soften the distresses of our times, devotes a chapter to the pleasure of eating, and to the means that may be employed for increasing it. And on the commonest grounds of humanity, it seems as if we may require of governesses, that they should provide their pupils either with more inviting dishes, or with a keener appetite.

In addition to these animadversions, I find myself obliged to state certain objections to one article in universal use. I mean

**T E A.**

In books on regimen, we find fruits, meats, gardenstuff, liquids, sauces and seasonings, regularly mustered from apples down to yams. Much is sagely said of roast and boiled; and the difference between the effects of beef and pork is laid down, point by point, as though the authors had been present, when these important articles of sustenance were compounded out of their elements. All this is
very well, *if* it have the least foundation in accurate research—a condition, respecting which, I admonish the reader to demand full satisfaction, before he adopts a single article of the long dietetical creed, set before him.—

The full catalogue, has, however, a fine orderly, martial air. But the whole is mere shew. The service it has rendered, is next to nothing.—To many methodical, nicely reasoned, political treatises, it has been with perfect justness objected, that they are, at best, useless, because they treat of government *in the abstract*. So it is with treatises concerning things wholesome and unwholesome. To frame regulations is, in either case, a vain labour, without defining the circumstances, in which they are to be observed.

Foregoing, therefore, any apparent advantages I might derive from a specious arrangement, I shall introduce the articles of diet, entitled to a separate consideration, when I am speaking of the classes, to which they are most hurtful, or by which they are most abused.

If we look round the globe, we shall discover that the inhabitants of most countries have been ingenious enough to discover sub-
stances, capable of heightening the feelings, or of producing a temporary flow of spirits. The fabulous origin of the tea-plant is founded upon the supposition of its possessing this quality. For Dārma, having fallen asleep in violation of his vow, cut off his offending eyelids, and cast them away: when from the spot, where they fell, there sprouted up a tea-plant, the use of whose leaves quickly dispelled every cloud from the mind of the repentant saint, and recruited his system, exhausted as it had been by long abstinence, by watching, and other exercises of devotion. The Chinese seem in the gross to be well aware of the destructive effects of excess in tea-drinking. But their knowledge, probably, serves them to as little purpose as that of the Europeans in respect to the abuse of spirituous liquors. In Holland, of which the example is so much in point, as they drink tea and coffee so freely, there is a wonderful unanimity among the medical writers. I would undertake to quote the authority of twenty Dutch physicians, but I shall content myself with that of Dr. James Petensenn Michell. In that section of his late treatise on nervous disorders, where he speaks of tea and coffee, this physician affirms, that "all who have written on the endemic disorders
"of his country agree in this conclusion. "On which account," says he, "it would be "superfluous to enter more at large, into the "pernicious operation of this abuse. Only "this I will remark, that the abuse is almost "peculiar to the female sex, which must of "course principally suffer. - - Hence various "nervous complaints, which were totally un- "known before these liquors were introduced. "Hence a species of difficulty in swallow- "ing, which is peculiar to our country; and "hence it is, that in every place, where this "abuse particularly reigns, disorders of the "nerves are more abundant than else- "where."

Excellent observers of their own feelings report of themselves, that in certain states, they experience, even from moderately strong tea, a sense of intoxication, with enfeebled faculties, uncomfortableness and languour

* Ipse memini, ante plures annos quum sensilitate nervosa singulari et debilitate ventriculi correptus essem, Theam viridem pretiosiorem me bibisse, quæ, licet modice nec saturate valde sorbillata, paullo post tamen ebrietatis sensum, memoriae imbecilitatem et languorem insuetum cum displicentia rerum obversantium per tempus in me creabat. *Murray App. Medicaminum.* iv. 255.
afterwards. Dr. Whytt, formerly a celebrated professor of medicine at Edinburgh, says; "I once imagined tea to be in great measure unjustly accused; and that it did not hurt the stomach more than an equal quantity of warm water; but experience has since taught me the contrary. Strong tea, drunk in any considerable quantity, in a morning, especially, if I eat little bread with it, generally makes me fainter before dinner than if I had taken no breakfast at all; at the same time it quickens my pulse, and often affects me with a kind of giddiness. These bad effects of tea are most remark-
able when my stomach is out of order."

In children unaccustomed to its use, tea of no uncommon strength, or fineness, makes an impression, of which it is impossible to suppose, that it can be often repeated without a degree of injury. I have observed it to occasion a wild vivacity, equal to what is excited in grown persons, by a considerable portion of strong wine; excessive flushing; a full quick pulse, with watchfulness, followed by deep sleep and heaviness next day. Having formerly, like Dr. Whytt, imagined that many things had been wrongfully laid to the account of tea, I was led by my observations on children, and by some other
considerations, to have recourse to certain experiments, of which I shall quote an example. They were many times repeated; and the result was always the same. The experiments were made on frogs and toads; and it is proper to inform the reader, that several poisonous substances have a much more sudden and powerful effect upon cold animals than they have upon the human species. A weak infusion of opium introduced into the interior of a frog's heart, instantly destroys its movements, and renders it incapable of acting in any respect, as a living organ; whereas it would move many minutes after being treated in the same manner with water. The heart of a warm quadruped will beat long after having undergone the same treatment. The same organ, in a frog, will continue to beat for a considerable time, after being internally wetted with an infusion of Cayenne pepper, when it is so acrid as to give almost intolerable pain, if dropped into the eye, and to occasion a very disagreeable heat, when tasted.

It was first ascertained by a number of trials with a variety of preparations from vegetables, that laurel-water, infusions of opium, of digitalis, and green tea bear equal rank, with regard to their destructive effect
upon the hearts of frogs and toads—all rendering them instantly incapable of pulsation. Infusions of hop came near these. Infusions of quassia, of peruvian bark, ipecacuanha, cantharides, and cayenne were less, or scarcely at all, poisonous; and stood nearly in the order in which they are here enumerated. We then introduced equal quantities of the following preparations into a hole, made through the skin and muscles of the belly in twelve different frogs:—into No. I. a saturated infusion of the tanning principle—into No. II. of cantharides—into No. III. an infusion of opium, diluted till it was just strong enough to destroy spontaneous motion in the heart—No. IV. decoction of quassia—Nos. V. & VI. infusion of hop—No. VII. decoction of digitalis—No. VIII. laurel-water—No. IX. infusion of ipecacuanha—Nos. X. and XI. of tea—XII. decoction of tea. The animals were placed in separate vessels, and observed. The other effects the present is not the place for describing. But Nos. X. XI. & XII. died within twelve hours after the tea had been poured under the skin. The next that died, were Nos. V. and VI. or those treated with hops. The appearances perfectly corresponded to the order of mortality. For in
the organs of those that died first, the marks of inflammation and disorder were most striking. So that in all our experiments, tea proved as quickly poisonous as laurel-water, opium, or digitalis; and in some more so.

These experiments indisputably prove green tea to possess a most formidable quality. From a few others with the black species, there is reason to suppose that it is less suddenly destructive; which, if it should hold in trials to be hereafter made, would agree with human experience. But even black tea, with the usual additions, must affect the irritable habit of children too violently to form a proper part of their daily diet. It might still be said indeed, that a substance may be exceedingly deleterious to frogs, without being in any degree so to the living human frame. And the consideration always deserves attention, when experiments on brutes have any view to the benefit of man. But could any one, in prudence, overlook such strong facts, even if there were only room for the slightest suspicion, that the result was at all applicable to himself and his own species?—But there is room for much more than slight suspicion. The greater susceptibility of cold animals to certain noxious
powers only exhibits, in a sudden and striking manner, phenomena that take place more faintly and slowly in animals of a higher order. Strong spirituous liquors immediately destroy the mobility in the heart of frogs, and kill them very soon, when poured under the skin of the belly, or into the stomach. And after the multitude of miserable instances which common life exhibits, will any one be so sceptical as altogether to deny the injurious effects of hard drinking, because they are in our species progressive?

The condition of the system in young people appears plainly to be such, as to cause them to be more strongly affected by tea, than persons of more advanced years. It is so with opium, with fermented liquors, and with that whole tribe of substances which, whether they find admission into the cellar, or into the apothecary's shop, or are thought too dangerous to be received into either, frequently exhilarate first, and depress afterwards. Though in some circumstances, without any previous exaltation, they bring on lowness, tremors, head-ache, and a state of sensation in which it seems to him, who has made free with them, as if he were out of his element. They should all, without distinction, be banished from the regimen of
the young and healthy. How far they may suit the sickly, is a question foreign to these essays, though it is certain that, by the habitual use of tea, and of the products of the vinous fermentation, we unwisely deprive ourselves of remedies, as precious as fox-glove and opium.

I am far, however, from imputing the puny habit, and the habitual sickliness of our opulent classes solely to tea. I am also far from wishing this liquid to be universally relinquished. I only regard it as one among many concurring powers, that operate perniciously upon the constitution of children. Were they to follow a course, materially different from the usual one, in some other respects, they might perhaps drink tea with impunity, unless they should be allowed, as is the case at some boarding-schools, to make it excessively strong. To such immoderate strength, it is probable that elderly people often owe the obstinate continuance of various disorders.

**EXERCISE.**

In their earlier years, whether spent at school or at home, it unfortunately happens that the generality of our females are never
affected by any cause, capable of counteracting tea-drinking. All perhaps without exception, that can be distinctly perceived to affect the health in any manner, concur in their mode of action with this. Among the rest, their very small bodily exertion may be fixed upon as the principal; and it is also sufficient to rob them of all sense of pleasure in themselves for the remainder of their days.

One part of the animal system we know to be destined to the purpose of feeling; another to the purpose of moving. But the due exercise of these functions is restricted within certain limits. Too much or too little use renders the organs incapable of properly performing their office. And the mischief seldom stops at incapacity, but runs on to local or general disorder, and often terminates in the destruction of the entire system. But there seems a remarkable diversity in the consequences, that result from suffering the respective parts of the system to remain in a dormant state. If a person labour moderately, and observe a temperate regimen, without ever experiencing a greater quantity of sensation than inevitably attends the animal appetites, and their gratification, he may attain the utmost term of human life without suffering. He may be as contempt-
ible a member of society as can exist; but he will, in all probability, escape the never-ceasing and multifarious miseries of the valetudinary state. He will find himself free alike from the plagues, that wait upon ladies' indolence, and gentlemens' debauchery.

But the reverse, by no means, holds. Human creatures, made to think assiduously and to feel acutely, but debarred from the use of their muscles, will have but a questionable advantage over those, that are forced to slave in unwholesome confinement, without any adequate allowance of food or sleep. The one and the other may continue to breathe for years. But what consolation is that when the charm of existence is gone—when the spell, cast by the Creator over his works, is broken, before its time, by the temerity of unthinking, or impious mortals. The collection of human creatures, prevented by ill-advised, unfeeling, barbarous art, from attaining a condition much above the brutes, which Britain could furnish, is beyond calculation great. Were our boarding-schools, and our cotton-mills, and other manufactories where children are employed nearly as in the cotton-mills, discharged into Salisbury-plain (where our Saxon ancestors may often have assembled to hold their witten-
gemot), could the inhabitants of the respective mansions be readily distinguished?—Yes, doubtless, at the distance of gunshot. To suppose otherwise were an affront. How could they fail to be distinguishable?—I understand.—By their garb and their air.—But were they to exchange dresses, would the superiority of the young ladies in solid, personal advantages, at first glance, strike a stranger through the disguise?—Who durst swear that it would?—I wish it were in our power to summon into the field a third troop, that had been accustomed to enjoy their fill of sun, and air, and food, and warmth, and exercise, without being cramped, or distorted internally or externally, by unnatural garments, and without being harassed by odious tasks. The contrast, I feel well assured, would be instantly decisive. Deference to custom and aversion to thought—formidable as they are in their league against reason—would not be able to stand their ground against this show. However inferior in unimportant attributes, the recruits from the houses of labour might seem to those from the houses of instruction, both would stand at nearly an equal distance, on the scale of health and happiness, below their equals of the third division.

The greater part of the movements of girls
at boarding schools, no one, who has any regard to propriety of language, will characterize by the name *exercise*; and if we reckon upon them as such, we shall grossly impose upon ourselves. The hours, allotted for parading two or three abreast, must be deducted from the account of time, set apart for health. They scarcely contribute to it at *any* season. In the cold of winter, more inconvenience is, perhaps, occasioned, and more harm done, by this portion of discipline, than during any other part of the twenty-four hours. The tolerably robust must not measure the sensibility of feeble girls by their own. Yet, in the tolerably robust, to pace in so' emn procession along the sides of a square, or through a public walk, would be a very hopeless expedient for exciting that cheerfulness and glow, which can be the only rational purpose in sending young people abroad.—Play-grounds are usually too confined to allow of interesting amusements; and the majority of girls, with whom I have conversed, preferred staying within doors during the free hours. Not one has described herself as feeling any eagerness to repair to the play-ground. What shall we think of the gardens, cut out, at some country schools, after the model of a Lacedæmonian
letter? For the best ends of education, I place great reliance on the nomenclature of botany, if connected with practical instruction in vegetable physiology—a science always fascinating, and now, from year to year, enriched by an accession of the most curious discoveries. This, with the present gaiety and lasting benefit of moderate, joint labour, would materially help towards forming a series of pursuits, advantageous in every point of view, to young people of both sexes. At all ages, but particularly in early life, those species of instruction are greatly to be preferred, which exercise the body along with the mind. But to be set to cultivate little plots of ground, without the inducement of reference to any kind of use, or to information in natural history, will infallibly be felt as what it really is—a paltry substitute for an occupation, in the highest degree, interesting and salutary, when properly carried on. It will, accordingly, soon come to be neglected as such substitutes always are.

Follow with your eye a mixed party, moving over an uninclosed space. What a difference in the manner of advancing of the individuals, of which it consists! The children, if their organization have not already suffered under mal-treatment, will always pre-
fer the most circuitous, untrodden and difficult way; while the seniors will follow the easiest and most beaten. Truly, were the frequenters of our routes and drums made to lead a boarding-school life, I should see little subject of complaint.—To learn, every day, so many verses or so many questions and answers by rote—to practise so many tunes—to sit upon benches (provided the rooms were well warmed) so long in the morning, and so long in the evening, with so many dead marches between—would be a manner of filling up their time, nearly as useful, and quite as wholesome as what they now follow.—I do not see how their heads would be rendered more giddy, or their faculties drawn more awry. As to their megrims, their indigestions, their inappetence, their unrefreshing sleep, their morning mawkishness, and their all-day-long ennui; an ingenious speculatist might be at a loss to find a substantial reason for believing, that these must be aggravated. Nor, after the first awkwardness of change was over, would they themselves, or others, in any respect, suffer from their being immured in a new place of confinement, and performing their daily round of penance in a manner, somewhat different.—But to condemn, to the dry husks of words, children, all
whose senses are hungry for the impressions, which fresh objects afford; and to debar them from giving a loose to those inclinations, by indulging which, they knit their sinews, swell their muscles, and harden the whole frame against the vicissitudes of the air, is a kind of severity neither indifferent to them, or to those about them—for the present or for the time to come. It is a system, during its continuance and in its consequences, as detestable as that of the first continental despot, into whose hands the ill-starred Baron Trenck had the misfortune to fall; and it produces sufferings more to be deprecated than that of the second.

Like every other organ, the palate and the stomach, when left inactive and unirritated, lose their original faculties. Repeated fasting is fatal both to appetite and to digestion. Sedentary occupations gradually destroy the desire, and impair the power, to exert the muscles; more particularly while they are forming.

Of a climate, uncertain like ours, it is among the most serious evils, that it supplies a standing inducement to a close, retired, chamber life. It is evident (other circumstances being alike) that the inhabitants of milder regions must be more sociable and
joyous, as well as more healthy. Where the seasons return with never-failing rigour, the inhabitants arm themselves with equal regularity: and art gives what nature denies. Of all nations, the English has probably shewn itself least ingenious in the economy of artificial heat, and most imprudent in the article of covering. Hence, and perhaps on some other accounts, we treble the disadvantages of an atmosphere, boisterous, wet, and inclining to cold. Bating the difference in elegance between caves, and their fixed or moveable hiding places, may not our women of genteel rank be considered, as having converted themselves into Troglodytes? Their influence has rendered their imbecillity an example, and thus it comes to be deemed reputable to shun, as much as possible, the light of day. By their indolence they in great measure lose (and we are partners in the loss) the beauty of the mild season, and by their tenderness, they are entire strangers to the sublimity of the severe.—For all, I believe, who are capable of enjoying the varied aspects of nature, and can bear to contemplate, at leisure, the stern
features of winter, will agree that the poetry of Thomson is not romance——

Vapours and Clouds and Storms! be these my theme; These! that exalt the soul to solemn thought, And heavenly musing. Welcome, kindred glooms! Congenial horrors hail! With frequent foot Pleased have I wandered through your rough domain, And sung of Nature with unceasing joy——

Nature! great parent, whose unceasing hand Rolls round the seasons of the changeful year, How mighty, how majestic are thy works! With what a pleasing dread they swell the soul! That sees astonished, and astonished sings——

An aversion to move, and a horror for any temperature below spring heat will, I imagine, be found to reign in boarding-schools. When not acquired, these qualities, that properly characterize old age, are always confirmed there. To my questions on the subject of skipping, playing, and using the dumb bells—we would always ten times rather sit by the fire—we never exerted ourselves when we could avoid it—it is amazing how indolent we all were—have been the perpetual answers. To those who are sensible what such answers imply, they tell the story of the school as plainly as if it were laid out in a whole volume.
For more than one generation past, the injury to important, and even to vital parts, from stiff stays, and from tight braces of whatever denomination, has been perpetually echoed aloud in the public ear. Nothing therefore surprised me more than to find that those who have the charge of girls, so generally persevere in their use—thus long after women had apparently laid them aside. I say apparently, because the old plan of severe constriction, much oftener than is suspected, lurks below the free Grecian flow of the external habit. The different parts, I suppose, of the boarding-school system, by their united operation, reduce the happiest conformation nearly to that ricketty state, to which Pope was born: and stays, in most cases, may become necessary to keep up the sinking frame to its daily discipline: just as soldiers, fainting under the application of the lash, are brought to their feeling by having stimulants forced upon them. The insane desire of a shape on the part of parents, no doubt, frequently concurs. There is a process, through which the whole human species is doomed to pass, and upon which a scattered
individual here and there may have entered. This process is the consolidation of the agreeable with the useful, and the subjection of taste to truth. Now to a person of information, whose judgment the above-mentioned process has set above his feelings, the sugar-loaf scull of the Indian must exhibit nearly as pleasing a spectacle as the sugar-loaf bust of a British beauty. Considering what lies beneath in both cases, I hold it probable, that the measures, by which the head is made taper, are the less detrimental. But after what has been already written, it would be vain to bring together the strongest general terms. And by readers, not conversant in anatomy, a minute disquisition could not be understood without helps, which do not fall within the scope of these essays. If there yet remain a chance of bringing the public to reason, it must be by calling in the eye to the aid of the understanding; which I hope to be able to do in the Treatise on Physiology, already mentioned. Mr. John King,

* That is, such part of the public as can command this essential necessary of life. It is remarkable, that what has been observed as to food, may be justly observed as to clothing too. One part of the public cannot procure enough, The other injure themselves by its abuse.
surgeon, who unites the talents of a skilful artist and of an accurate anatomist, and who has considered the origin and effect of fashions with much minuteness, has undertaken to supply a set of drawings, exhibiting various dresses, as they act upon various parts. In respect to shoes, as the English reader may know, this useful design has been ably begun by the late Dr. Camper, and with respect to stays by Dr. Soemmering, whose work has not been introduced into our language.

I have not yet done with boarding-schools for young ladies. But what I have further to observe has a wider application.—I object to lessons by heart, as a practice by no means indifferent to health, and highly injurious to the understanding, where it is carried to any extent. But I content myself at present with stating a naked opinion, because the arguments would lead to a disquisition too prolix for this place, and too abstract for a popular work. In his tract on education, Mr. Locke, without tracing the mischief to its source, has said enough to convince every unbiased mind of the unfitness of learning by heart for any rational purpose. Whoever will make the experiment, will find the reason, the imagination, and the memory more powerful, the less this method is called into use.
Female schools of high fashion, where the conductors—angels defend us!—threaten to compleat their pupils in accomplishments, and to give them *finished manners*, I take to be the most destructive. The crowd of masters, some of whom are meant as *ministers of grace*, overpower their tender pupils. The rapid succession of lessons cannot fail most materially to damage the *mental organs*, not yet certainly arrived at their state of greatest fitness for constant service, and at all times liable to injury, without the grateful interchange of bodily exertion. Injury of this kind is positive disease, slow but consuming. It is one of those sorts of blight, that most cruelly despoil the spring of life. An explanation of the manner, in which *cramming* the head with dose after dose of heterogeneous ideas, before the first have had time to settle, operates, would seem perplexed to the general reader. But the fact itself is what concerns him to know. This can hardly be doubted by any one, who has ever experienced that confusion and dizziness, which the hurried exhibition of a multitude of objects, for *once only* and for a short time, leaves behind—And here we have the attention stretched and distracted several days in the week, and half the day together.
M U S I C.

Music, for a tedious succession of months, is a severe study, before it approaches towards the nature of a delightful recreation. In both predicaments it is objectionable. Nothing perhaps from first to last, is more prejudicial in education, as it is at present cultivated. Even when it charms, it cooperates with weights, already suspended with too little consideration upon the nervous system, and all pulling in the same direction. The good or harm of music is, doubtless, a question upon the case; and indeed discussions concerning health must be either unavailing, or they must be solutions of such questions. The Savoyard rustic, who carols as she trudges, is, I can well conceive, all the better for her elegant accomplishment. But the English Miss, with whom already almost every occupation is sedentary, and every pleasure passive, must, I fear, be the worse—the worse for the acquirement of the art, and for the delight it yields, when acquired. Those who are not acquainted with particular facts—that is, who pronounce without any sort of evidence—may smile. But I will not suppress my suspicion, that the largest pack of
hounds we have, turned out *mad* upon the country, might possibly have committed less ravage, than that rage for excelling in music, which, of late years, we have seen invading families, and imposing the necessity of such strictness of application upon the girls—But this abuse is by no means proper to schools: *It is not even most inveterate there.* Unless the wheel of fortune throw up more salutary examples, it will increase with the increasing preponderance of private over public education. And this, for one sex, must become continually greater, till we shall be acquainted with schools as we are with nunneries—only by report.

Sickness any where is to be deprecated; and especially for children. *At a boarding-school, it is double misery.* Not from any fault of governesses. *It is indeed out of possibility, that governesses, however large of soul, should feel for a host of pupils as much anxiety as parents for a few children; or that the more indifferent party should watch over *many,* as effectually as the more deeply interested over *a few.* For this reason, and for this reason only, insidious disorders will more frequently make progress at school than at home.—*As to the rest, both parties labour under a common disadvantage.* Both
are destitute of the sense—a necessary, but an acquired sense—by which danger is perceived on its first approaches. Without suspicion of the foe, they can have no inducement to look abroad for an ally. But when the foe shews himself in full march, and they can no longer delay calling in assistance, it is— _____ _____; _____ _____; _____ _____; _____ (_____ _____ _____) __________, then the drenching scheme appears upon its grandest scale. It is into the stomach of these poor creatures, unprotected and helpless on their backs in bed, and hardly daring to draw a wry face at what is offered them, that the wash-tub of the apothecary is then most unmercifully emptied.

I deliver these reflections to the press, under a full conviction of the impolicy of overcharging my statement. I am aware that in such cases, a detected inaccuracy in a single item discredits the whole account. Has not popery itself, in the course of the French revolution, under all our eyes, been persecuted into popularity? I am sensible that there may exist seminaries of an opposite
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spirit;—where more mischiefs are prevented than I can point out, and wiser regulations prevail than I can suggest:—where the culture of the interior is carried on by the hour, and that of the exterior by the minute:—where no jostling crowd of builders run up a flimsy piece of plaster-work, which in a few seasons, is to sink, with all its streamers faded, into the mire—the scorn or pity of all that pass by. There may, in short, be seminaries, where accomplishments, information, morals, dress, diet, comfort, air and exercise are so happily combined, as to produce rude health without rude manners, or frivolity of mind:—And where a full provision of that happiness, to which the girl is competent, ensures the same to the woman. For these two objects can never be disjoined.

Such seminaries my censure cannot touch, and my applause is at the service of their superintendants, as soon as they choose to make themselves known.—Of others, I had determined to speak more mildly than I should think. But facts speak for themselves; nor ought I to stifle their voice. The partial existence of some of the facts above adduced, I had learned in the intercourse of life, but did not suspect they were so com-
mon. Of their combination I was as little aware, as I at this moment am of the sum of discoveries, which the opening century is to produce.

The most judicious advocates for boarding schools, reduce the pupils to a number, not double that of some families. The more, undoubtedly, the worse in all essential respects. I am persuaded, from observation and experience, that few persons can do justice to five or six children. Where the proportion is greater, it will be necessary to have recourse to a mode of preventing harm, similar in principle to that which is practised in the case of maniacs. Restraint is much the same thing, whether imposed by fear or by the straight waistcoat.

School-education is said to derive an advantage from the propensity of children to imitate those, who are a little older than themselves. But it probably derives more disadvantages than advantages from this source. Bad examples being apt to operate more powerfully than good; and being also more detrimental in their kind than the good
are beneficial.—Emulation is a stimulus of exceedingly disputable quality. There is too much cause to fear, that it frequently generates a disposition, tormenting to him, who harbours it, and mischievous to others.—The rudiments of the knowledge of life are said to be best acquired at a school. But home-education, by no means, implies seclusion from equals. What is there to hinder the heads of private families from bringing their children together as often as can be for their good? Nor will it be difficult to put them in a situation like that, in which the advocates for free-will, suppose our whole species to be placed by providence: namely, at liberty to act, but their every action noted. And thus the double inconvenience of too much constraint at one time, and of too little observation, when the removal of that constraint is followed by its natural consequence, a disposition to practice all sorts of licentious pranks.—Home-taught girls would have more opportunities of mixing with their seniors. Their judgment, therefore, must be better exercised as far as depends on diversified objects of comparison; and there can be nothing at school, which can do half so much towards cultivating the moral and prudential sense, as the conversa-
tion of judicious parents.—I place more confidence in these reasonings, because I have seen them confirmed by actual trial. Children under my eye, (without example, emulation, or confinement,) have made thrice the classical attainments, which others, apparently of equal ability, have made at the most celebrated schools. By proper associations, it was practicable to prevent the very elements of knowledge from proving disgusting. Further advances were attended with increasing delight. So rapidly did the voluntary power wax in strength, that boys of eight or nine years old would compose Latin verses, attempt an English story, dialogue, or play, or solve a question in fractions by the head. They went on without painful effort, and without decrease of the unaffected sprightliness, so becoming in children. The constitution improved at the same time. The improvement of the constitution, indeed, was the province delegated to me; but a fair occasion presenting itself for a noble experiment in education, I was tempted to draw out a plan for conducting it, and, as far as my more urgent avocations would permit, to inspect its due execution—Now a result, obtained at so early an age, must, it is evident apply to one sex as exactly as to the other.
I have never, I own, felt the propriety of huddling children together, in order that those, that suit may feel each other out in the throng. It is a way, in which I should imagine bad connections much more likely to be formed than good ones.—When the chemist desires to affect an union between two principles, does he set about, in the dark, to shovel all manner of materials into the same vessel, for the chance of a combination to his purpose? Or, does he mix, according to art, such substances as contain the elements, that have a mutual affinity?—To secure the formation of advantageous intimacies, I should rather trust to the superintending, but unseen influence of the parent, than to the untutored feelings of the child. No advocate for a public education, will surely offer the heads of private families such an insult, as to say, that they have not management enough to place young people within the sphere of each other's attraction. And shall we only concern ourselves about what is united by the process recommended? Shall we not also look to what is separated? If living together establishes friendship between aliens, living apart more often occasions alienation among friends.

Domestic duties, the grand concern of
every female, will always be best acquired, when the pupil is unable to say when she began to learn. They cannot be taught at large schools. At those upon any scale, they are, perhaps, nearly as seldom taught as any solid knowledge of foreign languages:—the common regulations for the latter purpose having, I am told, no more effect towards forming good linguists than the statutes of the University of Oxford towards providing knowledge, suited to the times. How far young ladies may be best instructed at schools in the disposition of their ostrich feathers before, and of their trains behind, I am not able to conjecture. I should, however, imagine that there will be, everywhere, stimulus sufficient to save them from the danger of inattention to dress; and, everywhere, examples enough to direct taste.

If boarding schools incontrovertibly possessed the alleged advantages, and others still superior, will any one who knows the difference between good and bad health, say that the destruction of the constitution ought to be risked for their sake? But there are some, who count instead of weighing arguments. I therefore, thought it allowable to stop, while I examined whether certain arguments add any real weight to
that side of the question, on which they are usually thrown in.

A mother, perhaps, here and there, (looking with more anxiety towards the means, by which a husband may be won, than those by which he is retained) will entertain fears lest girls, brought up with a sovereign regard to health, should not be delicate enough for the present demand. In consequence, it appears, of the superiority of the Grecian mind, the taste of that extraordinary people, in the article of beauty, has been adopted in all the countries, which the Grecian literature and Grecian art has reached. But if we have adhered to the cast of the features, have we not departed from our model in respect to the person? Were not the Grecian beauties of a structure, somewhat more firm? The remains of ancient art seem to say this with regard to the Greeks, and to the Romans also;—at least, before the degenerate period when the Romans had dwindled into helplessness under the continued influence of luxury, and "the fierce giants of the North broke in "and mended the puny race!"—But whatever be in this opinion, there is certainly hazard in leaning too much towards enfeebling measures. Who would be rendered needlessly dependent upon the humanity,
which she might indeed experience, and which she might also be very ready to exercise towards another? And is it impossible to conceive husbands, whose feelings shall not be of the most kindly character, when, with a fate, more tantalizing than that of Ixion, they find they have embraced sickliness instead of delicacy?

**DUE CARE OF GIRLS' HEALTH.**

When it is impracticable for parents to bring up their own daughters, by seeing that the following particulars are carefully attended to, they may prevent injury to the constitution. The same directions will apply, in a great measure, to a home-education.

The limited number of some few schools should become general. The number of pupils in the same house, should never, perhaps, exceed a dozen. But that properly qualified governesses may be tempted to undertake the charge, affluent parents should consider that a good education is the best part of a child's portion; nor should they be afraid of lessening the patrimony, where it is at all considerable, in behalf of so important an object.

The young people should rise early in sum-
mer; and in winter as soon as it is light. But, in both seasons, some agreeable occupation should be the inducement to call them out of bed rather than compliance with a strict rule. As soon as they rise, they should be offered some bread, or bread and butter, or a small draught of milk. That child is unwell from a permanent cause, or from transient indigestion, who refuses such offers soon after rising. An hour is too long for a child, not robust, to remain in the morning without food.

The interval of an hour should be devoted to some play or exercise. A breakfast of milk should succeed. Prepared milk or broth or beef tea should be the substitute of plain milk, where that disagrees. The liquids used at breakfast should not be taken above blood-heat in any case; and where there is no considerable or perspiring heat, they should, in warm weather, be taken of the temperature of the atmosphere. The previous exertion will prevent any one from sitting down chilly to her meal.

Genuine milk should be secured at any expence. It would be an essential circumstance in favour of that school, where cows enough for the family could be kept, or where it could be satisfactorily shewn that an unadulterated supply was provided.
A moderate walk of twenty minutes should succeed. Much exertion in feeble subjects might disturb digestion. But even much exertion with agreeable feelings, will have a less bad effect in this way, than reluctant occupation in a posture, by which pressure is made on the stomach. We see boys and peasants, using violent exercise immediately after meals without inconvenience.

Two hours of sedentary occupation might follow—but not more than two hours—in a temperature, as little as may be, below sixty degrees of the thermometer, commonly used in this country. Of what they read, young people should give the substance in their own words, sometimes in writing and sometimes in speaking. It is better to give nothing to be learned (except, perhaps, the multiplication table) in order to be repeated verbatim. Getting passages by heart should be trusted to a sense of their beauty. Without this sense, the passages will soon be forgotten; and children are fretted and injured by frequent tasks of this nature. The suffering of the body through the medium of the mind, is a thing every day exemplified in the most sudden manner. But the gradual operation
of this cause is not less manifest to close observers.* And it assists in accounting for a phenomenon, which the female sex, I believe, more frequently exhibits at an early age. The phenomenon I mean is the inversion of the character or of the temperament. The members of the medical profession, who act as confessors to the unfortunate among mankind, perpetually find those very women most labouring under depression of

* It is endless to relate cases in which the organization is instantly or progressively affected by the feelings.—The following instance I noted down from the lips of the patient.

—A healthy lady consulted a medical person about her son's eyes, and was bluntly told that he would lose his sight. That very instant, being extremely shocked, she felt something burst within. On driving home, she spit blood, and from the same moment lost her health. The organs of respiration and digestion all partook in the mischief.

To-day, (Jan. 14, 1802) I have seen a person, who, five years ago, neglected a sprained ankle. And now on feeling the least chagrin, the ankle becomes painful and swells; which it never otherwise does, except when twisted by a false step.—Thus then, if a girl brings a weak vital part to school, and is teased and saddened by the life she leads, may not the unpleasant state of mind weaken and disorganize the part?—There is no doubt but it may; and that without local pain, as is actually the case in some of our most fatal complaints.
spirits, whose infancy and childhood were distinguished by an extraordinary degree of sprightliness. This change, I believe, very seldom begins at home; not unfrequently at school, and sometimes not till after marriage. It arises from repeated vexations—rarely from any single misfortune. A human being, endued with an extraordinary degree of sensibility, will, of course, be more than commonly elated amid pleasant scenes. And where the feelings are so expanded to impressions of either species, how can they but sometimes receive a blight from the unkindly discipline and diet of many boarding-schools?

The most cheerful and healthy sort of instruction is that, which I have already recommended, as to be acquired directly through the senses. The different departments of natural philosophy, in the most extensive sense of that term, will afford an endless course of agreeable and wholesome instruction. But to be good for body and mind, the lessons must be short. One or two experiments will generally be enough. The general inutility of lectures of all sorts, and the injury they occasion to children in particular, depends upon their excessive
length. The multiplication of elementary treatises will prevent anyone, who is in earnest, from ever being at a loss for matter. Every place will afford persons, willing to instruct a teacher of girls in certain simple manipulations. If the practice of some mechanical arts could be introduced into female schools, the advantage would be great indeed to the constitution. It would, it should seem, be practicable to introduce some of these arts; such, for instance, as the use of the lathe. Both arms should, as much as possible, be equally exercised, not merely for the sake of harmony and power in the movements, but to obviate distortion.

In rather less than three hours after breakfast, food, in small quantity, should be distributed. Three hours is the very utmost, that a child, particularly if at all weakly, (and the great majority of the offspring of parents in genteel life answer to this description) should go without sustenance. Every quarter of an hour, after hunger begins to press, adds its share to the mass of mischief, which a variety of causes has most commonly conspired to accumulate.—An hour for work and study may intervene before dinner. To dinner, and to some entertaining reading or
communication on the part of the instruc-tress, during a simple desert, an hour and half may with propriety be devoted. In winter, a brisk walk or cheerful play should succeed: and then school-exercises for an hour and half. But during all the sitting time, the kind of employment should be twice or thrice changed. Some grateful preparation of milk, as custards, or blanc manger, or orgeat, or a piece of fruit-pie, should be served in place of tea— I particularize fruit-pie, because I often see over-anxious educators deprive children of innocent and agreeable articles for their stomach’s sake. Individual peculiarities will soon shew themselves. Otherwise, few plain eatables disagree with children, especially active children. To prevent needless priva-tion is of some importance. It is of more to prevent attention from being wasted on frivolous precautions. I have heard many mothers cry—“my dear, don’t eat that; it will make you sick!”—It would not signify much though it should. And I wish I could hear a few, say with equal emotion—“don’t do that, it will make you sickly;” or rather manage with constant reference to this idea. —The refreshment in place of tea should, in fine weather, be followed by a botanical
excursion; at other seasons, by an active, in-doors game, in which as in every thing else, the governess or an assistant; should join. Then supper, and bed. But at every meal, a properly qualified person must be able to bring forward something, which will answer the purpose of a pleasant and healthful education. A piece of bread and cheese may be made the introduction to every art and science.

At all times, exposure to damp must be guarded against. In cold weather, the pupils should be felt and examined, that proper precautions against nightly chills may be taken, when required. In very cold weather, a fire should be made in the bed-room.

Under twelve years of age, then, it should be an invariable rule, that the hours of application should never exceed those of amusement and exercise. Swift observes that in the arithmetic of the customs, two and two often make one instead of four. The same holds in many cases of instruction. The children that have made, within my knowledge, the quickest progress, felt the deepest interest in knowledge, and retained their acquisitions most firmly, were never detained at their books above an hour at a time; and
seldom above half the time. So perpetually true is it, that the other most valuable objects are best secured by the very measures, which regard to health enjoins.—Proficiency in music and drawing should be given up to a maturer age; and indeed till the system has become hardy, and the pupil is confirmed in active habits. Even when a love of bodily exertion, a facility in seizing ideas, and a power to resist the inclemency of the weather have been acquired, some plan should be devised, by which they may be retained. One day in the week, for example, every pupil should abandon her bench, her book and needle for a long excursion. A school of twelve would divide well into two parties, which might sally forth in turn. For this, and for very many other reasons, these seminaries ought to be conducted by a married couple, and not by women only.

The worst quality, which a female can carry out of childhood into puberty, is that languor, which, as I have said, it is hardly possible a boarding-school, according to the usual scheme,* should not create or fix. It

* While this number was printing, the following statement was received. The plan has many and great omis-
is the foundation of the worst, and of the most disagreeable, in the long catalogue of modern female diseases. When the constitution of a daughter has undergone such a deprivation, the parents cannot make too much haste to correct it. The process should be the most gentle possible; but it should be carried on daily.—Women grown up, and become their own mistresses, need not despair

sions, but in some circumstances bespeaks an excellent spirit.——“In summer and in winter, the young ladies are expected to be in the school-room by seven o'clock; for which purpose they must rise about half past six. They breakfast at eight, and go into school again at nine. As soon as the younger girls have finished their lessons, which is usually about eleven, they are sent to play in another room, or in the garden if the weather be fine. School is over at twelve. They dine at half past one, and go into school at three, where they remain till five. Between five and six they drink tea, which then as well as at breakfast, is made for them. They sup at half past eight, and go to bed at nine. In winter they walk in the middle of the day, in summer in the evening; and in spring and autumn from four o'clock till tea-time. On all occasions they are encouraged to take as much exercise as possible; and as they do no work in school-hours, they are not under the necessity of sitting to learn their tasks during the time, appropriated to play——Chilblains are less frequent, and observed to be almost peculiar to scrophulous habits. A separate bed for each pupil.”
of effecting a very salutary change in their own persons. The author could name several, who by dint of resolution, or in consequence of a change in the circumstances of the family, have got rid at once of their helplessness, and of their ill-health. Instead of falling into one of those fatal or lingering complaints, of which they stood in continual dread, and indeed in continual danger, they have recovered equally the tone of body and mind.

**PERIOD OF YOUTH AFTER SCHOOL.**

Were the young woman subjected to powers of a nature, opposite to those which acted upon the girl, the force of habit would probably, in most cases, prove insuperable. But the powers which act during the succeeding period are, if possible, still more unpitiful to health. Some sedentary occupations, begun by the direction of superiors, are more sedulously pursued from the natural desire of being approved or admired. It is now that the victims, which Pædia had prepared, are sacrificed, in countless numbers, at the altar of Fashion. The monuments of
antiquity generally exhibit some struggle on the part of the animal, before he bleeds. But in the victims of Fashion, there is either greater thoughtlessness, or greater indifference to their fate.

We wonder at the infatuation of devotees, who at the festival of a certain Hindoo goddess, throw themselves under the wheels of her heavy car, and are crushed to pieces. We have no right however, to call the ardour of these poor wretches infatuation. For a reason, not at all better, a much greater number among ourselves come to the same end in a more cruel and lingering manner. And in the majority of instances, they are of the sex, most exquisitely alive to pain.

**FASHIONABLE DRESS.**

Many women, in the morning, muffle themselves up to the chin and ears, and go about half naked all evening, braving disease and death. The cold of our climate is sufficient annually to cut down thousands of females, who, having been tenderly brought up, will not guard themselves by sufficient covering against it. But the ladies are not content with the havoc, committed-
in this manner. Among death-bed confessions, I have heard of a practice of *damping* the cobweb garments, which otherwise would hang about the limbs too loosely. By this means, the killing rigour of an inclement atmosphere, is most materially assisted. The desire of obtaining a celebrity, equal to that of some monuments of antient art, which have been lately transferred to Paris; appears to me quite as good a reason for risquing life, as many of those, which have conferred mortality on the adventurers. But the beautiful followers of the *attitude* or *statue* fashion unfortunately do not stiffen into figures, like the Venus de Medicis, or like what they would themselves be in good health. The state, to which they are often reduced, is one from which every one turns away with horror, except the stealer of dead bodies and the dissector.

The last years of the century have seen the land, more deeply covered with mourning, than any of the preceding. War and pestilence have obviously had a large share in promoting the distress of families: but neither war nor pestilence a larger share, perhaps, than the prevailing modes of female dress.

The mothers of those young women, who
are still under control, should observe whether they seem chilly, and examine whether they are cold to the touch. The internal flame can only be raised to a proper degree by exercise or labour. But it must be cautiously raised; otherwise the feeble spark of life itself will be extinguished. Meanwhile, warm covering should be applied. Hot rooms do not answer the purpose. They rather increase the evil. I have read, that Dr. Herschel, when he observes the stars on a cold night, has his feet covered by fourteen pair of stockings. The example of this astronomer should be followed, as far as is necessary. It is probable that the ladies of Holland, where errors of regimen are as gross as in Britain, owe their greater exemption from some fatal maladies, to their greater care in preventing chills.

**READING.**

Our literature is no inconsiderable source of our effeminacy. Books, which act perniciously upon the constitution, are prohibited at schools. But it is not by prohibition that bad practices are to be prevented. The governess, that has contrived to give a decided
taste for that knowledge, which is most suitable to both mind and body, has done more towards preserving her youthful pupil from the various bad consequences of improper publications than could be done by a law of Draco.

As to the sort of reading, most injurious to young females, I cordially assent to the opinion of almost all men of reflection. Novels, undoubtedly, are the sort most injurious. Novels render the sensibility still more diseased. And they increase indolence, the imaginary world indisposing those, who inhabit it in thought, to go abroad into the real. For useful lessons, doubtless, no vehicle is fitter than fictitious biography. It may exhibit select scenes only. But those scenes should never swell beyond the compass of life. Fiction begins with being extravagant. But its extravagancies become ridiculous. Its tone then grows gradually lower and juster; and it satisfies the longer, the less it attempts to surprize. Our novelists, however, are still guilty of that, with which Socrates was reproached. They tread ether and look down upon the sun.—It is probably easier to perform some feats of activity than to maintain a graceful carriage.
—Passages of Le Sage, Richardson, Marmontel, Sterne, of J. P. F. Richter and their equals, will remain. But as soon as science is a little more improved, and morals a little better understood, many admired novels will be banished in a body to the same shelf with Jack the Giant-killer and Tom Hickathrift.

The common love-stories are justly regarded as abominable. They relax soul and body at once.—But there is a class of novels—the mushroom growth of the present unhappy age—undeservedly considered with more favour. Certain projectors, totally unacquainted with the data for calculating individual happiness, set about to draw up schemes for the happiness of nations. These schemes were received with clamorous applause by second-rate reformers, as shallow and presumptuous as their principals. The principals by degrees incurred universal odium or contempt; and were deserted by their satellites. From the dead and putrid carcases, however, of their conceptions, there has issued a swarm of novels, as noisome as the mass by which they were engendered. The authors of these novels rank among the basest flatterers of corrupt opinion. They are clumsy enough to be obliged to overcharge
what they decry; and manage their ridicule so, as to recommend existing abuses, not less baneful than any crudely concerted plans for innovation.—It does not belong to the present plan to pursue these ideas further. I shall only add that parents, to whom the health of their families is dear, should be less severe against pining love-stories than against tales, in which fashionable frivolity is directly or indirectly represented as amiable or respectable. Such tales, besides their other mischiefs, are to all intents and purposes codes of slow suicide.—Of modern narratives, I consider Sandford and Merton as the one, conceived in the most salutary spirit. Authors, whom we see darting their literary shears at every shoot of generous ardour in youthful minds, are almost certain to impair the vigour of the plant, and may clip it to death.

Independently of novels, too exclusive addiction to the belles lettres must hurt the weaker sex, as at present constituted.—A couplet, eternally quoted from Ovid, recommends the *ingenious arts*, as softeners of ferocious manners. The prescription is excellent; and for that very reason, unfit for the opposite case. That must be a
wretched practice, which applies emollients to parts already too flabby.

**HIGH AND MIDDLE LIFE AMONG WOMEN.**

It has been supposed, that in a country, where food and fuel would be unnecessary, and which should produce sustenance at all seasons, the inhabitants would do little more than lie under the trees, and open their mouths to receive the dropping fruits. Now, surely, it makes little difference whether it be the gifts of nature or those of art, that can be had in this passive manner. Hence in the metropolis of every great empire, there always comes to be a number of females, virtually in the condition of the torpid natives of our imaginary fine and fertile climate. But in a great commercial state, the number may be much larger than in any other. For, in respect to the means of luxurious enjoyment, the extent of the empire must be equal to the sphere of commerce; and nearly the whole of the commercial country may, in this respect, correspond to the metropolis of an huge, but not commercial empire. This possibility we see realized at home. British
consumers are supplied not only by British producers; but the labourers of almost every other country administer to the sensuality or to the indolence of our richer classes. This cause, assisted by others already in part explained, produces an effect the more to be deplored, as it appears progressively increasing. If we abstract from certain tropical islands, and from particular tracts in Europe, where the air and the soil are charged with pestilence, our own will, I believe, be found the most ailing country in the world; and of the two sexes, and among the different orders of society, women above the necessity of labour suffer the most. They also appear to partake the least of the most lasting pleasures of human nature; though these lie completely within their reach.

In London, if information from different quarters be not fallacious, many women of the higher ranks are up till two or three, and often (particularly in spring) till four or five o'clock in the morning. They take no exercise or air, which they can avoid; but constantly pass from hot rooms to close carriages. By this course, even inattentive observers can perceive how materially they are affected.—In the country, though the manner of living...
be different, and indeed too various to admit of a general description, it must be considered but as a return from worse to bad. It is still without activity enough.—The same fault descends through many gradations of wealth. In the lowest of those that keep up a shew of gentility, women sit too much, confusing their heads and fretting their sensibility by a rapid perusal of novels. They practice, besides, every thing that has been stated, as tending to weaken the moving part of the frame, and to render the feeling part, unfit as well for the ordinary as the extraordinary conditions of existence. The slighter consequences are, constant uncomfortable feelings, complaints which delicacy declines confessing, disgust in matrimony, the mortification of miscarriages, incapability of discharging the first office of the mother, or a state of atrophy, if it be attempted. The graver are to be found in the bills of mortality; and will be particularly described hereafter.

The evil has spread wide, and is, most probably, every day extending. It spreads; and those about to be consumed are unmindful of its progress, as is found to be the case, when the plague has raged for a time in a great city. He that proposes to take a
circuit round its boundaries, will appear to wander wide of the mark. In a treatise on the preservation of the public health, the most essential parts will be disregarded as preliminary or digressive. And persons of sense, inadequately informed, will be impatient, if they do not see you lopping the branches, when you are delving to get at the deep root, of the tree of disease. They will overlook the inseparable connection between moral and medical topics. Nor will they be easily persuaded, that moral treatises have been of little or no utility, because the authors have torn asunder in their speculations, what nature has joined in the actual world. We have had, and we shall have, writers on morality, capable, like the Grecian sophists, of ringing a thousand pretty changes upon words. But unless they precisely understand, and can make others feel, how immoral practices affect the sensations and existence of him who commits them, and those of others, the audience will be nothing the better for all the music, when once it is over. A course of lectures upon the bodies of only ten young people, murdered by the preparation of articles of luxury, and of ten others, murdered by the use of those articles, might more improve the present age, in its individual and relative ca-
pacifics, than all the elementary treatises of morality, that have ever been composed. But every useful observation in those tracts would find its place in such lectures; and here, in its proper place, it might have a chance of operating upon conduct. At least, since it is clear, that plans of education and of life, not calculating upon the physical nature of man, as their foundation, contribute nothing to health or happiness, it may be worth while to try, whether strict attention to this would not give a more desirable result. Perhaps, if there could be found, in our several cities and counties, as many families willing to accede to this proposal, as the angel required persons to save Sodom and Gomorrah, we might live to see the female sex, emancipated from constraint and maltreatment in youth, and from debility and sickliness in riper years. This will be clear gain to human happiness. The encouragement of manufactures, that is, the creation of a miserable and sickly population is a paltry excuse for lying to macerate in the stew-pan of luxury, till we become miserable and sickly ourselves.

END OF ESSAY THIRD.

Printed by MILLS, St. Augustine's, Bristol.
ESSAYS
ON
THE MEANS
OF
AVOIDING
HABITUAL SICKLINESS,
AND
PREMATURE MORTALITY.

ESSAY FOURTH.

Vol. I. X

Printed by MILLS, St. Augustine's, Bristol.
Animus adeo a temperamento et organorum corporis dispositione pendet, ut si ratio aliqua possit inveniri quae homines sapientiores et ingeniosiores reddat, quam hactenus fuerunt, credam illam in Medicina quaerere debere——Descartes.

So much does the mind depend on the temperament, and on the state of the bodily organs, that if it were possible to render men wiser and more ingenious, the method must, in my opinion, be sought in medicine.
Boys, I presume, are more frequently educated from home than girls: and schoolmasters diversify their methods more than governesses. Some circumstances, however, of the greatest importance, and immediately relating to the subject of these essays, are very general, if not absolutely universal. These require to be considered at large, especially as their operation is often slow and silent. Peculiarities may be pointed out afterwards.
SEDENTARY CONFINEMENT.

We are determined by their descent, rather than by their qualities, to shew people neglect or respect. In the case of persons this is ill-judged. But of customs we may often pronounce upon the value by knowing their founders.—The hue and cry against modern philosophers has been loud enough to bring to every ear notice of the design, with which they are charged, of subjecting society to a new sort of discipline. Ages ago, a set of religious fanatics in the East, equally mad with their philosophical brethren of the West, and infinitely more mischievous, succeeded to a certain degree, in this monstrous undertaking. It was their maxim, that waging war against themselves was the most effectual method of rendering service to their Maker. They did not willingly see other necks free from the yoke, with which their own was galled. Over a considerable portion of the globe, their authority became so great, that none durst openly resist it. With the men and women of the world, indeed, they condescended to enter into a compromise. These, on condition of verbally renouncing its pomps and vanities, were allowed to partake of them, till they were glutted. But it
fared so much the worse with the poor children. Those of the male sex were, in process of time, completely delivered into their hands; nor to the present hour, have they been emancipated from the cruel processes, to which they were subjected by the descendants of these fanatics.

In the porches, gardens and gymnasia of those very ancients, whose works furnish liberal education with a principal part of its occupations, study and exercise relieved each other. The teachers often delivered their lessons, while enjoying the free air amidst their disciples. Ridiculous excess, perhaps, in attention to the body and to its members, suggested to Plato those mystic passages, which have contributed to produce so much folly and misery in after-ages. It is, at least, certain, that the founders of cathedral and abbey schools modelled them according to the rules of the monastic orders. From their own habits, they were led to number seclusion, constraint and inactivity among the chief elements of piety and virtue. It was impossible that these men should choose chearful places for the scenes of youthful instruction. It was equally impossible, that they should not array knowledge in a forbidding garb. Schools, planned by friars, could be
no other than cells upon a large scale. The inhabitant of the monastery was enjoined to pass hours in lonely meditation. The schoolboy was accordingly condemned to his bench for an equal space of time; solitude and the distance from wall to wall making the only difference. Long forms of prayer, and vain repetitions, directly contrary to the express commands of the founder of Christianity, made a part of the essential business of every order. How could the pupils hope to be exempted from the odious mummerly, by which the masters were harrassed?

To the watchmen of religion, the night could not be allowed as a season of repose. Therefore it was decreed, that the slumbers of childhood, and almost of infancy, so indispensable at these periods within certain bounds, and so sweet, should be broken. Rollin speaks of himself, as trudging to school under a load of books, as early as four in the morning. We find, indeed, that this austere rule has been mitigated. But in our own country, hundreds of boys are required, even in winter, to appear at six. Let not any one suppose that they are so early collected to be early set at liberty. No; it is for a reason more in character;—to lengthen the hours devoted to wholesome discipline and sound learning.
He who reads history for pastime, if the historian be such an one as he ought to be, will often be roused from his idle mood by a representation of what mistaken piety has led men to impose and to suffer. But let no such reader dream that the representation is foreign to his own age and nation. The castigations, the penances, the restraints, which superstition has devised in her direst fits of insanity, may have reached himself and his family. His children, at the moment he is reading, may be pining under their rigour.

There have been sometimes delineated characters of inexorable rancour, where the expiring breath has been spent in imprecations, and the closing agony has been an effort to destroy. If the last monks, with whom our island was infested, may be supposed to have harboured such deep malice, they have been amply gratified. The spirit, and almost the substance of their worst institutions have survived; and over the descendants of their extirpators, they have celebrated a continued posthumous triumph.

—We shall hereafter see, that there is good reason for supposing that their regulations are at present even more baneful than when they were first introduced. It entered into their plan to mortify. They
succeed no doubt, more than ever, in the literal, if not in the metaphorical acceptation of the term.

It may be observed here, as in the preceding essay, that too long application, in a state of confinement, defeats its own purpose. More would be learned, if the learner were to have his book before him, just as long at his faculties are fresh, and no longer. But the principal loss is sustained by associating painful feelings with the means of instruction. Nor is it only a loss that is sustained. We have here a grand source of positive mischief. It is strict confinement, which renders both the frequent and the long holidays of many schools, so injurious both to mind and body. Children withdraw themselves and their thoughts as far as possible from their irksome labours, the moment they quit the scene where these labours are carried on. They consume their activity at first in sports, that have no beneficial effect beyond mere exertion; and frequently afterwards in pursuits of a positively baneful tendency. Learning, industry, and virtue being perpetually brought into a disadvantageous contrast with ignorance, idleness and misconduct, a very large proportion of those, to whom their circumstances allow a choice, prefer one or other of the latter;
many, all the three. In others, the desire of obtaining the distant advantage of wealth is far from sufficient to counterbalance the odiousness of instruction and the charms of dissipation. In all these instances, it is evident that the constitution will be in danger, and frequently be damaged or destroyed. Between too long sittings and intervals of sufficient exertion, we have found that girls acquire an indolent turn, frequently incompatible with tolerable health, and almost universally, with a joyous state of being. Boys of tender age and weak fibres, are injured in the same way. But those farther advanced and of more vigorous temperament are forced into the evils, which follow from an accumulation of animal power, where there is no sort of discretion to watch over its expenditure. They have, in fact, sensations similar to those of seamen, stung by long privation. To the prisoners discharged from school, perpetual opportunities pretty well make up, in the whole account of mischief, for the more head-long precipitation, with which prisoners from on board ship rush into excesses.

The rule of health for sedentary instruction is very simple. From two and a half to four hours in a day, is the longest time that
children, from six and a half to nine years of age, should be required or rather induced to sit. But through this period, as well as previously to it, health and proficiency equally require that the principal pursuits should be of an active nature. There is an easy test, by which we may judge, whether they are at once good for the constitution, and proper in all other points of view. This is the case when they are followed with alacrity; when the curiosity of the pupil expatiates on all sides, and when he occupies himself, during his free hours, in combining the ideas, which he has gained during his hours of study. If, on the contrary, he is vexed and depressed by his lessons, he is most assuredly laying in the seeds of misery and disease. They may or they may not germinate and produce their proper fruit, according to future contingencies. But the habit of feeling, induced in this manner, during childhood, is often most severely felt during the later seasons of life. Causes which without such a preparation would have produced no bad effect, now operate with irresistible violence. The inevitable storms of life shake the system to its foundation, and threaten its demolition. Adversities, which should but furnish the occasion for a dignifying trial of courage,
at once bear down all opposition. To execute one of the measures, prescribed by common prudence, and even to perform one of the offices, required in the usual intercourse of society, is felt as an Herculean labour. In some instances, the very light of day is shunned as loathsome; and at the sight of a strange countenance, a panic terror throws the whole host of animal spirits into confusion.—The reason is perfectly familiar to every person, conversant in the study of animal nature. Any state of feeling or of action, which has repeatedly taken place, may be re-produced after an interval of years, by circumstances that would otherwise have had no such operation. If you teach a child the sounds of different languages, and drop them till he grows up, his pronunciation will be much more perfect, than if he had not practised it early. Exactly in the same manner, whatever impressions are early made on the nerves, will recur on slight provocation, after a prodigious interval. In the delirium of a fever a Prussian peasant surprised his attendants by repeating verses of Homer, which on enquiry he was discovered to have learned when a child, with his lord, 40 years before: in the mean time he had totally forgotten all greek. There are end-
less examples, similar to this upon record. Every man's history would, perhaps, supply example, if accurately known.

That incapability, and those horrors, which seem so incomprehensible to persons who have not felt them, and for which there is no help in wealth, learning, or wisdom, shew themselves in an endless diversity of degrees. It would be unjust to ascribe them to any one origin. But there is no source, from which they more frequently spring, than the perverse discipline of seminaries, derived in a right line, from the establishments of the monks, and bearing in every feature a token of their descent. They would not perhaps occur once in an hundred instances, where young persons were not foully dealt with, and where the faculties should have full, proportionate play during the first ten years of life. This implies an almost uninterrupted and an immediate intercourse with the powers and objects of Nature, and such occasional communications from seniors, as shall render that intercourse safe, wholesome and instructive. Under favour of these advantages children would learn to brave little dangers, to despise petty mishaps, and to profit, for their next plans, from the failure of the last. The arteries would acquire a vigour of pul-
sation, the muscles an elasticity, and the
nerves a firmness of tone, which scarce any
single calamity, or series of crosses could en-
feeble or unhinge; and which are the most
precious ingredients towards courage, re-
solution, efficiency and health.

When little children are immured six, 
seven, eight or nine hours a day in a com-
fortless place of confinement, and when the
business of this place continually damps the
heart, and produces incessant aversion and
anxiety, it does not require any preternatural
interpreters of the book of fate, like the
weird sisters of Macbeth, to understand,
what many among these children shall be
hereafter.

Mamma! I cannot bear it—Oh! how I
do hate it! is language very common in the
mouth of boys, just put into their Latin
grammar, when they dare express what they
feel, and can hope for sympathy. But these
cries of distress bring no relief. Those, who
utter them, are still doomed, for a child's
eternity, to the despair which this language
bespeaks. The immediate cruelty of such
treatment is obvious. The lasting mischief
it occasions is vouchèd by every law, by
which our machine is regulated, and by the
actual condition of a multitude among the
quondam pupils of grammar-schools. It is wonderful that parents as well as schoolmasters will not see, that to begin with rules, and to keep learners long to rules alone, is also the slowest, the most preposterous and ineffectual of all possible methods of teaching languages.

That species of sickliness, which consists in almost continual uneasy, or overpowering sensations, is at present one of the most common ailments among the opulent. Its formation is generally remote, and requires to be particularly pointed out, because it is unperceived by those, under whose eye it takes place. The principle, on which the disposition towards it may be prevented, is the following. Take care that your children be not frequently subject to depression—and with despondency let them be entirely unacquainted. If they have small difficulties to struggle with at first; and if the contention be short; their resolution will be strengthened by the proximity of the prize, and they will be able to comprehend the causes of failure and success. It is thus that firmness to act well their part in life will be acquired; an advantage, which many intelligent, but perhaps not sufficiently scrutinizing observers have ascribed to great schools; but which, if ever they
possessed it, they seem in our times (as will be particularly stated below) to have lost—in consequence of the introduction of a system of manners, awkwardly aping the indulgence and dissipation of the great world. The present mildness of parental conduct, which under a better plan of instruction, would be an inestimable benefit to the rising generation, is utterly inconsistent with the original spirit of our ancient seminaries; and must operate so, as materially to aggravate the evil, and diminish the good, deriveable from those establishments.

NATURE OF THE CONFINEMENT AT SOME SCHOOLS.

In illustration of this important point, I shall relate the case of a boy of fourteen, for whom I have been consulted in the course of the present winter. I saw him on his coming from a considerable school, affiliated to another still larger. Among other things, his heels were dreadfully chopped with chilblains, a complaint which he had never experienced before, and which had risen to this height before the late severe weather. He and his companions suffered in the most cruel manner from cold.—"Their feet," he
said, "were dead, so that they could scarce "walk, at first going out of school." The school-room is about an hundred and twenty feet long. It has no ceiling. The roof, walls and windows are in very indifferent repair. The rain beat in early in winter, so as to wet and chill the boys excessively. There is no fire-place, nor any sort of contrivance for artificial warmth. "They kept almost all "their cloathis upon their backs." Whoever had a great-coat and spencer wore them both. The whole number was nearer two than one hundred; and of these, 35 were ten years of age or under. The master (upon whom it did not depend to put the school into proper condition) would ask the puny or smaller boys, if they were cold; but sending them to a fire in another room for a time was of little service; and in the room, where they sat out of school-hours, some boys would not go near the fire, because they should miss it so much afterwards. They swallowed their liquid food almost scalding hot. The breakfast was insufficient to satisfy the appetite; and they would have been sorely pinched with hunger, when they had not money of their own, if the shop-keepers had not been accustomed to give them credit.

They went into school at six in the morn-
ing; and staid till nine, when they break-
fasted: they returned into school at ten, and
staid till one; and were again in school three
hours in the afternoon. They had two after-
noon holidays (on which days they were but
six hours in school), and one whole holi-
day.

At one of the greatest schools in the king-
dom, there is a wise and humane regulation
for keeping the boys in the school-room no
longer than while they say their lesson. But
no inconsiderable part of the preceding hor-
rible history holds of more than one public
school: particularly the long confinement,
and the want of fires. There the distressing
chills oblige boys to have recourse to various
expedients to relieve their painful feelings,
such as fixing their feet, pressing back against
back, and waving for a long time backwards
and forwards in this position. Such practices
must be considered as bespeaking excessive
distress. Children of both sexes will endure
cold to a very injurious degree, without effort
or complaint, when they are cut off from
play. And it particularly deserves notice,
that the children most liable to injury from
cold are precisely those, who sit most quiet,
when they are intensely affected by it.

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It requires very little information or discernment to perceive that more disease and destruction must arise from this rigorous treatment now than formerly. At the era of the institution of monastic schools, all the habits of mankind were more rugged. There was nothing like that contrast of tenderness and severity, which at present exists between school and home. Boys accustomed to apartments with cold floors, loose doors and windows, and walls which did not exclude the most cutting breezes of the sky, made scarce a perceptible transition, when they assembled in the school-room.

They were also infinitely better protected against the inclemency of the element, by which they were surrounded, being clad in coarse wollen. There was neither callico nor linen next the skin. The gowns, worn by the college-boys at Eton, are said to remain as a specimen of the apparel of those times. Thick and shaggy as they are, I am told that they are expressly ordered by the statutes of the finest texture, into which the materials could then be wrought. In an Essay on Consumption (2nd ed. Longman p. 89) I have shewn, from the most unquestionable authorities, of how much importance it is to persons exposed to the wet and cold of our
climate, to be dressed in woollen altogether. Since the publication of that essay, I have had opportunities of collecting other information to the same purpose. In Glamorganshire, for example, and indeed in other Welch counties, where the dress of the common people consists of a flannel shirt and a flannel jacket (with a coat of homespun when they are not at work), I am assured by attentive observers, that the disorders which cripple our hempen, linen and cotton-clad peasantry, and which materially assist in inducing that premature old age, of which they are so frequently seen to bear all the marks, are scarcely known. Our elegant cottons have therefore probably reduced to the most miserable state, and cut off, still greater multitudes in the wear than in the fabrication. Among their victims may, no doubt, be reckoned many boys, confined in schoolrooms, not heated at all—more majorum—or not sufficiently heated, according to a common modern practice, of which the author perfectly remembers the severe effects.

INJURIES FROM VIOLENCE.

In the newspaper lists of sick or disabled persons, carried to infirmaries, we find a
certain number, regularly classed under the head of *accidents*. Were a register annually published of our schools, and especially of our large schools, there are few where this title would not appear. Boys out of school are wild animals, subject, without their keeper, to fits both of wanton and sober cruelty. There is no injury, to which the arms, with which nature has furnished our species, are equal, that is not actually committed. To enumerate the several species would be impossible and fruitless. Obliging the weak to exertions beyond their strength, before their bones can be solidly formed—using them, for instance, as horses—is particularly shocking. At those great seminaries, where a regular system of vassalage is established, the practice of frequently keeping the little slaves out of bed till a very late hour, has appeared to me to deserve enumeration among the most odious oppressions of a tyranny, founded not on want of feeling, but of knowledge.

SCHOOL-MASTERS AS TO ONE GRAND POINT.

Every human being may be considered as the centre of action, or as the butt, of a cer-
tain number of surrounding powers. And it entirely depends on the spot in which he stands, whether he shall be struck by many of the fatal shafts. That he may distinguish those, which it most behoves him to avoid, his feelings must be appealed to in some degree. But this appeal is principally useful, in order that his understanding may receive, from the accumulated experience of mankind, impressions sufficiently powerful to determine his habits. The art of making those impressions is worth all the other qualifications of a preceptor put together. But at our schools there is not, in general, the smallest provision for bringing this experience to the ear of youth, at moments when it is most open to admit the practical result. Nor indeed does there seem, among parents or instructors, to exist the smallest suspicion that any such provision may be necessary.

I own myself, however, at a loss to conceive how it is possible that the heart of a father or mother should fail to melt within them, if they pursue the most obvious train of reflection upon this subject, and put together a few of the most incontestible truths.—"Here is a human being, whom I have reared with infinite care and anxiety. "He is capable of a long course of enjoy-
ment, but is still, for reasons peculiar to
his age, extremely liable to sudden destruc-
tion, and particularly so to lasting injury.
The far greater number of the causes of
such calamities have been explored, and
stand registered in full. He is perfectly
able of comprehending their operation;
and was he furnished with the knowledge
of it, he must regulate his conduct accor-
dingly. But by the most flagrant of all
prescriptive absurdities, it will be the
same thing to him, as though neither his
capacity, nor his susceptibility to injury,
nor that accumulation of experience existed.
He will be in the condition of a ward, de-
prived of the most precious part of his
inheritance by the incompetency of his
guardians. For of all things human and
divine, it is acknowledged that the persons,
to whom he is about to be entrusted, under-
stand the least, what is principally to be
deduced from the fate of past generations,
for the benefit of the present. If so, what
a cruel mockery to commit him to their
care! As well keep all nautical instruc-
tion from one, whose future security is
entirely to depend on his skill in naviga-
tion; and by way of preparing him to
encounter the perils of the ocean, put him
apprentice to a fidler!
Something of the tactics of life is acquired at a public school. Who will deny it? In what situation, except in a dungeon, is not something of this kind to be acquired? By mutual collision, children will communicate to one another more or less of the valuable qualities of fortitude and enterprize. Even in the worst scenes of depravity and wretchedness, a few of the actors may benefit, in the same manner, at the expense of the rest.

Activity is alike essential to success, to utility, and health. But where is the necessity that activity should be exerted in destroying the produce of labour, and in inflicting pain? At school and at home, the spirit of mischief seems to be contemplated with improvident satisfaction. Whoever fosters this spirit in a young person, may rest assured that, whatever he does with regard to others, he will, some time or other, exert it against himself with effect.

If we consider what it is that ought to be gained towards the welfare of the rest of life, during the years between childhood and maturity, we shall find that schools, according
to present usages, are lotteries with an infinite proportion of blanks; that the prizes themselves are of low value; and that a beneficial chance must often be purchased at the price of one's all. Of the present and future consequences of what they do and suffer, it is never any thing beyond a gross knowledge of the former, which school-boys attain. They find out which can give and which can take the hardest blow. They settle an intellectual precedence, which is often afterwards reversed. For the sum and substance of what is cultivated at classical schools stands, both in its applicability and in its influence on the faculties, so much below what is neglected, that if a boy be casually thrown into almost any other method of study or meet with an accidental incitement, he may, in a single year, surpass a school-fellow, who has been, for seven years, his superior in mere Greek and Latin. —The forethought, which boys learn to exercise at school, seems to border too often upon the nature of cunning. And if so, it must contribute to their future disadvantage rather than their advantage. They delight to shew their wit, in eluding the vigilance of the master, and their courage in breaking the rules of the institution. They lay plots to
obtain prohibited articles; and scruple not to obtain them by theft. Their secret thoughts are intent upon sensual gratifications, which become continually more dangerous, as those that indulge in them advance in years. And they know no bounds but those prescribed by physical necessity. There is, indeed, hardly a possibility that they should lay themselves under any restraint. Their proper business does not sufficiently engage their feelings; nor are they, once, perhaps, in ten thousand times, duly apprized of the tendency of their excesses. Hence, were another Asmodeus to disclose to us the history of our tombs and sick-chambers, he would be often obliged to begin with the arrangements and omissions at places of education. But also, if he could plant a window in the breast of living multitudes, or render the feelings audible, schoolmasters would need no other inducement to qualify themselves for making that an essential part of instruction, which is most essential to happiness. It is to be considered, that they themselves have not been more fortunate in their education than their pupils. They do not wilfully reject the good. Their eyes have never been opened to it. Fortune is represented as blindfold herself.
might be represented, as blindfolding all the world.

**PECULIARITIES OF SOME GREAT SCHOOLS.**

In some of these places, it appears ridiculous to expect that mind or body shall be invigorated by competition. The scholars frequently feel no interest in their studies. The poor substitute of compulsion is either not resorted to, or is unavailing. The stimulus of indigence may act upon some. A master may be weak enough to conduct himself differently towards boys of different description. To the miserable industry of the active, writing verse in a dead language is proposed as the supreme excellence. Of others, the faculties would rust, if they had no motion but what they derive from literature. But they are not unoccupied. They employ themselves in schemes for getting rid of their time and their health. They drink, row and ride. Little boys, if I am not grossly misinformed, guzzle at their meals so strong a fermented liquor as porter. The bigger frequently super-add wine; and not in very sparing quantities. The large sums they procure from home, and the more extensive credit they
find at inns and shops, enable them to follow their seniors with no very unequal steps. There is nothing to check their career, except the failure of these resources. Two circumstances, which operate elsewhere as a considerable restraint upon vicious propensities, are wanting here; namely, difference of age, sex and occupation; and more or less acquaintance with consequences.—Where such an order of things prevails, it is idle to stop to settle the account between cause and effect. Every reader can do it for himself. It is obvious, that life must gush out in full streams, as from Seneca in the bath. And to judge by the state of the person, which should always be taken as the grand criterion between mortals, the richest heirs, in consequence of debauchery begun at school, often turn out the poorest devils in the country.

The debauchery that begins at school, increases at college. And those who before escaped, now enter into it. I speak from observation in the University at Oxford, at different periods, during eighteen years; and in so simple a fact, I have no apprehension of being contradicted. Drunkenness was said to be on the decline; and, I believe, most truly. Each college had not, probably, above
one drunken party. But it was an unproved practice, among a vast proportion even of the youngest members, to drink some glasses of wine daily. The poorer students contented themselves with ale. All competent observers are agreed, as to the pernicious effects of fermented liquors. And this operation is generally more pernicious, as he who drinks them is younger. By persons below five-and-twenty, they should never be taken but as medicines; and it would be better not to take them but as the cordials of old age, that is, always medicinally. It is impossible that three or four glasses of port wine—a quantity, which usage miscalculates as small—should be regularly swallowed by the under-graduates of our universities without curtailing life, or making it miserable; and indeed, without doing both in a tremendous number of instances. The fact is evidenced in the most ample manner by the spleen, the gout, the palsy, the lunacy, the premature decrepitude, so prevalent among the gentry, the clergy, and others, who have been unfortunately deluded by example and by ignorance of the laws of their own nature into this habit, at an early period. There are, unquestionably, (whatever the zealots of temperance may say,) counter-
acting causes. Some of these can be assigned. And in a subsequent section, I shall consider how far there is any thing in the reigning manners by which we may hope to be frequently preserved from the effects of this consuming poison.

DEBT.

Paper-money is said—

To lend corruption lighter wings to fly.

The universal facility of credit in this country is an admirable accommodation to those students, who are in haste to ruin their constitution. If it acts indirectly by bringing the physical causes of disease into motion, it frequently also comes to operate directly as a moral cause. I have known several students, who being nothing inferior to their more opulent comrades in animal spirits and pride, embraced the opportunity which our universities so liberally afford of incurring debts, which the revenue of a curacy did not enable them to discharge. They afterwards suffered greatly in mind and body from chagrin on this account. The articles they procured on trust, brought on the horrible sensations, known only to persons, afflicted
with hypochondrisis, and with a disposition to melancholy madness. In this situation, the dread and the persecutions of unsatisfied creditors, contributed to bereave them of hope or of their reason.

With regard to food, the schoolmasters, in general, of the present day, deal with their boys in the most liberal manner. There is reason to believe, that during the late scarcity, their humanity frequently induced them to forego all profit. There appear, however, to be exceptions; the school, of which some part of the history is related above, forms a remarkable one. There, and at some other schools, it has been a standing custom to serve a three-farthing* roll for breakfast. The letter of the regulation has been observed in cruel opposition to its spirit. The allowance, even during the late dear season, being determined by price, and not by quantity. The customs, as well as the rules of certain old institutions, which the master has no power to amend, inevitably drive boys into debt from stress of hunger. It is no-

* "Our allowance was neither a penny or a halfpenny roll, but a three-farthing one, during the plenty and scarcity; also the dinner was not sufficient or supper."  
Note in the author's hands.
thing uncommon, for example, to hear the parties aggrieved complain, that a kitchen perquisite, too paltry to be named, acts as an inducement with the cooks, to overdress the meat till it is unfit to be eaten. Nor do I repeat this upon hear-say, but after the examination and cross-examination of young men, by no means disposed to exaggerate the hardships they have to sustain. I am well aware that such a propensity does often exist, and have, consequently, always endeavoured to guard against being misled by it. Again, there is sometimes only provision for half the mess. The weaker division must, therefore, be content with the part of the inferior beasts, who had hunted down a deer in society with the king of the forest.

The calls of nature, however, will be satisfied. The pocket-money is not always equal to the provision of the necessary means. When that is gone, what resource is left but credit?—The habit, thus begun in necessity, will often be continued for the sake of indulgence, and may terminate in wretchedness and ruin.
BOYS DISGUSTED INTO NEGLECT OF HEALTH.

These and other imprudences, whose effects future contingencies determine, in some instances, to the mind, and in others, to the body, can only be prevented by timely precautions. But upon what sort of precautions can we place reliance? Those, who feel a practical persuasion that health is the best provision they can make for their sons, have no call upon their understanding more urgent than the study of this problem. Its solution cannot be said to require great acuteness, but it requires perfect impartiality. And, in deliberations concerning the points, that most nearly touch human nature, impartiality is a quality more rare than acuteness.

From the practice of the world, we might collect a considerable list of precautions; but it would be almost wholly negative. The annals of private families, of our schools and universities, unite to testify against the sufficiency of the measures, commonly adopted. Advice is wormwood. Reproach in its first operation is cantharides. It not only makes the mind sore, but leaves it
callous, if frequently administered. Exhortation and intreaty will rouse the nerves for a few times. But, like other volatiles, their effect soon goes off; and, by repetition, they altogether lose their power. None of these articles of the moral materia medica appear fit to form part of a constant wholesome regimen, though in emergencies, if judiciously employed, they are capable, no doubt, of producing the happiest effects. I forbear to particularize other means, upon which mankind have long placed implicit reliance, and which only fail, perhaps, because they are seldom adapted to the case of the young and the unwary.

Infinite good may doubtless be done by oral addresses. But it must be considered that this is an affair, in which nothing is indifferent. What does no good, must do harm. Whoever treats the subject improperly, spoils it for another. To give disgust for the knowledge, that belongs to the proper care of health, is to labour to its destruction. This may be often seen. Advice, reproach, punishments and lectures induce such a soreness of sensibility, that whenever a topic, connected with self-preservation, starts up in the way of the party advised, reproached,
punished and lectured, he will fly from it with as strong signs of loathing, as if it were an adder or a toad. Do you endeavour to open his eyes to the horrors of that fate, to which he is hastening? He will, perhaps, with inattentive complaisance, suffer you to proceed. Or, if you be one, with whom he does not deem it necessary to stand upon ceremony, he will cut you short with a familiar oath: Oh! aye, right—just so—you have it.—But I have heard a d—n'd deal too much of that sort of thing already.

In the preceding numbers I have said enough to point out the principle, on which I think that what is vainly attempted by repulsive measures, may be attained with the utmost certainty. It is now time to illustrate the principle by example. For which purpose, I fix upon the most delicate article in the whole scheme for creating a disposition favourable to the care of the constitution.

**GRAND SOURCE OF UNHEALTHINESS IN THE MALE SEX.**

The classes, whose present lot in life I am considering, are injured by continued indolent or passive enjoyments, by abuse of stimulating liquors, and by mismanagement as to heat and
cold. From none of these sources, however, does there spring a larger quantity of bodily and mental affliction, than from the passion of the groves, as it has been denominated, in a particular tribe of animals, by one of our poets. In Europe and Asia there is observed, towards young people, by their friends, a treatment almost as different as the religions, which predominate in those two quarters of the globe. In many parts of Asia, free and permitted indulgence reduces boys to a condition, which it is difficult to contemplate, without wishing that so horrible a system of manners may be abolished at almost any hazard. The difference of European manners, and particularly of those, which prevail in Great Britain, need not be particularly stated, nor their origin, which is distinctly laid down in history, related. There can, undoubtedly, be no comparison between the two methods of proceeding, but practitioners of medicine, and innumerable heads of families, have reason to know that the better is not good enough to guard against evil to the extent that could be wished.

Were it possible to keep young people in entire ignorance, nothing further would be necessary. A passion must, at least, be formed, before it can be injurious. In regard to
the passion, to which the present section refers, the first object is to retard its formation. The second to hinder it from attaining uncontroulable violence, and to give it a proper direction. But, who can hope sufficiently to prolong the state of ignorance for either of these ends? Is it not in vain that parents maintain a religious silence? Will not curiosity be raised by occurrences, inevitable in any situation? and will it not be gratified by communications, almost equally inevitable? In a multitude of instances, will not desire be awakened before its natural season, and raised to a height, which shall never permit the body to attain its full vigour, and shall keep the mind in a state of constant perturbation, after the bodily powers are worn out?

This process must blast every hope of the enjoyment of health, and, on all accounts, it deserves to be a little more narrowly inspected. Almost every child is led to consider how he himself, or how an infant brother or sister came into the world. He cannot satisfy himself, and therefore applies, where he has always been accustomed to resort for intelligence in his difficulties—Is he put off with a ludicrous answer, accompanied by a corresponding expression of countenance?—He sniffs deceit, and feels humiliated: or after-
wards detects the imposition. In either case, this, as we shall immediately see, may become the first step towards the various mischiefs, that lurk in the train of early sexual intemperance. For half a century past, parents have been properly advised by writers on education to exempt themselves, betimes, from the obligation of answering all the interrogatories of children. To recur to this practice in the present case, will be attended with much less danger than giving a false reply; but as most families are circumstanced, it will still be hazardous. The striking answer, recorded by Rousseau, could apply only with full effect to a child, that had itself suffered from the passage of a stone.* And, even so, it appears to deviate from that indispensable rule—truth or silence.†

Since then, in all but very uncommon situations, it is impossible to suppress information, it should be gravely, decently and early imparted. Anticipate servants and

* Mon fils, repondit la mere sans hesiter, les femmes les pissent avec des douleurs, qui leur content quelquefois la vie.

† Je n'ai pas besoin d'ajouter que vos reponses doivent être vraies—Un seul mensonge averé du maitre à l'eleve ruineroit á jamais tout le fruit de l' education.
loose companions; that the great secret may not be presented in seductive colours. It is very seldom possible to raise a fence round a family, which shall prevent impurity from ever coming into contact with its younger members. But it is very practicable to follow the surer method of rendering them superior in knowledge to those, most likely to be their corruptors. But this superiority will answer no end, if it be founded on declensions and conjugations. It must include domestic economy and natural history,—particularly that of man. It is astonishing, what influence a very few ideas on this subject give a grown person over the mind of a boy. The wisdom, that extends beyond a child's sphere, he supposes to be boundless. Artists have confessed, that there has been a time, when they have received more delight from the painting on a sign, than from the works of the greatest masters afterwards. Philosophers, who can recall their early impressions, will be sensible, that there is no human intellect, to which they have rendered more profound homage than to that of the nurse and the footman. The communications of domestics are likewise the more captivating, because they are made up of particular facts, and because they are unac-
IN THE MALE SEX.

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companied by any of the forms of rhetoric, noticed in the last section. Not to add that participation in secret,* incommunicable doctrines has, in all ages, been a bond of union, stronger than the ties of blood.

The following seems to me an irresistible argument in favor of full disclosure. The mischief, which privately lays waste society, arises from partial information. It is not anything, exhibited to sense and made plain to the understanding, but a mysterious cast of the features, nods of intelligence, and half-sentences, that usually act as the first ferment, and set the imagination to work, till it becomes corrupted. Amorous poetry and prose, to which this sort of kitchen tuition may be considered as preparatory, operate upon the same principle.—I doubt whether Hogarth himself could have managed the subject with decorum. Otherwise, a design, representing the origin of the generality of our novels, might have an excellent moral tendency. In the Latin accidence, there is shewn, for the encouragement of industry, a tree, loaded with the fruit of learning. The pupils are picking it up and stowing it in

* τὰ αποδεῖχτα
their satchel. In like manner, I would have a tree hung with novels. Its stem should be just seen, dividing at the ground, into two main roots; and these roots—but I will not complete the sketch, for fear of drawing down upon a faithful emblem, the odium due to the thing signified. I should be sorry to excite a feeling, under favour of which many productions of this class should escape the reprobation of parents, intent upon rearing a family, unpolluted in mind and person.

The impressions, which are thus formed and thus strengthened in the unprepared mind, lead early, as is well understood of the stronger sex, to destructive practices* of

* After having seen persons, deprived of health, of the faculty of pleasurable sensation, and nearly of their understanding, by a vice, which has been the subject of many admonitory medical tracts, I can never doubt of its frequency, nor of its destructive effects. The one and the other rest upon authority as good as any set of facts whatever belonging to human nature. Since Tissot, Salzmann, Oest, Winterfeld, Campe, Villame, Bauer and others have collected a body of evidence, which may indeed well disgust, but which must convince, where there is no predetermination to reject all testimony on the subject. Though there are, it should seem, various things, destined to be disbelieved, because they are offensive to the imagination.

Many sensible people have conceived that the evil lies in the alarm, engendered by quack advertisements. These
more than one kind. The ravages of a par-
advertisements may add to the despair of the poor wretches, who read them with trembling faith. But it is not possible that a diseased condition, marked, when it has arisen to a certain degree, by symptoms as clear as those of a fever, could have been so produced. There is proof enough that this is not their genuine origin. In a variety of examples, children have been reduced to the most deplorable state, without having any idea of the manner in which they were injuring themselves. I shall abridge an instance from a respectable author, and could add others from my own observation.—"At length, but ten years too late, "Tissot's tract fell into my hands—My eyes were now "opened all at once. "I was already excessively enfeebled "and reduced. Every body said, he is far gone in a decline. "Yet I had never had a single suspicion of the real cause "of my waste. I now learnt it with horror. Oh, thought "I, what culpable parents, teachers and friends! not to give "warning against this vice! What destructive ignorance "prevails in the world as to its consequences—I resolved to "abandon it. This I found difficult, but not impossible. "My present situation is as follows: My faculties are "greatly impaired. My apprehension is become blunt: "continued thinking is impracticable: my memory is "weak, or rather entirely gone—my body is helpless, "mere skin and bones. The sight of me excites horror— "Oh, that all ignorant and thoughtless sinners against "themselves were by to look on—But not only am I "disabled; I constantly feel the most violent pains, par-
ticularly where I have offended most—Add to this a "restlessness and a melancholy, that exceeds every thing— "Often should I have yielded to the temptation of putting "an end to my wretched existence, if the motives of reason
ticular disorder, and of its specific remedy, amount but to a trifle in comparison with that misery, for which no advice is sought, except when it arises to visible disability—though in much inferior degrees, it extinguishes all present pleasure, and all hope as to the remainder of life. Into whichever habit, any one falls through ignorance or is misled, its baneful effects will, I apprehend, be in proportion to his youth, to his sensibility, and the rate, at which his excesses are carried on. In either case, there are certain signs, which do not indeed occur universally, nor early enough to prevent much damage, but which ought to raise suspicion in those, who have the care of persons, almost ever so young.

The eye loses its lustre and no longer sparkles with the fire of youth. Vision, in process of time, becomes dim. The eye-balls sink and the sockets grow hollow, as in atrophy or consumption. The features acquire a flabby appearance. A look of age supervenes. The complexion sometimes changes from

"and the doctrines of the most beneficent religion—which is my only friend and treasure—had not restrained me. "I am indeed however convinced that in my case there is little moral transgression, as I never had the least intimation of the consequences of this practice."
clear to a muddy paleness; and frequently, an eruption of a livid hue breaks out. Briskness of motion and vivacity are lost. A morning heaviness, (almost a sleepiness) after dead sleep in the latter part of the night, comes on; and there are great complaints of being relaxed or overpowered in warm weather, and of being proportionably chilled in cold. Imagination and memory decay. No continued effort of mind or body can be borne. The ears incessantly ring; deafness ensues; and epileptic fits or atrophy. Suicide is a common subject of meditation; and is sometimes actually perpetrated. The sensibility grows excessive; but the feelings are all of the painful kind; and moroseness and habitual dejection follow in due gradation. The nerves are perpetually a-jar. There is within, an incessant discord of flats and sharps, of which, without having seen and heard persons tormented by it, no adequate conception can be formed. When animals, having cold blood, are made to take opium, they will lie stretched out, almost dissolved and perfectly motionless for a long time, but if you touch them with a feather, or strike the table, they are instantly thrown into convulsions. This experiment affords ocular illustration of the interior state of those
baby debauchees, in favour of whose constitution their parents do not effectually provide for the observance of that rule, to which Tacitus* wisely ascribes the unexhausted puberty of the ancient Germans of both sexes.

Girls are, by no means, strangers to a similar species of ill-health.—The manner, in which the passion I am speaking of, and the objects of it, are presented to their imagination, produce effects, much the same as those last described in the case of boys. In boarding-schools, it is scarce possible but that there should be a few, to whom the mysteries of this passion should have been revealed in the way, most likely to kindle a dangerous flame; and even from one, it cannot fail to be communicated to a great number of school-fellows and to be kept up among succeeding races, like the eternal fire of Vesta.

* Sera juvenum venus: eoque inexhausta pubertas: nec virgines festinantur; eadem juventa; similis proceritas. Pares validæque mixcentur; ac robora parentum liberi referunt.

I say baby debauchees. I will not needlessly sully my pages with documents to shew the propriety of this term. But I cou’d produce them in numbers.
The power of certain ideas to irritate certain organs, after the association has once been formed, is a fact that requires no illustration. Upon this principle, there requires nothing, but mere circulating-library literature to account for a great deal of the sickliness we find existing in society. The sensations, to which all these melting tales immediately give rise, and the voluptuous reveries, which they leave behind, may, without injustice, be regarded, as a part of the concealed fountains, from which the Nile of female unhealthiness derives its origin.*

* I disapprove, as much as any one, of the clumsy practice of distracting attention by long notes. But I purposely throw certain matters out of the text, in order that those, who choose, may pass beside them.—A popular writer on the prevention of diseases would deal unfairly, were he not to apprise mothers of the possibility of the appetite of puberty being prematurely excited, and occasioning misconduct, much more active than any wanderings of fancy. As I had rather go abroad for illustrations of such a subject, I shall produce the following cases and observations from a writer, some of whose works are well known in this country. I mean the late Dr. Zimmermann.

"A particular vice, (says he) is more dangerous in the other sex than in ours, though it is less known, as being carried on more in solitary chambers, and in the darkness of night. There is no complaint, by which beauty is so
These, and other considerations, may per-

soon blasted. Nothing so soon robs youth of its fresh-

ness, and all enjoyments of their relish. Hence in young

women sickliness so often without any disease. Hence

that debility, which before and after marriage, is the

cause of so many nervous ailments.—

"Girls, during the period of childhood and of perfect

innocence, before the possibility of any propensity to

voluptuousness is suspected, fall into a pernicious clan-
destine practice."

Case 1. "A father consulted me in behalf of his daughter,

only five years old, on account of a nervous weakness

of the kind, that quickly passes into epilepsy. The child,

he told me, took a particular pleasure when alone, in

leaning over a stool or upon the stairs, and throwing

herself into violent agitations, till the sweat dropped

from her forehead. He was in hopes, as she manifested

on understanding far exceeding her years, that he should

be enabled to put a stop to the habit. He added, that he

had discovered to his astonishment that the child had

acquired it at school. The governess was an old, simple

person. From mere ignorance, she had mistaken a vice,

very frequent in her school, for a harmless practice, and

even supposed it a symptom of worms."

Case 2. "A girl of thirteen has complained, for a

twelvemonth, of a violent head-ache, which was origi-

nally attended by dizziness, now intermits but few hours

in the day, and at its greatest height brings on a burning

of the eyes. She is, at the same time, heavy, often ex-
tremely dejected, and apt to fall into tears without any

external provocation. Her faculties are upon the decline;
h her look observantly timid. When a child, she was
suade the governors of some families, that

"remarkably lively; but now all the joyousness of youth
has vanished. Her former physician looked upon these,
merely as symptoms of an approaching change of con-
stitution.

"At length, the elder sister, who had read Tissot,
avowed that, at six years of age, the invalid had fallen
into the vice, of which that author treats. She never went
to bed without practising it, till she fell asleep from exhaus-
tion. Though she herself had never received any intimation,
that this was improper, yet it had struck her as so. She had
therefore remonstrated in every possible way, but in vain.
"At length, she had adopted the custom of holding both the
other's hands, till she fell asleep. This had gradually
weaned the younger from her bad habit.

"Four years ago, however, the elder having married,
and the younger being left to herself, an irresistible
urgency impelled her to her old transgression. The idea
occupied her whole soul, and left no vacancy for any
other thought.

"She appeared, continues Dr. Zimmermann, exces-
sively pale, and had a livid circle round the eyes, whereas
before she had been particularly florid. Other conse-
quences gradually followed. She grew so weak as not
to be able to support herself on her limbs. Then came on
the head-ache with its accompanying symptoms; and so
excessive was her sensibility, that the smallest alarm made
her shake violently.—

"It will be said that worms occasion a feeling in girls,
that leads to those means of alleviation, which I consider
erroneously as an infamous gratification. But the objec-
tion is groundless. In there, as in other similar cases,
the most violent, and consequently the most dangerous, principle of action, which nature has implanted in man and woman, ought not to be left to the direction of blind hazard. This being admitted, it follows as a necessary consequence, that the check must be placed close beside the moving power; or, in other words, that the understanding must be enabled to restrain and guide the impulses of

"there were no worms. And even should worms prove the first incentive to this habit, what difference does that make as to its consequences? A child that is led by worms to discover a method of exciting a pleasurable sensation, will renew it without that stimulus; and so it falls gradually into a destructive vice.

"But it may be said that from various causes, there arises, at a very early age, an itching in particular parts, and should the method, that children take to procure relief, be branded in such harsh terms?

"By no means. But much sooner in life than is commonly supposed, voluptuous ideas will arise in girls from any accidental irritation, however simple and destitute of images they may appear at this period. In a temperament of great sensibility, these ideas get possession of the imagination. And as soon as the pleasure is sought without any bodily irritation, I should call it by the offensive name. The frequent rubbing of particular parts, whether to allay itching occasioned by worms or by any other cause, is not the vice itself, but leads directly to it."
appetite. For in the relative situation, in which mankind find themselves, and in which they will, probably, for ever continue, scarce any individual can attend to another with so much vigilance, as to secure him from the various and frequent dangers, to which the universal passion of youth and manhood must expose him. No one, certainly, can regulate the imagination of another, except by the communication of ideas and feelings.

Anatomy and physiology must be resorted to for the knowledge, necessary to prevent that corruption of mind and manners, of which the date is frequently so early, and the consequences so lasting. And it was with a view to this, more than to any other single application, that I stated an acquaintance with these sciences, as indispensable to parents, who are in earnest to secure to their children the internal means of happiness in full measure. There may be a variety of ways of applying the science of the human body to this purpose, not only without disparage-ment to a parent’s dignity, but so as to form a close and indestructible bond of family union. I shall delineate the outlines of that method, which appears to me easy and safe. If fathers and mothers, who may have
the good fortune to be convinced, should not feel themselves instantly qualified for the execution of the plan, they may find, almost everywhere, books and persons to assist them. And half a year's application will not be thrown away, if, with respect to themselves, it should terminate in enlargement of their stock of ideas, and with regard to their children, in preventing

The deep damnation of their taking off.

The first thing I have to recommend, is but the extension of a practice, happily now become very common. The number of elementary books on natural history, already composed for the purpose of education, familiarize children with the form and the manners of animals. To this, I would add, the natural history of vegetables also. From the exterior, it is easy to allure curiosity farther. The admission of air into the bones of birds, by which they are so admirably qualified for flying with ease, would be one of the examples of anatomical instruction, most easy to the preceptor, and most agreeable to the pupil. The different conformation of different birds in this particular, would add greatly to the interest, which the subject could not but inspire.
Digestion will form another copious source of entertainment, if the astonishing power of the stomach in some animals be properly unfolded.—By degrees, the circulation of the blood might take its turn; and this would lead to the difference that subsists in animals before and after birth. Hence there would be but a step to the reproduction of the various tribes of organic beings. I should advise taking the first instance from among the amphibia, as being remote from the human species, and therefore incapable of raising improper emotions. Spallanzani's dissertations on natural history, will supply the requisite information; in spring, the frog may easily be found, bringing forth its spawn. A female should be killed, as is instantaneously done by immersion in very hot water, and then opened to shew the origin of the eggs. —It should be a rule to explain this whole subject by word of mouth. A collection of facts and engravings, relative to this part of natural history, for the use of those, who have the care of young people, is one of the works, at present, most required by the state of society.—It would be the best substitute for popular lectures in anatomy.

The examination of a hen, when full of eggs, presents no difficulty. At least, a
dissector, sufficiently skilful, is to be met with everywhere. And after such an examination, the thoughts might be cast off, to great advantage, in a variety of different directions. The superior fertility of oviparous animals, might be exemplified from the pigeon, that hatches two eggs, and the hen, that hatches a dozen and upwards, to the herring that lays a thousand at once, the carp, that lays several hundred thousands, and the cod, that exceeds a million. These facts would introduce an account of the tribes, that people the *multidudinous* ocean. And thus would innocent associations be formed, and, what is one most desirable object, the mind be preoccupied, to the exclusion of those trains, that secretly prey, like a canker, upon the constitution, or bring it to ruin before complete puberty.

It ought to be contrived, that a child, so far instructed, may be present at the labour-pains of a domestic quadruped. Afterwards, he might be led to consider the difference between the oviparous and viviparous classes. The latter might be represented as hatching within the body the eggs, which the others exclude. The severe sufferings, which attend pregnancy, and the dangers of child-birth, if exhibited in just colours, would be produc-
tive of much direct and collateral advantage to both sexes. In our’s, it would give rise to a disposition, favourable to the happiness of females;—and how often does the contrary take place in consequence of the improper manner, in which the knowledge of the sexual relation is imparted! And to women, it would give a deep and effectual warning against those modes and habits, which affect them so injuriously in the character of mothers.

In all this course, as much of the history of diseases should be introduced, as consists in well-ascertained and intelligible facts. To the account of digestion, for instance, there should be subjoined an account of the injuries, which the organs of digestion so frequently sustain from free indulgence in fermented liquors.—When the functions of the brain and nerves are explained, (and for the purpose in view, they are sufficiently understood,) the explanation should be accompanied by a correspondent detail. This would be full of lessons, the most useful to the present and future generations. It would comprehend the convulsive startings and shocks, to which the causes pointed out in the preceding Essay, render women for ever subject. It would shew how the most
trifling chagrin can, in a moment, unman him, whose youth has been haunted by school-terrors, and his maturer years by the furies of ambition or of avarice.—It would go on to the general imbecility, and final loss of sense and motion, induced by the early habit and eager repetition of those intense pleasures, that shake the nervous system from the root to its slenderest twig.

The end of the proposed instruction being altogether different from that of lectures for students of medicine, the reader ought not to be surprised at the difference of method. Nor should the intermixture of subjects be regarded as disorder. The intention is, by variety of examples, to habituate the mind to the reference of the structure and use of parts to good and evil. When this has been done in a variety of other cases, it will be not only safe, but the greatest means of security, to enter minutely into the peculiarities of the sexes. This will be best begun by the physiology of vegetables. The leading ideas may be communicated, and nearly all the terms explained, in relating the experiments upon the parts of fruitification in plants. And I have heard this doctrine delivered to a mixed audience, without offence to delicacy or scandal.
The calculous concretions, that are formed in the gall-bladder and in the intestines, particularly of horses, may afford the instructor an opportunity of entering upon the formation and passage of gravel and stone in the human species. He might then speak of the greater exemption of the female sex from the sufferings, which men experience in consequence of the difference of dimension in the canals, which these hard and rough bodies have to traverse. Here would be an opportunity of shewing figures of the parts, or (what, if practicable, would be better) producing preparations of them from animals or from man.

The circumstance by which an acquaintance with the organs in man would be best introduced is the immense length of the convolutions of the seminal arteries in the testis. An accident, in which this tender part should receive a blow, would furnish a fair occasion for taking up the subject. The delicacy of the organization would be rendered particularly striking by a drawing or exhibition of the convolutions of the arteries, when unravelled. The injuries, to which these bodies are liable, would then be easily conceived. The fire and strength of the bull and the stallion would illustrate their
importance to the system. The Italian castri would shew that the same law extends to man. Indignation would kindle at the idea that, in civilized and christian Europe, there should be suffered to exist public signs and inscriptions, offering the performance of this male mutilation at a reasonable price, and that there should be parents unnatural enough to subject their boys to it. A lively picture of the feebleness, incapacity and frequent depravity of the beings, thus mutilated, would produce the most salutary impression. For it might be transferred, in full force, to practices still worse than mutilation; since in addition to their enervating effect, they induce a train of diseases, some of them the most painful and hopeless that affect human nature. Here it is obvious the various symptoms of the malady, falsely said to have been introduced into Europe from America, would find their proper place. Enlargement of the prostate gland, strictures in the urethra and schirrus of the testicle would follow. And to elucidate these fearful ailments, the parts themselves, figured or prepared, might be brought into view without any danger of exciting one lascivious feeling. On the contrary, as without overcharging a single particular, it would be apparent that, nineteen
times in twenty, men bring upon themselves all the mischiefs which have their seat in these delicately constructed organs, the excitement of such feelings would be prevented by so guarded a kind of representation.

Among the means of preserving young people from imprudence, it has been advised to carry them to the institutions for patients, labouring under the effects of indulgence of the sexual passion. The advice is said to have been followed with success. "I once, says a writer of good credit, "carried several of my pupils to the Charité at Berlin, after having spoken to them on the origin and nature of the diseases, to which that hospital is appropriated. And I am satisfied that the impression of horror, excited by the objects, can never be erased from their minds."—I have made a similar experiment with the same result. It was in the case of a young man, whom I more than suspected to be entering, in full ignorance, on the career, which has secretly ruined the constitution and peace of mind of so many others. Without preparation or explanation, I took an opportunity of shewing him a debauchee, whose organs were half consumed by corroding ulcers. The sight, the smell, and perhaps a flash of light, suddenly reflected
upon his own mind, rendered him immediately faint. On his way from the habitation of the mangled and offensive invalid, he proposed a variety of questions, suggested by the spectacle. I gave him to understand that the situation he had been witnessing, was, by no means, one of the most deplorable, to which the same appetite reduces the imprudent. He took up the remark with the utmost interest. It was easy to confirm it by a variety of facts. These had the effect of inducing a confession; and the vice, into which this young person had been plunged by evil communications, was without difficulty, and for ever, abandoned.

I should consider that child as perfectly shielded against external corruption, and against the more dangerous pictures, formed by the imagination, who should derive his first knowledge of the circumstances, constituting the distinction of sex from anatomy.*

* Since the above was composed by the printer, I have met with the following fact, in a writer on education.
"When a youth of nineteen, I happened to be present at the dissection of a female subject, when part of the doctrine of generation was explained. The whole struck me much. The person who delivered the lecture spoke with such dignity, that I have often blessed him for it after-
It is not possible to conceive emotions more opposite than those excited by the aspect of a dead body, and by licentious conversation; or even by the jests, from which, unfortunately, many persons of reflection, and, in other respects, of decent conduct, do not restrain themselves in the presence of boys. No power would afterwards be able to deprive the ideas, impressed by such a sight, of their serious complection.

It is in vain that we dissemble to ourselves the eagerness, with which children of either sex, seek to satisfy themselves concerning the conformation of the other. No degree of reserve in the heads of families, no contrivance, no care to put books of one description out of sight, and to garble others, has perhaps, with any one set of children, succeeded in preventing or stifling this kind of curiosity. No part of the history of human thought would perhaps be more singular than the stratagems, devised by young people in different situations to make themselves masters or mistresses of the secret. And

"wards. My ideas were brought into good order by this
"lecture; and I am certain it suppressed many loose
"thoughts - - - - - Such lectures would assuredly
"always be lessons of virtue."
every discovery, due to their own enquiries, can be but so much oil, poured upon an imagination in flames. Of course, every such discovery will endanger their innocence or their health. Of so great importance are the feelings, with which information on this subject is *originally* accompanied.*

The disclosure of the whole structure and functions of the sexual organs having once been made, there will be little difficulty. An enquiry into the periods of life, at which nature has made men and women in different regions, capable without injury of continuing their kind, will lead from natural history into morality and law. Here will be an opportunity for many discussions, hardly suscep-

* It cannot be too strongly inculcated that the manner of introduction of this species of knowledge, makes all the difference in its operation. It may be perpetually observed that young men, who certainly are as well informed, as it is possible by means of words, without the application of the senses, persevere in baneful practices of more than one description. But the truth was not *originally* delivered in the same tone, which is thought necessary with regard to every other species of information, connected with their welfare. They have worked their way to the notions they have, under conduct of a heated fancy; and hence these notions operate as handmaids to that corruption out of which they arose.
tible of levity. And the more all these topics are presented in their true and natural colours, the less will the pupil relish the common-place jokes of ignorant and inconsiderate people.

Of these jokes the whole zest seems to depend upon the impression, that has been left by the success of ancient fanaticism in sanctifying the self-denying system of celibacy.* Hence, in process of time, it came to be an offence (even in the bosom of families and on occasions, requiring the difference to be taken into account) to think or speak of men and women, as differently constituted. In consequence, at this day, by the magic power of custom, hardly a parent or preceptor will allow himself to enter into explanations, (however calculated to prevent the most serious disasters), upon which the most senseless of mortals affixed a mark of turpitude, many centuries ago. Children are, therefore, left to make their own way precisely there, where

---Farthest from thee is best.

* One abuse led to another as great. Just abhorrence of the libidinous manners of declining Rome (which certainly had not their origin in any diffusion of the physical knowledge of human nature) led the institutors of monachism to conclude, as is always the case with the ignorant and the passionate—
a guide is most needed; and, in disregard to every thing that has been observed respecting human conduct, it is required that discretion and ignorance should lodge together in the same bosom. Hence it is, that so many young people have been busy, by deed or thought, as occasion has served, in revenging upon themselves, the fault or rather the oversight of their relations and tutors. The rest of the world appear to keep aloof. The wit only ventures on the prohibited ground, and the rather because it is prohibited—

Nitimur in vetitum semper petimusque negata.

There are analogies which might render comprehensible the future reward of youthful continence; and by a proper use of these, the preservative-course would be completed. Sickness from an accidental surfeit, will help a child to conceive the folly of those, who, by a life of surfeits, destroy their appetite and bring on themselves perpetual mawkishness or even sickness itself. It would, therefore, appear in order, that the abuse of the sexual function, as of the other functions, should be followed by some peculiar penalty or loss of enjoyment. In pursuance of the same analogy, it could be stated—so as to counteract unseasonable and immoral desire—that hunger
and thirst are urgent and painful calls of nature. But as the design of providence is to protract human existence to a certain period, the satisfying of these calls has been connected with pleasure. Were eating and drinking indifferent or disagreeable, many would allow life to sink for want of support. As in fact, many really suffer ruin to come upon them from neglecting a thing which they are sure would avert it, but which is not attended with any immediate gratification, or which happens to be disagreeable at the moment.—It might be shewn, that the same providence, intending the perpetuity of the species, has connected its reproduction, both with transient and durable enjoyments; all of which are totally lost or lessened to him, who gives into the irregularities, against which this body of information is intended to guard inexperience. Pity for infants, that turn out short-lived or sickly, because their parents were not happy enough to receive timely cautions, might here be forcibly excited by an exact statement of facts. A dextrous monitor might afterwards introduce motives, derived from the various circumstances, constituting domestic happiness.

That these lessons might have their full effect, some particulars should be delivered
in the most confidential manner, that is, to each child by himself. The idea of the trouble, which this would occasion, may strike persons, not disposed on any other account to object. But on reconsideration, I flatter myself, that such persons will not persevere in the objection. The end, supposing it can be obtained, will not fail to fill the heart with courage to encounter the means. And in a scheme for a school, which is never to lose sight of present and future health, I shall almost immediately point out the practicability of the thing proposed. Indeed, as to trouble, the frivolous decorations, attached even by the moderately affluent to their person, equipage and house, are attended with a large share. And it is trouble too, which costs a parent more than the purchase of the fairest chance of a continued happy state of being, in favour of a child. In fact, if we look merely to money, cheap education will always, upon the average, turn out the most extravagant.

A graver objection will be started. Apprehensions will arise for the conventional arrangements of society. Young people, so instructed, will be supposed incapable of restraining themselves from blurting out things, not to be mentioned in mixed com-
pany. Experience, however, by no means warrants any such apprehension; and we happen to have diversified experience, directly applicable to the point. In the first place, there are certain necessities of more than daily occurrence, with which children comply in silence, only because they are told, that to speak of them openly would be offensive. It is astonishing how easily they are trained to this observance.—But what is the case with regard to the subject directly under consideration? Where is the school-boy, the apprentice, the attorney’s clerk, that is not proficient enough in the mysteries of Venus to be able to throw into confusion every mixed company into which he goes, if he were to communicate a hundredth part of what he has learned? Which of their acquisitions furnishes more towards table-talk, when they are among themselves? What they have acquired is not, indeed, the genuine order of nature in the most wonderful of her processes; but a mass of crude opinions, fallacious maxims, vulgar terms and obscene jests, from which last the conversation always takes a turn towards levity. Whence it happens that disorders, very severe in themselves, and, in all their circumstances, extremely
fatal to young men, produce laughter instead of amendment; and the buffoonery, that originally attached itself to the subject, has the unfortunate faculty of rendering the roughest correction of adversity useless—We may, therefore, lay it down that by multitudes of boys, these ideas are treasured up with greater fondness than any others. They also circulate with more activity. Yet we find, that the dealers in them take good care not to produce them where they will not pass.

How then, are we to reason upon these facts? Shall we conclude, that a method, the most favourable to modesty and consideration, shall produce indecorum of behaviour?—And this, when daily experience proves that the method, most certain to produce immodesty of mind and flippancy of tongue, can be effectually counteracted by respect for our social regulations? Do we, I pray, perceive, that persons, conversant in anatomy, are particularly apt to violate the rules, established for the meeting of the sexes? Is this the case with medical men in general?—What is of as much consequence—do we find that their acquaintance with the structure and functions of the human frame renders them more dissolute in their own con-
duct? As to the date of their information, their general lot does not appear superior to that of others. Their trains of thought and habits of acting are all previously formed. But every fact, which has come to my knowledge, induces me to believe, that when their professional studies have brought them to the point, at which they, in common with the rest of the world, ought long before to have arrived, they frequently acquire, and never lose, control over the appetite, most fatal to youth.

It will be remarked that I do not here enquire concerning the best plan conceivable, but the best plan practicable. Could the thoughts be diverted, till the age of puberty, from all attention to sex, I do not hesitate a moment to acknowledge that this would be by far the most desirable alternative. But the austere regulations of the monastery failed; and in failing to secure that purity, which was their object, they induced, or rather obliged, the transgressor to join other vices and crimes to his impurity. It has several times fallen in my way to communicate with invalids from families, where education is carried on almost with the regularity of a commercial concern. In some cases, it had struck the parents, as most advantageous in point of
health and morals, to exert every effort to preserve the happy state of ignorance. And they flattered themselves alas! with having succeeded, when the surgeon could have informed them, how compleatly they were deceived in this belief. For a passage in Homer, a verse in the bible, a casual expression, the sight of a person in the state of pregnancy had introduced, in a moment, that turn of thought, which so many endeavours were employed to obviate. A longing desire to be fully informed soon afterwards came on—Then it was that the hidden purpose of so many precautions struck the mind. Henceforward, in proportion as one party was solicitous to keep the veil drawn, the other exercised all their cunning to creep behind it. Whether the young people ventured, or did not venture, to seek intelligence among the domestics, they never rested till they were, in some measure, satisfied. One consequence inevitably followed. Towards the authors of the concealment, a sense of alienation and distrust settled in the bosom, and destroyed the benefit of all future lessons of virtue and prudence.

However some may suppose themselves able to controul external things and inferior persons, there is a limit to their authority,
which they will not refuse to acknowledge. The most skilful medical magician cannot flatter himself that, by his art, he can at all times adjust, precisely to his wish, every movement within the body; and if he cannot, ideas and sensations dependant on different movements, will arise in despite of all watchfulness and tuition. Were every existing improper idea, sensation and action banished from among young people, processes within the system would be constantly introducing them again. It seems a common opinion that the sort of fever of the feelings, which I am proposing the means of preventing, always arises from infection. But this is a fatal mistake. The fact being perfectly ascertained, it ought to be universally made known to parents; that there are an immense number of instances, in which dangerous habits arise, independently of footman, nurse, or novel. And, if this be so, what further can be wanting to convince us how little ignorance can be depended upon as a safeguard for innocence.* It may con-

* Let it be considered too that, as matters stand at present in regard to early instruction, the children of middling and opulent families are born to loathsome studies, of which
tribute to the removal of needless scruples, if we remember that a given kind of information cannot affect the untainted mind in the same manner as an opposite kind affects the tainted. And it is impossible to conceive any two things more opposite than the information here recommended, and that which young people hunt out to inflame passion, or as matter for voluptuous waking dreams, when they have not opportunity or power for more active indulgencies.--It is the lot of hundreds of parents to have to consider, in the anguish of their heart, the case of boys, who are wearing away their constitution in a course of unbridled pleasure. This case is surely less difficult. You can tell them nothing of a bad or even of a suspicious tendency. They have found out the worst. They have learned the road to licentious pleasures. They

the repulsive effect favours every accidental attraction towards loathsome diseases and loathsome habits.—I repeat that I can furnish numberless instances of the excitement of a propensity for hurtful gratifications, by causes acting within the body or upon the body, perfectly independent of seduction, and such as nothing upon earth could prevent, unless it be early, proper and particular addresses to the understanding and the feelings.
know it by experience. They do not know, minutely and in a manner to work conviction, that, by the evidence of the experience of thousands, the same appears to be the road to lasting pain, and to the loss of the faculty of feeling pleasure. On no principle, therefore, can the most ample communication be regarded as hazardous. But will it be beneficial?—This question can only be resolved by the testimony of those, who have learned the whole truth, as they stood upon the brink of danger, or had waded some way in it. Now, among the valuable materials, which various modern writers have collected towards a history of the sexual appetite in refined societies, there are actually to be found the most encouraging confessions; and they bear the stamp of the most perfect authenticity. Indeed, as they are rather humiliating, it would be difficult to imagine a motive for falsehood. In some instances, it appears that books, containing a plain anatomical and physiological exposition, have preserved or restored those, about to be the victims of their untutored appetites; in others, it has been an explicit account from the mouth of a respected instructor.
SKETCH of the Principles, according to which a HEALTHY SCHOOL can alone be established.

Many things under the same head in the former essay apply to boys. These I shall not repeat. — But it is more reasonable to require of school-masters than of governesses, that they should be conversant in the doctrines of animal nature, since men more easily find access to instruction. This instruction should be drawn from nature, not altogether from books. Reading is not sufficient to qualify a person for taking care of others' health. After perusal of the best works, he may have little of a practical eye for detecting mischief to the constitution in its rise; and he will be in danger of doing or suffering what may, immediately or after some time, destroy his pupils. To require so much can be nothing unreasonable, since it is only taking schoolmasters at their word. — They profess the care of health. But is it not one and the same thing to take care of health and to prevent diseases? How then can he, who has cultivated no acquaintance with the nature, origin and early phenomena of diseases, presume to offer himself for a
charge, to which, even by his own avowal, if he has any meaning, an acquaintance with these things is necessary? It is in vain to profess, and even to feel, the most perfect readiness to apply to the medical practitioner, when necessary. To judge when this is necessary, often demands proficiency in the knowledge of the appearances, indicating ill-health, nearly equal to that of the practitioner himself. And to adjust diet, exercise, and study to the exigencies of different constitutions, requires this same kind of knowledge, applied in a way, too little customary even with medical practitioners. For, surely, it is not enough that a boy continue to exist through the usual period of education. The seeds of future diseases must be destroyed; and since it is extremely easy, it would be but doing him justice to start him into life with a stock of vigour, which shall keep him in good plight thrice as long as is usually the case at present with the individuals, belonging to the superior classes.

The studies, therefore, of the preceptor ought in part to be the same with those of the physician. Inattention to this principle has been attended, but in an infinitely greater degree, with the consequences, ascribed by Homer, to the anger of Achilles. It has
dispatched to Pluto, before their time, and to the inconsolable grief of their parents, innumerable souls of those, that might have turned out heroes or philosophers, and that certainly would have been happy human beings and useful members of society. Sometimes blows directed in the ignorance of anger, towards a vital part, have done the business. It is more often silently effected by ill-adapted discipline, by parsimony in respect to food* and fuel, and by preposterous schemes for conferring hardiness, or permitted for want of

* Among the communications, relative to schools for boys, with which I have been favoured, there is one from which I think it worth while to abridge the principal circumstances. The author was at three different private schools, to all of which he informs me that his account of the third is, in the main, applicable. He was previously too at a child's school, where he suffered much from hunger.

"In — shire, not 30 miles from London, still flourishes "the academy of ———. It is near a fine common, "well adapted to youthful sports. A broad, clear, yet "shallow stream affords the benefit of bathing without "danger. In such a spot, and with a master not inferior "in benevolence to the Man of Ross, what parent would "not have anticipated the improvement of his child? what "child could have disappointed his parent? — In describing "this seminary, I cannot help reflecting how many hun-
dreds like it, are crowded by the rising generation.

"Our number was about 40. There were two classes "The parlour-boarders had the privilege of eating tea.
penetration to perceive the powers of mis-

"with their breakfast, sitting by the parlour-fire out of "school-time, and drinking a glass of raisin-wine on Sun-
"days. The other boys were, in all respects, considered "as inferior; they were limited to the school-room or "kitchen; at dinner they were indulged with an extra-
"ordinary allowance of fat to their meat; at other times "they lived on brown bread and milk. We all rose early "enough, in summer and winter, to be in the school-room "by six. After two hours' application we had our break-
"fast, which we had scarcely finished, when we were "again summoned into the school-room. Here we con-
"tinued till twelve, and often, if deficient at our lessons, "till dinner. At this meal, a large portion of Yorkshire "pudding was administered, before we were entitled to "animal food. At two we were dispatched to digest our "pudding over our greek and latin. At five we left school. "But there remained a task, which required at least an "hour to be completed with credit. A half-holiday on "Saturday gave us just breath enough to renew our labours "on the Sunday" [at the two other schools there was another half-holiday on Thursday]. "The Sabbath was no day of "rest to us. The moment we arose from our bed, we "began to pray, and excepting the time of meals, we per-
"severed in praying, either in church or out, till we went "to bed again—

"How far so much confinement contributed to health, "I leave to be determined. But it will be clear that health "was little an object of attention, when I add that it has "frequently been my lot, for three hours at a time, to sit "with my feet chilled by damp stockings, my fingers "aching, and my nose blue with frost; nor could a par-
chief during the earlier stages of their operation.

"tial glimpse of the fire, or rather its reflection from the " warm visage of the master alleviate the distress of my " situation.

"Instead of wasting our few hours of relaxation in " childish exercises, many of us fed on the chaste precepts " of C—-n M—-; or the beautiful sentiments of F—ny " H-ll. There were times indeed when we partook of " substantial food, and drank of intoxicating liquor. Both " were easily procured. A day-scholar felt honoured by " purloining a duck from some neighbouring farm, or " smuggling a bottle of brandy from the public house. " With these acquisitions, a select party would retire to a " room, hired for the purpose, and there celebrate the " orgies of Bacchus with heartfelt devotion.

"When I first became a member of the society of parlour- " boarders, I was unworthy of the rank. But, like a petty " thief after residence with more wholesale villains, I " became as accomplished as the rest. I drank, I gained, " I ran in debt. I engaged in gallantry; and to complete " the measure of necessary qualifications, I wore my leather " breaches so tight as nearly to stop the circulation of my " blood.

"It may be supposed that the indulgencies above-men- " tioned, were interrupted by the officiousness of the " master. This did not often happen. The usher, on " adding a guinea to his new-year's gift, was ever our firm " friend—There were indeed casual incidents, which for a " time deranged our plans. But here again the assistance " of the usher, or his friend the surgeon, set all things to " rights.—But it would be endless to recount the
Among the ablest students of medicine there will always be a proportion, to whom the exercise of their labourious profession is not suited, or who fail in the competition with their inferiors, because they are above playing certain tricks, that take with the directors of public opinion. The warm discussion, which the various topics of education have undergone since the leading and, with all its faults, the still unrivalled work of Rousseau, has induced a sufficiently general wish for improved schools. Now with the inestimable advantage, which persons, conversant in the science of health and diseases, must have above all others, there can

"qualifications which such a system of education yields.

"Here, as in similar institutions, the dullest genius, before he is sixteen, may acquire those habits and that knowledge, which will qualify him either for — —, — — or N — —te."

Let parents, whose children are to take the chance of schools, attend to this account.—It comes from one, who has had not only various experience, but extensive means of enquiry, and upon whose accuracy I perfectly rely.—Let them hope, if they can, that their boys are to be kept from the knowledge spoken of in the preceding section, or that they will acquire it in a manner less dangerous to their morals and constitution than a true and natural exposition, divested of all the provocative tricks of rhetoric.
be no doubt of sufficient support, if such persons, not neglecting inferior endowments, were to engage in the task of education. It is common to hear incurable valetudinarians exclaim, *Ah! if I had known the consequences in time, I never should have brought all this upon myself*. There is scarce any one, who if he accurately reflects upon the occurrences of his life, but will feel himself entitled to hold some such language. He will not have occasion to reflect long, till he discovers that his sweetest consolation will be in conferring upon his successors the advantages, which the thoughtlessness of his predecessors has denied him. And the resolution to do so will diminish his regret on finding himself cut off from that case or those enjoyments, towards which he has so often cast his looks with a sigh of despair.

That schools should cease to be fatal to all the valuable qualities of mind and body, parents must, on such considerations, become liberal, or more properly speaking, they should be economical. For money spent upon useful and engaging acquisitions in youth, if we reckon only upon saving in money, will be found to bring the most ample interest. The poet, says Horace, does not easily become a miser. In like manner, it may be asserted, that
he, who when a boy, has been initiated in those theoretical and practical sciences, which the labour of ages has accumulated, will seldom prove a spendthrift, a gambler, or a voluptuary. On the danger of parsimony during the early part of education, the most general fact in the modern history of our universities, and of most other places inhabited by the equals in age to our university students, must decide the opinion of every prudent father of a family. The fact I allude to is this:—young men of fortune, and those also of no expectations at all, commonly dissipate more money in a very few of their last school years and after quitting school, than would suffice for the education of two or three boys upon the most expensive plan, which any reasonable regard to instruction or health could suggest. There is, perhaps, scarce one individual, whose education upon the whole of the present plan, is not more costly than it would be upon the whole of the plan proposed. The mind not being agreeably engaged by the ideas it has acquired, and the vacancy of feeling being intolerable, nothing remains to produce the desired excitement, but some species of debauchery. And the temptation is always greatest, and yielding to the temptation always most baneful, to those, who have
received from nature the happiest endowments. In such circumstances, no regard to the purse or to the constitution would probably be an effectual restraint. But for want of the least degree of precise information concerning what is due to the constitution or even to the purse, the youthful debauchee is destitute of the advantage even of this poor chance.

Such an inducement may be supposed capable of determining every considerate father of a family to co-operate with all his means towards preserving the patrimony and person of his offspring. That these means may be properly applied, the preceptor, in addition to the qualifications already mentioned, should be one of those rare persons, to whom, after the prime of manhood, brisk exercise is neither impossible nor irksome. He should have force of mind to break that habit of sedentary study, which is by far the greatest evil that the art of printing has produced among mankind. His own knowledge of the properties of human nature would furnish him with motives, powerful enough to lead him to forego and to banish from his table the use of every sort of fermented liquor, from small-beer inclusive. After a month's perseverance, no one, as the
author can attest both from experience and observation, would feel this as a sacrifice, unless his constitution had been before irretrievably hurt by a vicious regimen. For the same reason, stimulants like tea and coffee, which grown people might use, without disadvantage, in a certain quantity and of a given strength, would be abandoned. By help of the master's example, but not in opposition to it, what he would be able to communicate from his stores of physiological and pathological knowledge, would set his pupils above danger of being seduced by the usages of the world. On the contrary, as bad examples are always salutary to those who consider them as bad, the feelings with which such boys would look on the unfortunate slaves to the dreadful habit of swallowing poisonous drinks, would strengthen them in their better resolution. And effects, which the master might place before the eyes of his scholars, by mixing ale or spirits for a time among the food of domestic animals, would confirm the impression of his doctrines. Such experiments, while they furnished an interesting employment, would secure the health against one of the greatest dangers to which it is exposed in the inter-
course of modern society. Mathematical, philosophical, chemical, botanical, and technological instruction, judiciously intermixed, but at the same time carried on in conformity with a system, clearly made out in the mind of the preceptor, would keep the physical and moral faculties of the children in perpetual and proportional progress.* The thoughts would never stagnate; the heart never prey upon itself, and intemperance of every kind would be abhorred according to the nature of its consequences.

The plays, usual among children, should make a very small proportion of the general

* There exists a school in Soho Square, London, at which, from the literary and philosophical attainments of the master, his acquaintance with the arts of common life, and his active and well-regulated habits, grown boys, and for such, the school, I believe, is designed, will doubtless find that grand security against destructive vices, which rational knowledge affords. I hear too of a few schools for little boys, where they are let loose as soon as their work is done, and not fixed to their benches while the tedious finger of the clock sweeps a certain portion of its circle. But these schools are unfortunately merely classical. Now this one circumstance cuts off all just expectation, that the boys shall grow up robust men. Nothing can ensure this greatest of earthly blessings to our opulent youth, but such scientific pursuits, as shall lead early to wholesome exercise of body and mind.
scheme of exercise, or be altogether disused. It is not that I would wish them prohibited; but active occupations, connected with future life, should be adroitly substituted in their stead. It is the misfortune of school-sports that they must be dropped as soon as boys quit school.—The exception of cricket is hardly worth naming; and the morning benefit of this game seems more than counter-balanced by the carousal, which commonly follows it in the evening.—But all the employments, to which the practice of physical science leads, could be continued in the more advanced stages of life. Thus there would be no intermission or languor in the pulse of thought or motion. Nothing like that distress, which the outer frame feels on the unexpected stopping of a carriage as it is bowling along a smooth road, would be known to the intellect. The leisure, which men of letters and of business devote to dangerous or doubtful recreations, might be employed, with much increase of individual and social happiness, in the continuation of these pursuits. The expence attending them would be less—it certainly could not be greater—than that of the surfeiting entertainments,—perhaps not greater than that of the insipid parties—to which, for want of having been
trained to something more agreeable and wholesome, we are obliged to have recourse.

As an indolent turn and the enervating indulgences, necessary to render indolence supportable, principally occasion the early debility and disorders that prevail among the opulent, it will scarce be enough to connect the leading pursuits of youth with bodily exertion. Where the circumstances of the parent will admit of it, a habit of activity should be secured, at whatever cost. The preceptor should be empowered to carry his pupils on distant excursions; and as much on foot as can be done without over-fatigue. Botanical and mineralogical information, the inspection of manufactures, the measuring of heights, would be objects, delightful in themselves; and they would give to home-pursuits, a relish, which the wretched prisoner, obliged to pore, day after day, over his grammar, dictionary and lexicon, can scarce ever feel. On the summit of high mountains, we are sensible of a degree of freedom and elevation of thought, felt in no other situation. Here we have a commanding view of the labours of men and of the productions of the earth. We seem to have it in our power to reach at a few strides whatever spot of the diversified scenery most invites the
fancy. These sensations cannot fail to inspire a taste for the charms of external nature; and the acquisition of such a taste is among the chief means of maintaining the constitutional vigour to the longest allotted term, allotted by his Maker, and of raising it to the highest pitch—and

Qui fait aimer les champs, fait aimer la vertu.

In the confidence, which would necessarily arise amid participation in active pursuits and in little incidental hardships, the delicate subject of the preceding section could be treated in common with other interesting topics. Many appearances in nature would occur to introduce it. Many human beings would also be accidentally met with, or might easily be found upon search, whose condition would give irresistible force to admonitions, or rather to prudential inferences from a detail of facts. This is, doubtless, the single point of most importance in male education. The want of information properly conveyed and properly illustrated, may possibly deprive a majority among the sons of rich families, before they are five-and-twenty, of that elastic force of mind and body, which ought to bear them
light and cheerful over the difficulties of life, to more than double that age.

The regulation of food will have nothing difficult, where the free, but not excessive, employment of the limbs secures appetite and digestion. The diet should be nourishing, but in no article stimulating. Bread and milk, divers preparations of milk, and fruits with broth or soup occasionally, will supply all the meals except dinner. Dinner should consist of a moderate portion of butcher's meat with plenty of vegetables. It is only in the case of puny children, that an additional quantity of animal food with beer will be necessary. This is a medical consideration; and is best determined and proportioned by a medical man, having constant opportunities of observing the boys, that require a medicated regimen. Such things are hardly ever, in fact, adjusted by a practitioner, called in for the purpose. His presence is only desired when diseases are actually formed. Some evil might be obviated by submitting schools once a month, to the examination of a physician, who has paid particular attention to the first symptoms of slow disorders, and to the tokens that indicate vices in the constitution. But still a constant observer of young people would
have an infinite advantage over an occasional inspector ever so skilful.

It would be advisable to commence establishment for healthy, for scientific and moral, in addition to classical education, with children, fresh and untainted from their own home. A single preceptor should not engage with above six boys; and it would be better not to bring above six together as permanent inhabitants of one house. But the public has been so cajoled with the idea of the members of a large body, disciplining one another to greater expertness for the warfare of life, that with the addition of two or three well-qualified assistants, twenty might be received. Such a number of superintendents would afford the inestimable advantage of breaking the twenty into parties. The whole should never be left alone together for an instant.

It may be reasonably hoped that the rich will procure to the public the benefit, that would result from the example of such an institution. They can hardly hesitate, if they will consider with a little attention what it is impossible not to see, but what is perceived to no purpose. I mean the utter insignificance of one or two thousand pounds' difference in a fortune of eight or ten thousands.
-Should we even suppose, that the most advantageous culture of mind and body will necessitate such a diminution, of two boys, equal by nature, would not ten thousand pounds go farther in the hands of him, who should be brought up with a practical insight into men and things, than twenty thousand in the hands of him, who should be subjected to the blind-folding and debilitating routine? Many schoolmasters, I doubt not, wish in secret for a more active education: and six such seminaries might effect a goal-delivery of the innocent, misused, little prisoners throughout the kingdom.

It will easily be credited on the faith of common observation, and I can assert from experience, that when the understanding is kept in constant but various exercise, and never overstrained or glutted by excess of the same study, progress will be much more rapid in this and every other line. The pleasure from difficulties overcome will give ardour to cope with new ones. We observe the sickened and spiritless pupils of our celebrated classical schools, frequently unable to summon up resolution enough to master the first rules of arithmetic. I have known some scores of college youths, regularly lectured in Euclid, but not one in twenty came to
understand the first six books of that author. Whereas, boys of nine or ten, if kept in health and spirits, will pass the asses' bridge without boggling, and advance continually with augmented alacrity. Nor will they find the very chips and saw-dust of learning too dry.

**MODE OF LIVING AFTER MATURITY.**

The diversity of trades, professions, and callings creates a much greater difference in the habits of the male sex than takes place among females. But it is principally in the pursuits, in which men spend a part of their day that they differ considerably from one another. In the manner of passing the evening, those who find themselves in easy circumstances or in affluence, are nearly uniform. Many inhabitants, however, of towns, and in the country not a few of the clergy and of the smaller gentry, pass their time without much greater exertion than women. A walk from the counting-house to the exchange, and perhaps, from the counting-house to the parlour, will satisfy some merchants for a week together. Others ride ten or a dozen miles between town and country, and flatter themselves that this is sufficient to keep them
stout, and to counteract powers perpetually at work to curtail their existence. In no country are the men so fond of lounges on horseback as in England. In none are the limbs exerted so little. These customs depend upon the character, which the British constitution has gradually been acquiring, partly from hereditary disposition, and partly from the same causes, which produced the disposition in the father at first, continuing to operate at advantage upon the son, who has brought it with him into the world.—Of the causes of such a disposition, some are, it is true, of long standing, and beyond the reach of human memorials. But by those of later origin, the nature of men has been so much altered, and they have been rendered so much more susceptible, that the experience of our forefathers will delude us into dangerous errors, if we be inattentive to the disparity between them and ourselves. Nor is the result to be found by merely adding together what each cause of degradation might be supposed to contribute, if it were to act singly. Several are rendered more powerful by the concurrence of others. The sum, therefore, would be more nearly obtained by multiplying the single products by one another, if in such things we
could approach towards the accuracy of a numerical statement.—But the fact will be clearly illustrated by bringing the more efficacious causes under view at once, and by adding a few observations upon the influence of one cause, not yet considered, as it operates in combination with the others. Were a perfect table of this kind constructed and proper explanations annexed, each individual might find his station on the scale of health, as readily as he could the class, order and genus of a plant in the most convenient botanical arrangement existing. He would, at the same time, be able to perceive what had placed him where he stands. He might make out a method too for raising himself higher, if the elevation were possible;—at least, he might see how to prevent the yet entire members of his family from sinking so low.—I need hardly say that I overlook, for the present, that part of the foundation for ill-health, which is laid before the school-going period.—

1. Cold at schools, in our days more severely felt.
2. Vexatious discipline, and restraint in the use of the limbs, more pernicious as the habit of body is weaker, and because their odious confinement precipitates the little prisoners, when let loose, into enervating gratifications,
to which access is more easy—while public opinion on cer-
tain sorts of imprudence has abated of its severity.

3. *Sexual passion* prematurely excited and inordinately indulged.

4. *Early intemperance* in wine; also in inferior stimu-
lat ing liquors.

5. *Insufficiency of food* at some schools.

6. *Example* of indolent habits, already established.

7. *Lazy literature*, or the host of modern writings, calculated, if for nothing worse, only to relieve listlessness for the moment, prompting to no one exertion, and there-
fore eventually tending to increase the languor, that over-
whelms so many of the present generation.

8. *Ravenous desire of gold*, incited by eagerness to par-
ticipate in the general luxury of the times.

9. *Disappointment and success in regard to this desire*—
both necessarily more frequent than ever from the increase of competitors; and alike productive of habitual anxiety, or of absolute hypochondriasis or insanity, because several of the preceding causes will have reduced the nerves below the tone of simpler ages.

10. In females, and probably in some feminine males *application to music and other sedentary accomplishments*—concurring, with the tumultuous persual of light books, to injure the perceptive and associating faculties, and by con-
sequence to spread havoc through the nervous system.

11. *Inhabiting warm, close rooms*.

12. *Half-nakedness* in women, or too thin cloathing in men.

By these causes, or by as many of them as may chance to act together or in succession, the term of existence is so frequently abridged, that there are few large genteel families,
where an example of such operation does not occur. But it is not on their power or the duration so much as upon the condition of existence, that I would have my readers fix their attention. *A short life and a merry one* is a wish, of which I shall not contest the rationality. But the expression is much misinterpreted, by uninformed boys, when their blood boils within them from impatience for enjoyment. Or, as the fiery temperament rarely occurs now-a-days, I should rather say, that it is misinterpreted by young rakes, who feeling already shattered, are glad of a seeming *philosophical* excuse for resorting to provocatives of merriment, without which they would no longer know what it is to spend a joyous day. But nothing is more erroneous than the principle they profess. Life is not to be raised into a bright blaze that shall go instantly out. It never is more languid towards the last than with those, who labour to force it into extraordinary vividness. Nor does the faint, wavering flame ever more tediously, than with them, linger in the socket. In cases of gout, spleen, apoplexy, dropsy, and in all other diseases of intemperance, there is often an interval between a predominant comfortable state and the grave, as fearful as that which Shakes-
peare plants between the formation of a plot and its execution, and always infinitely longer. Before the loss of feeling and motion from the palsy, what years of wearisome, stagnant being, of stretchings without relief! what uneasy sense of the flesh melting away from the bone! Very similar is the unnoticed transition to regular and accepted disease in other instances!

Among the modern devotees of Bacchus, few are allowed to escape this sad purgatory of suspended animation; and indeed but few of those moderate, but regular wine-bibers, who look upon the worship of Bacchus with abhorrence. The reason of the more pernicious effect of the use of fermented liquors at present, I seem to myself clearly to discover in our luxurious indolence. In nervous females, during their best health, I have known a glass of wine and water produce giddiness, depression and all the narcotic effects of opium or foxglove, without the smallest sign of previous exhilaration. The same thing will happen to most modern gentlemen, if wine be taken, at an unusual season, on an empty stomach; but it does not happen to active, muscular persons, happily ignorant of what nerves are. In regard to the ultimate poisonous effect of
wine, these persons seem to stand in the same order, and at perhaps nearly equal distance. In some districts of Ireland, the change from a rugged to a soft mode of life, which in England required perhaps above a century, has taken place within a few years. The fathers drank and rode from fair to fair, and hunted, and suffered the winds of heaven to blow upon them within doors. And they commonly reached the extreme term of human existence, unimpaired. The sons drink rather less; but from the change in the state of culture, they differ almost as widely from their progenitors in exercise and expense as our silk-mercers from our butchers. They are in consequence often worn out and diseased at thirty. Robinhood and Little John, the alert and airy inhabitants of the greenwood shade, could take liberties with the bottle, which are very unsafe for us, under our close roofs and between our stuccoed walls. The adroit adventurer who negotiated the submission of prince Heraclius to Russia, and who was better acquainted than any other mortal with the rude tribes of Mount Caucasus and its precincts, relates facts, that strongly favour such a supposition concerning the foresters of Sherwood. Speaking of Iberia, he says—"The mild climate secures
"the native from rigorous cold and oppressive heat. In his cool shady woods, beside clear waters, amid exhalations from odoriferous herbs, with the most exquisite wild fruits and wholesome wines, produced without toil or art, he is in general unacquainted with distempers, and attains to extreme old age. I knew an Iberian, named Dadulo, who was 110 years old. He enjoyed perfect health, and every day drank two pattmans or sixteen pints of wine, to which he had been accustomed from his youth up. For 75 years without interruption, he had performed a pilgrimage on foot to the holy sepulchre of the female martyr Nino in Georgia, and although the distance is 280 wersts, he never complained of fatigue."

Sir John Chardin relates similar feats with consequences apparently not more disastrous. And these narratives would find confirmation among our own hardy mountaineers. Although it would appear from the destruction of the American Indians by spirits, that the habits most powerful in counteracting excess, will not allow the generality of men to go beyond a certain length.

I have thus delineated the causes, why the sluggishness, dejection and moroseness of old age is so common among us at 25 or 30,
and why vigour and alacrity are so rare, at 60 or 70. With the advantages, which a moderate fortune can command, this order of things may be immediately reversed in a multitude of families; and a gradual return to a desirable state of existence may be secured in almost all. But if the inherited tendency to early decrepitude, to fatal or severe disorders, and mental alienation is to be checked, the necessary conditions must be complied with. A child is ridiculed for thinking that he can eat his cake and have it. Are not grown people equally ridiculous, if they complain of ailments at the time they are doing every thing in their power to bring them on? —There can be no hope of avoiding them, unless we be filled by a sentiment of the value of health, at least as lively as that which animates us to the pursuit of any other temporal blessing. Whoever can inspire the public with this sentiment will do more good than the discoverer of twenty specific remedies.—Specifics will only put away the disease. In all cases they may, in many they must, leave the patient sickly and wretched. An acquaintance with the influence of external powers and of internal feelings upon the living frame, with a correspondent conduct, is the sole specific for health. This knowledge
excludes all reliance on physic and physicians for reproducing that condition of existence, which has been destroyed by long perseverance in enervating usages. To just general views, and the ruling sentiment required above, a popular account of diseases and of diseased constitutions in particular, will be an useful complement. By itself, it can be but of partial and trifling avail.—To trust to any thing like this is the same sort of policy as laying a garment to rot, with the view of patching it hereafter.—What Iago says of Othello, once infected by jealousy, may with some change of terms, be applied by the Daemon of luxurious dissipation to the individuals, into whom he has instilled his insidious poison—

— Not poppy, not mandragora,
Nor all the drowsy syrups of the world
Shall ever medicine thee to that sweet sleep
Which thou owdst yesterday.

END OF ESSAY FOURTH.
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