

EVERY-DAY WORK.

Great deeds are trumpeted, loud bells are rung.
And men turn round to see;
The high peaks echo to the peans sung
Over some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.
Small one satire through long days of peace,
Waiting for walls to scale?
Or lie in wait and some golden fleece.
Lures him to lose the game?
There's enough here, why idly then, delay?
It's work counts more who labors every day.
A torrent sweeps down the mountain's brow
With foam and dash and roar.
Amid its strength is spent, where it is now?
Is discontent day over?
But the dear stream that through the meadow flows,
All the long summer on its mission goes.
Better than water, from the current's dash
Some brighter stream traces dry.
The light we know is not the lightning flash
From out a morning sky.
But the sweet sunshine, whose unerring ray
From its calm throne of blue lights every day.

The sweetest treasures those that wed,
Whose breasts, both great and small,
Are encircled strands of an unbodied thread,
Where love entwines all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

ME BIG INJUN*

The Power and Tricks of the Red Man's Doctor.

The Indian doctor, or medicine-man, is a self-styled physician and prophet; he derives his authority from no man, and no man can take it from him. He is no graduate of any college, and has no diploma, but he exhibits the distinctive marks of his profession by wearing the robe with hair-side out, and the ever-present and all-powerful medicine-bag, curiously ornamented. According to the Indian belief, sickness is caused through the influence of a bad spirit, and the only remedial agency found in the materia medica of the doctors consists of incantations for the purpose of exorcism. As the Indians are a very superstitious people, they believe in the direct agency of superior powers, and consequently their system of medical treatment is the natural result of their belief. They delight in vision-seeking, through steam-baths, tasting and self-mutilation.

The Indian doctor attempts the cure of disease mainly by an appeal to the "unknown" and tries to propitiate this power by dancing, singing and other noisy demonstrations. Some of these "medicine men" claim to cure the sick by remedies known only to themselves, and which, they insist, are discovered by them from the whisperings of some animal to whom while they were asleep. They stand very high in the esteem of their people and their advice in council is most powerful. When, however, a certain number of their patients have died, their powers to successfully battle with the evil spirits are much doubted, and they lose their high standing in society and their practice. Some of the tribes even kill those who have thus outlived their usefulness. A few illustrations of their mode of treatment will be of interest to the reader.

"I am going to play sick," said C., "see what we will do."

Accordingly he groaned, as if in great pain, and the interpreter explained to the native physician that C. was very sick and desired his professional services. The aboriginal Ascan-lapin advanced slowly to the side of the cot, made a number of passes with outstretched hands over the supposed sick man's person, while chanting some doleful melody through his nose, when all at once he sprang full in the latter's face. The lively way in which C. kicked the doctor out of the tent was proof positive to the Indians, who witnessed the scene, that a grand cure had been accomplished.

Captain W. P. Clarke gives the following interesting account of the treatment administered to a man who had been badly burned:

The sufferer was brought to the ledge in the evening and a doctor summoned at once. For some reason he delayed answering the call until the following morning, quite possibly to add something of impressiveness to his coming. He was accompanied by another doctor. On entering the ledge, they did not dare to notice any one, but sat down in silence and remained motionless, until a pipe was filled and handed to them. The elder received it, held it up at arm's length over his head for a moment, muttered some unintelligible sounds, lowered it, carefully took from the bowl with his thumb and forefinger a small portion of the tobacco, and placed it on the edge of the hearth before him. One of the family then held a brand from the fire to the pipe till it was lighted. The doctor slowly puffed the smoke two or three times upward, downward and towards each of the cardinal points, and taking the pipe by the bowl, passed it to his companion, who went through the same form, and this was repeated till the contents of the pipe were consumed. It was then handed to the one who had lit it. He emptied the ashes upon the hearth, entirely covering the particles of tobacco before depositing them. He then touched the pipes of his fingers to the ashes and passed his hands in succession over the pipe from the bowl to the end of the stem, and returned to the owner, who did the same. The doctors now proceeded to inspect the patient's injuries and, after the examination was com-

pleted, began their practices. One of them took a mouthful of water from a calabash placed beside him, groaned, beat his breast, crept backward and forward on his hands and feet, took up some dust from the ground, rubbed it in his hands, made various intricate gestures, and then pretended to vomit the water, which all the while had been in his mouth, upon the hearth. Again he filled his mouth, after going through an even more elaborate performance, parted the hair upon the head of the patient, blew the water in small quantities upon the scalp, breast and other parts of his body. This was repeated several times. He then applied his mouth, previously filled with water, to the sick man's head, and with groans seemed to be endeavoring with all his might to suck something from it. When this had continued some minutes, all at once he started back, and, approaching the hearth, squirted the mouthful of water upon it, as if drawn from the invalid's head. The same operation was repeated on different parts of the body. He then took up some of the ashes emitted from the pipe, rubbed them in his hands, and blew them upon the patient's head, breast, and wherever the suction had been tried. After all this nonsense, he took a minute quantity of dark powder from his medicine-bag, sprinkled it on the horns and departed. During this performance the other doctor was busily shaking his rattle, parading his medicine-bag and dancing with great violence over the sufferer, the occupants of the ledge looking on in profound attention and awe.

These absurdities were repeated twice a day so long as the unfortunate man lived. The night he died, four days after he received the injuries, when he was actually in *arteculamento*, the doctors were sent for, and with redoubled fury began their elaborate parade of juggling, and by the noise and confusion, to all appearances, expedited dissolution. This will serve as a fair specimen of their therapeutic treatment.

In case of ordinary disease, suction and other applications are directed upon the part of the patient's body in which the disturbing spirit is supposed to be located, usually where the most pain is felt. Sometimes violent traction, pressure or a sort of kneading of the ailing parts is tried. Generally they attempt to frighten away the disturbing spirit by noises, as muttering, yelling, barking, or growling, or by strange posturing, as of a wolf, a panther, or bear, or by angry demonstrations, as brandishing a warclub or tomahawk, and threatening to strike the affected part. This treatment of disease is, of course, senseless, but to the mass of Indians it does not appear so, and very few of them, even after semi-civilization, will seek relief in the white doctor's medicines.

I have, however, frequently seen them administer drugs of their own preparation. Pulverized bones, roots and herbs are frequently used by them, and they are familiar with the cathartic qualities of some plants. They use decoctions of *asternia*, *mentha*, *mentha* and *salsa* both internally and as disinfectants and emetics.

In the treatment of wounds, contusions and sprains, such as are of frequent occurrence, some of these medicine-men are very skillful. They do not practice amputation, because they have so little knowledge in surgery. There is the strongest kind of prejudice against the loss of a limb, death being usually preferred. They often set broken bones quite skillfully, and cast-s are within the writer's knowledge, where Indian doctors restored badly wounded men to health, after they had been given up as hopeless by the agency doctor.

The charges made for treatment depend somewhat upon the issue, which seems to be a very sensible and practical way of doing business. Sometimes the charges are quite exorbitant, amounting in the aggregate to several pence. *Costo de la Taza, o en Cargos Grafico News.*

RAPID TRANSIT.

An Electric Trip from Bangor, Me., to Boston in the Year 1758.

Among the published papers of the late Judge Kent, of Maine, there is one title well worth preserving for its wit. This is a humorous prophecy in regard to modes of travel which will be in use a hundred years hence. The paper was written for the benefit of some charitable society or fair in Bangor, the home of the genial old Governor and Judge. The writer allowed his fancy to picture Bangor and its business concerns as they will appear in 1758. Here is a part of the view:

In an adjoining building was the telegraph office. I looked and saw that instead of wires they had near the ground rods of small size. I asked: Why this change? And was told that they sent passengers on them, driven by electricity, to Boston, in four minutes.

But how can the human system stand such velocity?

"Oh, we stan' tem," the fellow said, swim the Letheon, and then we the ten in boxes on little wheels, and they go steady and come out bright. There are rival lines," he continued, "and great efforts are being made to bring the passage within three minutes. We put on a rather large dose of the Letheon when we attempt this, but the passengers all say they will run the risk of never waking up again rather than be beat.

We have had to bury a few, but what is that to save a minute, and to beat the rascally opposition line?" The people all say: "Go ahead!" — *Fool's Companion.*

Why should chimney sweeps be contented? Because they always not only see themselves, but every body that comes in contact with them.—*X. F. Ledger.*

TEMPERANCE READING.

LABOR TO SAVE.

Do not utter the cursing words:
"Oh, there is nothing for me to do!"
Fools are open on every side.
The world is full of sin and tem-
tation; moments are speed and taste.
Gaudy labor while yet you may,
On, remember ere the too late day.
Somebody is to pay and to day.

I am a dream with substance fair,
The thoughts of which are like your song,
But a gust of the dregs of darkness despair
Await the voices as they float.
Over the stream of life we come,
Over this stream that leads to death,
Somebody a boy is drifting down!

Mother bending with love and care,
Over the scenes that grieve your home,
Spanning the years that yet to come,
Other than have been pure as these,
Others have been pure as these,
Ask the head of the wise cup now!

Let us labor with purpose firm,
Save the world, and make your home,
May Heaven help us to use the path
Best for all the wayward feet.
Constant in labor, when the snare we meet,
Constant in labor, when the snare we meet,
It is a word of need of ours,

Somebody a boy is saved at last.

— *Meek Christian.*

ALCOHOL AND MORTALITY.

Is it an Exaggeration to Say That One Hundred Thousand Die from Its Use Annually?

Our readers will remember that we quoted a statement from the *Press* in which that paper asserted that it is an exaggeration to claim that 100,000 drunkards die annually, and that in our comments we said that while probably not 100,000 died drunk or drunkards, more than twice that number died in consequence of the use of liquor by themselves or others.

The *Missouri Sunday-School* quotes a whisper that will create envy in the breast of Eli Perkins. The *Press* tried to prove that it was an exaggeration, but the total number of deaths in 1851 was 142,000. The consensus puts them at 700,000.

The following statement from the vice-president of the New York Equitable Life Insurance Company is an opinion worthy of quoting in this connection as a starting point in the investigation:

I suppose that next to pulmonary diseases, more persons come to their death by alcohol than from any other one cause. The census shows that there were 129,400 deaths from pulmonary diseases, and next in the list are diseases of the nervous system which are given at 80,000, so that deaths from alcohol according to this high authority must be between \$8,000 and 100,000, and it does not smack much of exaggeration to say that between 100,000 and 120,000 die from the use of alcohol.

Every well-informed physician knows that a large per cent of the deaths attributed to enteric fever, diarrhetic diseases, consumption and diseases of the nervous system are the results of alcohol and of dietetic systems are the results direct or indirect, of the use of alcohol.

The total of these deaths was 298,758, at one-third, a moderate per centages, we should have 99,600 deaths attributed to these diseases but really induced by or resulting from the use of alcohol. The total number of deaths of children under five years of age was 48,670.

The largest mortality among children is in the tenement-house districts of larger cities where alcoholism is omnipresent as a disease, with its resultant poverty and starvation to which must be accredited a great portion of the infantile mortality. To place the whole subject, not included in the other classes, traceable to alcohol as the immediate or remote cause of death at ten per cent would be a low estimate. The world, 200,000,000 deaths, among children caused by inherited alcoholism or due to the exposure, neglect or starvation resulting from the drink habit of the parent.

Dr. Neuman, Kent, declared that in his opinion four-fifths of all the deaths in England were traceable to the direct or remote use of alcohol, which is pretty good authority for the moderate estimates we have made, which summed up would be 147,002 deaths attributed to other causes but really the results of the use of alcohol. Then add to these this event came to pass, he gave us a full account of the whole matter.

I have, however, frequently seen them administer drugs of their own preparation. Pulverized bones, roots and herbs are frequently used by them, and they are familiar with the cathartic qualities of some plants. They use decoctions of *asternia*, *mentha*, *mentha* and *salsa* both internally and as disinfectants and emetics.

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WAGES AND RUM.

A BY-N-NE-MEAN Extravagant Assumption

Bear and Wanks and the Labor Problem.

Is it too extravagant to say that three-quarters of the money that is spent on rum in this country comes out of the pockets of men who are compelled to earn their money by hard work? We know of no statistics that could lead us to a conclusion in the matter, but from what we have seen in our runs out from day to day we do not believe that it is far out of the way to believe that estimate is correct.

In the vicinity of every workshop and factory the rumshank flourishes as long as the workshop and factory flourish, and about the door and around the tables of the average saloon may be seen men, often in crowds, who give unmistakable evidence that they are tollers. The rumshop, therefore, becomes a direct burden to the employer. The Anarchists and Communists who want to destroy property for the sake of making up a new system are not numerous anywhere. Salaried workingmen would spurn their efforts and refuse to follow them in any attempt to create discontents. On the contrary, if the saloons and gin-jills were closed in every city where there are labor troubles the other, more radical, class of conservatism would prevail.

They plead as an excuse for higher wages that he is not getting sufficient to keep his family as it should be kept. It is true that the family may be suffering deprivation, but it is also true that it might, perhaps, be well provided for if a portion of the man's wages did not go for rum. He retorts that the poor man is as much entitled to his bear and whisky as the rich man is to his wine. It would be an unquestionable blessing if both were deprived of their drink. It would never do the poor man or the rich man the slightest harm to deprive him of intoxicating liquor. We have no pity to waste on any stomach whose owner thinks it is outraged because it is not filled with alcohol. We know that if we could stop every still and shut up every rum barrel, every human being and the best interests of society would be better off. Hence, as the absence of liquor would be a public blessing, we think

too much of our below men to have the slightest sympathy with his plan for the privilage of drinking rum. As long as we have rum we shall be compelled with unfeeling, who do not drink it, to believe or practice, but so far as we are willing to do any thing, we shall be able to make a man to buy more rum.

The rum traffic is a sufficient affliction upon decent people and law-payers, but without giving strong stimulus directly to sustain it. It is far better for him to be a drunkard for a week or two than for him to be a drunkard for a year. The rum-shop could be eliminated from the labor problem, if we could get a large portion of the community at large, for a workman to receive so little pay that he can not buy rum than it is to have enough to enable him to tell him so. If the rum-shop could be eliminated from the labor problem, it would be a great improvement.

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At the close of "Indian Day" in the early "Admiral" Hamond was sitting over "The Fire of Drift Woods" in "The Village Banknote," making arrows with which to shoot the "Birds of Passage" when he heard "The Slave in the Dismal Swamp" singing "I'm Not Afraid." He hastened toward the spot and met "The Black Knight," who had come from "The Castle by the Sea." They spent a pleasant hour in under "The Honeysuckle Tree," while the Black Knight told the story of the "Maiden hood of the Lameyer Girl" who had been gilded in "The Works of the Hesperides," and they went to the spot where "The Wreck of the Hesperides" had occurred, just outside of "The Golden Gate," hanging on "The Bell of Atri," hanging on "The Steeples," and they went to support "The Waggon Inn," where they were joined by a numerous company. After all had refreshed themselves with "Watercress" tea, the Black Knight told the story of "The Queen of Sheba" who had been gilded in "The Works of the Hesperides," and they went to the spot where "The Wreck of the Hesperides" had occurred, just outside of "The Golden Gate," hanging on "The Bell of Atri," hanging on "The Steeples," and they went to support "The Waggon Inn," where they were joined by a numerous company. After all had refreshed themselves with "Watercress" tea, the Black Knight told the story of "The Queen of Sheba" who had been gilded in "The Works of the Hesperides," and they went to the spot where "The Wreck of the Hesperides" had occurred, just outside of "The Golden Gate," hanging on "The Bell of Atri," hanging on "The Steeples," and they went to support "The Waggon Inn," where they were joined by a numerous company. 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