

# THE HUMANITARIAN.

VOL. II.

NEW YORK, MARCH, 1893.

No. 3.

OFFICE OF PUBLICATION, 20 VESEY STREET.

*Published simultaneously in London.*

EDITOR:

MRS. VICTORIA WOODHULL MARTIN.

ASSOCIATE EDITOR:

MRS. ZULA MAUD WOODHULL.

All communications should be addressed to

The Editor, HUMANITARIAN,

20 Vesey Street,

New York, U. S. A.

or, 17 Hyde Park Gate,

London, England.

The editor cannot undertake to return rejected communications and is not responsible for the views expressed by contributors.

[Entered as Second Class matter at the Post Office in New York.]

Subscribers and exchanges will please note that the office of THE HUMANITARIAN has been removed from 142 West 70th St. to 20 Vesey St., where all communications should be addressed.

Mrs. Woodhull Martin, who, as announced in our December Number, was expected to lecture upon Humanitarian Government at Carnegie Hall, New York, being unable to keep this engagement, will deliver her lecture at the Royal Albert Hall, London.

## PAUPERISM.

The argument that the pauper is necessarily the product of civilization, and, in his survival, is one of the fittest, so cannot therefore be unfit, is not logical. But such an argument, however fallacious, fits so well into the "laissez faire" doctrine, that it finds ready acceptance. Those individuals who do not think for themselves, are very apt to take too literally such an expression as the "survival of the fittest." Parasites survive; but at the expense of others. Parasites propagate their kind; and their parasitic mode of life seems in no way to interfere with their fertility. Even Montesquieu, in the 16th century, commented upon the wonderful fertility of beggars. This fertility of the unfit is proof conclusive, that, in order that the true fittest should survive, civilization should be elevated above pauperism, when there would be none but fittest to survive. The problem for consideration is, who are the unfit? What makes the unfit and are the unfit surviving? Who

the unfit are will never be properly classified, as long as we have no definite idea of who are the fittest.

The theory that the so-called aristocracy represented the fittest to survive, is no longer tenable to those who have examined this subject. A real aristocracy, however, would enable us to find out who are the fittest. But in the absence of such a mariner's chart, we can only indicate by loose and unscientific methods, who are the unfit. The sweeping statement that the useless members of society are the unfit, does not bring us to a true understanding of the pauper, unless we can show who are the useless and unproductive members of society; for the non-productive pauper in broadcloth is as much a parasite as the pauper in rags.

When everything is chaos, when the cunning and crafty survive, at the expense of the good and generous, when the unscrupulous win success and the honest go to the wall, how can we, in spite of all this, maintain that it is the survival of the fittest? Who are the unfit? The useless members of society. They are parasites who live at the expense of others. It is much easier to say who are the parasites of society than to arrive at some accurate conception of those conditions which make paupers. It by no means follows, that, because a man is indigent, he is one of the unfit, or more especially, that he has always been one of the unfit. An individual may become unfit without being an actual pauper. The philosophy is very narrow which denies the element of physiological laws, as a social factor; for, it is claimed, that the pauper is simply the result of the overproduction of supplies, and he is sustained upon the excess, and that thus he is the result of simply physical laws, primarily. This much is true; but also, that he is a pauper because his labor is not needed. But in reality he is not a pauper, if he is capable of work.

The real pauper is the unfit to work, and so also unfit to breed, or to survive—himself or herself. The real pauper is therefore the product of physiological laws, whether he be thrown out of work through natural sickness, caused by insufficient rest to eliminate waste products; or through sickness caused by false stimulation of drink, through overwork and underfeeding; or yet whether he be absolutely unfit to survive through heredity, by which we mean having been bred by diseased or debilitated parents.

Copyright, 1893, by VICTORIA WOODHULL MARTIN.

ferent forms. No one can doubt, though, that in the future by a more perfected system, pauperism as well as every other study of sociology, will be reduced to a science. I merely wish to indicate some of the most salient features producing or contributing to pauperism.

The pauper is thus perhaps as interesting a subject of sociology as the criminal, or the insane. Numerous scientific works have been devoted to the genesis, formation and development of criminals, but there is no work yet written, so far as we know, on the origin and development of the pauper. Pauperism is an important study; and what makes it more important, is the fact, that while certain phases of crime are decreasing, pauperism is increasing. The criminals are graduating into the paupers, so to speak. As our charitable organizations are becoming perfected, the individuals who do not wish to work, prefer to seek charity, rather than the shelter of the prison. Hence, no one will deny that the pauper is a superfluous individual. But it is not simply that they become parasites upon the strong; they inhibit, or arrest, the full development of the physically capable.

There is the pauper by birth, there is the pauper by condition, there is the pauper by habit, and the same causes which will make a pauper of a man or a woman during their life, will breed a pauper.

The pauper question is thence also largely a sex question. By far the large majority of paupers, real incapables, are females. Through unequal suffrage, the wealth of the world remains in the hands of men. These use their power to make slaves of women. Whether it is in the parlor, where the devoted wife timidly asks the pittance needed for even her household or womanly plans, or in the kitchen or garret where the tired servant or seamstress counts her routine days for a pitiful wage, woman's thralldom is manifest; should she revolt from either alternative, she sinks to the pauper streets. Even marriage is becoming obsolete, and as modern civilization repeats history, the vision of the slave mart for women asserts itself. Pauperism, as it progresses, becomes thus entirely typical of the standing of the nation. Pauperism cannot, therefore, be studied either upon physical or upon physiological lines by themselves. Pauperism is the result of such imperfect political or social economy, which neglects to restrain unfit reproduction, and neglects to provide for the occupation and support of the various members of society.

At the annual Poor Law Conference for Lancashire and Cheshire (England) reference was made to the

increase of insanity. In 1858 the number of lunatics was 29,900; in 1868 they had risen to 42,000; in 1888 to 71,000, and in 1892, the last return, to 76,700. The direct cause of this increase of insanity was doubtful to the members of the conference; but there was one great predisposing cause, and that was the drunken habits of a large part of the population.

#### MULTIPLICATION OF THE UNFIT.

[The following is extracted from the editorial columns of *The Bobcaygeon Independent*, published in Ontario, Canada. We are very pleased to see that this journal, with others, is advocating the ideas which we have heretofore put forth in our work upon *THE RAPID MULTIPLICATION OF THE UNFIT*.]

It is to be hoped that the persistent efforts of this journal to force upon the public mind the existing necessity for changes in the social arrangements, may not prove wearisome—but the necessity is urgent and unless the needed reforms are made, a disastrous social upheaval cannot be averted. The chasm between wealth and poverty is so wide and deep, that the whole human family is gradually being separated into two divisions. The effects are seen in every direction. One point only can be referred to on the present occasion. Thoughtful and prudent men will not marry until they have obtained at least competence; whilst the thoughtless, the reckless, the selfish, and the improvident, marry early and thus propagate an inferior race. In those countries where the highest civilization has been attained, the people are steadily deteriorating, and in direct antagonism to the laws of Nature, it is not the fit but the unfit which survives. The disinclination of thoughtful men to marry is so marked that it is producing organized efforts among women, to promote matrimony. In Vienna, a club has been formed of women eligible for marriage, and the first public meeting of the club took place last week.

The report describes the means proposed to be adopted by the club to lead men to take upon themselves the responsibilities of married life, but though those means may be successful in a few instances, they will totally fail to have any perceptible influence on the general tendency of society. Why should a man marry, and involve himself in family responsibilities, when he can obtain all the comforts and enjoyments of society in so much greater a degree by remaining single? The facts are plain to every Advanced Thinker—that Capital is exacting an unjust share of the produce of Labor, and whilst such is the case, the struggle for existence by the Laborer will be so severe, that he will refuse to burden himself with the maintenance of a family.

LAWYER *VERSUS* CLIENT.

LAWYER.—My terms are one hundred dollars retaining fee, expenses as incurred and twenty-five per cent. of the judgment; or I will pay the expenses of litigation and take one-third of the settlement made.

CLIENT.—But I understood you to say, in my first interview with you, that I had a sure case and that there was no defense to the debt; and yet you say that I must give up one-quarter or one-third of my perfectly just claim to you, for collecting what belongs to me.

L. You understand, of course, that I get only a part of it; there is the attorney of the other side to be looked after, and a settlement will have to be made or the case will drag on indefinitely.

C. You astonish me; when I saw you before, I supposed my claim had only to be brought before a justice and my rights would be granted me and my bill settled.

L. You evidently have a queer idea of law and the institutions of your country. What, do you suppose, would be the necessity of the army of lawyers in every part of the nation, if suits could be settled in such a simple manner?

C. That is to say, in the event of any kind of a difference between a neighbor and myself, if I once put the matter in the hands of the law, I become a subject of prey and am to be forced to relinquish a good share of my property involved? Please excuse my frankness, but as I am the subject in this case, and as you demand, so very frankly, such a price for your services, I think I have a right to talk to you as you do to me.

L. You have the right to talk, of course, and as I see you have never been through the courts, and evidently think I alone can remedy the legal system of the land, I will not take offence. You must understand that I am aware that the opposition can take advantage of every kind of legal technicality, so long as it is to their interest to pay for delay, and we will be put to very great expense for court and reference charges, with possibly detective services, and to very much time spent by myself in writing out motions and arguing them; and also in defending counter attacks by the opposing lawyers.

C. Then your advice is, that, for me to get anything, is to pay to you and the opposing lawyer the price which your profession demands for its existence as an institution of the country.

L. You have it exactly, if I am compelled to be frank, and, as we are personal friends, I will be frank. How much do you suppose I will get for myself out of the third of the settlement?

C. Why, I supposed you would get the most of it.

L. Not at all. I will not tell you just who will have to be paid, but I will not get more than perhaps a small percentage; and I would advise you to settle at once on a basis of twenty-five per cent. and I will have as little expense as possible. As you are a friend, I think, if I explain matters to the opposing counsel, they will oblige me by settling the case with as little expense as possible.

C. What an invidious distinction! Because I am a friend of yours you can effect a settlement in law to better advantage than you could for any client. I had supposed that law meant justice and that equity was the aim and standard of your profession; but I see now that a few corrupt tricksters are allowed to degrade the whole legal fraternity to their standard—to set the pace, as it were. It is like the horse jockey who goes into the race to pull his horse, the best horse, and, in his known trickery, the whole racing business becomes disgraced.

L. Yet there are honorable men in every profession. But what can they do, when the pace is set, as you say?

C. Do? Why, call their brethren together and reform the profession!

L. Reform! Reform has been the cry in every thing, since governments began. All advance is reform; but when you consider the very gradual development of society and of political economy, you must know that sudden changes in such a settled and systematic thing as law, are impossible. Where would you begin to reform the law?

C. I would begin by having laws made uniform, and the administration of the courts practically free, as many other public institutions should be. The theory that all men are born slaves, was supposed to be the keynote of kingdoms; but it extends into this so-called land of freedom, although it is expressly stipulated in our constitution that all men are born free and equal. I would have the courts to operate like the Post Office system, with a simply technical fee and the case administered upon as a routine and not as a money making machine for the army of seventy thousand lawyers of the United States.

L. That is something which never occurred to me. How would you pay the vast army of officials, if no fees were to be charged?

C. By taxation. In a proper government, a just system of taxation would levy the expenses of running itself from the wealth of the country wherever it existed, and not from the distressed or legally involved. Funds enough should be raised to defray



all expenses, without prostituting such public institutions as the courts.

L. I am surprised at your discernment. You should have been a lawyer yourself.

C. Thanks! In my own profession of medicine, I have all the trickery and chicanery to deal with which I desire, without carrying it into the courts. If, in your inscrutable discernment, you are able to make this scoundrel pay for my services in rescuing him from the grave, I will have had enough of him; and as for law, from your own explanations, I am almost ready to say that I have had enough of that already. If a man has so little conscience as to swindle his doctor, what meanness is he not capable of to escape your legal efforts?

L. We will look after that.

C. Then, if you are so confident that you can run a scoundrel down, why is it not easy to frame a system of laws which will operate easily, and so reform the profession, as I have suggested?

L. But, doctor, may I retaliate by asking you a question? Why do not the doctors reform your own profession, by collecting your fees as you go, and by not giving these confidence people a chance to swindle you? Why do you not call your brethren together and reform your profession?

C. Good! I admire your acumen and I can see my case is in safe hands. I will tell you the reason why reform seems impossible in the medical profession. On account of the difficulty of obtaining a sufficient income to meet the many expenses of supporting a family, doctors are compelled to treat every case, almost, which comes to their hands. Through fear of insulting the patients, doctors are often fearful of asking payment until services are rendered and so become liable to be defrauded.

L. Well, you see the lawyers are more advanced than that; for I have demanded a preliminary fee and a specified interest from you, which I am sure of. My advice to you is to issue a call to your fellow doctors to meet, and to decide upon a plan of sending the name of every one swindling you to a central society; then monthly, after that, a slip should be sent to each physician, with this black-list of names upon it. When this patient sends for another doctor, he would be met with a demand from that physician for his fees in advance, and that he settle his former debt, before he proceeds to treat him.

C. You at the least have a reform for the medical profession, even if I have not taught you any thing about law.

L. You have taught me something and I will think of it. It is the one key which I myself have been searching for. Your suggestion opens up a wide

vista. I can see that the trouble in law consists in its complexity. That the complexity is greatly caused by different laws in different States and in different governments. There should be but one set of laws in one government at least. There must be a national code! And when the United States has a national code, it could then establish a rate of charges and a system of operative laws.

C. Now you have it! That is my idea exactly. But I have gone further than that in my theorising. I think that most systems of public intercourse should be operated by the government, and not only this, but when all governments unite under one code of laws we will have millenium. It seems to me that the aspiration of law, as well as of political economy at large, should be towards unification and codification of all people and systems of government.

L. You are tackling a very large subject, my good friend, in leading from law into politics.

C. What are politics, if not law? Are not all laws based upon the political qualifications of the government? Then, how can you discuss law without beginning at the premises? I am reminded of a lecture by a professor at Yale College a few years ago upon the subject of political economy, in which he said that political economy did not teach whether laws are good or bad, but that we must do the best we can within the limitations arbitrarily set for us. This statement was made in relation to the laws of Connecticut affecting labor and railroad transportation. The professor maintained to the students at New Haven Law School that the State had not power to deal with these subjects. And yet the State had power to grant the franchises for the railroads to individuals, and to legislate their possession to generations yet unborn. But the old school of political economists could not take away from individuals what it granted illegally, nor yet even ameliorate the condition of the laboring classes, who have been oppressed by poverty and overworked in the service of these very individuals, thus enriched at public expense.

L. Why, you talk like a communist.

C. Names are nothing. It takes much philosophy to discuss names. I am neither a communist, anarchist, socialist nor any other one thing. What honest men want is the truth, and simplicity in law and government. There are many modern methods and systems in law and government that prove the value of concentrated effort—the Post Office system for instance. The Patent Office system is, however, like the copyright law, more applicable to many public institutions. The ownership of patents, and

it is upon patents that most enterprises have been originally based, and have since grown into railroad and similar monopolies, is allowed to hold only a certain number of years and they then revert to the public at large. The inventor is supposed to make his fortune during the time of the patent and that is sufficient recompense. It is a well-known fact, however, that inventors themselves are seldom enriched by the profits of their invention. The capitalists, advancing money to develop the patents, because of the poverty of the inventors, in most cases, derive the whole profit. Under present conditions at least, an equitable law should be attached to the issuing of every patent or copyright, protecting the inventors in all future transactions, in a specified interest and profit. The legislature has no more right to give perpetual franchises of railways and other privileges, like telegraph, gas or electric light franchises, than has the Patent or Copyright office to issue unlimited patents or copyrights. The telephone patent expires next year; and just so have sewing machine patents expired; and so also, should such an organization as the New York Central Railroad Co., for example, be legislated out of existence and its charter should have reverted to the State, after having made for its original owners vast fortunes in a few years. I do not say that all interests should be taken away from the promoters; but there should have been limitations to the increase of stock and the aggregation of excessive wealth away from the people, and even now, in the face of these modern experiences it is proposed to add a limitless franchise to the elevated railways of New York in new extensions and without a proper return to the city. It is for the lawyers to discuss many of these problems together, that I suggested your holding a conclave to reform your profession.

L. You must understand that no lawyer could broach these questions, without losing his own means of livelihood; for it is from these very industries and from stock companies of various description, that we obtain business.

C. Then we are getting at the truth of the matter; the lawyers are responsible for these conditions, in that they framed the laws organizing society and then adding precedent upon precedent, they become involved in their own net and can no longer extricate themselves, nor the public, from the grip of their masters—the plutocrats.

L. Since you have driven me so close, I am compelled to admit that you are right. This condition of things, however, was a gradual growth and existing laws gravitated naturally into this state; but no one could foresee the new conditions which have

arisen, and which have made of law itself a different thing. The old laws were well enough under old conditions. But since the advent of steam navigation, the telegraph and labor saving inventions, the world is supplied with greater profit and needs less labor than formerly; and the great wealth of a few and the loss of occupation for the many, has developed a new condition, that law, pure and simple, can only arbitrate upon for the present. There will have to be a complete revolution in systems of government, and especially in finance, or the circulating medium, to meet the conditions.

C. So it appears to me. But that is leading us into an involved discussion, which we cannot take up at present. In intrusting you with this present legal case, I should hope that through its suggestiveness of the frauds and wrongs possible to be perpetrated by one neighbor upon another, we may be able to further elaborate some scheme by which leading minds may be got together to discuss the plan of a new government, based upon laws of equity and the universal advancement of the human race. This is Humanitarian Government.

TO THE EDITOR OF THE HUMANITARIAN;

New York, U.S.A.

DEAR MADAM,

I have much pleasure in forwarding for your information the following notice which has appeared in the issue of the *Madras Advertiser*, dated 14th January, 1893.

Yours faithfully,

TOM BATTY,

Editor and Proprietor.

"We are in receipt of a copy of the *Humanitarian*, a monthly publication edited by Mrs. Victoria Woodhull Martin, who is chiefly known as a somewhat idealistic reformer of the disabilities under which her sex is supposed to labor. The object of the publication appears to be the elevation of society through the application of the scientific principles that are supposed to govern heredity. That 'the sins of the fathers shall be visited upon the children even unto the third and fourth generation' is, alas, a matter of common experience and if the talented editor achieves the task she has set before her, society will become her debtors. The copy of the *Humanitarian* is dated August: as we are in the middle of January there is evidently something amiss in the management."

[The Editor of THE HUMANITARIAN begs to assure its readers and all exchanges, that greater care will be used in the future in supplying the journal. The above complaint is not the only one which has been received and we fear that there has been some negligence in the mailing department; so that we shall be glad to hear from subscribers and exchanges who have not regularly received copies of THE HUMANITARIAN.]

## THE RETURN OF ORMONDE.

[From The London Morning Post.]

SIR,—As “roaring” has been pronounced to be hereditary by the leading veterinary science of to-day, I have no wish to enter upon that question, but desire to mention a few facts in connection with Ormonde, which may not be without interest at the present moment.

His dam, Lily Agnes, developed the infirmity late in her brilliant racing career, but has otherwise a fine constitution, and, after being for two years barren, she is in foal again to Bend Or, and, although in her 21st year, shows very little sign of age.

Ormonde was trained late as a two-year-old, and ran three times only in the autumn of 1885, so that the disease can hardly be attributed to too hard work at too early an age in his case.

He first showed symptoms of roaring in the autumn of 1886, then three years old. His own brother, Ossory, foaled in 1885, was brought out also late in the autumn when a two-year-old, but became a roarer in the following year. His own sister again, Fleur-de-Lys, foaled in 1886, followed suit. As these three of the family were all roarers, I determined to part with Ormonde with infinite regret, and sold him to Don Juan de Bocan for £12,000—a sum which, considering his surpassing merit, cannot be considered as excessive. Ossory and Fleur-de-Lys, were also sold to go abroad. I felt certain that the horse would be in great demand as a sire here, and I had no wish to be the means of adding to the increase of a disease which affects far too many of our horses in this country.—Yours, &c.,

Eaton, Chester, Nov. 16.

WESTMINSTER.

[If such solicitude is exhibited to prevent the deterioration of animals, how much more important is it that some proper system should be inaugurated to prevent the propagation of unhealthy children?]

## WOMEN LAWYERS IN ONTARIO.

TORONTO, Dec. 28.—At a meeting of the Ontario Law Society, held at Osgoode Hall in this city, yesterday, it was decided to admit women to the practice of law in the province.—*Dalziel.*

What shall I do to gain eternal life?

Discharge aright

The simple dues with which each day is rife;

Yea, with thy might;

Ere perfect scheme of action thou devise

Will life be fled;

While he who ever acts as conscience cries

Shall live, though dead.

—Translated from Schiller.

## PHILOSOPHICAL NOTES AND COMMENTS.

*From the French.*—A happy life does not exist, only happy days.

\* \*

“Better to be silent, than to speak things unworthy of the subject.

\* \*

“Hunger will break through stone walls and it is all nonsense to make laws for starving men.”

\* \*

Our dangers and delights are near allies;  
From the same stem the rose and prickly rise.

\* \*

*Mammon.*—Oh, if you could dethrone that brute-god Mammon, and put a spirit-god into his place!—*Thomas Carlyle.*

\* \*

*Expression.*—The effort to express the best that is in us reacts upon the character itself to purify and exalt it. Every noble principle, every lovely feeling, every warm emotion is intensified by being expressed sincerely and naturally.

\* \*

*Heroism.*—No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—*R. W. Emerson.*

\* \*

There is no strange handwriting on the wall,  
Through all the midnight hum no threatening call,  
Nor on the marble floor the stealthy fall  
Of fatal footsteps. All is safe. Thou fool,  
The avenging deities are shod with wool!

W. ALLEN BUTLER.

\* \*

There are 10,000 individuals in Paris who make a living by nothing but begging; 6,000 beggars live in about 410 lodging houses, scattered over the city; 4,000 sleep at wine shops or in open air, and about 300 of the aristocracy of the begging community live in private apartments or houses.

\* \*

*To work and live only for one's self* will by no means promote happiness. On the contrary, it is a source of intense misery. The secret of many a joyless life which has gone out in bitterness, suicide, or insanity, may be found in the selfishness which dominated it from its beginning to its close. To live in love is to live in everlasting youth.



## RELIGION AND MORALITY.

BY PROF. W. C. COPE.

What is an acquired habit in one generation may become an instinctive habit in the succeeding one. A drunken father may acquire the habit of drinking; but frequently with his posterity the craving for drink is inherited.

This fact throws light on the relation of religion to morality. The time was, when the best answer to infidelity was the character of its advocates. This is not now the case. John Stuart Mill and many others have showed that the highest morality is possible without the immediate help of religion. What shall we say to this? Shall we, like George Eliot, give up religion because it has been shown that some of its fruits have been found on what seems to be another kind of tree? Let us rather look at the law of habituation already stated.

Take a society like that which Paul found at Corinth, or which he describes in the first chapter of Romans:

"Even their women did change the natural use into that which is against nature;

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

Nothing but the power of God working in them to do his good pleasure, could have changed these people from this abominable corruption to a life of purity and honesty. Morality in their case could only be the fruit of religion. But a different state of things exists to-day. Christianity has for centuries schooled its followers in morality. In some families, generation after generation has been Christian and consequently moral. Suppose now a member of one of such families should become sceptical and renounce Christianity. It would by no means follow that he must needs become immoral. Generations of Christian ancestors, with whom morality had become a habit, would bequeath to the sceptic a bias toward honesty, truth and purity that might carry him through the dangerous waters of irreligion without any perceptible swerving on his part

from the right. A body of matter will move a considerable distance impelled only by its gathered momentum.

It was the failure to seize upon this fact that made Robert Hall unhappy for a week after reading Miss Edgeworth's *Tales*, in which useful, good and pleasant lives are lived, with no reference to religious hopes and fears. It is also the failure to seize this truth which causes sceptics to make so much of the fact of Robert Elsmere's being a possible character. It is not a point against Christianity that such a character is possible.

Faith is a relation between God and man. The Holy Spirit gives spiritual discernment, so that a man can perceive the beauty and loveliness of God's character. Out of this perception comes the faith that causes one to trust a great loving Father, such as God is seen to be. Out of faith comes submission—the placing one's self and one's character into the hands of God to do whatever seems good in his sight. This is religion and it necessarily results in morality in the one who possesses it. By the law of heredity, this morality may be transmitted to posterity, though the spiritual discernment which is the efficient cause of it may be transmitted.

But while this is true in some cases, and Christians have therefore no right to say that unbelievers are immoral, the general tendency of irreligion is toward immorality. Take Christianity out of the world and a few generations would see the world back in the same state of pestering putridity described in the passage from Romans before quoted. Religion is the source from which flows all the good of the world. Stop the fountain and the stream will soon dry up, leaving a desert waste of dreary sand.

Ewing, Ill.

Mr. Herbert Spencer is in the habit of spending a leisure afternoon in the Athenæum, the famous club for scholars. Here he occasionally plays a game at billiards. A young man who was lately introduced to him asked if he would join him in a game. The philosopher assented, and started the balls. He left them in good position, and the young man, who was an expert, finished the game in one break, not allowing the philosopher to get another shot. The young man smilingly looked at his opponent to receive the latter's compliments. Mr. Herbert Spencer looked serious as he said: "Sir, moderate proficiency in such sport is a sign of good education; such mastership, however, as you exhibit, is the proof of an ill-spent youth." Then he took his hat and disappeared.

## AGE CANNOT WITHER THEM.

A charming woman has no age. History is filled with the adventures of women whose age, if not their conduct, was respectable. Helen of Troy was over forty when that famous elopement took place. Ten years after, when the fortunes of war restored her to Menelaus, he received her with love and gratitude. Cleopatra was past thirty when she made the conquest of Antony; and Diane de Poitiers at thirty-six, and for many years after, was considered the most beautiful woman at the court of Henry II., of France. Mme de Maintenon was forty-three when she married Louis XIV., and Ninon de l'Enclos received a declaration of love on her eightieth birthday. The names of many other ancient society ladies might be added to the list.

A celebrated preacher, when speaking to some three thousand children, after delighting them with a variety of stories, thought it might be well to point the moral of one of them. He had hardly, however, begun to say, "Now, this teaches," when a little ragamuffin on the front bench cried out, "Never mind what it teaches. Gie's another story." "I learnt from that little rascal," he said, "to wrap the moral well in the heart of the story, not to put it as a sting into the tail."

The old question of adulteration has been again aroused, but we think our readers have not much to fear from it in this form. Although undoubtedly bread and baking powders are adulterated with alum, and the latter even with ammonia, such powders not only undermine the system, but it is pointed out that ammonia taken into the system in even infinitesimal doses day after day, imparts to the complexion a sallow and blotched appearance. We were recently speaking to a distinguished hygienist on this subject, and he considered that the ill effects upon the system of food, raised by alum baking powders, are the more dangerous because of their insidious character. It would be less dangerous to the community were it fatal at once, for then such food would be avoided; but their deleterious action, because imperceptible at first, is no less certain. The puckering effect which alum has when taken in the mouth is familiar to every one. Physicians say this same effect is produced by it upon the delicate coats of the stomach and intestines. The sale of these impure goods, is, of course, extremely limited, owing to the stringent laws that have been enacted to prevent it.

## JOHN SEBASTIAN BACH.

Bach, nicknamed by some of his contemporaries "the colossal Sebastian," was born 1685, died 1750, thus being contemporary with Handel, with whom, however, he had little or no personal acquaintance.

By inheritance, Bach could not be other than musical; and by character and disposition, other than uncompromisingly correct. He came, not merely of a family, but of a race of musicians—a race, moreover, that more than any, demonstrates the degree to which music is hereditary in Germany. At one time 150 kinsmen, assembled from various towns, met to compare progress, and their records as compiled from time to time, were preserved in a collection gravely and pompously termed "The Archives of the Bachs"—which collection is still preserved in Berlin.

This development of power in one line in the clan-Bach demonstrates the argument that "minds are moulded by experiences. From childhood to maturity, the examples that have been set us, the trials we have endured, the books we have read, the interchange of thought we have had with our fellow-creatures, one and all have their influence in developing our mental life." Generation after generation, each young Bach was fed upon the pap of counterpoint mixed with stern Lutheran morals, until it is not to be wondered at that when John Sebastian's time, came he developed into the "great contrapuntist."

His early years of study were as laborious as those of the majority of men who pursue their dearest art in spite of all and any domestic complications and reverses, but the hardships endured in his youth made just one more factor in forming his rigidly unswerving disposition and conscientious character. According to those who knew him, "his character had not a spot; his life was perfect," and the unwavering rigidity of his character is exemplified in his works. The Thirty Years' War acted as a stimulus upon German music, and, influenced by the spirit of the times, Bach studied French music thoroughly. The result of this study was that he substituted for the somewhat narrow, formal, music of Germany, that in which foreign air and sunshine, together with warlike struggles and bloody campaigns, had played a part.

The Bach genius, after a long line of talent, reached its height in John Sebastian. At 23 he was famed as an executant, as a composer, and as an extemporist. His truly wonderful moral force embraced the problem of life in its deepest sense, and the cast of his mind is shown in all the detail of his



work. He was not only classic, but learnedly classic, his perfection consisting in the completeness of every part, in its thorough masterly range and the power with which it is sustained; but its very wide range and thoroughness of detail is considered by some critical minds to operate against the effect of the whole. His style is so difficult of comprehension that he was only begun to be properly understood when Mendelssohn appeared as his chief exponent and admirer.

Practically, Bach is not comparable to any of his contemporaries, as, although he did not actually invent a new style, he adopted the style of the day, converting it so entirely to his own method, that, in his style, he has never before or since had a rival. If, in a measure, he ran counter to the continual encroachment of Italian opera, this is to be attributed less to his artistic than to his moral and religious views. The latter he was evidently capable of modifying to a certain degree, as, although he came of a most uncompromisingly Protestant race, all zealous Lutherans, he lent his genius to the composition of services and masses for the use of the Roman Catholic Church.

He forms a specially important influence in the history of instrumental music, for he developed all forms and species of composition in an entirely new and independent manner. He laid the foundation of the then new school of fingering (using the thumb and fourth finger), and his Preludes and Fugues in each of the major and minor keys exemplify as well his method of tuning as his system of fingering. Also, it was he who settled the long dispute between the old church modes and the modern harmonic system.

His masterly counterpoint is the special mark of his genius, and his facility and dexterity in managing the network of parts has never yet been equalled. His melody, his harmony, and his periods all seem to be of one mould; an indestructible spirit of severe logic and unalterable conformity of law pervades the whole as well as the parts. This wonderful unity of idea and formal construction, gives the stamp of the true work of art to his compositions, but at the same time the strict integrity of his part writing and its complexity, often prevents the broad and massive effect that greatly distinguishes Handel's music from his. His very extensive employment of passing notes, induces many harshnesses, which, in the judgment of some of his critics, will not bear analysis, and his principle of making each part in his score an independent melody, is often carried out at the cost of the euphony.

His portraits represent him with features large and

heavy, but expressive of great sagacity; an ample forehead, eyes even then, shewing the contraction of failing sight, a heavy nose above a good firm mouth, and a capacious double chin. Bach, twice married, had no less of a family than thirteen, nine of them sons, of whom, however, only two survived their father and neither in any degree his equal. The second wife was truly a helpmeet to her husband, for in her he found a true appreciation of his own genius, a cordial hostess capable of attracting foreign artists; he enjoyed in her the companionship of a truly musical nature and had constantly the pleasure of listening to a fine vocal talent; in addition to encouraging a strong musical and artistic feeling in the house, she exercised a most beneficial influence over the sons.

It appears Bach was not above perpetrating a musical pun, for, to quote from Hawkins, "he composed a double fugue in three subjects, in one of which he introduces his own name — thus, the notes Bb, A, C, and H are melodious in their order; the last is by the Germans signified by the letter *h*. Taking, therefore, this succession of notes for a point or subject, he wrought it into a fugue."

FR. HOLT.

The methods employed by the European police are often very annoying to their victims, but there are some occasions when they confer distinct public advantages. In Berlin there has recently been advertised a most marvellous water for the complexion. This fluid, according to the manufacturers, contained ingredients, which would not only cure skin diseases, but would make the complexion beyond compare. The Berlin police, however, caused an analysis to be made of this stuff, and had the result officially printed beneath the advertisement of the cosmetic. It was found to be a very weak and perfumed solution of corrosive sublimate — which is a deadly poison and a most ancient specific for the complexion. The result of such a proceeding can be easily imagined, more especially when the prices are compared. The manufacturers wanted \$2.75 for a bottle, whereas the real value would not be more than five cents.

"I have lived," says the indefatigable Dr. Clarke, "to know that the great secret of human happiness is this—never to suffer your energies to stagnate. The old adage of 'too many irons in the fire' conveys an abominable falsehood; you cannot have too many. Poker, tongs, and all—keep them all going."

ter, touched the heart even of a cruel, sin-pickled heathen like myself. I could not stand the cast of those unhappy beseechin' een on me—they were too full of meek misery and dumb appeal. I, who had thrashed men blind, stiff, and silly, felt what I had never felt afore—a pang of pity and reproach. I folded the faithful animal tenderly in my sleeved waistcoat and slung her over my shoulder, where she remained without struggle or yelp of protest until I unbundled her on the softest part of my own bed.

"The moorgam were donning their winter stockin's in the fall of 1862 when an accident befell which laid me low for many a weary neet and day. I was knocked doon and run over at a hoss fair, and my spine mauled that bad I had to lie sick and aweary at Lunns all winter. My kith—never a tender lot—soon left me quite alone and journeyed for the green commons and sheltered lanes of the Sooth. But Myr didn't; she remained my sole companion and friend, savin' the kind folks that looked after me and oot of their charity gave me to eat and drink.

"There came along one day as you ken, John, a woman body revivalist. She could let a man see all the glories of Heaven, its streets of shinin' gold, glitterin' croons, breet leets, the great white throne, hear the sweet halliluyahs of the happy saved, and mak' him feel what a grand corner it would be to skid his wheels in for eternity. I saw and heard it all plain, and was converted, John, to the joy of every Methody in Rowandale. It meant a lot—the scorn of men, the jeers of women, ay, the hatred of race, blood, and kindred levelled dead at me, but all this I made up my mind to endure with a leet heart. What I could not face was—it meant parting with the only thing on earth I loved or that loved me: my Myr. It was a fearsome wrench for a man to face.

"Fear and persuasion at last whipped me into a sad decision, and I made up my mind to kill her. The bitch seemed to read my thoughts; her tail dropped atween her legs, and she began to tremble. Murder was in the air, and she smelt it, and kent why I had fetched her to the river's brink. She fixed her een on me with a look of intense anxiety, licked timidly the hands that weretyin' the millstone about her neck, and then prodded her snoot, in the old familiar way, inside my palms, beggin' for a caress. My heart started thumpin' wildly, a cold, wetty sensation crept over me, and a plaguey drought took hold of my throat. The blood was beatin' in my temples like the throb of a great machine. I stopped to take breath and counsel of myself, but heard Brother Lang Dode, as fair as the dong of a chapel bell, sing oot—'Thoo's feeltn' t'

sook o' t' draught that carries all chaff into hell. Droon her, Droon her, man!"

"I put my arms under Myr's neck and flank, and was aboot to hoist her into the black depths of Lang Wath, when she gave me such a sad, reproachful look, vented a dismal, long-drawn hool, and shook with such piteous a tremblin', that my heart seemed to stop beatin'. I became dizzy-like and swimmy, and my een got a nasty mist in 'em. I sat doon to think, and wait till I felt better and steadier about the knees; but all the brethren in Lunns seemed to be bawlin' in my lug 'Droon her, droon her, an' save thy sool from t' torments of hell.' I looked at my poor little dog, and her face answered their clamour for her life. That face was an open book to me, and in it I read: 'Thou whom I have loved, trusted, and labored for ungrudgingly, could'st thou, would'st thou, be so ungrateful as to forget the past and blot it oot by treacherous murder? Art thou so cowardly and weak that thou darest not face and do battle with the future and its temptations, trustin' in thy newly gained poor and strength, withoot any innocent blood on thy head? Remember that I, too, am a God-made creature, whose odd crime has been the carryin' oot of His behests, mainly for the pleasure and profit of arbitrary, thankless man. Take not the life of even a dog leetly, but think of the awful responsibility of endin' what thou never could't give, and what every breathin' thing 'cept man prizes aboon mention.'

"I could not stir another finger against her, but whipped oot my knife and like leetnin' cut the rope from her neck, and we walked into Lunns together. She kent what I was goin' to droon her for, John, I'm certain, because I solemnly swear she never brought me fur or feather after. Her dog soul kent good from evil."

### —●— THAT LOVE ENDURES.

RONDEAU.

That love endures, O heart, we know,  
For have we not through all the years,  
Through days of grief,—aye, unto tears,  
Which sometimes spite of protest flow,—  
Made peace with love to break with woe?

Yet stay, O heart, hast thou no fears  
For love that only grief endears,  
Hast thou no fonder proof to show  
That love endures?

Yea! joy that thrills love's eager ears  
Till, over gladdened, grief appears  
Access of joy,—by this we know  
That love endures!

C. S. W.

## MEDICAL DEPARTMENT.

### PRACTICAL DIETETICS AND OUTLINE OF MEDICINE.

Copyright, 1893, by CHARLES STUART WELLES, M.D.

#### PART I.

#### THE HABITS OF HEALTH.

##### FOOD.

The selection of food, as a particular diet for all peoples, would indeed seem to be a difficult task. Such diversity of customs and habits are necessitated by different conditions of climates and their productions, that it becomes, in fact, impossible so greatly to generalize the choice of diet.

Yet there are those who advocate for all humanity some particular food, as of grains and fruits, for example, founding their theories upon such collateral evidence as the formation of the teeth of man, they being considered best adapted to those products of nature—not being entirely carnivorous, like flesh eating animals, nor herbivorous, as grazing creatures, but yet embodying the form eminently graminivorous.

In general refutation of all such reasoning, there remains the broad fact that in no other manner is the supremacy of man over other life so manifest, as is his very ability to utilize the various products of the different kingdoms of nature; for the most necessitous experiences of man prove that, although the basic elements or constituents of blood do exist primarily in grain and in vegetable products, and although the teeth of man may be conformable, yet are the teeth also adapted to the mastication of animal flesh coagulated by heat; and vegetable products themselves, similarly modified by cooking, are likewise not only more acceptable to the teeth, but most certainly also to the stomach of man. For it has come to pass in the development of the race, that, because of the very civilizing influences which make man a superior animal, and because especially of his sheltered life and covered skin, retaining his own heat, the starch or heat furnishing quality of grain, is become not only excessive and unnecessary, but it is absolutely indigestible, unless previously subjected to heat and to processes of fermentation.

Animal food, thence, reorganized, furnishes immediately to man that highly organized and stimulating nerve food, from which the higher and nobler development of brain power is the manifest result.

The general and various evolutions of nature herself seem, thus, to have raised man up to his progressive and elevated dominion; and he thus naturally avails himself of his characteristics and appropriates unto himself those products of nature, which present themselves as most expedient for him. A most convincing consider-

ation of his claim, also, to supremacy over other animal life, exists in the very harmonious designs of nature, which, while producing marked appetites and desires in man, produce, by virtue of the very same climatic effects, the means for their gratification. Thus we see how that the Esquimaux of the Arctic regions, finds it indispensable to consume large quantities of oily food, obtainable from the walrus and similar fish species, which abound only in those regions—food containing 70 or 80 per cent. of carbon; while the natives of the tropics feed principally upon fruits, containing only 12 or 15 per cent. of carbon, the heat furnishing principle. The ranger of the prairies, like the Indian, finds it essential, in conformance to his open-air life, to live principally upon muscle-forming game; while the inhabitants of semi-tropical countries subsist chiefly upon rice.

The local development of a nation or tribe seems, therefore, in point of climate, to be dependent upon a certain relation of combustive gases, the oxygen of air with the carbon of food, producing the requisite temperature of the body, while yet the transformation of substance into tissue remains the same in all climates.

Thus, granting the local provisions of nature to sustain its climatic development, is it not to be hoped that the science of selection of food, necessary to general nerve or brain development, may yet be able to associate the same nutritive diet with the particular needs of different climates; and may we not hope that the wondrous extension of the means of intercourse between nations, may have laid the foundation for a world-wide healthful, happy intercourse among all peoples of the earth—all members of one uniform civilization?

It is to be belived; for we have seen the expansive influences of the great populous centres creep outward and outward, carrying in their train those refinements and luxuries, which are but the precursors of a higher and yet higher progression.

Situated as are we, the housed inhabitants of temperate climates, our immediate needs are manifold; and yet because of the manifold indications of nature, we are enabled to sustain them. We have no sooner accustomed our bodies to a diet enabling us to endure a winter of extreme rigor, before a tropical summer is upon us, requiring decided changes in the combustive material of our food; and yet, again, the nature of things mundane renders man quite equal to the conditions implied. In fact, the very commercial and intellectual needs, as well as the climatic conditions of our immediate communities, seem to necessitate a mixed diet, which we will proceed to consider as adapted to the different meals of the day.

#### FRENCH AND GERMAN SYSTEMS OF DIET.

The most complete methods of diet are unquestionably these universally approved European systems, either of which is adapted to American needs. We will therefore consider in detail French and German dietet-



French system in town; but for the business men, whose time at mid-day is much occupied, a light lunch is only possible, and a compromise between the two systems becomes necessary.

Business men and the like do well to take the German breakfast, and the French dinner, which, with a light lunch at mid-day, may be said to constitute a system peculiarly American. It is undoubtedly a mistake to eat too heartily in the morning, and to go without food till dinner at night; for no more than a simple dish of animal food should be taken with "coffee," and a lunch is thence necessary to the most enduring constitution.

With good water, bracing climate and active habits, the average American should develop into a far more robust individual than the average European; and the temperance question, also, should find itself largely solved in that better nutrition, which supplants the need of so much alcoholic stimulants, seemingly necessary in England and the United States. A simpler appetite should be created by the more nourishing coffee, properly prepared, and by wines and beers with the food; and in this will undoubtedly be discovered the true principle of temperance to the confusion of a too straight-laced total abstinence. Yet I would not imply by this, any more regularity in drinking, than in eating any particular food; for it is no more natural to drink wine, than to eat fish, at every repast.

#### STIMULANTS.

A small cup of strong coffee, with sugar, but without milk, is utilized by some constitutions after the lunch, as well as sometimes after the late dinner; but so taken, it becomes somewhat medicinal, and is thus to be avoided, most certainly as a habit, if taken largely in the morning. The black coffee habit is, however, believed by many to be even healthier than the milk and coffee morning drink. Its advocates, eating heartily of an early lunch or breakfast—say 10 or 11 o'clock—followed by a late dinner, rarely eat or drink immediately upon arising; in any event nothing more than some milk, bouillon or weak tea; and for some constitutions, such as experience habitual sleepiness after meals, this "café noir" is perhaps a good plan.

Chocolate, like cocoa, is likewise tonic as well as nourishing, and is for some persons often a good substitute for coffee, or to be alternated with it. Tea may be said generally to be acceptable to such as fail to utilize the coffee and its contingent habits of life. Tea, being somewhat more stimulating, is often thus more acceptable to the aged and sedentary, and, like cocoa, is an excellent occasional substitute for coffee in case of diarrhea or relaxed morning bowel habit. Long continued use, however, of any tonic or stimulating beverage is ill-advised, unless perfectly well sustained by the digestion; and in debilitated constitutions, milk in the morning is often of great value. In what may be called "tea dyspepsia," the cessation of tea is indispensable for a time, at least.

As a luxury and sometimes as a medicinal stimulant, the light red table wine, best known as claret, although our California vineyards now furnish a more reliable pure wine, may be considered an acceptable addition to the lunch or dinner. The habit, however, of relying upon stimulants, rather than paying attention to the value of the *strained* morning coffee as a stimulant, constrains me from recommending the use of red wines even as a beverage. But if used, they should be pure, and used well diluted with water, and drunk during the meal, with the food. Beer, ale, etc., are acceptable as occasional beverages, but injurious as a drinking habit. Spanish wines, as sherry, vermouth, madeira, and malaga, are essentially tonic in their properties; but otherwise than in medical hands and when specially indicated, the use of wines and liquors is extremely dangerous, and may be said to be ill-advised.

Public excesses, in the drinking habit, seem, however, to be decreasing before the culture which prevails more than ever in society at large; and the grave needs of alcoholic stimulation, let us hope, are already supplanted largely by more epicurean tastes. The national character is much more dependent than is superficially supposed, upon good bread, hygienic cooking and temperate stimulation; and as I have before remarked, with good water, bracing climate and active habits, the American should develop into a more robust individual than the European and rise beyond the necessity of much vinous stimulation.

Except when used advisedly tobacco is also a questionable luxury and always more or less deleterious as an intemperate habit. If used, it is best utilized as an occasional stimulant; but should not be indulged in to that point which necessitates the excretion of saliva.

#### MEDICAL MENTION.

INTRODUCTORY LECTURE AT DARTMOUTH MEDICAL COLLEGE, BY DAVID WEBSTER, M. D., NEW YORK.

REPORT OF 136 CASES OF CATARACT EXTRACTION. BY SAME AUTHOR.

All that appertains to the well-being or honor of "Old Dartmouth" is of so great interest to graduates of that time-honored institution, that Dr. Webster's lecture to the students of the class of 1891 recalls many memories of the New Hampshire College, thus eloquently revived by the Doctor:

"Under the fostering care and genial guidance of our much loved Dean Frost, may you all spend a most happy and profitable season in this quiet little nook among the mountains. Here, while you acquire knowledge that will enable you to assist in preserving and improving the health of others, you will find ample means for the preservation and improvement of your own. The cool and pleasant temperature that comes from a high elevation above the level of the sea; the pure atmosphere, unpolluted by the many impurities inseparably connected with city life, and eminently fitted for breathing purposes; the pleasant walks and drives, almost unsurpassed in their loveliness anywhere; and the beautiful scenery especially as viewed from the summits of the adjacent lofty hills—all conspire to make you healthy and happy, as well as to aid you in the accomplishment of your principal object, that of becoming thorough and learned and skillful members of the medical profession."

But, aside from personal interest, Dr. Webster's lecture has a professional importance, in its recital of the progress of curative means in ophthalmology since 1869. Here is this list of the new agencies for treatment: Homatropine, Philocarpine, Jequirity, Squeezing in Tracoma, the Actual Cautey, Invention of Absorbent Cotton, Vaseline, Cocaine, the Ophthalmometer, the Phorometer and various methods in operations.

THE CURE OF CHRONIC NASAL CATARRH. BY O. B. DOUGLAS, M. D., NEW YORK.

THE UPPER AIR PASSAGES AND THEIR DISEASES. BY SAME AUTHOR.

In these two short works much encouragement is given to invalids and sound advice to physicians by a specialist eminent in this department of surgery. Dr. Douglas states that by careful count and computation four-fifths of all septa in dried skulls are distorted, and that to this condition of abnormal contact of surfaces of septum and turbinated bodies—more frequently the middle—special attention should be urged in every case of catarrh. As it is not possible in this short mention to better cover the ground, Dr. Douglas' summing up of his conclusions are given in his own words:

"1. The nose is not an unimportant organ, as some have supposed, but, physiologically and pathologically, it is of the first importance.

2. Its position and functions expose it to injury and disease, necessarily. Variable temperatures, chemical and mechanical irritants, as well as its normal fluxes—perverted—tend to produce disease.

3. Its diseases yield to proper treatment as certainly as those of any other complicated organ.

4. So-called 'catarrh' is not a disease *per se*, but a symptom or result of other lesions.

5. 'Chronic nasal catarrh' is usually due to nasal obstruction. By this I mean not necessarily an occlusion of a nostril nor even an obstruction to respiration, but simply an habitual contact of surfaces which are not normally so in contact.

6. Removing the cause is always the first step toward a cure, and this most frequently requires surgical interference. Local and general medication are of secondary, though by no means slight, importance.

7. The nose and its diseases are deserving of more study than has been given them by the profession generally, because the consequences of neglect are far-reaching and serious, and its surgery requires skill and experience.

8. Chronic nasal catarrh—so called—is not so difficult to cure as by many has been supposed, for it is the result of removable causes in most

Sully is said to have been able to dictate to four secretaries at a time without difficulty.

Cuvier never recognized what he had once written. He composed with great rapidity, correctness and precision.

Milton was of the opinion that the verses composed by him between the autumnal and spring equinoxes were always the best.

Pope never could compose well without first declaiming for some time at the top of his voice, and thus rousing his nervous system to its fullest activity.

Demosthenes passed three months in a cavern by the seaside in laboring to overcome the defects of his voice. There he read, studied and declaimed.

Richelieu amused himself in the intervals of his labours with a squadron of cats, of which he was very fond. He used to retire at eleven, and after sleeping three hours rise and write or work.

Bentley composed after playing a prelude on the organ, or while taking his "ante-jentacular" or "post-prandial" walks, he found in the solitude of dense forests something more profound and suggestive than anything he could find in books.

Camoens composed his verses with the roar of the battle in his ears, for the Portuguese poet was a soldier, and a brave one, though a poet. He composed others of his most beautiful verses at a time when his Indian slave was begging a subsistence for him in the streets.

Rousseau had the greatest difficulty in composing his works, being extremely defective in the gift of memory. He never could learn six verses by heart,

Why is it th  
They will te  
bits and all th  
digestion, and  
out of ten of  
happen to cat  
the calmest w  
mysterious m  
average laym  
derstand.—Ea

HAB.

Tasso wrote  
of madness.

Origen, beca  
the name of B  
Racine com  
reciting them i