

these, there will not unfrequently appear in males, seminal incontinence, wasting away the vital energies, by the excessive and unnatural draft which it makes on the electric forces of the brain and nerves.

MENTAL AFFECTIONS.

THE sympathy existing between the mind and the body is so great, that when one is affected, both are affected. If a person imagine even that he is sick, he is pretty sure to be sick. If, while in health, he be told, and made to believe, that his countenance indicates illness, in a short time his whole system will become affected. Medicines have sometimes been known to produce their specific effect by a mere dread of taking them. Let the imagination be inspired with confidence that a certain medicine, or course of treatment, is going to perform a cure, and the cure is likely to follow. It is on this principle, that simple bread pills have sometimes performed great cures; and on this principle, doubtless, depends, to a very considerable extent, the success of any practitioner.

CHEERFULNESS.

This state of mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system; it aids in the circulation of animal electricity or nervous fluid, which gives support to the vital ener-

gies of the whole body. Cheerfulness, by its effect on the nervous system, contributes much toward a healthy and free circulation of the blood. It has to do, indeed, with the formation of the blood, by virtue of its influence on the process of digestion. A cheerful mind, especially during the hour set apart particularly for the first effort of the stomach after a meal, is very important to an easy, thorough digestive process. If the mind be attacked with grief, the food is not digested as well; and consequently the system is not as well nourished. How commonly does leanness of body follow continued grief! Why this? Because grief hinders the process of nutrition. It does it in two ways: it hinders the thorough digestion of the food, so that nourishment cannot as well be drawn from it, and it retards the action of the absorbent vessels, which take up the nutritive part of the food, and convey it into the blood.

Whatever, then, may be an individual's condition or circumstances in life, it will be great economy for him to make himself cheerful and happy. However bitter may be the cause of his grief, let him cultivate a spirit of resignation; however painful may be his condition in life, let him endeavor to be content with such things as he has; however dark his prospects, let him hope for good. While nothing is gained by despondency, much is lost. While cheerfulness helps others to be healthy and happy, it is of great benefit to one's self.

Some have thought that much cheerfulness was

contrary to true dignity and Christianity. But this is taking a narrow-minded view of things. It is no more a sin nor a breach of dignity to indulge in real cheerfulness, than it is to take wholesome food. There is a distinction to be made between cheerfulness and levity. While levity may be undignified and unchristian, genuine cheerfulness may be a part of dignity and Christianity both. Ministers have been sometimes charged with a want of spirituality, because at some of their social meetings they indulge in some degree of merriment; but all this is in keeping with nature's law, and is absolutely essential to health. Their situation and calling ordinarily circumscribe them in relation to sources of amusement, and their responsibilities are adapted to induce solemnity of mind; and if this condition could not now and then be relieved, they could scarcely endure it. If we would be benefited by their ministrations, we must give them a chance to live.

MELANCHOLY.

This affection of mind has an opposite effect on the general health, to that of cheerfulness. Melancholy deadens the circulation in the blood-vessels and nerves; and also retards the action of the liver. It hinders the process of digestion and of nutrition, and tends to dry up the fluids of the whole system.

A state of despondency and melancholy is a frequent accompaniment of deranged digestive organs. It sometimes is found to be both cause and effect. It

often causes dyspepsia, and whether it cause it or not, it generally follows it; and then operates both as cause and effect. When melancholy, or a despairing state of mind, once exists, whether as connected with deranged digestive organs, or any other state of ill health, the cure becomes very much more difficult and doubtful; and nothing comparatively can be effected by way of medication, for the benefit of the patient, till something be done for the mental affection. Some method must be had at once to attract the attention of the patient away from himself and his complaints. Hence, in selecting a method of cure, some exercise or employment must be chosen, which will interest and engage the thoughts, and prevent their being absorbed in himself; and those associated with him must put on the most cheerful aspect.

BENEVOLENCE.

Human sympathy is a quality of our natures which the Creator has implanted in us; and whoever cultivates and exercises it, yields to a law of his social character—obeys a law of his nature; and whoever cherishes a due spirit of obedience to any law of his being, is doing that which is promotive of his health. In willing good to others,—which necessarily involves all practicable benefactions,—there is a pleasurable feeling passes over the mind, which vibrates over the whole body; and this heaven-born vibration of human sympathy and good-will, gives a glow of health to the whole mental and animal system. Hence,

the fact, that in times of the prevalence of pestilential diseases, those who devote themselves to the self-sacrificing effort of nursing and watching the sick and dying, while the victims of the malady are fast falling on their right and left, seldom become a prey to that malignant disease themselves. The great philanthropist, John Howard, could never have endured so long his labors amidst the varied death-damps of prisons and dungeons, and appalling scenes of wretchedness to which he exposed himself, had not the desire and the pleasure of doing good, for the sake of humanity and of God, given to his system unwonted power of resistance to disease and endurance of toil.

He who wills good to his fellow-beings, and, so far as able, gives practical demonstration of his benevolence, is not only relieving the ills of human life in others, but is at the same time contributing largely to his own health of soul and body. The Great Teacher of practical benevolence fully appreciated the personal benefit to be derived from the exercise of a spirit of benevolence, when he said, "It is more blessed to give than to receive." Let those who have never made the experiment, begin at once to yield obedience to this law of their social being, and they will find that in so doing they will receive their reward.

MALEVOLENCE.

This affection of mind is contrary to every law of our social being. Willing evil to our fellow-beings is contrary to the moral law of God, to the law of human

brotherhood, and the law of our mental constitution. Whoever indulges this spirit, has sunk out of himself as he was constituted by the hand of his Maker, and become a fit subject for the companionship of demons ; where no other feelings than malice and revenge, crimination and recrimination, ever find a dwelling-place. A spirit of revenge for injuries, finds a resting-place only in the bosom of fools ; who defy the right of the Almighty to declare, " Vengeance is mine — I will repay : " much less will a malicious spirit, without provocation, find a place in his breast in which any of the milk of human kindness dwells.

Whoever indulges this cold, misanthropic temper of mind, chokes the natural current of his soul ; and while that soul is thus constrained, and its social sympathies are becoming dried and withered, the whole physical organization feels its unnatural action, and becomes partaker of its uncommon depravity. This is to be seen in the very countenance. While the face of the benevolent man shines with the lustre of moral and physical health, that of the misanthropist is dejected, downcast, and sullen. Why this difference in the physical conformation of the countenance ? Because the soul acts upon the whole animal economy, and enstamps its own image upon the outward man. One who is versed at all in reading human character, can easily distinguish a benevolent man from one of a malevolent spirit, by the expression of his face.