the best attitude for promoting the moral and intellectual advancement of the natives.

3. The hospitals afford capital means for training the natives in medicine and surgery. Dr. Parker has two regular pupils, and is waited upon by two or three others, who are ambitious to be thought his disciples among their own countrymen.

4. As the foreign practitioner is often called in during a course of native treatment, Chinese remedies are brought under his notice, and he has an opportunity of witnessing the cases in which they are administered, as well as their nature and efficacy. The Chinese materia medica is very extensive, and their apothecaries' shops in arrangement, neatness, and the accuracy with which prescriptions are dispensed, form no inadequate counterparts of our own.

5. A knowledge of diseases peculiar to the country is gained. Native works are voluminous, and exhibit many disorders, which either radically or in some important feature differ from diseases in the West. The geographical distribution of the maladies incident to man, under differing climes and upon various soils, is a subject that merits research, since it will suggest many hints as to the exciting causes of disease, lead to new experiments in the mode of treatment, and tend perhaps more than anything else to give the stamp of philosophic precision to our systems of nosology.

THE HEALTH AND LONGEVITY OF THE ANCIENTS AND MODERNS.

BY N. H. ALLEN, M.D.

[Communicated for the Boston Medical and Surgical Journal.]

It has often appeared to me that an inquiry into the causes of the ancients being more healthy and longer lived than the moderns, was not only capable of affording us considerable pleasure and information, but must also prove of considerable utility. If the ancients did actually live longer than we do—if they were better formed, more beautifully and regularly organized—if they enjoyed better health, had firmer constitutions, and passed their lives more agreeably, then it is of vast importance to try to ascertain what gave them this advantage over us.

It may be said by some, that we have no desire to go back into the dust and the damps of antiquity to learn the laws of the human economy. Granted: we have no intention of going back to the ancient sages to teach us the laws of nature—anatomy, physiology, pathology, or any of the sciences. Our school-boys are now wiser, in many things, than were the Platoes and Aristotles of old. But if, with all their ignorance, their darkness, and their superstition, they lived longer and more healthy lives than we do, we ought to be willing to inquire of them the cause of this—to be taught by them, and to follow their examples. Man consents to learn many things of the beasts that perish. It has been the pleasure of the Almighty that man should

“Learn from the birds what food the thickets yield,
Learn from the beasts the physic of the field,
The arts of building from the bee receive,
Learn of the mole to plough, the worm to weave.”

Why not, then, go back to the ancients, and although they are our inferiors in point of knowledge, learn of them what gave them their physical superiority over men of the present day? This would be acquiring our knowledge of human life, from examples—and it would do us more good than all the vain, empty theories, the philosophies of living, and the sciences of human life, which of late years have been so profusely scattered amongst us.

We cannot, for a moment, question the fact, that the ancients were longer lived than the moderns. Not only does sacred history declare this, but profane history corroborates it. Neither can we doubt the other fact, that men were anciently possessed of a greater degree of corporeal vigor, than they are at this day. This is an impression which we gather from the perusal of all history, and which is probably correct. Gibbon, whose acquaintance with the manners and customs, and with the constitution of both mind and body, of the ancients, perhaps surpassed that of any other man, tells us that they were superior to the moderns in strength of body and of mind—that they were able to bear more fatigue, to undergo more hardships, to suffer greater exposures, and to overcome greater difficulties, than are the men of the present time. He tells us, in his smooth, vigorous language, that even the weight of the arms alone which the Roman soldiers carried, “would oppress the delicacy of the modern soldier.”

Let us then inquire what gave the ancients their superiority over us in their mental and corporeal powers. We shall find, in making this inquiry, that one of the first causes which produces a difference in the health and longevity of the ancients and of the moderns, is the difference in the manner of their education. The system of education which was pursued by many of the nations of antiquity, was far better calculated to develope both the powers of the mind and the body, than the system which is adopted in modern times. Although the ancients were unacquainted with the sciences of anatomy and physiology, yet they, in educating their children, did not so often violate the laws of the animal economy as we do at the present day of knowledge and refinement. They trained up their offspring in such a manner that their minds and their bodies might be developed simultaneously. They never attempted to cultivate the mind independently of physical cultivation—to manage the mind as though it were an entity, a being, an existence separate and independent of physical organization. This is too often attempted in modern times. Go into many of our public schools, and you will see the tender mind urged forward by every stimulus which ingenuity can devise, and made to acquire that learning which should be left for a more mature age to comprehend. In this manner children become precocious—their minds and their bodies become sadly unbalanced—they are pressed forward like plants in a hot-house—they are compelled to acquire the knowledge which can do them but little good, and while they are more forward than children that have not been thus stimulated, the real strength of their minds is perhaps less.

And what is the consequence of this crowding of the young mind,

of this pretended cultivation of the mental powers, while the corporeal are almost wholly disregarded? Can it be expected that children will have any greater minds from our attempting to teach them Plato before they have emerged from the cradle—to instil into them the science of political economy before they have left the arms of their nurses—and to teach them Euclid, when they should be at play with their dolls? The youthful mind cannot be thus pressed forward. By trying to crowd too much into it, we leave it no room to comprehend anything thoroughly; or else, the mind becomes too great for the body, and the body sinks beneath its weight. This urging of the mind, with a total disregard of the body, is one of the greatest errors in the system of modern education; and until it is corrected—until the body and the mind are cultivated simultaneously—the moderns will continue to be inferior to the ancients in the strength and the vigor of their intellectual powers.

Perhaps we shall see this subject set forth in a clearer light, if we compare the modern mode of education, in some of its leading features, with that of the ancients. Let us, for instance, take the Spartan mode, and compare it with ours, and we shall immediately perceive how much better calculated it was to develop the energies, both of the body and the mind, than ours is. First, we shall find that in childhood the Spartan youth was allowed the free and unrestrained exercise of his limbs. He was not prohibited the free use of the vital air, lest the sun or the wind might somewhat embrown his beautiful cheeks. He was not restrained from engaging in any of the sports of childhood which would have a tendency to develop his corporeal organs, and render his health firm and vigorous. Neither was he packed, at the age of four, into an ugly, villainous, ill-contrived school-house, and there cramped up among the crowd, with his little limbs contorted into all imaginable shapes, and compelled to sit for six or eight hours a day, breathing the impure, vitiated air; and all this for his own especial edification, for the gratification of fond parents, who blindly imagine they are making prodigies of their children, and for the unspeakable pleasure of the teacher, who delights to get a high pressure on the tender mind. He was not, during his infancy, stuffed with sweetmeats and fed upon delicacies, which would tend to disorder his health, render him unnaturally precocious, and enervate both body and mind. Neither was he forced to wear twice as many clothes as were necessary; nor did he, in the summer, perspire his strength away by sleeping on a bed of down, nor become debilitated in the winter by sleeping in heated rooms. When he grew older, he was entirely separated from his parents and parental authority, and put under the care and guardianship of the State. Here he was taught the manly exercises, and his mind and body were cultivated simultaneously. And here, too, he was taught those virtues which are so essentially necessary to the people of a free government. Here temperance, honor, honesty and fortitude were taught him. The cultivation of the mind was not thought to be more important than the cultivation of the body, but they were both looked upon as equally worthy of cultivation, and both equally cultivated. In this manner, men were produced whose health was unbroken by physical infirmities, whose bodily powers were

astonishingly great, and whose minds, if they were inferior in vigor to their bodies, were as great and as powerful, at least, as are the minds of men at the present day.

Now reverse the picture, and we shall have a precise view of the modern mode of education. Whilst the Spartan child was engaged in those sports which would give him energy and corporeal vigor, the modern child is confined and forbidden that exercise which is necessary to give him health of body and mind. Whilst the Spartan youth directed his attention to the manly and robust exercises, the modern youth too often grows up in luxury, and of course is effeminate. The whole life of the ancients and of the moderns is a perfect contrast to each other, as regards their manner of life and mode of education; and the result of this difference is evident to the most casual observer.

The great defect in the modern mode of teaching, is the attempt to crowd too much into the mind, which is frequently treated as if it were capable of expanding itself at once and indefinitely. But this is a sad mistake. If the mind is too much crowded, instead of being rendered stronger and furnished with more knowledge, it is in effect rendered weaker, and what knowledge is thus forced into it, lies there in confusion, and is seldom of much use to the possessor. The mind is that part of man which must gradually expand and unfold itself beneath the power of education, as the tender bud expands and unfolds itself into a beautiful flower beneath the gentle influence of the summer sun.

Let us here just inquire what is education, and what are its chief objects? It is not, surely, the cultivation of the mind or the body independent of each other. It is not the adding strength to the mind at the expense of the body. This cannot be done; or, at least, it cannot be done with impunity. Education, in the broadest sense of the word, consists in that training of the mind and body which shall fit a person to discharge all the duties of life, and which shall especially prepare him to fill that station in which chance or intention may have placed him. It is not that man who has acquired the most knowledge, who is the best educated. This is often far from being the case. A man may have acquired many of the thoughts of other men, and yet he may not, himself, be able to think either correctly or profoundly. "Education," says Beattie, "should be to teach us rather how to think than what to think—rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men." It is in this that the ancient mode of education is superior to the modern. The ancients, when they had finished their education, had not acquired so much knowledge as the moderns acquire when they have finished theirs; but their minds and their bodies were both cultivated, and they went into the world far better fitted to meet the many difficulties of life, and to perform its various offices.

Let it not be understood that I am a blind admirer of the ancients—of their institutions, their forms of government, religion, &c. I am not. I would merely say, that if we were more nearly to follow out the ancient system in educating our youth, we should see men of firmer bodies and of more vigorous health, men longer lived, and, with due

deference to all who may be of a different opinion, men of greater and more powerful minds than those which we behold at the present day.

A difference, also, in the occupations of the ancients and the moderns, tends to produce a difference in their health, constitutions and longevity. The occupations which a great portion of the ancients followed were better calculated to develop the corporeal powers than are those followed by a great majority of the moderns. I will not say that their employments were better fitted to develop the moral powers of man, than our employments are; but I think they had as salutary an effect even on these higher powers of man. The occupations which mostly engaged their attention were those of war and husbandry; and their husbandry consisted of a rude kind, such as the tending of flocks, &c., which did not require a great deal of personal labor. That vast class of merchants, manufacturers and literary men, who in modern times are continually transgressing the laws of the animal economy, did not exist in ancient times. War, it may be said, is, in every sense of the word, unfriendly to man. This is indeed true; war, upon the whole, is a curse and a scourge to the human family. It has retarded the progress of morality more, perhaps, than any one thing else. Yet I think that it may be demonstrated, that all that vast class of men who in ancient times followed the trade of war, not only possessed a firmer physical constitution than do a great portion of mankind at the present day, but also possessed more exalted moral powers, although their trade was war, and their occupation was the art of killing.

But some one, perhaps, will say that this is exalting the ancients too high, and bringing the moderns down too low. This we believe not to be the case. Let any one read history, and at the same time make observations on the race of beings of the present time, and he will be convinced that there is as great a balance in favor of the ancients, both as regards their moral and their physical nature, as has here been represented. And we wish it to be understood as our firm opinion, that the human race has degenerated, and that difference of occupations is one great cause of the difference in the moral and physical powers of the ancients and moderns.

Let me not be understood to rail at refinement and civilization. Far from it. The moderns, in many of the arts and sciences, have gone far beyond the ancients. They have made discoveries and sought out inventions, of which the ancients had not the remotest idea. The powers of the magnet have been discovered, and found capable of guiding man to all parts of the world; the telescope has revealed to him the wonders of the starry heavens; chemistry and astronomy have taught him wonders; the art of printing has given him the power of communicating his thoughts to all the earth; steam has conferred the ability to move from place to place with the velocity of the wind; and ten thousand other inventions have been made, of which the inhabitants of the ancient world had no conception. But has this march of improvement in knowledge been the means of rendering men stronger, or more vigorous in mind or body? Has this march of mind, as modern philosophers call it, been the means of rendering men longer lived? The

answer is conclusive, in my mind, that it has not ; but that it has had an effect entirely the contrary, viz., to render the whole human family more unhealthy and shorter lived than they formerly were. Not that civilization and refinement are incapable of improving the moral and the physical condition of man. If men, as they advance in refinement, were to cultivate equally all the powers of body and mind, the human race would not degenerate. But this has not been the case ; the farther men advance in refinement, the farther they carry the arts and sciences ; and if they are not guided and directed, and even compelled, to cultivate all the faculties alike, they will assuredly bring one faculty to a high state of cultivation, whilst some other lies entirely dormant. We may illustrate the above remark by directing the attention to the man that devotes his whole time to literary pursuits, and to the one that is confined as an operative in some of our manufactories. The one gets his livelihood by the exclusive exercise of his mind, the other by the exclusive exercise of his body. They both, therefore, outrage the laws of nature ; they injure their health, make inroads upon their constitution, and transmit to their offspring their own degenerated natures, and thus assist in producing a degeneracy of the human race.

There is another circumstance which tends to produce a difference in the constitution and longevity of the ancients and moderns, and that is a difference in their diet and manner of living. It cannot be denied that a difference in diet will produce a corresponding difference in the health and constitution of different people. This is acknowledged by all who have paid attention to the effects which a peculiarity of diet is capable of producing. We well know that a too strict adherence to salted provisions fills the system with humors, or, in other words, produces cutaneous diseases and scurvy ; that a confinement to vegetable diet produces emaciation and debility ; and that the use of too nutritious and luxurious food, will bring on almost all the diseases to which flesh is heir.

No one will pretend to say that the food of the ancients was not better calculated to fulfil all the purposes for which it is intended, than the food of the moderns. The ancients gratified the appetite with the natural food of man—food unmangled by the ten thousand operations of modern cookery, and which was calculated to satisfy the natural and unsophisticated appetite. They partook of the nutritious flesh of both wild and domestic animals ; but that flesh was not tortured up into a thousand dishes, for the express purpose of pleasing the appetite and stimulating the natural desire for food. They also ate the fruits of the field ; but those fruits were not then spoiled, as they now too often are, by the art of refined cookery. They likewise drank the pure element ; or if they partook of any cordial, they took that which was pure and unadulterated, such as the pure juice of the grape, and not such vile compounds as the modern hucksters sell under the name of *wine*.

It is not so now ; gastronomy has been carried to a high pitch of perfection ; and in exact proportion as this science has been cultivated, the powers of the stomach have been forced to suffer. The art of

cookery, at the present day, does not consist in learning how to compound and cook food so that it may be the most easily digested, and the best fitted to sustain the functions of life, but rather that it may be the most tempting to the appetite. I would by no means recommend so great a simplicity of diet as has been urged by some of our wise modern philosophers. I would not confine the human race to the use of mashed potatoes, stewed apples and bran bread, even with the addition of a little butter. No, we should not think this the natural diet of man. In fact, this kind of diet is the farthest possible from natural diet, the whole *posse* of the moral reformers and would-be philosophers to the contrary notwithstanding. Human nature needs something more substantial than this. Let it have, for instance, a plenty of bread and beef; and a little wine, if properly taken, can do it no manner of harm. Give it good, wholesome, nutritious food, but let that food be properly cooked. We would not take it raw from the hand of nature, without any cookery to fit it for use; this would be as much as to say that we are unable to prepare the rough product and fit it for our wants. Neither would we have it spoiled by the art of cookery; this would be showing that we think too much of what we shall eat and what we shall drink. But we would have it prepared in such a manner that it retain all its natural nutritious qualities, and at the same time be palatable and wholesome. We cannot imagine that man can be reformed solely by attention to dietetic rules, as some have imagined; yet we are fully convinced, that if men would return more nearly to their pristine state of living, as regards their food, it would have a tendency to make them longer lived, and to elevate them in the scale of moral and intellectual beings.

The foregoing are some of the most prominent circumstances which have tended to render the moderns inferior to the ancients as regards their morals, their intellect, their corporeal powers, and the length of their lives. To pursue the subject farther, and to enter more minutely into particulars, would not only, perhaps, require a more profound knowledge of history and a deeper philosophy than we possess, but would, probably, be both wearying and unprofitable to the reader. Begging pardon, therefore, for having already so long trespassed upon the pages of the Journal, we will draw our remarks to a close.

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HERMAPHRODITISM.

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THE following curious case of imposture came under my observation in the month of March, 1840.

An individual was received into the Erie County Almshouse, who was represented as being an hermaphrodite. I was requested to examine him, the superintendent being at a loss whether to place him in the male or female department of the institution. His external appearance was as follows. Hair, black and long, arranged after the feminine mode.