

Scientific American.

MUNN & COMPANY, Editors and Proprietors. PUBLISHED WEEKLY AT NO. 37 PARK ROW (PARK BUILDING), NEW YORK.

The American News Company, Agents, 121 Nassau street, New York. The New York News Company, 8 Spruce street. A. Asher & Co., 20 Unter den Linden, Berlin, are Agents for the German States. Trubner & Co., 60 Paternoster Row London, are also Agents to receive subscriptions.

VOL. XIX., No. 15. [NEW SERIES.]... Twenty-third Year. NEW YORK, WEDNESDAY, OCTOBER 7, 1868.

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ONE IDEA MEN.

An exchange says that "one idea men are seldom healthy wealthy, or wise." It adds that "It matters not whether they be crazy philanthropists, wild enthusiasts, or dull dirt diggers. Nature abhors such men quite as much as she does a vacuum and invariably punishes them. She loves variety and has furnished it in endless profusion in all her works." The above is a good example of the glittering generalities, which captivate the minds of men by their sound while sense is lacking. The statement is not true, while the illustrations drawn from nature are either false or inapplicable. The idea that nature abhors a vacuum was long since exploded, and although nature has furnished an infinite variety of all that is pleasing and useful to man, as well as some things which are not so obviously pleasant and useful, we find upon the most superficial observation each animal or plant confined to certain functions which are the purpose or the "one idea" of its existence. Cows do not attempt to fly, nor birds to burrow in the earth, unless they are sand-martins, and it is just as absurd to suppose that all men or that any man can know or do everything, as to suppose bees capable of giving milk, or pigs to hive together and make honey.

The truth in regard to this matter is that men who achieve great eminence, or accumulate wealth by their own efforts are "one idea" men in the highest sense of the term. Philosopher or reformer, inventor or merchant, each must have a definite aim in view to be successful, an aim to which all other knowledge, all side issues, all effort must converge, and this aim then becomes the one idea until its accomplishment.

It is difficult to conceive of any field of exertion where such concentration of thought and effort will not result in success and even fame. The best rower, the best skater, the best dancer, the orator who rules the hour, the actor who draws the crowd, the eminent jurist, the eloquent divine, all are men who have earned their supremacy by dint of persistent effort in one direction. No matter how humble or how frivolous an occupation may be, a man who is superior in it to any other has secured, if he has not attained, all the success which can be expected in his peculiar field; and whether in learned professions, or mechanical arts, it has been just such one idea men who have always gained distinction. And we repeat they always will gain it.

Nor is devotion to a single purpose opposed to liberal views and general attainments. On the contrary, we have always found those men who are called one idea men, more liberal in their views of affairs, more tolerant of others opinions, and more highly cultivated than the "Jacks at all trades," by far more numerous and blatant, with whom we come in contact. A distinguished clergyman once assured us that he never read the Bible with greater pleasure or profit, or attained more scriptural knowledge in an equal time, than when he perused the Old Testament with the one idea of tracing link by link the genealogy of Christ. It is impossible for the mind to closely examine any subject without making it a focus upon which is brought to bear the concentrated light of collateral science or philosophy. Hence it is that minds which have been closely kept upon a single subject of life study although they may not have skimmed over so many topics as others, who think more disjointedly, come to be recognized authorities. What they know they know thoroughly, and their opinions may be depended upon. Probably no man ever existed of more diversified attainments than Watt, and no man ever was a more strictly one idea man than he in the just sense of the term. A distinguished author for-

cibly remarks that "in the secular sphere it is conceded that the powerful minds are those who rigorously confine themselves to one department of thought. Newton cultivated science and neglected literature. Kant wrought in the quicksilver mines of metaphysics for fifty years, and was happy and mighty in his one work. These men made epochs, because they did not career over the whole encyclopedia. And the same is true in the sphere of religion. The giants in theology have dared to let many books go unread, that they might be profoundly versed in revelation. And the mighty men in practical religion, the reformers, the missionaries, the preachers, have found in the distinctively evangelical elements of Christianity, and their application to the individual soul, enough, and more than enough, to employ all their powers and enthusiasm."

In practical mechanics, as well as in philosophy, we have always found this class of men to be the most reliable, and successful, and for these reasons as well as many others we have not stated, we say give us the one idea men.

TREATMENT OF APPRENTICES BY "OLD HANDS."

The love of power and its exercise, the assumption of superiority in position and knowledge, tend to make tyrants of all men. But nowhere is the exercise of this disposition more unpleasantly seen and more unpleasantly experienced than in the shop. It is very hard for the boy, perhaps just from school, where his labor was merely that of the mind, and where, perhaps, he had the sympathy as well as the assistance of a judicious teacher in his tasks, to come as an apprentice in the shop and accustom his untried hands to the hard substance of metals and woods, without his being compelled to bear the harder taunts, jokes, and witticisms of his seniors. Yet these he must, not unfrequently, bear. Instead of trying to make the apprentice's course plain, smooth, and pleasant, it is too often the case that the journeymen, otherwise sensible and considerate, encourage if they do not inaugurate a system of petty annoyances and petty tyranny, as disgraceful to their character as men as it is confusing and cruel to the victim. There is nothing manly in this. If it is designed to impress the novice with the superiority of the attainments of his tormentors, that end could be gained as readily by quietly pointing out his failures, and instructing him in his duties.

This victimizing of apprentices is a relic of barbarism, imported here from the old countries, England especially, where the lower class of workers seem to have the idea that brutality is the only proof they can give of their superiority over their inferiors. We have seen many cruel experiments tried by this class of men who disgrace their nature and calling. Imposing upon ignorance, betraying confidence, and falsely swindling the trust given them, they take a demonic pleasure in fooling, bothering, and annoying those they should be proud to instruct and assist.

To a lesser extent this course is pursued in almost every shop in the country. Where this spirit dares not be manifested openly, in the way of practical misallied jokes, it is in either giving false information, or a refusal to give any; in a neglect of the common shop courtesies, and a supercilious manner and pretentious bearing. A miserably mean jealousy, born of a low spirit, is the source of all this nonsense. It does not pay. It impairs the confidence the apprentice should feel in the superior knowledge of the journeyman, tends to disgust him with his business and his future associates, and leads him to refuse to listen to the instructions of those wiser than he.

Possibly, before the time of his apprenticeship expires, he may learn to estimate these annoyances at their proper value, but it is more certain that the feeling engendered by the foolish tyranny to which he has been subjected will influence him through life. How much better for him, and more honorable for his seniors, that they gave him encouragement by word, and assistance by act, so that the young man striving to become one of the honorable guild of mechanics, should feel at once, in his introduction to a shop, a fraternal sentiment toward his fellow workmen, and be certain that any failures or mistakes he might make would be occasions of assistance from his superiors. The latter would lose no jot or tittle of their superiority, while the novice would be improved in his workmanship, his respect for himself and for his teachers. Deal justly by the apprentice, fellow journeymen.

IS BRAIN LABOR PECULIARLY EXHAUSTING.

It is quite a common idea that the labor of the brain, the tasking of the mind, the devotion to pursuits demanding mainly mental exercise, is exceeding deleterious to both physical and mental health. The idea conveyed is that the brain (if that is the physical organ through which the mind acts) is a very tender and delicate portion of the human organism, needed to be perpetually dandled on the lap of carefulness and preserved from rude shocks and even from steady hard work.

The exhausting labor of the muscles, such work as handling heavy bodies while exposed to hot sun or chilling winds—that work done by teamsters, stone and brick masons, farmers, hod carriers, etc.—seldom receives notice from writers who harp on the exhaustive nature of brain work. There are other employments, not requiring, perhaps, so great an outlay of physical power, but which are dreadfully monotonous, merely mechanical, and without the stimulus of mental interest, which are never mentioned as peculiarly exhausting; yet probably few brain laborers would be willing to drive a team, pave streets, build houses, or weed an onion bed rather than think, and write, and talk.

The ultimate result of this reasoning about the exhaustive

nature of brain work would be to reduce the worker to a mere machine or a mere animal, and instead of our leaders of thought, our contrivers of inventions, our producers of improvements, and our intelligent mechanics, we should have a community of human clods, eliminating no new ideas, applying to new purposes no well known principles, and making no new improvements. If it is said that the excess, rather than the exercise of brain work, is what should be guarded against, it may be replied that what is excessive labor to one is mere play, or, at least, no task to another; each man is the best judge of the limit of his mental as well as of his physical powers.

There are no more persistent brain laborers than our mechanical inventors and scientific discoverers, yet we do not remember any instance where either of these classes, because of their devotion to their specialties, have become insane or died from softening of the brain. We believe the brain is as strong as the muscles, that it will as quickly give the alarm and demand rest as the legs or the arms. We think our inventors and mechanics need not coddle their brains any more than their biceps muscles. We are thinking animals, and thinking is healthier than mental stagnation.

PROGRESS OF THE ART OF DENTISTRY.

Although from remote periods attention has been paid to the means of preserving and beautifying the teeth, it is only within the last century that the art of dentistry has attained the rank of a distinct profession. All that is known of the early practice of the art has been derived from the remains of teeth found in ancient sepulchres, and the meager allusions to the subject found in the works of Greek and Latin authors. Galen wrote upon the subject in the second century, and Fallopius, Eustachius and Paré in the fourteenth, fifteenth, and sixteenth centuries, but no elaborate treatise appeared until the eighteenth century. The most prominent of those upon which the modern school of dentistry may be said to have been founded, was the celebrated treatise of John Hunter.

The authors of these works, were however, not practical dentists, and their works relate principally to the anatomy of the teeth, and the nature of the diseases to which they are liable, rather than to the repair of decayed teeth, and the supply of artificial ones, which now are the prominent features of the art. Since these writers, there have appeared numerous treatises of a more practical character, and the progress of the art has been constant and rapid.

The art of filling teeth with gold is a very old one, and was practiced by the Egyptians, as also the substitution of artificial teeth of wood and ivory fixed to plates of gold. The practice of filling or plugging teeth with metals, as well as the fixing of artificial teeth to plates, was revived upon the invention of porcelain or mineral teeth, which took place in the earlier part of the present century.

Mineral teeth were originally a French invention, but they owe their perfection principally to American improvements. They are now made so as to imitate almost perfectly the natural teeth, as well as the gums, in form and color. The artificial teeth made of ivory, or the teeth of animals modified in form to resemble human teeth were completely superseded by the porcelain, as soon as their merits became generally known; mineral teeth being more cleanly, as well as more natural in appearance. Gold, silver, and platinum were used to mount them. The demand for the services of the dentist was largely increased by the adoption of this improvement.

The introduction of rubber-plate in the mounting of teeth, also, by greatly reducing their cost, greatly increased the demand. Teeth thus mounted gave great comfort to the wearer from the lightness and elasticity of the plate. Some doubt was at first felt as to their effect upon the health, as well as their durability and cleanliness; but while in these respects rubber is, undoubtedly, somewhat inferior to gold plate, it is not so much so as to greatly depreciate the value of the improvement, and their popularity is daily increasing.

The dentist has latterly been called upon to enlarge his field of operations. Eminent surgeons have not failed to see that the resources of the art were equal to the accomplishment of more than the repair, and restoration of teeth. It was evident that it might be extended to the connection of malformations as well as to the artificial supply of parts which had fallen a sacrifice to disease, or had been removed by the knife of the surgeon. Thus a new and extensive field is opening, and a more extended knowledge of general anatomy and the principles of surgery is required of the professors of this art than has hitherto been requisite. The professors of general surgery are beginning to recognize a powerful adjunct in the sister art of dentistry. The Medical Gazette announces that hereafter, a department devoted to dental science is to be a feature of that publication. We hear of colleges of dentistry in successful operation in different parts of the country, and of others being projected, while among our most valuable exchanges are the journals devoted exclusively to this art. These facts are a sufficient warrant that the art is still a progressive one and there can be little doubt, that the future will see dentistry taking its proper and legitimate rank among the learned professions.

POWER LOOMS IN THIS COUNTRY.

Although the art of weaving is of such antiquity that no records exist as to the date of its discovery, it is only about eighty years since the first power loom was invented, and not so long since it was so far perfected as to possess a decided superiority over the hand loom. To Rev. Edmund Cartwright, in 1787, belongs the credit of constructing the first successful power loom.

In this country power looms were first built and set at