

OLD FOLKS.

Ah! don't be sorrowful, darling,
And don't be sorrowful, pray;
Taking the year together, my dear,
There isn't more clouds than day.

SAN FRANCISCO LEPROS.

ITS APPEARANCE AND SPREAD ON THE PACIFIC COAST

From the San Francisco Post, July 19.
Last month Dr. James Nevins Hyde, of Chicago, president of the American Dermatological Association addressed Dr. John W. Foye, physician at the small-pox hospital and leprosy house, in this city, a letter of inquiry relative to leprosy in California, and especially San Francisco.

"Any opinion as to the number now in the city would be mere conjecture. I have seen none out of the Chinese quarter. It is less general than is commonly believed, yet the fact is a significant one that on the 2d of June every known leper in the city was shipped to China, and before the end of the year 14 new cases have accumulated on our hands. The Chinese Consul claims hospital rights for these people, the authorities resist the claim, and the courts are now adjudicating the question. Is it contagious? English writers in India say it is not in the sense in which the term is usually employed, but the Chinaman who has been familiar with the disease and its traditions for centuries, avoids the leper with great care, and will stand for hours rather than occupy a seat that has been vacated by one.

"The leper maintains the most profound silence upon the subject of heredity. I have seen but one who admitted its existence as a family taint, and would, it is probable, have denied it had not the enquiry been made prior to a conference with his fellows in the lazarette. Ah Fond (in whom the disease had but recently declared itself) was five years in the country before any symptoms appeared. Tu Wong, for several years a marine fireman in the employ of the Pacific Mail Company, between this port and the Orient, a man of fine physique and well nourished, developed the disease at 32—after five years of generous diet on board an American steamship, and surrounded by healthful sanitary conditions. Thos. Stanton, present age 47, after a residence of nine years in Madras, Ceylon and Bombay, sailed from Calcutta for New York, Dec. 24, 1870. For three and a half years after his arrival, he remained in good health and worked as stonemason's assistant in Cleveland Nashville and other western cities. In autumn 1874, becoming the subject of rheumatic pains, he concluded to seek a milder climate, and going to Louisiana he remained there and in other southern states till the spring of 1878. During his stay in the south he had worked a portion of his time, but 'did not feel well at all,' and though he had no medical advice he knew that it must be that his blood was out of order or these pimples wouldn't have come out on his face, (leprosy tubercles.) Concluding to work his way back to Bombay, he reached Sacramento, Cal., during the vintage of 1878, and obtained employment in the drying room of a raisin factory. He was the only white man in the room. During the second day his fellow workmen discontinued their work and declined to resume until the foreman was discharged. The Chinese had recognized the disease more successfully in this particular case than one of the visiting surgeons of a hospital, who for a period of six months subsequent treated him as a syphilitic. He was admitted to this hospital March 4, 1880, with fully developed leprosy of the mixed variety. Six months since his appetite failed him. The numbness in the toes, which he had formerly complained of, gradually extended up the feet, his voice became husky, cough troublesome, and muscles are wasting, the toes sloughing. He has

from varioloid. His face was covered with tubercles, (now ulcerative), usually seen in convalescent stages of that disease, but they did not become absorbed. He was discharged in April but not till the similarity of these tubercles to early leprosy had been the subject of comment. On the 28th of July, 1879, he was remitted with tubercular leprosy, fully developed, and he died of phthisis on the 20th of the following March, four years from the first appearance of the disease. For the two years next succeeding the discharge from the hospital in 1876, he had been laboriously employed as a miner. Per contra Fo Sin and Yo Gan were both inmates of the hospital two years or more, were both subjects of the disease several years prior to admission and were in better physical condition when discharged than when admitted. The former had been eight years in the country and four or five years the subject of the disease. Ulceration had commenced in the fossa between the lower lip and prominence of the chin, but under a more generous diet than he had been accustomed to it soon healed, and his general health continued good during the period of his stay in the hospital. For the past two years alimentation has been our only treatment. The leper requires good nutrition, and wants it often. The ration of the American army is insufficient for his support until the last stage of the disease has been reached.

"The people of McMinville are contemplating the project of sinking an artesian well.

become very irritable, and he will, it is probable, succumb to the disease during the current year. In this instance, the only one in which I have been able to obtain a detailed history, the earliest symptoms of the disease made their appearance four years after leaving the locality where it is assumed to have been acquired. Of the symptoms no better description need be looked for than given by Dr. Filbury in page 312 and 313 of his able work on the skin. Of the functional lesion in the parts supplied by the ulnar nerve I will state that in the group of 14 I send you it was strongly marked in nine, and a very good idea of the changes which followed can be obtained by examining them (slightly manifested) in two arm views."

MOST REMARKABLE EYES.

Last Winter a gentleman living near Litchfield took his daughter, 16 years of age, on a sleigh-ride. The day was cold, but very sunny. On their return the girl complained of her eyes. The trouble grew worse, and finally the girl was kept in a dark room and there remained with no ray of light until a few days ago. When she experienced a peculiar sensation which then she described as follows: "It seemed as if my eyes were running out, or part of them, putting my hand up to my eyes I could feel something coming out over my lower eyelids which I took hold of and pulled out. It gave me some pain to do so, but almost immediately my eyes felt better. Instead of a smarting sensation when I winked they felt cool and natural, and it was a pleasure to wink them. Then came the thought, 'Why, my eyes are better, and I believe I could bear the light,' which thought was so impressed upon my mind that I was determined to try. Hesitatingly I opened the door, when to my great joy I found I was able to bear the light as well as I ever could. The feeling, that came over me at the moment that I found out that I could once more leave the dark, dismal room and see the glorious sunlight again was so overpowering that I gave one scream for joy and then fainted away."

Now comes the strangest part of the story. Six months ago the girl's eyes were straight and natural; now the girl is cross-eyed, but she pays no attention to that. She sees things just the same as she always did, but let her close her right eye and look out of only her left eye, and she can see a distance of eight or ten miles, and distinguish things as well as an ordinary person can only 60 rods away. She is able to look clear to the lake, a distance of three and a half miles, and identify any one describing their dress even. The distant hills are brought close to her and she can see the farmer's getting in their hay, even counting the number of sheeps, which in an air line, are seven miles from her. To test her, a field-glass was used, and her sight would far outreach any object that could be seen with the glass. If she closes her left eye and looks out of the right, then she cannot see anything except close to her, but that eye is a perfect microscope. She is able to distinguish things that the natural eye cannot see. The point of a needle looks as blunt as a crowbar, and it is wonderful to hear her describe the beautiful colors of flies and other insects. To her the hairs on a person's head look as large as darn ing-needles, and in the finest piece of linen she can count the threads as easily as any one can count beans. The moment she opens both eyes they assume the cross-eyed expression or shape and then she sees again as any other person. It is the intention of her father to take her to New York at no distant day to let some of the celebrated physicians see this wonderful phenomenon. The girl herself is a very bright pretty girl but very timid.—Ex.

The New York Tribune, takes half a column in which to describe the bathing dresses worn by little girls at Long Branch. The bathing dresses worn by little boys in Oregon are not so much complicated. They consist mainly of a sunburnt back a pair of untanned buckskin drawers worn from infancy and a stone brim on each heel.

A girl in Happy Valley placed some nearly hatched duck's eggs in her bosom, and thus helped a brood of young ducks into the world. Young men in that vicinity were careful to omit, in the interests of the poultry crop, their usual Saturday evening embraces until after the hatching season.

THE TEMPERANCE QUESTION.

Belonging to no sect or creed, whose soul is prohibition, we humbly beg to express our judgment upon a living and vital question, and one which of late, the exponent of public opinion of our state, the Oregonian, has deigned to notice. And by a peculiar process of the intellect has concluded that every sentiment strengthens his theory, even the contrary sentiment of an earnest prohibitory Governor, who based his judgment on statistics, gathered by himself from his own state.

We believe it to be an axiom that the essence of all municipal law is prohibition; but seldom or never reaches that desideratum.

When the creator commanded his two children not to eat of the forbidden fruit, He then laid down a rule for their conduct which aimed at complete abstinence. In the very beginning of the Adamic race one man, through envy, killed another. Right upon the wake of this it was seen that through jealousy, envy, avarice, love of power and malice, man would kill, rob and injure his fellow man. Hence the state was organized for mutual protection. There early grew up as acions from the tree of sovereignty, certain rules to guide men in their civil conduct, or, this supreme power prescribed certain written rules of guidance.

When the aggregated wisdom of the state saw that members of its community would murder others to gratify a passion or an appetite, why did the state not go to the remorseless murderer and deliver him a moral lecture, place in his hands a political economy, tell him it is wrong to so abuse his fellow man, and point out to him the direful consequences of his act?

When a member of its community, propelled by lust or avarice robbed an old and honest man of the fruits of a long life of honorable labor, why did not the state repeat its moral lecture and put in his hands an extra book? But this is what the disciples to the non-interference doctrine would have you to do. Eor do they not tell you to educate the people up to that state of mind under which they would not use intoxicating drinks to inflame their brains?

If it's good to allow men absolute freedom in one line of conduct which continuously lead to bloody and injurious acts, why not allow the same freedom in all other lines of conduct, and use their state panacea, moral lectures?

But we notice with pleasure that the sovereignty of every state has endeavored to prohibit murder, robbery, adultery, etc., by wise and stringent laws. Now the value of such laws is their deterring force. They cannot eradicate the cause for such passions are implanted in the heart and brain.

It is good to restrain men's conduct when moved by jealousy, envy, avarice, love of power, or malice, and prevent them as much as possible from injuring others, why not restrain their conduct, when moved by an appetite for strong drink, and prevent them as much as possible from injuring others?

It is plain that the conduct to be restrained in the latter case is the use of strong drink. For does not a man give money for something for which he receives no value? Does not he, by such conduct, oftentimes deprive his wife and children of the means by which they are to live independently and enjoy life? Does not he by such conduct tax the people to support himself or family or both in the poor house? Does not he by such conduct tax the people in sustaining the criminal law, in erecting and sustaining jails, penitentiaries, houses of reform, idiotic and lunatic asylums? And we ask with all candor, is this not a fit matter for state cognizance?

Then why not legislate against it, providing the people are willing to receive such law. And the very fact that a constitution can be changed or amended is conclusive proof that the people want the change or amendment. And think you if the majority want a law, that the majority will not enforce that law, as well as any law can be enforced under the changing passions of men and the imperfections of human law?

We take it that the aggregated wisdom of the state is the judge whether any line of conduct should be restrained. And, therefore, when the people of our state want a prohibitory liquor law, it is not only their privilege but their right to demand it.

Rats ate all the signatures off a will at North Adams, Mass., and the mutilated documents, therefore, the subjects of litigation.

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