MISCELLANEOUS

Written for the Lady's Book.

THE DREAMS OF LIFE.

IN life there are three dreams. The first is the dream of youth; and how delightful! The youth is tempted to wish he may never awake from it. He has never tried the world, and its falsehood remains to be proved. He lives for his friends, and in their happiness consists his own. That there is such a thing as false friendship, and hollow-hearted friends, he has never dreamed. He has heard others speak of them but the words fell unheeded upon his ear. He lays in a state of security, as a vessel upon the bosom of the treacherous waves, which the next moment may yawn and engulf. At last some shock of confidence betrayed, awakens him from his dream of enjoyment. But even then his eyes are only half opened. Another and still a rudder shock at last completely awakens him. Never can he enjoy so pleasing a dream. Often will his memory look back upon it as the happiest dream of his life and brighter will it seem to him than when he was really in the enjoyment of it.

"How blessings brighten
As they take their flight"

The second dream is of Fame. Many are the hours which are spent in this strife. Many are the better feelings of his nature which are sacrificed for this unsatisfactory shade. Home and friends are forsaken. The place of his early boyhood is left, and distant lands are visited in the search. The field of battle, with its dreadful sounds and sights of horror, are resorted to. Sometimes that for which he has sacrificed so much eludes his grasp and he sees some one more fortunate, not more deserving, receive the meed of praise, which is due to himself. But even if this dearly bought, and much prized fame is awarded him, when he finds nothing in the possession of it he wonders if it is for this he has been toiling; this empty prize, this fleeting shadow! Not to gain the love of his fellow creatures has he been laboring but to receive the cold praise of those who, to whom his name is but a by-word, and not as a familiar sound. False friends and flatterers surround him, for he is in too lofty a station to have real friends, who would dare reprove his faults, or give him advice. Love has departed, and fear has usurped its place. This dream was less pleasant than the first, and the awakening was painful. Twice has he raised the cup of pleasure; and found it at first sweet and pleasant, but the dregs were very bitterness.

And now another dream is stealing over him he sees that those who are the possessors of wealth are bowed to, courted and flattered, he now dreams that happiness is to be found in wealth, and accuses himself of folly, for not having before discovered it. As this thought passes through his mind he feels himself slightly touched, and a voice near him says; —"Follow me."

"Whither shall I follow and who?" he asks.

"You shall see," replies his guide. He follows him treading dim alleys and streets which are the abodes of wretchedness in all its forms. At last they stop before a hovel. There is a small window the panes of which are almost all gone, and in their stead tattered garments. One of these is displaced by the wind.

"There are riches even in this hovel," said his conductor.

"I cannot believe it," he said.

"You shall see," answerd the guide.

They looked in. There is an old man seated in the room who is the very personification of wretchedness. His features are pinched by cold and hunger. He rises from his chair, and goes to a strong ironbound box which stands in the room. He opens it with a trembling hand and looks fearfully around. Bag after bag of gold is lifted from the chest. He opens them, and commences counting the gold, weighing each piece in his hand before he drops it in the bag a gleam of something like joy lights up his haggard countenance. After counting, they are returned to the chest which is carefully locked and the key hid.

"Here is wealth," said his conductor. "What think you of the happiness.

"But," said he, "this is wealth perverted."

"Alas!" said his guide, "and how often do we find it is so. But see my warning is in vain.

He turned to look at his guide, but he had disappeared in some of the windings of the alley. For some time this scene leaves an impression upon him but is shaken off and he lends all his powers to the acquisition of wealth. He gains it, but happiness does not come with it. He now finds himself old and infirm. The grave is just ready to close upon him. He feels that all his wealth is of no avail.

But is there not a happiness for man upon this earth? Is his whole life to be a life of misery? O, no! There is another, too pure and blissful for earth. It is a dream of Heaven and it is not all a dream. This it is which will preserve him from all temptations here and conduct him to a happy home hereafter.

M.

Philadelphia.

MAN MAY DIE OF GLANDERS.

A MAN, 55 years of age was accidentally wounded in the cheek by one of the upper-jaw teeth of a glandered horse, while he was attempting to give the animal drink. The wound bled a good deal at the time; it was bathed first with salt and water and then with flowers steeped in brandy. He remained quite well until the next afternoon, when he was seized with shivering and general *malaise*. He was hot and restless during this (the second night, and complained much of headache, pains in different parts of the body, more especially in the seat of the wound. The face became affected with Erysipelas; the edges of the wound looked of a bluish cast, and were covered with phlyctenæ: there was exceeding prostration of strength and spirits; the breathing was hurried and oppressed, and the pulse very rapid and small. The pains in the joints, especially in the left hip, right knee, and lower part of the leg on this side, immediately above the ankle, were exceedingly severe.

For two or three days, the symptoms appeared to become mitigated under the treatment that was adopted; but on the seventh day we read that, in addition to the symptoms already enumerated, there was a sanious discharge from the right nostril, and petechial spots scattered over the surface of the body. The patient who was every now and then delirious, frequently complained of intense pain in the left hip the integuments over which were swollen and œdimatous. On the 13th day the following is the report of the symptoms: dorsal decubitus extreme prostration, prof und stupor alternating with delirium, severe headache, eyelids œdematous and of a livid hue, the conjunctivæ deeply injected incipient topacity of the corneæ; wound suppurating freely; the malar bone exposed; discharge of bloody matter from the nostril; the nasal mucous membrane red, sprinkled over with sanguinous crusts, but without any visible ulcerated spots; lips sooty [illegible] yellowish and filthy; intolerable [illegible] deglutition; numerous brown [illegible] with red areolæ, over every [illegible], and confluent on the nose and [illegible]; enormous "empatement," but without any sense of fluctuation of the left hip; decided fluctuation immediately above the right ankle; a various looking eruption on the abdomen and extremities, with phlyctenous and livid spots between the pustules. The patient died next evening.

Dissection.—Passing over the description of the wound itself and of the cutaneous eruption, we may notice that the abscess above the right ankle was found to be situated under the fascia of the leg, and extended inwards into the substance of the muscles. The nasal mucous membrane was of a very dark color, much softened in texture, and infiltrated with perulent matter, here and there were pustules and ecchymosed spots especially on the surface of the spongy bones; The tonsils and the pillars of the fauces were bedewed with pus. The epiglottis was œdematous, and speckled over, at one part with minute sanguinolent spots.

The lining membrane of the larynx and trachea very highly congested and dotted over with numerous whitish papulæ like the incipient cutaneous pustules. Cellular texture underneath the sternum and pleura emphysematous; considerable serous effusion within the left pleura; lungs containing numerous sub-pleural purulent matter, which varied in size from that of a pea to that of a pigeon's egg, disseminating through their substance. The blood within the heart and large vessels was very black, but there were no coagula.

The reporter made some experiments on asses with the purulent discharge of this patient. Some of the pus from the nostrils and from the abscess near the right ancle was taken on the day preceding the patient's death and inserted, by pretty deed scarifications, into the flesh about the shoulders of a healthy and vigorous ass. The animal speedily exhibited all the symptoms of acute glanders and died on the seventh day after the experiment.

The post-mortem appearances were in every respect such as are usually found after fatal cases of the idiopathic disease.

M. Landouzy quotes with approbation the remark of M Bouley that "Acute Glanders is a highly contagious disease; contagious by the product of the nasal secretion, contagious by expired air; contagious by the blood; and contagious by the tissues of the dead body. After the fever of incubation when the virulent eruption takes place the infected animal exudes, so to speak the morbific matter from every pore." The observations of MM. *Rayer Breschet and others, have most* satisfactorily showed that the disease is transmissible to other animals besides those of the solipedous family; for example, to dogs, sheep, and goats. A recent, melancholy case at the Hopital Necker clearly establishes the fact that it may be conveyed from one human subject to another; one of the internes at that hospital having died of the disease caught by examining the body of an ostler who had fallen a sacrifice to it.

It appears that in the three years from 1837 to 1840, no fewer than 27 persons have died in Paris of the glanders. M. Landouzy condemns the too common practice in the French metropolis of feeding dogs and sheep with the flesh of horses that have died of the disease.

* * * * *

"As to any essential difference between the acute and chronic forms of glanders, we do not belive," says this gentleman, "that such exists; and the adoption of the contrary opinion has on more than one occasion led to a fatal security. We know of many indubitable cases of Farcy communicated from horse to man and vice versa. If the identity of these two affections, and if the circumstance of their passing from the acute to the chronic state and from the chronic to the acute, warrant certain scientific distinctions, they will not permit us without great rashness to estalish any legal distinction."—*Gazette Medicale.*

THE RICH AND THE POOR.

INSTANCES multiply of that better spirit which is abroad in the demeanor of the rich towards the poor. The Marquis of Londondery has been entertaining his tenants in Ulster, with a good fellowship that is as likely to have added the excellent results observed in the management of his Irish estates—their comfort, good keeping, and freedom from pauperism—as the more direct kind of management has done. I must have made the tenants willing coadjutors of the landlord in the general improvement, instead of reluctant or perverse pupils. Something of the same kind is seen in Yorkshire. at the dinner given by Mr. Brandling, a coalowner, to a great body of his workpeople. Kindness has been the rule on his property, for a century; and it is observable that his people stick to him through "strikes" with a kind of familiar fidelity supposed to be all but extinct at this day. It shows that neither master nor men have driven hard bargains, but that both have been willing to concede in times of pressure one way or the other, so as to preserve a level of good understanding. Meetings have been held at many places throughout the country to establish baths for the poor. This is one of the most interesting manifestations of the newborn zeal, because suggesting less than any the possibility of selfish motives and an eye to the *quid pro quo*. No present return can be expected from the hot water dispensed, save a return in good feeling. Broadly speaking, too, the want of cleanliness has been one of the most striking and forcible bars to intercourse between the richer and poorer classes: the rich invite the poor to take down that bar; and if it be true that many are so poor and miserable and so lost in squalor that they cannot help themselves, undoubtedly many others of the class will seize the opportunity; so that "the Great Unwashed" will cease to be the nickname of a class. It is remarkable, in all these meetings, that the exercise of intelligent kindness very powerfully helps men to a better understanding of each other, of each other's motives, of mutual circumstances, and therefore of questions between different classes. Besides the immediate and obvious advantages, therefore, this kind of friendless really aids the advance of all things good.

Lord Willoughby d'Ereshy's promulgation of a plan for improving the condition of the agricultural laborers is a cognate demonstration, and interesting in that way not less than in the merit of the particular suggestions. If all parties were to set themselves in this manner, irrespectively of faction and in earnest good faith, to discuss what we can do for each other, we might not jump at once to absolute wisdom, but very sensible improvements must begin on the spot, and many of the most noxious bitternesses must pass away at the word.—*Spectator.*

From Sears' New Pictorial.

THE PATHWAY OF SCIENCE.

WE have been reading of the wonderful properties of the electro-magnetic telegraph, and it has set our fancy afloat in the wide field of speculation. The mind soars upward and onward, awakened in all its energies, struggling, grasping, expanding, with the magnificent conceptions which are awakened in the pathway and the progress of science!

Science? what is it? where was it engendered? What are its achievements, and what are the limits which God has ascribed to its astounding developments? Did it belong to antiquity, or is it ours? Science! In the academy, in the lyceum, or the porch at Athens, shall we search for it? Will we go to the dark ages to trace its footprints? Those ages, with their "wonderful" and "illuminated" doctors, and their magnificent creeds. Ages which brought the hoary-headed Galileo, before the solemn convocation of the wise and learned, to pronounce upon him, through seven grave cardinals, the anathema of the church—"That to maintain the sun to be immoveable and without local motion in the centre of the world, is an absurd proposition false in philosophy, heretical in religion and contrary to the testimony of the scripture; that it is equally false and absurd in philosophy to assert that the earth is not immoveable in the centre of the world, and, considered theologically, equally erroneous and heretical!" The dark ages, with Copernicus imprisoned by the pope to recant his "absurd dogmas"—with Faustus flying from Paris after his fatal bibles had been exposed for sale—the dark ages with the ponderous tomes of Thomas Aquinus, Abelard Duns Scotus, and Peter Lombard, piled up on groaning shelves—the science of the dark ages! We come to the Baconian era. Bacon, the genius of inductive science, is born. He defines its lines and teaches its limits. His pathway is upward—amazing developments!

"Earth's disemboweled! measured are the skies!
Stars are detected in the deep recess!
Creation widens! vanquished nature yields,
Her secrets are extorted! art prevails;
What monument of genius, spirit power!"

Science has been manifesting God

Where is God in nature? The illiterate and the savage see him in the whirlwind and the storm, but in ten thousand beautiful combinations is he revealed to the scientific. The earthquake causing mountains to totter on their basis, ocean to heave her immense volumes in august majesty to the sky, and bare her profound caverns—the earthquake thundering rivers from their channels, rocking down cities, and swallowing them up in yawning abysses—these are God to trembling man universally revealed—God in his might, in his awful magnificence! But, oh, to a few only is he in the soft beauty of the landscape, the meandering stream, the rippling fountain, the cascade, the zephyr bearing on its wings Flora's balmy fragrance, the blade of grass, the pebble, the shell—God the kind and attentive parent, God the benefactor, the friend, ministering with equal hand to the great family of living existence.

Take up the book of astronomy—Go with the astronomer and contemplate the illimitable empire of worlds, and, like Newton, overpowered to trace the great law that connects them together. Examine your own earth, if you please. See it selecting with mathematical precision the only permanent axis out of an infinity of others on which it might have revolved. Observe the position of that axis too—perpendicular or parallel to the ecliptic, where would have been the seasons and animal? What else would have reigned throughout this wide domain but solitude? dreary, dreadful, interminable solitude. The poet was not over-enthusiastic when he exclaimed—

"An undevout astronomer is mad!"

Contemplate with the chymist the great law of definite proportions without emotion. Trace the polarization of light, the magnet, electricity's subtle and powerful fluid prevading nature—see with the mineralogist the regular-formed and polished crystals which the great Architect has fashioned—the earth unboweled to the geologist, its mighty mountains penetrated to trace their structure and arrangements—its fossils sought out and interpreted in evidence of rolling thousands and thousands of ages! Examine with the botanist and the anatomist organic sensible nature. Every where and everything excites an insensity of emotion! All is great, all is wonderful, all is exemplicable! Or if mental philosophy be admitted to the dignity of science, the single discovery that the laws of association which influence memory are in themselves indestructable—that an affection of the body stimulates their action—that submitted to certain modifications the whole train of past thoughts, feelings, and affections, which now seem shrouded in the dark vista of the past, may be completely developed so that no one item of life shall be lost. This fact, if clearly established, completes the dignity of the effect, man, and the cause, God, and is a field for the exercise of deep and profound thought.

THE EARTH.—The surface of the earth is 196,862,266 square miles, and its solidity 257,726,934,416 cubic miles. Not more than one fifth of whole earth is habitable by man. The mean depth of the ocean is about three miles, and mean height of mountains above the level of the ocean is one and three fourth miles.

Distribute this land over the bottom of the ocean, and the waters would immediately rise to such a height as to cover the whole face of the earth. The mean annual temperature of the earth is fifty degrees.

DAMON, the preceptor of Pericles, was banished by the Athenian Senate, and his goods confiscated, by a decree of ten year's exile, for no other reason than that he was thought to have greater share of wisdom and prudence than was common to the rest of the Athenians.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
B. Liberia Herald

February 1842(XI,4)--February 18,1857(n.s. VII,4)

1846

NEW SERIES NO 1