first perhaps was taken only as a medicine. No man is so dejected as the drunkard when his debauch is gone off. Hence it is that those who have the greatest flow of spirits while the glass circulates freely, are of all others the most melancholy when sober, and often put an end to their own miserable existence in a fit of spleen or ill humor.

Drunkenness not only proves destructive to health, but likewise to the faculties of the mind. It is strange that creatures who value themselves on account of a superior degree of reason to that of brutes, should take pleasure in sinking so far below them. Were such as voluntarily deprive themselves of the use of reason to continue ever after in that condition, it would seem but a just punishment. Though this be not the consequence of one act of intoxication, it seldom fails to succeed a course of it. By a habit of drinking, the greatest genius is often reduced to a mere idiot.

Intoxication is peculiarly hurtful to young persons. It heats their blood, impairs their strength, and obstructs their growth; besides, the frequent use of strong liquors in the early part of life destroys the good effects of them afterwards. Those who make a practice of drinking generous liquors when young cannot expect to reap any benefit from them as a cordial in the decline of life.

Drunkenness is not only a most abominable vice itself, but is an inducement to almost every other vice. There is hardly any crime so horrid that the drunkard will not perpetrate for the love of liquor. We have known mothers sell their children's clothes, the food that they should have eaten, and afterwards even the children themselves, in order to purchase the accursed draught.*

CHAPTER VIII.

OF CLEANLINESS.

THE want of cleanliness is a fault which admits of no excuse. Where water can be had for nothing, it is surely in

* Two women, both notorious drunkards, were executed at Edinburgh some years ago, for murdering children, and afterwards selling them to the surgeons for money to buy liquor.

the power of every person to be clean. The continual discharge from our bodies by perspiration renders frequent change of apparel necessary. Changing apparel greatly promotes the secretion from the skin, so necessary for health. When that matter which ought to be carried off by perspiration is either retained in the body, or re-absorbed from dirty clothes, it often occasions cutaneous diseases, fevers, &c.

The itch, and several other diseases of the skin, are chiefly owing to want of cleanliness. They may indeed be caught by infection, or brought on by poor living, unwholesome food, &c., but they will seldom continue long where cleanliness prevails. To the same cause must we impute the various kinds of vermin which infest the human body, houses, &c. These may always be banished by cleanliness alone, and wherever they abound we have reason to believe that it is neglected.

One common cause of putrid and malignant fevers is the want of cleanliness. These fevers commonly begin among the inhabitants of close dirty houses, who breathe unwholesome air, take little exercise, and wear dirty clothes. There the infection is generally hatched, which often spreads far and wide, to the destruction of many. Hence cleanliness may be considered as an object of public attention. It is not sufficient that I be clean myself, while the want of it in my neighbor affects my health as well as his own. If dirty people cannot be removed as a common nuisance, they ought at least to be avoided as infectious. All who regard their health should keep at a distance even from their habitations.

In places where great numbers of people are collected, cleanliness becomes of the utmost importance. It is well known that infectious diseases are communicated by tainted air. Every thing therefore which tends to pollute the air, or spread the infection, ought, with the utmost care, to be guarded against. For this reason, in great towns, no filth, of any kind, should be permitted to lie upon the streets. Nothing is more apt to convey infection than the excrements of the diseased. These, in many cases, are known to be highly infectious.

In many great towns the streets are little better than dunghills, being frequently covered with ashes, dung, and nastiness of every kind. Even slaughter-houses, or killing shambles, are often to be seen in the very centre of great towns. The putrid blood, excrements, &c. with which these places

are generally covered, cannot fail to taint the air and render it unwholesome. How easily might this be prevented, by active magistrates, who have it always in their power to make proper laws relative to things of this nature, and to enforce the observance of them.

We are sorry to say that the importance of general cleanliness does by no means seem to be sufficiently understood by the magistrates of most great towns in Britain; though health, pleasure, and honor, all conspire to recommend an attention to it. Nothing can be more agreeable to the senses, more to the honor of the inhabitants, or more conducive to their health, than a clean town; nor can any thing impress a stranger with a more disrespectful idea of any people than its opposite. Whatever pretensions people may make to learning, politeness, or civilization, we will venture to affirm, that, so long as they neglect cleanliness, they are in a state of barbarity.*

In camps the strictest regard should be paid to cleanliness. By negligence in this matter infectious diseases are often spread amongst a whole army; and frequently more die of these than by the sword. The Jews, during their encampments in the wilderness, received particular instructions with respect to cleanliness.† The rules enjoined them ought to be observed by all in the like situation. Indeed the whole system of laws delivered to that people has a manifest tendency to promote cleanliness. Whoever considers the nature of their climate, and the diseases to which they were liable, will see the propriety of such laws.

It is remarkable that in most eastern countries cleanliness makes a great part of their religion. The Mahometan, as well as the Jewish religion, enjoins various bathings, washings, and purifications. No doubt these were designed to represent inward purity; but they were at the same time

* In ancient Rome the greatest men did not think cleanliness an object unworthy of their attention. Pliny says, the *cloacae*, or common gutters for the conveyance of filth and nastiness from the city, were the greatest of all the public works; and bestows higher encomiums upon Tarquinius, Agrippa, and others who made and improved them, than on those who achieved the greatest conquests.

† Thou shalt have a place also without the camp, whither thou shalt go forth abroad; and thou shalt have a paddle upon thy weapon; and it shall be when thou shalt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee, &c. Deut. xxiii. 12, 13.

calculated for the preservation of health. However whimsical these washings may appear to some, few things would tend more to prevent diseases than a proper attention to many of them. Were every person, for example, after visiting the sick, handling a dead body, or the like, to wash before he went into company or sat down to meat, he would run less hazard either of catching the infection himself or of communicating it to others.

Frequent washing not only removes the filth and sordes which adhere to the skin, but likewise promotes the perspiration, braces the body, and enlivens the spirits. How refreshed, how cheerful, and agreeable does one feel on being shaved, washed, and shifted; especially when these offices have been neglected longer than usual.

The eastern custom of washing the feet is not only a very agreeable piece of cleanliness, but contributes greatly to the preservation of health. The sweat and dirt with which these parts are frequently covered cannot fail to obstruct the perspiration. This piece of cleanliness would often prevent colds and fevers. Were people careful to bathe their feet and legs in luke-warm water at night, after being exposed to cold or wet through the day, they would seldom experience the ill effects which often proceed from these causes.

A proper attention to cleanliness is nowhere more necessary than on shipboard. If epidemical distempers break out there, no one can be safe. The best way to prevent them is to take care that the whole company be cleanly in their clothes, bedding, &c. When infectious diseases do break out, cleanliness is the most likely means to prevent their spreading. It is likewise necessary to prevent their returning afterwards or being conveyed to other places. For this purpose, the clothes, bedding, &c., of the sick ought to be carefully washed, and fumigated with brimstone. Infection will lodge a long time in dirty clothes, and afterwards break out in the most terrible manner.

In places where great numbers of sick people are kept, cleanliness ought to be most religiously observed. The very smell in such places is often sufficient to make one sick. It is easy to imagine what effect that is likely to have upon the diseased. In a hospital or infirmary, where cleanliness is neglected, a person in perfect health has a greater chance to become sick than a sick person has to get well.

Few things are more unaccountable than that neglect, or

rather dread, of cleanliness which appears among those who have the care of the sick; they think it almost criminal to suffer any thing that is clean to come near a person in a fever, for example, and would rather allow him to wallow in all manner of filth than change the least bit of his linen, &c. If cleanliness be necessary for persons in health, it is certainly more so for the sick. Many diseases may be cured by cleanliness alone; most of them might be mitigated by it; and where it is neglected the slightest disorders are often changed into the most malignant. The same mistaken care which prompted people to prevent the least admission of fresh air to the sick seems likewise to have induced them to keep them dirty. Both these destructive prejudices will, we hope, be soon entirely exploded.

Cleanliness is certainly agreeable to our nature. We cannot help approving it in others, even though we should not practise it ourselves. It sooner attracts our regard than even finery itself, and often gains esteem where that fails. It is an ornament to the highest as well as the lowest station, and cannot be dispensed with in either. Few virtues are of more importance to society than real cleanliness. It ought to be carefully cultivated every where, but in popular cities it should be almost revered.

We cannot conclude this article without recommending the practice of cleanliness, in the warmest manner, to persons in every situation of life. We do not indeed pretend to rank it among the *cardinal virtues;* but we would recommend it as necessary for supporting the honor and dignity of human nature, as agreeable and useful to society, and as highly conducive to the preservation of health.

CHAPTER IX.

OF INFECTION.

Most diseases are infectious. Every person ought therefore, as far as he can, to avoid all communication with the diseased. The common practice of visiting the sick, though