



大 师 经 典 文 库
WORLD CLASSICS

马克·吐温自传

THE AUTOBIOGRAPHY
OF MARK TWAIN

[美] Mark Twain (马克·吐温) 著

外 语 教 学 与 研 究 出 版 社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

大 师 经 典 文 库
W O R L D C L A S S I C S

马克·吐温自传

THE AUTOBIOGRAPHY
OF MARK TWAIN

[美] Mark Twain (马克·吐温) 著

常州大学图书馆
藏书章

外 语 教 学 与 研 究 出 版 社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS
北 京 BEIJING

图书在版编目(CIP)数据

马克·吐温自传 = The Autobiography of Mark Twain: 英文 / (美) 马克·吐温 (Twain, M.) 著. — 北京: 外语教学与研究出版社, 2009. 12
(大师经典文库)

ISBN 978-7-5600-9220-1

I. ①马… II. ①马… III. ①英语—语言读物 ②马克·吐温 (1835~1910)—自传 IV. ①H319.4: K

中国版本图书馆 CIP 数据核字 (2009) 第 239753 号

你有你“优”——点击你的外语学习方案
www.2u4u.com.cn
阅读、视听、测试、交流
购书享积分, 积分换好书



出 版 人: 于春迟

责任编辑: 易 璐

封面设计: 牛茜茜

出版发行: 外语教学与研究出版社

社 址: 北京市西三环北路 19 号 (100089)

网 址: <http://www.fltrp.com>

印 刷: 北京京科印刷有限公司

开 本: 850×1168 1/32

印 张: 13.125

版 次: 2010 年 1 月第 1 版 2010 年 1 月第 1 次印刷

书 号: ISBN 978-7-5600-9220-1

定 价: 19.90 元

* * *

如有印刷、装订质量问题, 请与出版社联系

联系电话: (010)61207896 电子邮箱: zhijian@fltrp.com

制售盗版必究 举报查实奖励

版权保护办公室举报电话: (010)88817519

物料号: 192200001

PREFACE

In this Autobiography I shall keep in mind the fact that I am speaking from the grave. I am literally speaking from the grave, because I shall be dead when the book issues from the press.

I speak from the grave rather than with my living tongue for a good reason: I can speak thence freely. When a man is writing a book dealing with the privacies of his life—a book which is to be read while he is still alive—he shrinks from speaking his whole frank mind; all his attempts to do it fail; he recognizes that he is trying to do a thing which is wholly impossible to a human being. The frankest and freest and privatest product of the human mind and heart is a love letter; the writer gets his limitless freedom of statement and expression from his sense that no stranger is going to see what he is writing. Sometimes there is a breach-of-promise case by and by; and when he sees his letter in print it makes him cruelly uncomfortable and he perceives that he never would have unbosomed himself to that large and honest degree if he had known that he was writing for the public. He cannot find anything in the letter that was not true, honest and respectable; but no matter, he would have been very much more reserved if he had known he was writing for print.

It has seemed to me that I could be as frank and free and unembarrassed as a love letter if I knew that what I was writing could be exposed to no eye until I was dead, and unaware and indifferent.

MARK TWAIN

培根论说文集 Essays	培根
乌托邦 Utopia	托马斯·莫尔
忏悔录 The Confessions	卢梭
梦的解析 Interpretation of Dreams	弗洛伊德
人类的故事 The Story of Mankind	房龙
宽容 Tolerance	房龙
理想国 Republic	柏拉图
马可·波罗游记 The Travels of Marco Polo	马可·波罗
君主论 The Prince	马基雅维利
菊与刀 The Chrysanthemum and the Sword: Patterns of Japanese Culture	鲁思·贝内迪克特
社会契约论 The Social Contract	卢梭
新工具 The New Organon	培根
马克·吐温自传 The Autobiography of Mark Twain	马克·吐温
沉思录 The Meditations of Marcus Aurelius	马库斯·奥勒留
富兰克林自传 The Autobiography of Benjamin Franklin	本杰明·富兰克林
中国的文艺复兴 The Chinese Renaissance	胡适
中国人的精神 The Spirit of the Chinese People	辜鸿铭
论语 The Analects	孔子
道德经 Tao Te Ching	老子
孙子兵法 The Art of War	孙子
孟子 The Works of Mencius	孟子
中庸 The Doctrine of the Mean	
大学 The Great Learning	
诗经 The She King	

I was born the 30th of November, 1835, in the almost invisible village of Florida, Monroe County, Missouri. My parents removed to Missouri in the early 'thirties; I do not remember just when, for I was not born then and cared nothing for such things. It was a long journey in those days and must have been a rough and tiresome one. The village contained a hundred people and I increased the population by 1 per cent. It is more than many of the best men in history could have done for a town. It may not be modest in me to refer to this but it is true. There is no record of a person doing as much—not even Shakespeare. But I did it for Florida and it shows that I could have done it for any place—even London, I suppose.

Recently someone in Missouri has sent me a picture of the house I was born in. Heretofore I have always stated that it was a palace but I shall be more guarded now.

The village had two streets, each a couple of hundred yards long; the rest of the avenues mere lanes, with railfences and cornfields on either side. Both the streets and the lanes were paved with the same material—tough black mud in wet times, deep dust in dry.

Most of the houses were of logs—all of them, indeed, except three or four; these latter were frame ones. There were none of brick and none of stone. There was a log church, with a puncheon floor and slab benches. A puncheon floor is made of logs whose upper surfaces have been chipped flat with the adz. The cracks between the logs were not filled; there was no

carpet; consequently, if you dropped anything smaller than a peach it was likely to go through. The church was perched upon short sections of logs, which elevated it two or three feet from the ground. Hogs slept under there, and whenever the dogs got after them during services the minister had to wait till the disturbance was over. In winter there was always a refreshing breeze up through the puncheon floor; in summer there were fleas enough for all.

A slab bench is made of the outside cut of a saw-log, with the bark side down: it is supported on four sticks driven into auger holes at the ends; it has no back and no cushions. The church was twilighted with yellow tallow candles in tin sconces hung against the walls. Weekdays, the church was a schoolhouse.

There were two stores in the village. My uncle, John A. Quarles, was proprietor of one of them. It was a very small establishment, with a few rolls of "bit" calicoes on half a dozen shelves; a few barrels of salt mackerel, coffee and New Orleans sugar behind the counter; stacks of brooms, shovels, axes, hoes, rakes and such things here and there; a lot of cheap hats, bonnets and tinware strung on strings and suspended from the walls; and at the other end of the room was another counter with bags of shot on it, a cheese or two and a keg of powder; in front of it a row of nail kegs and a few pigs of lead, and behind it a barrel or two of New Orleans molasses and native corn whisky on tap. If a boy bought five or ten cents' worth of anything he was entitled to half a handful of sugar from the barrel; if a woman bought a few yards of calico she was entitled to a spool of thread in addition to the usual gratis "trimmin's"; if a man bought a trifle he was at liberty to draw and swallow as big a drink of whisky as he wanted.

Everything was cheap: apples, peaches, sweet potatoes, Irish potatoes and corn, ten cents a bushel; chickens, ten cents apiece; butter, six cents a pound; eggs, three cents a dozen; coffee and sugar, five cents a pound; whisky, ten cents a gallon. I do not know how prices are out there in interior Missouri now but I know what they are here in Hartford, Connecticut. To wit: apples, three dollars a bushel; peaches, five dollars; Irish potatoes (choice Bermudas), five dollars; chickens, a dollar to a dollar and a half apiece, according to weight; butter, forty-five to sixty cents a

pound; eggs, fifty to sixty cents a dozen; coffee, forty-five cents a pound; native whisky, four or five dollars a gallon, I believe, but I can only be certain concerning the sort which I use myself, which is Scotch and costs ten dollars a gallon when you take two gallons—more when you take less.

Thirty to forty years ago, out yonder in Missouri, the ordinary cigar cost thirty cents a hundred, but most people did not try to afford them, since smoking a pipe cost nothing in that tobacco-growing country. Connecticut is also given up to tobacco raising, today, yet we pay ten dollars a hundred for Connecticut cigars and fifteen to twenty-five dollars a hundred for the imported article.

At first my father owned slaves but by and by he sold them and hired others by the year from the farmers. For a girl of fifteen he paid twelve dollars a year and gave her two linsey-woolsey frocks and a pair of “stogy” shoes—cost, a modification of nothing; for a negro woman of twenty-five, as general house servant, he paid twenty-five dollars a year and gave her shoes and the afore-mentioned linsey-woolsey frocks; for a strong negro woman of forty, as cook, washer, etc., he paid forty dollars a year and the customary two suits of clothes; and for an able-bodied man he paid from seventy-five to a hundred dollars a year and gave him two suits of jeans and two pairs of “stogy” shoes—an outfit that cost about three dollars.

I used to remember my brother Henry walking into a fire outdoors when he was a week old. It was remarkable in me to remember a thing like that and it was still more remarkable that I should cling to the delusion for thirty years that I *did* remember it—for of course it never happened; he would not have been able to walk at that age. If I had stopped to reflect I should not have burdened my memory with that impossible rubbish so long. It is believed by many people that an impression deposited in a child’s memory within the first two years of its life cannot remain there five years but that is an error. The incident of Benvenuto Cellini and the salamander must be accepted as authentic and trustworthy; and then that remarkable and indisputable instance in the experience of Helen Keller. For many years I believed that I remembered helping my grandfather drink his whisky toddy when I was six weeks old but I do not tell about that any more now; I am grown old and my memory is not as active as it used to be. When I was younger I could remember anything, whether it had happened

or not; but my faculties are decaying now and soon I shall be so I cannot remember any but the things that never happened. It is sad to go to pieces like this but we all have to do it.

2

My uncle, John A. Quarles, was also a farmer, and his place was in the country four miles from Florida. He had eight children and fifteen or twenty negroes and was also fortunate in other ways, particular in his character. I have not come across a better man than he was. I was his guest for two or three months every year, from the fourth year after we removed to Hannibal till I was eleven or twelve years old. I have never consciously used him or his wife in a book but his farm has come very handy to me in literature once or twice. In *Huck Finn* and in *Tom Sawyer*, *Detective* I moved it down to Arkansas. It was all of six hundred miles but it was no trouble; it was not a very large farm—five hundred acres, perhaps—but I could have done it if it had been twice as large. And as for the morality of it, I cared nothing for that; I would move a state if the exigencies of literature required it.

It was a heavenly place for a boy, that farm of my uncle John's. The house was a double log one, with a spacious floor (roofed in) connecting it with the kitchen. In the summer the table was set in the middle of that shady and breezy floor, and the sumptuous meals—well, it makes me cry to think of them. Fried chicken, roast pig; wild and tame turkeys, ducks and geese; venison just killed; squirrels, rabbits, pheasants, partridges, prairie-chickens; biscuits, hot batter cakes, hot buckwheat cakes, hot "wheat bread," hot rolls, hot corn pone; fresh corn boiled on the ear, succotash, butter-beans, string-beans, tomatoes, peas, Irish potatoes, sweet potatoes; buttermilk, sweet milk, "clabber"; watermelons, muskmelons, cantaloupes—all fresh from the garden; apple pie, peach pie, pumpkin pie, apple dumplings, peach cobbler—I can't remember the rest. The way that the things were cooked was perhaps the main splendor—particularly a certain few of the dishes. For instance, the corn bread, the hot biscuits and

wheat bread and the fried chicken. These things have never been properly cooked in the North—in fact, no one there is able to learn the art, so far as my experience goes. The North thinks it knows how to make corn bread but this is gross superstition. Perhaps no bread in the world is quite so good as Southern corn bread and perhaps no bread in the world is quite so bad as the Northern imitation of it. The North seldom tries to fry chicken and this is well; the art cannot be learned north of the line of Mason and Dixon, nor anywhere in Europe. This is not hearsay; it is experience that is speaking. In Europe it is imagined that the custom of serving various kinds of bread blazing hot is “American,” but that is too broad a spread; it is custom in the South but is much less than that in the North. In the North and in Europe hot bread is considered unhealthy. This is probably another fussy superstition, like the European superstition that ice-water is unhealthy. Europe does not need ice-water and does not drink it; and yet, notwithstanding this, its word for it is better than ours, because it describes it, whereas ours doesn’t. Europe calls it “iced” water. Our word describes water made from melted ice—a drink which has a characterless taste and which we have but little acquaintance with.

It seems a pity that the world should throw away so many good things merely because they are unwholesome. I doubt if God has given us any refreshment which, taken in moderation, is unwholesome, except microbes. Yet there are people who strictly deprive themselves of each and every eatable, drinkable and smokable which has in any way acquired a shady reputation. They pay this price for health. And health is all they get for it. How strange it is! It is like paying out your whole fortune for a cow that has gone dry.

The farmhouse stood in the middle of a very large yard and the yard was fenced on three sides with rails and on the rear side with high palings; against these stood the smoke-house; beyond the palings was the orchard; beyond the orchard were the negro quarters and the tobacco fields. The front yard was entered over a stile made of sawed-off logs of graduated heights; I do not remember any gate. In a corner of the front yard were a dozen lofty hickory trees and a dozen black walnuts, and in the nutting season riches were to be gathered there.

Down a piece, abreast the house, stood a little log cabin against the rail

fence; and there the woody hill fell sharply away, past the barns, the corn-crib, the stables and the tobacco-curing house, to a limpid brook which sang along over its gravelly bed and curved and frisked in and out and here and there and yonder in the deep shade of overhanging foliage and vines—a divine place for wading, and it had swimming pools, too, which were forbidden to us and therefore much frequented by us. For we were little Christian children and had early been taught the value of forbidden fruit.

In the little log cabin lived a bedridden white-headed slave woman whom we visited daily and looked upon with awe, for we believed she was upward of a thousand years old and had talked with Moses. The younger negroes credited these statistics and had furnished them to us in good faith. We accommodated all the details which came to us about her; and so we believed that she had lost her health in the long desert trip coming out of Egypt and had never been able to get it back again. She had a round bald place on the crown of her head and we used to creep around and gaze at it in reverent silence and reflect that it was caused by fright through seeing Pharaoh drowned. We called her “Aunt” Hannah, Southern fashion. She was superstitious, like the other negroes; also, like them, she was deeply religious. Like them, she had great faith in prayer and employed it in all ordinary exigencies, but not in cases where a dead certainty of result was urgent. Whenever witches were around she tied up the remnant of her wool in little tufts, with white thread, and this promptly made the witches impotent.

All the negroes were friends of ours, and with those of our own age we were in effect comrades. I say in effect, using the phrase as a modification. We were comrades and yet not comrades; color and condition interposed a subtle line which both parties were conscious of and which rendered complete fusion impossible. We had a faithful and affectionate good friend, ally and adviser in “Uncle Dan’l,” a middle-aged slave whose head was the best one in the negro quarter, whose sympathies were wide and warm and whose heart was honest and simple and knew no guile. He has served me well these many, many years. I have not seen him for more than half a century and yet spiritually I have had his welcome company a good part of that time and have staged him in books under his own name and as “Jim,” and carted him all around—to Hannibal, down the Mississippi on a raft and

even across the Desert of Sahara in a balloon—and he has endured it all with the patience and friendliness and loyalty which were his birthright. It was on the farm that I got my strong liking for his race and my appreciation of certain of its fine qualities. This feeling and this estimate have stood the test of sixty years and more and have suffered no impairment. The black face is as welcome to me now as it was then.

In my schoolboy days I had no aversion to slavery. I was not aware that there was anything wrong about it. No one arraigned it in my hearing; the local papers said nothing against it; the local pulpit taught us that God approved it, that it was a holy thing and that the doubter need only look in the Bible if he wished to settle his mind—and then the texts were read aloud to us to make the matter sure; if the slaves themselves had an aversion to slavery they were wise and said nothing. In Hannibal we seldom saw a slave misused; on the farm never.

There was, however, one small incident of my boyhood days which touched this matter, and it must have meant a good deal to me or it would not have stayed in my memory, clear and sharp, vivid and shadowless, all these slow-drifting years. We had a little slave boy whom we had hired from someone, there in Hannibal. He was from the eastern shore of Maryland and had been brought away from his family and his friends halfway across the American continent and sold. He was a cheery spirit, innocent and gentle, and the noisiest creature that ever was, perhaps. All day long he was singing, whistling, yelling, whooping, laughing—it was maddening, devastating, unendurable. At last, one day, I lost all my temper and went raging to my mother and said Sandy had been singing for an hour without a single break and I couldn't stand it and *wouldn't* she please shut him up. The tears came into her eyes and her lip trembled and she said something like this:

“Poor thing, when he sings it shows that he is not remembering and that comforts me; but when he is still I am afraid he is thinking and I cannot bear it. He will never see his mother again; if he can sing I must not hinder it, but be thankful for it. If you were older you would understand me; then that friendless child's noise would make you glad.”

It was a simple speech and made up of small words but it went home, and Sandy's noise was not a trouble to me any more. She never used large

words but she had a natural gift for making small ones do effective work. She lived to reach the neighborhood of ninety years and was capable with her tongue to the last—especially when a meanness or an injustice roused her spirit. She has come handy to me several times in my books, where she figures as Tom Sawyer's Aunt Polly. I fitted her out with a dialect and tried to think up other improvements for her but did not find any. I used Sandy once, also; it was in *Tom Sawyer*. I tried to get him to whitewash the fence but it did not work. I do not remember what name I called him by in the book.

3

I can see the farm yet, with perfect clearness. I can see all its belongings, all its details; the family room of the house, with a “trundle” bed in one corner and a spinning-wheel in another—a wheel whose rising and falling wail, heard from a distance, was the mournfulest of all sounds to me and made me homesick and low spirited and filled my atmosphere with the wandering spirits of the dead; the vast fireplace, piled high on winter nights with flaming hickory logs from whose ends a sugary sap bubbled out but did not go to waste, for we scraped it off and ate it; the lazy cat spread out on the rough hearthstones; the drowsy dogs braced against the jambs and blinking; my aunt in one chimney corner, knitting; my uncle in the other, smoking his corn-cob pipe; the slick and carpetless oak floor faintly mirroring the dancing flame tongues and freckled with black indentations where fire coals had popped out and died a leisurely death; half a dozen children romping in the background twilight; “split”-bottomed chairs here and there, some with rockers; a cradle—out of service but waiting with confidence; in the early cold mornings a snuggle of children in shirts and chemises, occupying the hearthstone and procrastinating—they could not bear to leave that comfortable place and go out on the windswept floor space between the house and kitchen where the general tin basin stood, and wash.

Along outside of the front fence ran the country road, dusty in the

summertime and a good place for snakes—they liked to lie in it and sun themselves; when they were rattlesnakes or puff adders we killed them; when they were black snakes or racers or belonged to the fabled “hoop” breed we fled without shame; when they were “house snakes” or “garters” we carried them home and put them in Aunt Palsy’s work basket for a surprise; for she was prejudiced against snakes, and always when she took the basket in her lap and they began to climb out of it it disordered her mind. She never could seem to get used to them; her opportunities went for nothing. And she was always cold toward bats, too, and could not bear them; and yet I think a bat is as friendly a bird as there is. My mother was Aunt Palsy’s sister and had the same wild superstitions. A bat is beautifully soft and silky; I do not know any creature that is pleasanter to the touch or is more grateful for caressings, if offered in the right spirit. I know all about these coleoptera because our great cave, three miles below Hannibal, was multitudinously stocked with them and often I brought them home to amuse my mother with. It was easy to manage if it was a school day because then I had ostensibly been to school and hadn’t any bats. She was not a suspicious person but full of trust and confidence; and when I said, “There’s something in my coat pocket for you,” she would put her hand in. But she always took it out again, herself; I didn’t have to tell her. It was remarkable the way she couldn’t learn to like private bats. The more experience she had the more she could not change her views.

I think she was never in the cave in her life; but everybody else went there. Many excursion parties came from considerable distances up and down the river to visit the cave. It was miles in extent and was a tangled wilderness of narrow and lofty clefts and passages. It was an easy place to get lost in; anybody could do it—including the bats. I got lost in it myself, along with a lady, and our last candle burned down to almost nothing before we glimpsed the search party’s lights winding about in the distance.

“Injun Joe,” the half-breed, got lost in there once and would have starved to death if the bats had run short. But there was no chance of that; there were myriads of them. He told me all his story. In the book called *Tom Sawyer* I starved him entirely to death in the cave but that was in the interest of art; it never happened. “General” Gaines, who was our first town drunkard before Jimmy Finn got the place, was lost in there for the

space of a week and finally pushed his handkerchief out of a hole in a hilltop near Saverton, several miles down the river from the cave's mouth, and somebody saw it and dug him out. There is nothing the matter with his statistics except the handkerchief. I knew him for years and he hadn't any. But it could have been his nose. That would attract attention.

The cave was an uncanny place, for it contained a corpse—the corpse of a young girl of fourteen. It was in a glass cylinder inclosed in a copper one which was suspended from a rail which bridged a narrow passage. The body was preserved in alcohol and it was said that loafers and rowdies used to drag it up by the hair and look at the dead face. The girl was the daughter of a St. Louis surgeon of extraordinary ability and wide celebrity. He was an eccentric man and did many strange things. He put the poor thing in that forlorn place himself.

Dr. McDowell—the great Dr. McDowell of St. Louis—was a physician as well as a surgeon; and sometimes in cases where medicines failed to save he developed other resources. He fell out once with a family whose physician he was and after that they ceased to employ him. But a time came when he was once more called. The lady of the house was very ill and had been given up by her doctors. He came into the room and stopped and stood still and looked around upon the scene; he had his great slouch hat on and a quarter of an acre of gingerbread under his arm and while he looked meditatively about he broke hunks from his cake, munched them, and let the crumbs dribble down his breast to the floor. The lady lay pale and still, with her eyes closed; about the bed, in the solemn hush, were grouped the family softly sobbing, some standing, some kneeling. Presently the doctor began to take up the medicine bottles and sniff at them contemptuously and throw them out of the window. When they were all gone he ranged up to the bed, laid his slab of gingerbread on the dying woman's breast and said roughly:

“What are the idiots sniveling about? There's nothing the matter with this humbug. Put out your tongue!”

The sobbings stopped and the angry mourners changed their attitudes and began to upbraid the doctor for his cruel behavior in this chamber of death; but he interrupted them with an explosion of profane abuse and said:

“A pack of snuffling fat-wits! Do you think you can teach me my

business? I tell you there is nothing the matter with the woman—nothing the matter but laziness. What she wants is a beefsteak and a washtub. With her damned society training, she—”

Then the dying woman rose up in bed and the light of battle was in her eye. She poured out upon the doctor her whole insulted mind—just a volcanic irruption, accompanied by thunder and lightning, whirlwinds and earthquakes, pumice stone and ashes. It brought the reaction which he was after and she got well. This was the lamented Dr. McDowell, whose name was so great and so honored in the Mississippi Valley a decade before the Civil War.

Beyond the road where the snakes sunned themselves was a dense young thicket and through it a dim-lighted path led a quarter of a mile; then out of the dimness one emerged abruptly upon a level great prairie which was covered with wild strawberry plants, vividly starred with prairie pinks and walled in on all sides by forests. The strawberries were fragrant and fine, and in the season we were generally there in the crisp freshness of the early morning, while the dew beads still sparkled upon the grass and the woods were ringing with the first songs of the birds.

Down the forest slopes to the left were the swings. They were made of bark stripped from hickory saplings. When they became dry they were dangerous. They usually broke when a child was forty feet in the air and this was why so many bones had to be mended every year. I had no ill luck myself but none of my cousins escaped. There were eight of them and at one time and another they broke fourteen arms among them. But it cost next to nothing, for the doctor worked by the year—twenty-five dollars for the whole family. I remember two of the Florida doctors, Chowning and Meredith. They not only tended an entire family for twenty-five dollars a year but furnished the medicines themselves. Good measure, too. Only the largest persons could hold a whole dose. Castor oil was the principal beverage. The dose was half a dipperful, with half a dipperful of New Orleans molasses added to help it down and make it taste good, which it never did. The next standby was calomel; the next rhubarb; and the next jalap. Then they bled the patient and put mustard plasters on him. It was a dreadful system and yet the death rate was not heavy. The calomel was nearly sure to salivate the patient and cost him some of his teeth.

There were no dentists. When teeth became touched with decay or were otherwise ailing, the doctor knew of but one thing to do—he fetched his tongs and dragged them out. If the jaw remained, it was not his fault.

Doctors were not called in cases of ordinary illness; the family grandmother attended to those. Every old woman was a doctor and gathered her own medicines in the woods and knew how to compound doses that would stir the vitals of a cast-iron dog. And then there was the “Indian doctor”; a grave savage, remnant of his tribe, deeply read in the mysteries of nature and the secret properties of herbs; and most backwoodsmen had high faith in his powers and could tell of wonderful cures achieved by him. In Mauritius, away off yonder in the solitudes of the Indian Ocean, there is a person who answers to our Indian doctor of the old times. He is a negro and has had no teaching as a doctor, yet there is one disease which he is master of and can cure and the doctors can’t. They send for him when they have a case. It is a child’s disease of a strange and deadly sort and the negro cures it with a herb medicine which he makes himself from a prescription which has come down to him from his father and grandfather. He will not let anyone see it. He keeps the secret of its components to himself and it is feared that he will die without divulging it; then there will be consternation in Mauritius. I was told these things by the people there in 1896.

We had the “faith doctor,” too, in those early days—a woman. Her specialty was toothache. She was a farmer’s old wife and lived five miles from Hannibal. She would lay her hand on the patient’s jaw and say, “Believe!” and the cure was prompt. Mrs. Utterback. I remember her very well. Twice I rode out there behind my mother, horseback, and saw the cure performed. My mother was the patient.

Doctor Meredith removed to Hannibal by and by and was our family physician there and saved my life several times. Still, he was a good man and meant well. Let it go.

I was always told that I was a sickly and precarious and tiresome and uncertain child and lived mainly on allopathic medicines during the first seven years of my life. I asked my mother about this, in her old age—she was in her eighty-eighth year—and said:

“I suppose that during all that time you were uneasy about me?”