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NEXT YEAR'S ALMANACS.

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General Articles.

HEALTH CONTRIBUTORS present their own Opinions, and are also responsible for them. We do not endorse all we print, but desire our readers to "PROVE ALL THINGS" and to "HOLD FAST" only "THE GOOD."

MAN'S CHARACTER AND WANTS.

BY J. G. PETERSON, M. D.

MAN'S physical body, in and of itself, possesses no power whatever to act; but has pervading it a life principle, which is not a constituent of matter (as the body), but ethereal in its nature and properties, and possessing power and motion within itself. Hence, our bodies are simply instruments, through and by which our spirits act and receive impressions from without.

Adam and Eve, whilst in their pristine and glorious condition in Eden, must each have possessed a pure and proper spirit, which could only have caused their bodies to manifest true and proper deeds. But when, by an impression made upon their minds by Beelzebub, they died, then were they incapable of manifesting good deeds, physically or otherwise. They died spiritually; which was simply a change from an inclination to good, to that of evil. In consequence of this changed disposition of the soul, they partook of the forbidden fruit, which was but the physical manifestation of disobedience. Since this transaction, the whole human family have ever been prone to do evil. They "are estranged from the womb: they go astray as soon as they be born, speaking lies."

It is, then, clearly evident that we, since the fall, are totally incapacitated for bringing forth any good fruit whatever. Indeed, the Saviour compares us to the different conditions of "ground," in which seed may be sown. Some of us are like unto that by the way-side; others are like unto that which is stony; others, again, are like unto "ground" which is grown up with thorns; whilst still others, are like "good ground."

Now, as regards the conditions here specified, there is a manifold difference in the "grounds;" yet, as regards ability to produce good fruit, there is no difference; all are alike destitute of the seed—from whence a "harvest" can be consumma-

ted. The indigenous seeds of our head progenitors have been plucked up, and in their stead exotics deposited, which now manifest themselves through our bodies as thorns, and rocks, and high-ways for devils.

Notwithstanding our total destitution of crop material, and that our "ground" has for so many successive ages, through all the generations from Adam to ourselves, been growing up in thorns, and accumulating in rocks; and although its vitality may be exhausted by the footsteps of devils and damned "spirits," yet we can cut down the thorns, remove the rocks, and to a considerable extent enrich the impoverished *devil-beaten* tracks, and thus have it in good condition for the sower. We, by thus doing, exercise the veto-power over our appetites and passions, and prevent them from manifesting themselves through our bodies. This is what St. Paul did whilst he was yet ignorant of the "Gospel of Christ," and this is what every person may, and should do; not for the purpose of meriting spiritual salvation, but to rescue the race from the destruction of the penalty of physiological transgression; for it is through these channels that we do violence to ourselves.

The great difficulty, however, in this matter, seems to be the ignorance of its necessity, and of the field of operations: and here Phrenology, no doubt, is destined to achieve for mankind far more than human thought has yet contemplated, by disclosing the true location of thorns and rocks, in our mental fields.

Now, when this state of affairs shall have been consummated in contemplation, some may think that all has been done that is necessary; that they have turned once worn-out, grown up, and rocky lands into well cleared, newly-fertilized garden fields, as, indeed, they have; but consider: Whilst the farmer's fields and gardens look beautiful in contemplation of seed-time, yet, should he neglect to sow, would he reap? He might take up every stone from off the ground, and every thorn as it approached the surface, and keep out every crow, &c., &c., that might be inclined to pluck up the stalk, or pick up the seed; yea, he might even fertilize the soil, too, to uncontemplated richness; yet he would never, never realize a crop. On the contrary; he would only have made the soil more susceptible of bringing forth *more* thorns at a future period.

Thus with man. We may probably enable him to see that he has been violating all the laws of his being; that he has been bringing forth rocks and thorns; and we may, too, cause him to obey the physical law, by keeping down his appetites and passions; yea, we may go so far as to reinvigorate the physical body to its pristine state of health and longevity, yet, if we stop short of sowing the spiritual seed lost in Eden, we have done but little towards realizing a crop; but, on the contrary, we may have the consolation of knowing that we have but made a new instrument of an old one, which may at any time be used for purposes more hellish than did ever antediluvians conceive.

The minister of the Gospel, however, whose legitimate mission is to sow the "good seed," and cause the "ground" to be cultivated, has been drawing out his furrows, and planting his seed in a world grown up with thorns, and covered over with rocks; and worn slick, too, by devils' cloven feet, whilst he has done but little towards clearing and cultivating the "ground." Who would expect to raise a crop by simply planting his seed in the woods and thickets, without clearing or cultivating? Such a man would be pronounced insane, and preparations speedily made to have him comfortably secured in an asylum; yet, sorry am I to say, that this has been pretty much the conduct of the "preacher."

Here Hygeopathy has an important work to perform; and it has nothing more nor less than the physical redemption and sanctification of the race, in contemplation. It is destined to keep down the thorns, remove the rocks, soften the dry and hard roads, and once more restore to the impoverished soil fertilizing properties, and by its sanctifying influences, cause conditions to continually grow better; and, lastly, but of not least importance, it must drown out the devils. They can't stand "water."

Dr. Jackson holds forth the idea that "man's depravity generally is in his body. It dwells there, and if his spirit is also depraved, it has taken it up from sympathy;" but I think it is apparent that his "depravity" is generally in his soul, and that his body is full of thorns and rocks because the seeds were in the soul, the body being but the "ground" through which they manifested themselves physically, in the shape of thorns and rocks.

Still more conclusive evidence of this, however, is to be found in the fact that the very earliest generations from Adam manifested as wickedly-directed physical energies as Dr. Jackson, or any person else, can possible conceive of. But who was the director? Did the energies direct themselves? This could hardly have been possible, for they were not at that time depraved in the sense understood. So far as development was concerned, they were perfect, and it can hardly be presumed that they had access to tea, coffee, alcohol, opium, and tobacco; yet, Cain slew his brother, because of "gross selfishness," and on account of "ill success in business." Adam himself, probably, had a little too much "irreverence for law;" and it is altogether probable that he had a slight degree of "contempt of religion," else, why did he partake of the fruit?

I think if the Dr. examines this subject critical-

ly, he will find that Adam's soul was spiritually depraved, before he disobeyed God's command physically, in eating the fruit.

Since we, though, are physically depraved and depraved by the accumulated penalties of successive ages of physiological transgression; and as we are governed or influenced by every object around us, it behoves us to study diligently the laws of nature, in relation to our physical being; yet, if the cultivated field looks beautiful in contemplation of seed-time, how much more beautiful and glorious will it not appear in the consummation of a harvest?

THOUGHTS IN SPARE MINUTES.

BY HARRIET N. AUSTIN.

It is something to relieve physical suffering. And if this, only, were the mission of the school of medical practice which we advocate, it would be worthy of immeasurably greater consideration than any other medical system ever established, because this is founded on truth; all others on falsehood. But, to give life and significance to existence, which has been but a dark blank, to lead the weary, sick soul into a heaven of rest and peace, to awaken hope, to quicken faith, to arouse high aspirations, and instill patience and fortitude into the heart, where only darkness, sorrow and discontent have dwelt, is a work which cannot be over-estimated. Yet this, too, belongs, legitimately, to the mission of Water Cure, or Hygeopathy, or Nature cure, or to the philosophy, whatever its right name may be, expounded in this Journal. It grows up naturally from the better physical life which is begun. As the habits are made pure and simple, the tissues cleansed, the muscular energies vitalized, and the nerves calmed, a corresponding physical life is evolved; and this world, and the "world to come," put on new hues and new relations. Surely no Water-Cure physician, who has conceived of the length and breadth, and height and depth of his responsibility, and his privilege, can be satisfied to see one whom he has cured go out into the world with no better ideas and determinations than when he came to him.

The habits and fashions of society are full of falseness. In eating, in drinking, in dressing, in sleeping, in working, in recreation, in study, in social relations, man seems determined to defy his Creator; to exalt his own perverted appetites above the laws which He has established. If the poor, sickly, dependent, dissatisfied followers of fashion and society's dictates, who are vainly endeavoring to satisfy their cravings for happiness in gratifications of the palate, in fashionable dress, in vain display, in hollow-hearted society, and the positions and honors which it can give, could know how much of joy and peace there is in a life of simple habits and useful work, they would write under the pressure of the cords which bind them. And if the many, many sick and suffering ones in this country, who are daily swallowing poisons, could know that there is death, and only death, to the human system, in all medicines, and that the creative power is the

only healing power, they would turn from Art to Nature, and staidly seek to learn of her; and she would listen to their beseechings and pour new life over them.

These remarks are desultory, and, perhaps, seemingly meaningless. But similar thoughts frequently spring up spontaneously, on reading letters from those who have been redeemed from lives of falseness, sickness and discontent, and have entered on lives of simple habits, and manful endeavor. A vast amount of the social unhappiness that prevails, grows out of morbid physical conditions. I have just now been reading a letter from a lady, telling me how well and happy she is, and that she is not only taking care of her own family, but doing much to encourage and instruct her neighbors. For many years this lady was sick, and like most sick persons, was miserable. Not only did she suffer physically, but so great was the *dis-ease* of her soul, that she has told me she has seen many a day, when nothing but the dread of leaving her little children motherless, has prevented her from destroying her own life. The difference is, then, she lived falsely and was sick, now she lives simply and truthfully, and is well; and in her restoration no remedies were used but Nature's own—pure water, pure air, plain food, healthful dress, out-door exercise, rest, sleep, and pleasant social influences.

I have been connected with this Institution over four years, and have seen hundreds of supposed incurable cases restored to health; but my wonder and delight are no less to-day than at the first, to see those who have lived all their lives in constant violation of physical law, and who have been sick for long years, the constitution broken down, all the functions of the body deranged, and laboriously performed, the nervous system exhausted, and life become a burden; to see how, as soon as they break off their false and artificial habits, and sit down as meek and quiet learners at the foot of Nature, she begins to repair the evils done, and give promise of a better state to come. And though she must necessarily have time, and often long time, to change all the forces of the system from a downward to an upward tendency, yet she always kindly manages to give such unmistakable signs that she is on the side of life, and not of death, as to encourage the patient to persevere in the right way.

A lady went from us a little while ago, about the age of thirty-seven, who had been sick all her life. She inherited asthma from both father and mother; and from her mother, salt-rheum. She had lived at the West, had seen much hardship, and some severe exposure, had endured almost all forms of disease which "flesh is heir to," and taken all sorts of noxious medicines. In writing of her case she says, "let no one suppose they have any bad feelings which I have not experienced." And she could say so with much truth. She had had fever and ague, a severe dyspeptic cough most of her life, serofulous swellings, periodical bronchitis, sick headache, nervous headache, dropsy, and what, to her, was of more consequence than all the rest, because it caused her more suffering than all the rest, a feeling, located at the cardiac orifice of the stomach, not a pain, better described than any

other way by a nest of live, writhing worms. This feeling was well-nigh unendurable, and rendered her life miserable. When she came to us her brain was congested, throat and stomach inflamed, liver torpid, spleen congested, skin inactive and bloodless, circulation feeble and irregular, her feet were cold, she had uterine inflammation, leucorrhœa, weak back, palpitation of the heart, and terrible depression of spirits. She had been, from infancy, a tobacco smoker. The appetite was born with her, and through thirty-six years she had struggled with it as with a fiend. She had despised and loathed herself, because of this habit; she wept and prayed and vowed over it, and still she was helpless to deliver herself from it. She had strength of will to abstain a few days from it, but her nervous system became so much affected by its absence, that she was more like a lunatic, than like her sober self, and she would flee back to her pipe as her only deliverance. She came to Glen Haven and stayed with us a year, and has gone home so much improved as to be a wonder to her family and to herself. She is well and happy, and is an earnest worker in the cause of human redemption.

Now we did nothing wonderful or mysterious in performing this cure. It was just as simple as the washing of Naaman in the river Jordan. We gave her baths, we gave her a plain, nutritious diet, and plenty of rest, and plenty of exercise, sending her out daily to walk, sometimes two or three miles, through snow two or three feet deep, in a dress suitable for such exercise, and we gave her a quiet and peaceful spirited atmosphere; "and her flesh came again like the flesh of a little child, and she was clean."

These things serve to give us faint glimpses of the health and strength we might possess, if we lived natural lives.

Another illustration, is the case of a young lady who came to us at eighteen, having been sick from childhood. All she was able to do was to be petted, and nursed, and waited upon, often being confined to her room for days together, and always suffering, always sad. She stayed with us a year. Now she is well, and her life is a joy. She can work all day in the kitchen when needful, or walk six, eight, or ten miles in a day, seeking out the sick and needy, and ministering to their wants. She is the light and strength of her father's household, and a blessing to her neighborhood. I have been enabled, in former days, to impart courage and strength to her, and now, wearied with my summer's duties, I am hoping to go and spend a few days with her, to receive back into my own heart renewed courage and invigorated faith, from her brave and gentle life. *Glen Haven Water-Cure, N. Y.*

THE CAMELS IN TEXAS.—The *Indianola Bulletin* says of the newly-imported camels:

"It has become quite a common sight to see camels and dromedaries marching through our streets. The camels are now employed in carrying government freight from Powder Horn to the depot. They carry the enormous weight of 1,600 pounds, and with the greatest ease. The sight of them stampedes all the horses and mules that come within sight of them. They are certainly not handsome creatures."

A PLEA FOR THE SICK; OR, NATURE AGAINST POISON.

BY SETH HUNT.

"I was sick and ye visited me."

WHOEVER has lain upon a bed of sickness and endured the sufferings of a double conflict with disease and poison; or has seen the remains of a dear friend deposited in the cold grave, while the clods rattling upon the coffin sent despair through his soul, need not be told that life and health are matters of the highest moment; things too sacred to be trifled with or neglected. As there are but few, in this age, who have not experienced the bitter sorrows above named, it is believed that no apology is necessary in presenting for the consideration of the public the following thoughts of one sympathizing with his afflicted brother man, and earnestly desiring to alleviate his sufferings and promote his health and happiness.

I have long considered the drugging system as one fraught with danger to the lives and health of mankind; a delusion, against which the people have not been sufficiently warned; and with these views I am impelled to utter my feeble testimony, by a sense of duty which I feel that I cannot disregard, without being recreant to humanity and disobedient to the dictates of benevolence. I therefore present for consideration a few thoughts on the

PREVENTION AND CURE OF DISEASE.

In the first place, I lay down the following fundamental principle, namely: *All pain, or disease, is caused by transgressing the laws of our being; so that perfect conformity to the designs of the Creator, would result in perfect freedom from pain. Health, then, is the general law, the intention of the Creator; and wherever we find pain, there we here the voice of God, crying Beware.*

The condition on which health is secured, may be briefly stated to be the *right or appropriate employment of all the organs and faculties of our being.* The right use of our organs and faculties I deem to include, among other things, *perfect cleanliness of body and purity of mind; temperance and simplicity in a diet of wholesome vegetable food, particularly of ripe, juicy fruits; constant contact with pure air; due exposure of the skin to the action of light.* I consider light to be a kind of *visible electricity*, which exerts a very healthful and invigorating influence upon both body and mind. I believe, also, that man can never attain his perfect stature, age, health and strength, without free bathing in *sunlight*, as well as water and air.

From the principle above laid down as to the cause of disease, it of course follows, that as in the *spiritual, repentance is the remedy for sin; a repentance which includes reformation; so in the animal kingdom, transgressions of natural laws must be cured by amendment of life.* Yet not perceiving, or not approving this remedy, men have searched diligently and toiled hard to find out some other cure for their ills; but after the weary searching and toiling, after all the invention they have sought out, it forever remains true,

that in order effectually to remove their diseases, men must "Go and sin no more;" "Cease to do evil; learn to do well."

Here I shall be met with objections from a large class of men, who have been led to believe that sickness is, in many cases, arbitrarily inflicted upon us by the Author of nature, or that it comes at it were by chance, or that it is something which cannot be avoided. This class of persons generally appeal to the Bible, which they deem the standard of truth, and suppose that they there find support for their views. Now, although I do not admit as a *sole* rule of faith, any *written* word, except that which is written upon the mind not with ink, but with the Spirit of the living God; yet taking these persons upon their own ground, trying their views by their own standard, I think the Bible sanctions the principle I have laid down. Exemption from sickness, and long life, are promised in the Bible to those who obey the laws of God, while disease is held up as one of the consequences of transgression; as in Proverbs iii.,—"Forget not my law, and let thine heart keep my commandments, for *length of days and long life and peace shall they add to thee.*"

But the Bible was not intended for man's *only* guide. "The New Testament" does not claim for itself what many claim for it. Christ did not say, when the *book* which men call "the New Testament" is come, that will guide you into all truth; but "when he, the *Spirit of truth*, is come, he will guide you into all truth." This is a distinctive feature of true Christianity. It frees man from bondage to the letter, and places him under the guidance of that inspiration of the Almighty which gives him understanding; telling him to *think for himself*, to "prove all things;" "for the Spirit searcheth all things, yes, the deep things of God." It throws therein on the necks of reason and the godlike spirit within man, and bids them go forward in a sublime career of discovery and progress in knowledge and holiness. And in the onward "march of mind" unfettered, all bloody and oppressive forms of government, all false systems of philosophy and religion, are left behind; and man enters into the broad, green fields of liberty, peace and true science, where the laws of God in nature and mind are unfolded and obeyed; and where the printing press, the steam engine, electric telegraph, and other splendid discoveries, the first fruits, as it were, of the untrammelled human intellect, astonish and bless the world.

The human constitution has been so racked and shattered, so deprived and corrupted by the transgressions of men for thousands of years, that we have now but a faint idea of its capabilities, when in its original, undepraved state. The manner, however, in which it has been borne up under the wear and tear of so much depravity, shows plainly that it possesses wonderful renovating powers. Men generally have too little faith in the healing powers of the human system. If they are sick, some poisonous or other substance must be taken; and some "great thing" done for them; and when nature relieves them, the cure is attributed to the virtue of the medicine, or to the skill of the physician; while the Creator is robbed of his glory. Were men when under the influence of disease,

willing to wait as long to get well, *without* medicine, as they are *with* it, they would more generally recover; and that, too, without inflicting injuries upon their bodies by poisonous drugs: for, let it be remembered, that it can never be *positively* shown, that in any one case of disease where drugs were administered, and a cure effected, that Nature would not have done better, if let alone; while everybody knows, that disease can be, and is every day, removed *without* medicine. *We have positive evidence that Nature alone will cure*, while no one can certainly prove that medicine does not produce more evil than good; or rather I may say, there is *no positive* proof that it does any good whatever.

The most that can be claimed for medicine, is that it removes obstacles to Nature's operations. But can we not remove obstacles without resorting to the use of deadly poisons? If we must do anything, let us do that which will not inflict the *very evils* we wish to remove. I have noted down, from "Materia Medica," some of the effects which the drugs now employed by physicians are capable of producing in the human system; and I wish the reader particularly to notice the following frightful catalogue of disorders which drugs will produce, and say whether it is reasonable to suppose, that in order to induce *kind* and *beneficent* Nature to grant us health she must thus be assailed with "firebrands, arrows, and death."

A LIST OF MALADIES which, according to the testimony of physicians themselves, can be produced by the drugs which are used as *remedies*!—

Cramps; Coldness of the limbs; Asphyxia; Intermitting, feeble, and quick pulse; Inflammation of the lungs, throat, and other organs; Pain and difficulty in swallowing; Hiccough; Laborious breathing; Swelling of the hands, face, &c.; Diarrhea; Vomiting; Gangrene; Palsy; Shaking Palsy; Lockjaw; Irritation, corrosion and spasm of the stomach; Headache; Pulsations and tightness in the head; Colic; Pain in the limbs; Jaundice; Palpitation of the Heart; Tremors; Convulsions, local and general; Nausea; Lethargy; Weakness of the limbs; Loss of Sleep; Fevers; Cold sweats; Salivation; Epileptic convulsions; Ulceration of the mouth, throat, intestines; Loosening of the Teeth; Eruptions of different kinds; Cough; Falling of the Hair and Nails; Ague; Disinclination to exertion; Falling, flushed and livid countenance; Costiveness; Foul Tongue; Loss of appetite and loathing of food; Thirst; Flatulence; Extreme emaciation; Anxiety; Dropsy; Loss of Memory; Insensibility; Blindness; Fatuity; Wandering of the mind; Delirium and DEATH.

What an appalling array of disease have we here, capable of being produced by the so called *remedies* which men are every day taking to promote *health*! And I have not named them all. On examining the list of remedial agents as laid down in the medical books, it seems as though the earth had been ransacked to find every possible poison that exists, under the strange and fatal delusion, that disease may be cured by life-destroying agents. Most of these substances are of the most dangerous nature; some of them so intensely poisonous, that a *single drop*, and even a *part of a grain*, will destroy life! In the "dark

ages," certain persons, called alchemists, endeavored to make *gold*, by a transmutation of the baser metals. But we have now a more dangerous alchemy. The human stomach is made a crucible, into which every vile poison is thrust, vainly hoping thereby to produce that which is more precious than *gold*; namely, *health*; but which can be obtained only in the more simple and easier way of obedience to the laws of our being.

In closing this article, I will present concise statements of the nature and effects of a few of the many poisonous medicines now in use: believing that a knowledge of the fearful attributes of these, even if there were no others, ought to be enough to deter any one from coming under the influence of the drugging system.

And first, MERCURY, in the form of Calomel, (a very common medicine,) and in many other forms, as Corrosive Sublimate, &c., is a most powerful, deadly poison. Where it does not kill outright, it acts with most insidious and blasting effects; gnawing and corrupting with a living death the fair tabernacle of the soul. Its apparent effects vary with the constitution of the victim; but they are always evil. According to Bell's Materia Medica, *two grains* of calomel have caused salivation, ulceration of the throat, excoriation of the lower jaw, and death. Fifteen grains of Blue Pill, taken in three doses, one every night, have excited fatal salivation. Three drachms of Mercurial Ointment, externally applied, has occasioned violent salivation and death in eight days. In persons exposed by their business, as miners and gilders, to the action of Mercury, it produces a species of *shaking palsy*, and other diseases.

2. ALCOHOL. This well-known poison, from its weakest to its most concentrated state, is in very common use, as a solvent, and otherwise, by the medical profession; though some, I believe have declared it unnecessary and recommended its abandonment. The sanction given by physicians to the use of this poison, as a medicine, has no doubt done much to retard the progress of the Temperance Reform. The effects of alcohol are too generally known to be stated here.

3. ACONITE, a poisonous plant. Bell states, that when the root, or its tincture, is swallowed, the most marked symptoms are numbness and tingling of the parts about the mouth and throat and of the extremities; vomiting, contracted pupil and failure of circulation. The heart appears to be weakened or paralyzed and a state approaching to asphyxia is produced; while *Aconitina*, an alkaloid extracted from Aconite, is so poisonous that a *twentieth part of a grain* killed a sparrow, and one-fiftieth of a grain taken internally, by an elderly person, nearly proved fatal.

4. HEMLOCK. *Conium maculatum*. This is a poisonous plant, common in this country. According to the author above named, *Conia*, the active principle of Hemlock, is a deadly poison to every order of animals. It first palsies the voluntary muscles, then the respiratory muscles and the diaphragm, thus producing death by Asphyxia. Few poisons equal it in subtlety and swiftness. A drop put into the eye of a rabbit, killed it in nine minutes. Three drops in the same way

killed a cat in a minute and half. Two grains of conia neutralized by hydrochloric acid and injected into the femoral vein of a young dog produced almost instantaneous death. The *Extract of Hemlock*, in over-doses (a common dose being only from *one to three grains*), produces vertigo, wandering of the mind, dilatation of the pupils, paralysis, and ultimately, the symptoms above mentioned as resulting from conia.

With these I close; for space would fall me to tell of Antimony, of Arsenic, of Prussic Acid, of Iodine, of Deadly Nightshade, of Opium, and the numerous other poisons which have made such terrible havoc of the lives and health of mankind.

And now, reader, Nature and Poison, Life and Death, are set before you; choose which you will follow.

HYGEOPATHY.

BY DR. C. C. HASE.

YES, that's right, give us a new and more appropriate name. We have long enough been hid behind the unmeaning or *wrong* meaning "Water-Cure" and "Hydrophaty." It is time that the idea of cure by water, cold water, colder, coldest, icy, icier, iciest, was in some way corrected. And one of the most important means by which that false idea is to be corrected, is the adoption of a new name that will more truthfully represent our system. And Hygeopathy is just the word. Compounded of Hygie, the name of the ancient Goddess of health, and pathos, affection; or from Hygienic, health-producing and preserving, and pathos, it literally means health, affection, or healthy affection, or health-producing affection, recognizing the great principles of the "vis conservatrix" and "medicatrix nature," (acknowledged by all schools of medicine.) "That nature is ever busy by the silent operations of her own forces endeavoring to cure disease;" that what we call diseased action is the best action under the circumstances. But the word pathos or patby does not mean, as *now used*, affection, but a system of treating disease. With this definition of pathy our word means a system of treating disease, by the use of Hygienic agents. And by using a little of the latitude allowed to word makers we could make it mean a system for the restoration and preservation of health, by the proper use of Hygienic agents—just the idea we wish to convey, and one by which we can more easily make it understood, that *our cure* is, more properly speaking, a *natural cure*, and does not consist, as many suppose, in the mere application of water; but that the same natural agents which are required in health, are employed in the curing of disease, such as air, warmth, food, water, air-exercise, and rest; that by using, in proper quantities and degrees, these simple means, nicely graduated to the conditions and wants of the system, we do all that can be done to preserve health and cure disease. How different this would be from the Allopathic practice of giving a poison, directly destructive of health and life, to cure disease by producing its opposite; or the Homeopathic, of producing by their drugs a similar disease to cure the original; or

of the Physiomedicals, of giving lobelia and other medicines, that would make a well man sick, to "invite physiological action" in the diseased. And this is what we want—to make it understood that our system stands in direct contrast or antagonism to the drug system; that, where they trust to agents directly destructive of health and life, such as calomel, corrosive sublimate, arsenic, &c., we trust in agents essential to life and health, such as food, air, water, light, heat, electricity, magnetism, exercise, cleanliness, proper social relations, &c.

The greatest difficulty I find in the practice of Hydropathy is getting patients to understand that our system is one for the restoration of health, rather than the cure of disease; that, when we prescribe baths, exercise, pure food, &c., we prescribe them as *Hygienic agents*, to restore and preserve healthy action, rather than, as *medicine*, to kill or cure disease. Give us this new, truthful, meaning name, Hygeopathy; change the name of the "Water-Cure Journal" to "Natural Cure Journal," "Hygienic Cure Journal," or "Hygeopathic Journal," &c., and we shall be able to march forward, with renewed strength and faith, in the good cause of the physical renovation of the human race.

CASES AT LAKE SIDE WATER-CURE, MADISON, WIS.

BY E. A. KITTREDGE.

The climate of Wisconsin seems peculiarly adapted to the wants of persons afflicted with lung complaints, as far as I can learn; they have but very few comparatively serious cases, and at the Water-Cure here we have had scarcely a case among the crowds who have applied for treatment—none, in fact, who belonged in Wisconsin.

The cases which abound here are those which owe their origin to disturbances in the digestive and nervous systems.

In nearly all of the hundreds of cases I have prescribed for here, dietetic difficulties are present, and in very many of them serious ones.

I find no difficulty, however, in curing them—even the worst forms, if I can only make them adhere strictly to my injunctions; and you will imagine what those injunctions are. The first is, generally, "Thou must not eat;" second, "Thou shalt not smoke nor chew;" the third, "Drink no tea nor coffee, nor any strong drink."

In what is called Nervous Dyspepsia, I have only to fast them till the appetite and tongue become natural, when we can lay the foundation of a cure that will be sure and steadfast; always providing the patient does not carelessly or wilfully knock out the chief corner stone thereof by a wicked indulgence.

Alas for poor human nature! how few there be who can resist, when their vitiated appetites cry aloud within them; and the consequences of this unmanly yielding, how terrible are they!

How lamentable it is to reflect, that nearly all of the diseases or phases of disease with which humanity is now burdened, are brought on by the wicked and often wilful violation of the plainest laws of health and being!

People in general do not realize this; but you and I and every physician worthy of the name knows it to be true; and it ought to be kept before the people, till they become convinced of its reality. Oh, that I could persuade the young, who tread so eagerly in the footsteps of their predecessors, especially in the forbidden paths which lead to sin and misery, that enjoyment is not therein, but sure and certain pain and sorrow.

Let me beseech them to ponder well their footsteps, and take heed lest they fall: all they can gain at the most is a little temporary gratification, which stings even while it gratifies, from the consciousness which, notwithstanding the ignorance which pervades the breasts of all more or less, that they are doing evil that good may come.

Only think of it: a man will, even in this enlightened age, sit down deliberately and eat one-third more than he ought to, and then get up and add insult to injury by taking a glass of brandy or bitters, to assist nature in getting rid of the unnatural load!

A man told me yesterday—a very intelligent man, too, he is said to be—at any rate he knows how to make money, though he evidently lacks that knowledge without which all else is but as tinkling brass and empty cymbals—namely, the knowledge of the laws of hygiene, or else he is wickedly foolish—that he "ate the other day just as much as he could get down," and that he felt just as he supposed an anaconda would after eating an ox! miserably stupid and sleepy, besides suffering much uneasiness and pain, and then went without eating for two or three meals, and then sat down and did the same thing over again!!

This seems strange, aye, almost incredible to the readers of the Journal; but I can tell them that thousands and thousands do just so, only more so, every day, and this is the reason why there are so many thousand dyspeptics in the land.

Let me be understood. I don't object to any man's eating a genteel sufficiency of good and wholesome food, or even to satiety, if you have an *unperverted appetite*—a thing very seldom found in this age; but I do most solemnly protest against any man's right to gorge his stomach till disgust comes with repletion, and stupidity and pain in the track of those!

If a man has anything of a natural appetite left, he will be told by the recuperative power within when to stop eating; and when the gestatory nerves begin to stop their clamoring for more, and you get to that point when you "don't care," then's the time to stop, and not keep on simply because you can eat more; when you know by sad and oft-repeated trial that it will eventuate in uneasiness and pain.

"But if we have not a natural appetite, how shall we know when to stop?"

You can't, of course, expect me to lay down any definite rule to apply in all cases, as what would do for one might kill another, whose strength and conditions were totally unlike. I can only say that you must be a law unto yourselves. Governed by your own circumstances, you can tell, if any body can, how much you can eat and not hurt you; and having found out, be

true to yourself and fear not. One of the rocks on which poor dyspeptic barks are broken, is that because they do not feel any particular trouble in their stomachs immediately, or perhaps at any time after eating, that therefore it cannot be that they have eaten anything improper or too much. But the fact is, that in many cases of dyspepsia, such has become the complicity of the case, that though the offending cause be in the stomach, the effect will be felt in the part the most remote from the stomach: for instance, in the gout, a glass of wine that will be even grateful to the stomach, and cause a most agreeable titillation in the gastric nerves of the unfortunate victim, will create in the great toe thereof a most intolerable pain and soreness, that may last for hours and perhaps days. Or, an untoward meal, in a person predisposed to neuralgia, will create "a most horrid headache," or severe paroxysm of *Tic Doloureux*, while the stomach and liver—the real seat of trouble—are apparently unimplicated. Hence the real uselessness of local treatment, merely. And oh how many have been tortured out of the world, literally, by the horrid instrumentalities employed by well-meaning but awfully-mistaken prescribers, who, not knowing where to look for the cause, added insult to injury, by whipping the parts not in the least to blame!

I know that it is not of any use to talk about these things, but I feel the importance of them so much that I cannot resist.

"Still harping on my hobby," methinks I hear my readers say, "it is all about our eating with him." I admit it; and if you or my readers knew half as much about the terrible effects of eating as I do, and the universality of the practice, they would not wonder that I should revert to it every time I write, and dwell on it. I have said, I know, a great many times, that over-eating is the sin of the world, and I repeat it again and again; and had I the voice of a Stentor, I would sound it through the length and breadth of the land, till every ear should hear and every tongue confess—at least that I had done my duty. I sat down to write about cases, but I felt impelled by a power I could not resist to write as I have, and let the cases give way to the causes.

If it be true that prevention be better than cure, how much better it is to spend one's time in telling people of the rocks and quicksands in their path, than it is to tell them how to repair their bark after it has been dashed thereon. More anon.

The *American Medical and Surgical Journal* says that thousands of physicians are now actively discharging the duties of their vocation, and greatly benefiting mankind by their arduous and devoted labors; yet such are the false views of the mass of them in regard to the nature of their calling, that "the world would be better off if there were not a doctor in it." Such an admission is certainly a candid one, especially as coming from the profession.

AMONG the many chaste and poetical allegories which occur, scattered up and down, in the Eastern literature, is the following:

"As the dark mould sends upward and out of its very heart the rare Persian rose, so does hope grow out of evil; and the darker the evil, the brighter the hope;—as from a richer and fonder soil comes the more vigorous and larger flower."

WHAT IS HYGEOPATHY?

BY H. U. H.

A CELEBRATED painter was so annoyed by the inquiries of his friends, while suffering from a protracted illness, that when he went out he placed a card on his hat, upon which was painted, in large capitals, "No better to-day."

The inquiry at the head of this article has been so frequently asked me, that it has occurred to me that it would be desirable to meet it briefly and clearly answered in the Journal. This would save the readers of the Journal from asking, and others could be answered by referring them to it in the Journal, which I always carry in my pocket.

I have been induced, by the urgency of the case, to offer for publication my ideas of that system of medical practice which has been termed, and I believe properly, "Hygeopathy," or "Hygienic Medicine." If, however, some of the older and wiser heads will meet this "great demand of the age," I shall be very happy to yield the floor. The hygienic mode of treating disease may be divided into two parts—negative and positive. The patient who submits himself to this treatment must first "cease to do evil." He must abandon every habit and refrain from every practice which in any way interferes with the natural and healthful action of any organ of the body. He is not only required to refrain from that which directly aggravates the disease from which he is suffering, but he must "cease to do evil" to any organ of the body, for the hygienic practitioner recognizes the fact that "if one member suffers the others suffer also." He must cease from irritating his digestive canal with poisonous drugs, whether in the form of medicines or table condiments and beverages. He must cease from poisoning his system with improper and unnatural food, from all complicated and concentrated articles of diet. He must cease from tobacco, from slothfulness, from all excesses of mental activity, from misposition of body, from excessive and unbalanced muscular exercise, from all unnatural and extravagant exercise of the affectional and emotional nature, from care and mental anxiety, and, in short, from violating any of the laws of his being, moral, mental, or physical.

These negative measures are always the first to be attended to, and in a majority of cases the most important. All the positive treatment in the world will avail little, so long as the exciting or the predisposing causes of the disease are kept up by gross feeding, stimulating drinks, tobacco-using, excessive or deficient exercise, impure air, venereal excesses, etc.

The positive means which constitute the hygienic *Materia Medica*, includes the various applications of Water, externally and internally, to regulate temperature, balance circulation, and to cleanse and give tone to the skin and mucous membrane of the alimentary canal; the supplying of the system with pure food, and in such quantities as will supply the conditions for proper nutrition; the supplying of the lungs with pure air to facilitate the purification of the blood; judicious exercise to secure sufficient and well-

balanced activity in all parts of the system; the modification of the clothing so as not to interfere with such activity; well-regulated mental exercise to secure a proper balance between mental and bodily activity; and, perhaps, in some cases, the application of electricity to decompose and facilitate the expulsion of minerals and other morbid material which may be held in the system. The hygienic physician relies wholly upon health influences and agents. He will never use anything physiologically incompatible with the tissues, except for the purpose of removing diseased or disorganized matter, and then, for the same purpose that the surgeon uses the knife upon a tumor or a hopelessly diseased limb.

This is my idea of Hygeopathy, and I appeal to the common sense of all sensible people—this includes all the readers of the Journal, of course—if this is not a sensible system of medical practice. If your common sense, which, though getting to be rather uncommon, is the best kind of sense we have in circulation, approves it, throw the fine-spun theories of the doctors to the winds, and their "physic to the dogs," and give us your influence—your personal influence, by living hygienically, and thus avoid disease and doctors.

IS MEAT POISONOUS?

BY O. W. MAY, M. D.

It appears to me that writers and teachers of vegetarianism overlook one of the strongest points in favor of a strict vegetable diet. It is that all meat is more or less a poison. This proposition is susceptible of the most satisfactory proof. Ask even an allopathic physician why he does not allow his patients to eat meat, in cases of fever or inflammation, or where there is danger of inflammation supervening, and he will tell you "that meat is stimulating, and produces excitement or inflammatory action during digestion, and hence inadmissible when inflammation exists or is apprehended—that the patient then needs the autiphlogistic regimen, such as vegetables, fruit, or gruel, together with cooling sedative medicines;—and some recommend bleeding, and, strange incongruity, even blistering. Ask him why meat is stimulating, and he cannot tell—"but that experiment and observation has shown it to be a fact." So has experiment and observation shown that alcohol is a stimulant in the common acceptance of the term. This is also a poison. It is well known that putrid meats are stimulant poisons, and our municipal and State laws attach severe penalties to the selling of putrefying meats. Would there not be a propriety in making it penal to sell meat at all? Let us look at the matter in the light of fact and philosophy, and see whether there is any difference, only in the extent or amount of the putrefactive process.

Every good physiologist knows that all animals, fish and fowls, which use and assimilate food of any kind, are all the time passing through a renovating process, whereby their bodies are constantly undergoing a change of particles—those which have served their purpose in the system and become worn out, effete, dead and putrid, being taken up by the proper

absorbents, and carried by the circulation out of the system, while other particles elaborated from the nutriment of our food, are deposited to supply their place.

This waste and supply makes the necessity for food. While this renovating process is going on—and it always is, so long as there is life—the animal is slaughtered, and the meat, which always contains more or less of these putrid particles, is bought and sold in our markets, cooked and served up on our tables daily, with as little thought of the putrid mass of poisonous particles contained in it, as though it was healthy vegetable food. Do any ask how or why this meat—always containing these effete dead particles, be it remembered—produces a stimulant effect upon the human system? I answer, because it is poison, and in precisely the same way that other poisons, alcohol for instance, do. This stimulant effect—I use the term stimulant as usually understood—is nothing but the effort, or action of the system, to get rid of offending substances, by throwing them out, expelling or eliminating them as irritant and inimical, uncougenal matters. Precisely the same action occurs in the case of all poisons, sometimes local, sometimes general, which are not concentrated enough to cause the system to act with sufficient force to deaden vitality at once, or in a very short time. The effect left upon the system is also similar to that from other stimulants. A person in the habit of daily drinking a glass of brandy or a pint of beer at dinner, will feel a languor, lassitude, or listlessness, if he leaves off his accustomed beverage. The same is the case if he leaves off the use of meat after having long used it; and people verily believe meat a more healthy diet, and makes them stronger, than fruits and farinacea; which is precisely the opposite to fact. True, for a while after leaving off the use of meat a person will experience this languor, for want of its accustomed stimulant, but one whose sole diet is vegetarian, will—other things being equal—endure more heat, cold, privation and fatigue of any kind than the flesh-eater;—will think more coolly, possess a more placid disposition, live more quietly, and longer too, and enjoy life more rationally and better while he does live. The fact of all meat containing particles of putrid, poisonous matter, should be held up to the view of every one who eats meat, by all who sincerely believe meat is not the natural food of man. Will our flesh-eaters think of this when they gormandize these putrid particles of dead matter. Recollect, no meat is free from them.

A clergyman who had several days sat near me at table, once remarked: "Doctor, I observe that you eat no meat, why is it?" I answered, that "if my Creator had designed me to eat meat, he would have given me carnivorous teeth; but as he had not, nor any others of the human family, it was fair to conclude he did not intend we should eat it." It is to be hoped that this relic of cannibalism, and that other sequel of barbarism, the taking of poisonous drugs, will soon be superseded by a more rational life, and man be allowed to live his life out in a rational manner. I did not say to the clergyman spoken of, that the roast beef he was then eating contained par-

ticles of putrid, poisonous matter, as he might have deemed it indelicate. He died a short time since of consumption; and how far the use of meat may have contributed to induce the condition of the system peculiar to consumptives, in his case, is impossible to tell; but it is an undoubted fact that the free use of flesh-food often lays the foundation for scrofulous consumption. The reason why relapses after fever, measles or inflammatory diseases, are brought on by meat-eating, is that it is a stimulant poison.

I have seen more cases of relapse after measles, from eating meat, than from all other causes put together. After all, it is a melancholy fact, that people will gratify their appetites, even when they know the consequences, at the expense of health and even life itself.

Highland Home Water-Cure.

TOBACCO.

We copy the following Report on Tobacco from the Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends for 1856.]

We record our earnest testimony against the use of Tobacco, on the following grounds, viz.:

1st. It is unnatural, unnecessary, and useless. The appetite therefor is wholly artificial.

2d. It is offensive to a refined taste. This is evident from the fact, that men of cultivation instinctively shrink from even the suggestion that their mothers, wives and daughters, may become slaves to the use of this noxious plant.

3d. It is expensive—a waste of money. What a shame that men should pay more for this poisonous, filthy weed, than for the support of schools and colleges! Few countries, in proportion to their population, consume so much of it as the United States.

4th. We have the authority of eminent physicians for declaring that it is exceedingly injurious in its effects upon the human system—that it tends to produce various diseases and to shorten life. One physician, Dr. L. B. Coles, late of Boston, who investigated the subject thoroughly in the light of physiology, expressed the opinion, that more lives were destroyed by tobacco than by intoxicating liquors. This may or may not be true; but it is a strong evidence of the pernicious influence of the article, that a responsible individual, who has devoted so much attention to this subject, has arrived at such a conclusion.

5th. Like every other poisonous stimulant it tends to blunt the intellectual faculties, and the moral feelings. Others things being equal, who would not have more hope of enlisting the influence of an assembly of men in favor of any good cause if they were in no way addicted to the use of tobacco? No preacher of righteousness would not be encouraged by the knowledge that his audience was too refined, too much under the influence of their higher feelings, to indulge so vulgar a habit?

For these reasons, and for others which we cannot now specify, we earnestly advise all whom our voice may reach to banish the use of tobacco from their families, to discontinue it in the community, and especially to warn the young against acquiring a habit so pernicious, filthy, and degrading. We are the more careful to utter our testimony against this evil, because it exists

among ourselves. Not a few of those whom we love, and who are associated with us in the cause of reform, are the slaves of tobacco. They are bound, "lo! these many years," and have not the strength to break their chains. We sympathize with them most sincerely, while we would rebuke them with Christian fidelity, and in the spirit of love.

Signed by direction of the Meeting.

JOSEPH A. DUGDALE,
RICHARD WAT,
OLIVER JOHNSON, } Clerks.

THE RUSSIAN BATH.

EXTRACT FROM A PRIVATE LETTER FROM DR. C. F. TAYLOR, LONDON.

I HAVE just come from a Russian bath at Rots's. I am charmed with its effects. I feel *etlich*—might be tied up in a knot—might be run through a fulling-mill and come out rather improved. If you have got anything impossible to do, or to be endured, bring it on. I am impatient to exhibit my pent-up powers.

I suppose you would like to know the process whereby such a desirable transformation of feeling was brought about. I will describe it in a few words as I can.

The bath-room is lined with marble—top, sides, bottom and all. In an adjacent room, warm and steaming, I was divested of clothes, and a small apron tied with tapes about the waist—just enough to hide my nakedness. The attendant then took me into the room, and desired me to lie down upon the bath tub, covered with cane lattice. Steam then was let on in the bath-tub below and at my feet. Soon I was enveloped in a dense vapor. At first I was considerably oppressed for breath, but my watchful attendant applied a sponge, wet in cold water, to my head and face, which was often repeated during the bath, saying, all the time—"Don't be afraid, keep quiet, breathe through the nose," &c. Soon I relaxed into a state of profound happiness. I let my attendant turn me from side to side at pleasure. I felt delicious, and wished to remain there always. I fancied I was a babe, lying half awake in its mother's lap, and being caressed by the delicate touches of its mother's fingers. Once the attendant got me up, and with a hose, directed a delicate shower, deliciously cool, over different parts of my body, till the whole was passed over several times. Then he caused me to stand under a small douche; then I lay down and he let on the steam again; then he carried me all over with a hair mitten; then lathered me all over with a soft cloth and aromatic soap; then the gentle shower was repeated—longer this time, till the temperature of the room was gradually reduced; then I was taken into the next room; a dressing-gown was thrown over me, and I was directed to lie down upon a cushion, into which I sank till nearly buried. Towels were then laid on me which soon absorbed the moisture, and I was directed to dress, much against my wish, for I longed to have the delicious state continue forever.

A GREAT many human beings dig their graves with their teeth.
To be angry with a weak man, is proof that you are not very strong yourself.

WHY IS BREAD SO DEAR?

BY A. SMITH.

Why bread is so dear is owing to the great waste in preparing what is called fine flour. The tiller of the soil is most nobly engaged when thus preparing it for the growth of that which is to sustain his life and that of his fellow beings. Of all the various grains this Noble Man of God cultivates, there are none perhaps that enter so largely in the sustenance of man as that of wheat. Is it not of vast importance, then, that there should be at least a little economy used in preparing it, so that our bread would not be so dear in this land, where wheat is grown in such great abundance? And whilst in all the other various departments of life there are improvements being made, we think in this then there are many reasons to call loudly for a reform in the way of preparing wheat that our bread might not be so dear; for it is ascertained that out of one hundred and twelve pounds of wheat, twenty-eight pounds are lost as human food in the shape of bran &c.; thus reducing it to eighty-four pounds of what is termed fine flour. Now were we to use the whole grain, we should have bread far more wholesome and nutritious in all the elements for building up the human system; and it would increase the quantity more than one-fourth, which is now entirely lost in the usual mode of making the flour. The general belief is that bread made from fine flour is the best, and the whiter the better. But this is not the case, for the whiteness is often communicated by it to alum, to the great injury of the consumer; and the bread made of unrefined flour sustains life, whilst that made from refined flour will not. Keep a man on brown bread and water, and he will enjoy good health—give him white bread and water, and he will soon sicken, and probably, in a short time, die. Bread made of unbolted flour is richer in all the elements of nutrition that sustains the various structures that compose the organization of man, than that of fine flour. Take, for instance, 1,000 pounds of whole grain, and you will have of fat or meat-producing material, 28 pounds; in fine flour, 20 pounds; of muscular matter in the whole grain, 150 pounds; in fine flour, 130 pounds; and of bony material in the whole grain, 170 pounds; in fine flour, 60 pounds; in bran 70 pounds. Thus, in using the whole grain, you have 8 pounds of respiratory, 25 pounds of muscular, and 110 pounds of body material, more than you can get from fine flour, besides its being more wholesome and not producing a derangement of the stomach, causing dyspepsia and derangement of the whole alimentary canal, with constipation, &c, which the use of fine flour so often causes.

And another cause why our bread is so dear, is owing to the great waste in fermenting the bread, amounting to not less than twelve 4 pound loaves in every sack of flour. Suppose our consumption to be 23,000,000 sacks; the loss from this source alone would be 276,000,000 loaves annually. Add this loss, then, to the one-fourth of the whole grain which is lost or wasted in making fine flour, and see what strong reasons there are in calling loudly for a reform in the way of preparing wheat and bread that it will not be so dear, and more conducive to health.

KINESIPATHY,*

OR, MEDICAL GYMNASTICS—NO. I.

MOTION, in organized bodies, is the expression of life. The result of this expression, in all the various instruments of life, is *function*. A muscle contracts, and the extremity to which it belongs does a certain duty. Fluids circulate in a certain manner through organs. Nutrition, secretion, and other effects attendant on life, are also secured. When the movement of any part is impaired or suspended, in that ratio does the part become defective in its powers, and incomplete in its objects. And on the contrary, in all cases, the proper health and power of organs are restored by a restoration of the *movements* corresponding with the legitimate function of the organ. Hence we often hear that "health consists in the unembarrassed exercise of function."

All systems of medical practice seek to restore the health of the sick by restoring the various functions; and, when successful, it is done through the instrumentality of the various *movements* set up in the several parts called into action, and propagated through them over the system at large.

The Water-cure practice is pre-eminent for its success in restoring health to the sick; in other words, in causing a proper manifestation of function, where it had been impaired. Hydro-pathists claim that they bring to bear *all* rational means, and adapt them to the pathological conditions. Air, water, diet, exercise, temperature, rest, electricity, the emotions, &c., &c., are all, or each, in turn modified and adapted to the condition of the patient in a state of disease, and are made to be in consonance with the healthy operations of the system. The discoveries for which Priessnitz will be held in everlasting honor, were simply ingenious modes of applying a powerful natural agent—*temperature*—by means of the convenient *water* to certain conditions, so as to effect certain results. The great beauty of the Priessnitzian system is, that whereas it was before known that heat would warm, and its absence cool a part, he and his followers have noted and made available its physical and physiological effects, in a multitude of ingenious applications, all adapted to aid nature in recovering from a pathological to a healthy condition. This is *exclusive hydropathy*; but *rational hydropathy* implies the adaptation of *all* those conditions common to us in health, so as to cause disease to vanish in proportion as harmony in the conditions is approached. The quantity and quality, febleness and intensity, duration and locality of *all* that subserves us in this line, are regulated by the skillful physician. Herein consists the medical man's duty. He possesses no panacea, no charm, nor means of exorcism, but he is simply presumed by his greater knowledge to understand the principles upon which health is manifested or made possible, and upon which disease depends. Thus his prescription will be so ordered as to afford the vital forces a chance to act in a healthful manner. This implies the very highest medical science and skill.

The immediate effect of every hydropathic

application is *motion*—a movement in some part or parts, essentially different from what would have happened in the absence of the application—as the expansion of the chest, increasing the effects of respiration, in the oxydizing the blood, and removing effete matter; the removing of fluids from congested organs, to those lacking a due supply; the promotion of assimilation, secretion, and the impulse afforded to the current in the blood-vessels, &c. These *motions* of various kinds are the principal media through which the wonderful effects of the Water-cure treatment are attained.

Now it is evident that if the blood could be derived from visceral organs to the extremities, without the temperature appliances, the effect for good would be the same, provided it were done equally in harmony with physiological laws; indeed, there is very great advantage in having a *choice* of physiological means available, for in many cases, while some circumstance may materially interfere with, or even *exclude* the one recourse, another then becomes the more necessary. In the very weakly, the loss of heat, by direct means, may be a positive disadvantage—the responsibly self-induced and sustained movement not being properly secured. Here comes in *exercise*, as an agent in Hygeopathy.

The benefit of exercise is acknowledged and insisted on by all. The reason is obvious: it is the employment of a function without which there can be no life or health. But exercise, as well as *diet*, bathing, &c., relates to certain physiological capacities, which must be neither ignored nor transcended, and consequently should be subjected to definite rules, and under well-prescribed control. Hitherto, this has *not* been the case. We should consider the Water-cure physician either mad or a fool who should simply tell his patient to bathe, without definitely instructing him when, how much, where and how often to bathe, but leave it entirely to the caprice of his patient. But this is precisely what is generally done in the case of exercise. We are able to give them no intelligent ideas on the subject, which amounts practically to no ideas at all. We understand exercise to be necessary, we insist that invalids must have exercise, but we do not instruct them in the proper way of securing its advantages; and yet, it is no less important to regulate a patient's movements than to control his eating and bathing. Now, medical gymnastics proposes to do this. It reduces the movements of which the system is capable to a system of rules. It enables us to *prescribe* a patient's movements, as we do the rest of his treatment. What Priessnitz's system of hydropathy is to indiscriminate bathing, Ling's system of medical gymnastics is to indiscriminate exercise. Both are scientific and systematic adaptations of certain relations—temperature, water, and exercise movements—to fulfil indications presented in disease.

In presenting the claims of medical gymnastics, it is not proposed to do away with a single rational means now employed in the Water-cure practice, but to bring to our aid, under well-defined rules, an agent now beneficially, but rudely employed, but which is capable of becoming a therapeutic agent of equal importance

to any now known. We are to take the very same means that makes the firm and iron muscles of the smith's arm more solid than the weak and flabby merchant's clerk's, or the strong, broad-chested cart-horse more powerful than the tender racer, and adapt them to the strength and capacity of the sickly child, or its bed-ridden mother! Medical gymnastics teaches not only the value of exercise, but it specially tells us when, how, how much, and in what parts it should be used. It reaches every organ and tissue, muscle, tendon and ligament, gland, artery and vein in the body. It does not wait till the patient is nearly well, and therefore capable of taking exercise himself; but its distinguishing characteristic is, that while he is yet incapable of exertion, it is equally applicable. The movements employed are *administered* by the strong to the weak, as a bath would be; and like every other rational means of cure, it is extremely "pleasant to take."

Having thus endeavored, very briefly, to direct the attention of the readers of the Water-cure Journal, and especially the American hydropathic practitioners, to this important subject, I will, in future numbers, strive to give a plain, concise, practical exposition of Ling's system of medical gymnastics.

C. F. T.

492 New Oxford Street, }
London, Eng. }

A LETTER

TO MY OLD PATIENTS:—I flatter myself that you can understand me, that the words I utter will have meaning to you, because they symbolize the life I would have you live. Residents as you are in the States of the Union and the Canada, an excellent opportunity is given you to illustrate the advantages of Water-Cure, to do this in a truer and better manner than most of those can who claim to know of its benefits, because you have seen what can be done in curing disease by the use of water fairly manifested. You can speak from actual observation, from practical experiment, and so from experience. I am the more bold to address this letter to you at this time, from my conviction that the general opinion is less favorable to Water-cure than at any time previous within the last three years. Why it should be so—if it is so—may not at a glance be seen by all; but to those who have kept an open eye, it is obvious. New truths are held in respect by the masses of mankind in proportion to the greatness they embody, and the enthusiasm they awaken in the hearts of those who profess belief in them. Water-cure symbolizes truths enough, and sufficiently great, to challenge and secure the widest earnestness—the warmest esteem. But unfortunately for it, those who have put themselves forward in this country as its representatives, have, for the larger share, been compromisers. They have but half believed it, and so have but poorly exhibited it, for the onlookers always appreciate an idea at the ratio put on it by its illustrators, and truth is illustrated never by *preaching* but always by *living*. Words have no force, no convertible force, except as they are transmitted into *deeds*. He who would say good things must do good things.

* Pronounced Ki-ne-si-pa-ty, accent on the third syllable.

Unhappily then, as I have before said, Water-cure has for the most part had poor illustrators. Its representatives have been men and women who, using it, have abused it; have made it, in their public ministrations of it, subordinate to their faith in its deadliest foe; have used their position to rob it of its life, and have nearly reached a point where they will abjure it altogether. Of the Water-cure, as now in operation in the United States, after the most diligent inquiry, I am able to count only seven whose physicians give no medicine. These hold in general terms to the value of water as a therapeutic agent; but some of these have less regard for it as a specialty, and are quite disposed to substitute for it some other agent in most cases which come under their care for treatment.

The question arises—if, in general terms, this statement is true, *what is the future of Water-cure?* I reply, a great trial awaits it, just such as always awaits every great, radical, reformatory movement. Periods of trial arise when it would seem as though the *cause* would go by the board, as though nought but certain shipwreck awaited it; but, so it is true, God always keeps alive friends enough to show it forth, and by-and-by the gloom breaks and the light shines afresh. So it will be with this cause which you and I so much love, a cause so fraught with blessings to our fellow men. Those who have essayed to represent it, but have done so for ends specially personal, will after a little find not much to do, and will quit the practice, and others will arise who will more worthily fill their places, and lead the people to a better and broader understanding of its claims and its sublime and wondrous worth.

For is it not a glorious truth, one of which too much boast cannot be made, one of which no eulogy would be extravagant, that *water*, simple water, such as rains down out of heaven, such as gurgles fresh and soft and unimpregnated with minerals from the bowels of the earth, is capable of being so applied to human bodies afflicted with disease, as to remove it and give back perfect health? so applied as to make the statement true of every disease known to man, *without exception*, that in its nature is curable? so applied as to make the patient free from his disease when nine times out of ten other means and other remedies have utterly and completely failed? O, yes, my friends, we cannot speak too warmly in respect of its value, we cannot sing its praises too loudly, we cannot utter extravagances in regard to it, for say what we will, we fall within the mark. You know this, so do I. You have seen it, so have I. You, thousands of you, bear about in your own bodies the testimonies of the truth of what I say. You are my witnesses this day, impartial and free to testify to the virtues of water as a "healing medium." Think! what a life you respectively led before taking water treatment, think how skeptical many of you were while taking it, till little by little your unbelief gave way to the evidence of your senses, and you swung round from the position of *doubters* evermore to be fast friends.

Seeing, then, what we have seen, feeling what we have felt, and knowing what we do know of the almost miraculous power of water, rightly

applied, to change diseased bodies to states of health, let us be singular enough to abide in the truth and live it out plainly. A truth lived out commends itself to those who are in search for it. A great many minds are looking at Water-cure to ascertain its worth. They long to have our claim for it well proven, but they fear, because those who live near them, and set up for its friends, hold it in subordination to something else they have in play. One man gives a little homeopathic medicine, another a little allopathic, another a little of the eclectic druggery, and so on. All, however, insisting that they are Water-cure practitioners as much as you or I am, and so the feeble-minded are staggered, and know not what to do. Now, let us be singular enough to have it known that we are *Water-cure* believers, that whilst we have no disposition to contend with any person who uses water in much or little, by itself, or in connection with other remedies, as they are styled, we have no *special* remedy but *water*, and in its strength we conquer. By so doing we keep our standard unfurled, we keep our faith above ground, we keep our self-respect on good basis, and when the time for reaction comes, against all the experiments now making by the faculties of all the medical schools to cure disease without subjecting the patient to obedience to those laws which underlie his life, as God holds up the universe, we shall be ready with clean hands and clear heads to welcome them to the school of common sense and nature. Then let us all sing,

- O water, pure water, soft water for me,
It is better than gales from Araby,
It cooleth the brow, it cooleth the brain,
• And maketh the sick one to live again."

But a second reason why I write this letter to you is to testify to you—many of whom I have not seen for years—and through you to the readers of the *Water-Cure Journal* at large, my constantly increasing and growing confidence in water as a remedy for disease.

The more I use it the more it satisfies me. The longer I use it the better I succeed with it. It answers all my expectations. It is equal to all my ambition. It does not disappoint me. It so fulfills my hopes that I have no desire to go fortune-hunting after other remedies. The more I try it the larger its healing power becomes. So true is this, that I now hesitate not at all to receive into my Institution cases which I would have not dared to take two years ago with expectation to cure them. So true is it, that on an average the diseases which I treat successfully are worse than I formerly treated, while the ratio of cases is larger. While this or that practitioner says, "I have cases which I cannot reach by water, and must give them up or use something else," my experience is exactly converse. Patients are coming under my care constantly, who have taken in vain all forms of treatment that doctors could devise, or quacks administer, and under water treatment get well. You need not that I tell you this, for you are the living *proofs* of it.

Now, what has called forth such different experience? for it is a notorious fact, that of the *so-called* Water-cure practitioners in this country, a large share of them tell a different story from

what I tell. They speak despondingly, while I speak enthusiastically. They rely less, I more on water. They seek new agents, new modes, and new means of subduing disease. I cling with more tenacity than ever to my original faith. How is this to be accounted for? I will give you my solution. They never used water as having faith in it, but simply because of the *popular* faith in it. I have used it because I had more faith in it than in anything else. They have always had a lingering longing for the old *drug* system, and have hung round the purlieus of medicine shops, as boys gather round the side entrances of a circus. I rejected the whole system of drugging and medicining men as an abomination, a plan to be followed by the hot curses of the victims, a mode of murder only tolerable because pursued in ignorance of its dire effects. The result is, they have in their experience attained the reward of their faith, and I the reward of mine; they are discarding water and are using drugs, I am using water only. Let the open-eyed watch us, and see whereunto we shall respectively come. I venture to say their patients will be none the less likely to be sick again, because cured under their administration; will, unless from dread of being sick, correct no ill habit, alter no indulgence, check no appetite, nor change in any respect their mode of life. While those who have been guests of mine will, in a large majority of instances, enjoy good health, have complete and thorough revolutions wrought in their modes of eating, drinking, dressing, sleeping, walking, working, studying, visiting, worshipping—in fine, their manner of *life*. They will not be sick, nor will their families be sick; they will not die till they die of old age, and their children will grow to manhood to supply their places when they shall be gone. The two systems crop out in the lives of their illustrators. The drug system affiliates with gluttony, and that with wine-bibbing, and that with debauchery, and that with general excess, and this with premature age, to be concluded by death. The Water-Cure affiliates with great simplicity of diet, cleanliness of person, useful clothing, steadiness of life, few wants, intense power to enjoy, clearness of brain, serenity of soul, a conscience void of offence, and age replete with goodness and wisdom, and death calm as a translation, beautiful as a transfiguration. The one tends directly to shorten the life of man in his generations, the other to add to the length of his life. Work the Water-Cure system up into the public confidence to a degree equal to the confidence now placed in the drug system, and instead of having woman toothless at thirty and dead at thirty-five, instead of having man wrinkled at twenty-seven and gray-haired at thirty, instead of having no old men or women scarcely, your matrons would bloom at forty-five, your men would be stalwart at fifty, and your streets would be filled with the aged, as in the days of Job.

A third reason why I write you is, that you may be encouraged to live properly, so that by your abundant good health, and the steadiness of it, you may show your neighbors the folly, the shame, and the crime of being sick. Having been sick yourselves, having recovered without medication, and in spite of all prognostications

to the contrary, nothing is wanting now to make your testimony complete in favor of *Water-Cure* and against the *drug system* but your continued good health. Whilst your neighbors are sick all around you, do you keep well. Keep free from their excesses, have nothing to do with their violations of physical law. Refuse to consort with them even in their holy places, when to do so you must defy God and prostitute yourselves. Insist on eating to live and not living to eat, on dressing for use and beauty, and not for looks as against use. Utterly refuse to live without air, in church or private hall, and insist all of you on having daily and habitual out-of-door exercise and on foot.

You will bear with me if I enlarge on some of these points. It will make you think of the days that are gone. It will awaken old memories, when it seemed to you that life glided so swiftly that nothing but the shuttle of the weaver was its fitting type. You will all recollect—for this letter is yours in severalty—how earnestly I used to state to you that *health* consisted in a series of efforts of the body performed under law, and with great *regularity*. Irregularity either constitutes ill health or is the sign of it. In all organized life, health is indicated by the regularity and exactitude with which what is to be done is done. You cannot have fifteen respirations in one minute and forty in the next, and so alternate for any length of time and remain healthy. You cannot have your pulse at seventy one minute and one hundred and twenty the next, and so continue and be healthy. You cannot subject your system to great irregularities in any department of it, or in any of its duties, and retain its integrity long. Consider this afresh then, as if you had heard it for the first time, and when you shall have read this letter through take up your lives by piece-meal, and wherever you find yourselves guilty of irregularity correct it if possible. Be *regular*. Do the things that you have to do habitually, with precision and with nicety. Apply this idea to all your duties, however multifarious. And now for some special suggestions:

1. Wash your bodies all over in water, not colder than seventy-two, daily. You can manage to do this if you try. Do not take *cold* water. Do not use hard water, nor salt water, nor saleratus water, nor sulphur water, nor medicated water, nor acidulated water, nor any such stuff. These are only fit for the quacks who prescribe them. The only fit detergent is soft, pure water. Use it. If you have soft water but not pure, get a filter; if you have no soft water catch some when it rains. Do not wash in hard water, nor drink it. Your washer-woman knows too much to attempt to cleanse your clothes, why should you attempt to make clean your bodies with it.

2. Eat simple food. Gluttony is the grave's fiend. It feeds the grave. It tracks the old, the middle-aged, and the child, like a blood-hound a fleeing fugitive. Steadily and at regular intervals you can hear its yelp as it hunts them up and down the thoroughfare of life, till at last it drives them into the jaws of the great devourer. By all that make manhood noble, or womanhood irresistible, do not be *gluttons*. You live in an age of gluttony. You are surrounded by glut-

tons. You dwell in an empire of gluttons. There is not one family in any hundred any of you can count, unless they happen to be Water-Cure in their notions, who have the *good-breeding* to let you sit at table and eat what you wish, and not urge you to over-eat. To stop short in eating, before you are stopped like a turkey fattening for Christmas, is to be deficient in the proprieties of the table. One is as much expected, when invited to dine with a friend, to make a beast of himself at table by eating, in these days of the temperance reformation, as he would have been expected forty years since not to have stopped drinking till he was "gloriously drunk." Let alone spices, and grease, and gravies, and pastries, and flesh meats, and live on fruits, and grains, and vegetables, never eating between meals, chewing your food well, and taking ample time to eat it. Chit chatting at tables is an excellent promoter of digestion. Do not be in a hurry to get away from table. Do not be in a hurry while there. Take time to do this most important of your daily business well. Money is at compound interest to him who eats slowly. And do not be in a pet to get to business the minute your stomach is full of food—be you clerk or principal, minister or layman, lawyer or client, doctor or patient, employed or master-workman. Do not be in a hurry immediately after breakfast. Lounge about a little. Take a pipe and do not smoke it. Take a glass and do not drink its wine, but dandle the child, fondle the dog, purr the cat, tell your wife you love her as well as when she was a girl, or your husband that he is handsomer than when younger; do anything, laugh, tell anecdotes, make fun, anything but to be in a thunder and lightning hurry to get to a place where you can set your brains to boiling. This antagonizing stomach and brain is suicidal, and should be abandoned by you, who know better.

I write to you, fourthly, because I would have you set your neighbors and acquaintances examples worthy to be followed in your style of *dress*. Especially do I call on you who are women to do this, and you who are men to encourage the women in doing it. The present style of dress for women is horrible. It cannot be described in its perniciousness. It is beyond description. Set a better example. You all know a better way. *Walk in it*. It is not for you to be cowards, to flinch where truth leads, to hide your light where the people sit in darkness. Knowing the right, maintain the right, not by argument, not by debate, not by ostentation or vain show, but by a quiet, firm, gentle, placid *life*, which emits at each act and effort a *principle* so made visible that your friends shall see it. A reform in woman's dress will do more for the world's redemption than any single movement woman can make. Do not see lions in the way where there are none. It is easy to wear the reform dress when once you have settled the point in the light of Christian principle. Put it on, and show your censors its superiority by letting them see your greater ability to do physical tasks. Its superiority over the long dress in the sphere of taste will be made manifest when the people come to have correct taste. Meanwhile making it as neat and beautiful as possible, depend chiefly on commending it

to others by showing how easily and pleasantly you can work, and especially how you can walk in it.

O my old, my long-tried and valued friends, co-workers with me in redeeming our fellows from the thraldom of disease, how the past looms up as this letter draws to a close. I think of the sunny and the sorrowful hours we have passed together. I think of you as healthless once, like myself, ruined and cast one side. I think of you now like myself healthful, capable of any amount of labor and toil that is reasonable. I measure you by myself. Where once were pain and suffering now are pleasant sensations, and great enjoyment; where once were fretfulness, peevishness, dissatisfaction with external conditions, and our abundant wants clamoring for gratification, and which would not be satisfied; where once were sleepless nights, restless and long, weary days, waking us to feelings prompting us to say, "would God when it is night it were morning, and when it is morning, would God it were night;" where once were fiery eyes and corrugated brows, and manifest care, there are peace, joy, good feeling, good fellowship, few wants, simple tastes, plain habits, sweet *dreamless* sleep, freshness of spirit, and a *pleasant world to live in*, with hope for our future. Such is my life, such I doubt not is yours; such I am sure it is if you carry out as rigidly as I do the laws of life. And such being your state, however humble your lot, however devoid of display, however unnotorious your daily walk and conversation may be to the multitude, you cannot fail to make your words like apples of gold hung in pictures of silver. I am sure I cannot misjudge, for almost every mail brings Miss Austin and myself letters from some of you, telling us how greatly you prize your restored health, but quite as much the knowledge how to keep it. Two weeks ago I was summoned to visit a gentleman resident in Philadelphia, a man of great wealth, of noble generosity, of high aspirations to do good, but stricken with disease till a little child could lead him. I found him yearning for health, but hardly as much for that for its own sake, as for power to make his latter days blessed days to others. And I found living by him two of you, whose leases on life had been renewed by your residence at the Glen. These had befriended him, shown him the right way, opened his mind to the truth, and aided him and his family and his neighbors to know more of the conditions on which health can be had than all the doctors and ministers of that city had taught them.

Brothers, sisters, all, let us be missionaries in the places where we dwell, let us scatter the *light*, let us sow seeds of goodness that shall ripen perhaps when we shall have passed onward.

"Be ours the faith and love

To live the genuine manly, womanly life,
That shows itself in deeds, not words."

Be ours the hope to labor on
In bright expectancy of that reward
Held in reserve for those who, filtering not,
Climb nobly up Life's rugged steep,
And, from its broad table land,
Look far beyond into the realms
Of light unutterable and full of glory.

Thero the crowns hang glistening,
Ready for their brows,
Who having fought their fight, and kept

Their faith unfeigned, get an audience
Of their King, and at his hands
Receive rewards.

I am yours personally and for the cause's sake
most devotedly,

J. C. JACKSON.

CURABLE AND INCURABLE DISEASES.

BY W. S. VAIL, M. D.

The grand inquiry most interesting to the afflicted, very often regards the curability or non-curability of their particular maladies. The question they most pointedly press upon the physician is, "Doctor, can you cure me?" This inquiry is a very natural one, but one that very often haunts the invalid to his harm. It prevents his recovery in two different ways: First, he decides the question for himself in the negative, and refuses to adopt the only measures adequate to his cure. He has tried so many suggestions, dosed himself with so many different drugs according to the prescriptions of so many learned doctors and so many quacks, and all to no purpose, that he no longer has any faith in *measures*, nor confidence in *men*. He looks upon any suggestions of a hygienic cure, only as another humbug; and however rational and consistent the theory may appear, he cannot be persuaded to take the first step towards putting the thing in practice. Secondly, Having begun a hydropathic course, he is continually haunted by the ghost of his fears. He sees death staring him in the face at every turn. The skeleton form of that king of terrors is continually before him in both his sleeping and waking hours. Reason him into the belief that his case is fair and promising one hour, and he will be back hugging the old delusion of his morbid imagination the next.

I propose in this paper, for the benefit of all whom it may concern, to draw a few outlines of those principles upon which this important question is to be decided; and upon which the true physician makes up his prognosis in any given case.

There are two and only two grand points in this consideration: First of all, the physician is to make up his mind with regard to the condition of the system in general; secondly, with regard to the condition of any particular organ or organs. On these two points alone, it might almost be said, hangs the entire prognosis in the case. There are, nevertheless, minor considerations which not unfrequently become controlling influences, determining the scale adversely to the patient, over which, alas! the physician cannot always exercise control; and which he cannot not always (though sometimes he can), clearly foresee. For these influences the patient is sometimes himself responsible—sometimes his friends.

Primarily considered, it may be truly said, that all diseases are curable in their nature. Heretical as this statement at first sight may appear, I see not how, upon a full investigation, it can be rationally doubted. Diseases have crept upon the human race stealthily and gradually. In the beginning, notwithstanding the

fall, men lived entire centuries, dying at last of old age; diseases being almost entirely unknown among them. Through continued transgressions, however, diseases have become not only numerous but frightful in their forms. They, or their effects, have been transmitted from father to son, and from mother to daughter. Hence, we have hereditary maladies, or inborn predispositions to disease. Now, these hereditary maladies, or continual shortcomings, are the terrors which underlie the incurability of so many of our diseases of the present day.

Are these hereditary diseases, in their nature, incurable then? By no means. Hereditary diseases may be just as curable as any other. Why not? But the means and manner of their cure, and the time allotted to this end, must be commensurate with the manner and time of their production. Hereditary diseases are not produced nor transmitted in a day, nor a generation, and cannot be eradicated speedily. The human system, nevertheless, has recuperative energies. It may ascend in the scale of health and life as well as descend. In the course of generations through continuous transgressions and abuses, it degenerates and runs out. Many of the individual cases become utterly hopeless and remediless. Stopping inside the point, however, of absolute degeneracy and corruption, why may it not rise again in the scale of regeneration. The father, by living a dissolute and corrupt life, may degenerate and enfeeble the constitution of his offspring. The son may commit the same folly, continue and increase the same error. But the grandson, through greater wisdom and prudence, may improve his own health, prolong his own life, and transmit a better organization to his offspring than his own. The scale ascends or descends just as a man chooses to make it. In the course of generations hereditary diseases may be cured, just as in the course of generations they are produced. There is a point, however, from and beyond which they cannot be recovered, just as there is a point in any transitory or acute disease beyond which recovery is impracticable. Laying aside, then, the consideration of hereditary diseases for the present, we come to consider more transitory affections, such as affect us for a day, a month, a year, or half a lifetime. We will consider now what are the conditions upon which these affections are curable, and upon what incurable. We assume, then, according to our previous statement, that every sort of disease is in its nature curable under certain circumstances;—that there is a time, a point, at which, or a condition in connection with which it might be made to succumb. It only remains for us, then, to determine what this condition or point is. It is true the wisest physicians must and will confess that they cannot always absolutely determine it. They have occasionally been disappointed both ways; or if not, they have found many cases in which they could not give a positive judgment. Yet, after all, the matter in general is reduced in this day to a very great degree of certainty. The intelligent physician, who has kept up with the progress of the age, can, in general, very accurately determine the capabilities of his patient. It does not follow, however, that every

patient he pronounces curable will recover. Patients are sometimes themselves responsible for a failure; and sometimes extraneous influences control all their vital resources to their ruin.

What, then, are the principles upon which the physician makes up his opinion of the curability of a disease? I repeat—upon the condition of the system at large, and the condition of specific organs. One man may have a serious disease of the lungs, and may recover, while another may have a slight affection of these organs which may terminate in his destruction. The difference lies not in the primary or supposed primary affection, but in the condition of the system at large. A severe affection of the bowels, stomach, liver, or heart, may be perfectly recovered from in one case, while a slight disorder of these organs may become a chronic malady, and end only with the life of the patient, in others. One man has naturally greater constitutional capabilities than another, and the same man has greater or less, under different conditions of the general health. We take these as the first principle, or starting-point in our prognosis, the natural constitutional capacity in connection with the amount of vitality present. Where these are fair, almost any disease may be pronounced curable. The exceptions lie in that class of cases where, notwithstanding the present strength of the patient may be considerable, yet some particular organ is so seriously injured as to preclude repair, and finally bring down the general health. Fortunately, this class of cases are not near so common as they are supposed to be. The recuperative energies of the human system are very great. Only sustain, or restore if need be, the digestive and nutritive forces, and very many of the supposed hopeless cases can be made to revive and recover. Herein lies the grand secret of Hydropathy, or the Hygienic cure; and herein is to be found the sure explanation of those many marvellous cures which have so astounded the world. Innumerable cases of caronic disease will always be hopeless until they be found some way to rejuvenate and quicken the vitality of the system at large; some way powerfully to aid the natural elimination of morbid matter from the body, and quicken its nutritive forces. Drugs never do this; they never can. True, patients recover after taking drugs, especially in acute diseases. But in chronic cases their failure is notorious; why? because in chronic cases the digestive and nutritive forces are at a low ebb—some means must be applied adequate to rally them. In acute cases digestion and nutrition are often ready to assume their functions so soon as the more violent or active symptoms have disappeared. Hence the patient's recovery. His recovery, however, is perfect and sure, just in proportion to the minuteness or harmlessness of the dosings that have been practiced upon him. It is well established that drugs are the true and only cause of many of those chronic disorders which follow so closely on the heels of an acute attack.

* The average duration of human life throughout the world is 33 years. One quarter die previous to the age of seven years; one half before reaching seventeen. Human life may be greatly prolonged.

HORSE-FLESH AS FOOD.

BY WILLIAM H. ORR.

THE French are a strange people, in a dietetic point of view, as well as many other aspects. Fried frogs have long since become a common dish on their tables, and a few years since *snails* were introduced to supply their dainty appetites. The latest article brought forth—HORSE-FLESH—partakes quite as much of the novel (though a great deal more of the *substantial*), as those formerly adopted.

Punch treats the matter in comico-serious style, as follows:

"The French Society for the consumption of horse-flesh has been progressing so fearfully that a number of scientific individuals have been breakfasting together in Paris upon nothing but dog's meat. They have endeavored to disguise the article by dishing it up in various forms, but to paraphrase the words of the poet

"You may cook, you may garnish the stuff as you will,
But the scent of the dog's meat will stick to it still."

'Roast horse-flesh steeped in vinegar,' was, we are told, relished with such enthusiasm as to have caused 'an explosion of satisfaction,' but we suspect the report has been misunderstood, and that the explosion may have proceeded from the mouths of the more than satisfied hippophagi. We feel ourselves quite unable to sympathize with a movement which more than any other movement we know of—not even excepting that of a steamboat in a rough sea—makes the heart sick at the very thought of it. We do not believe that even Soyer, with all his arts, could render horse-flesh palatable, or that a *fricandeau de cab-horse*, or *coletteles* de Shetland pony, will ever become an acceptable dish at a dinner, of even moderate pretensions. We do not know whether a little wholesale ridicule will nip the society in its bud, but if this is not the case, we can only look forward to the time when, from eating horses, the members will proceed to eating asses, and thus by an easy and natural step, arrive at the point when they will begin eating each other. In this way the Society may possibly be extinguished, if it does not previously poison itself right out by the trash it feeds upon."

With *Punch*, we must confess to a little want of sympathy with the "horse-eating movement," and yet we cannot conceive of any radical or weighty difference between that and the practice so prevalent among civilized and other nations, at the present day—of devouring the carcasses of worn-out oxen, cows, sheep, and worse than all bad practices put together, that of eating the most filthy and disgusting of all quadrupeds—the *hog*!

It is an interesting idea to think of *Punch* turning from a hearty breakfast of *hog's liver*, *fat pork*, or *salt bacon*—which would naturally have, long ago, been in a state of putrefied odoriferousness—and writing about the horse-eating practice of the French making his "heart-sick." We don't believe he meant it.

But seriously, we cannot imagine what principle *Punch* discovers in the use of horse-meat as food, which has not for years been acted upon throughout Christendom. The horse, it is true, does not "chew the cud," or "divide the hoof,"

according to Moses' standard of cleanness, but do Christians pay any attention to this? Not in the least. Is not our chief article of flesh diet derived from an animal which does not "chew the cud"—and a very unclean animal in addition? And are not bears, rabbits, squirrels, opossums, raccoons, and many other such "unclean" animals, also used as food, and severally esteemed great luxuries by different tastes—perverted ones, of course—in different parts of the world?

Horses, too, it is also true, are generally obliged to perform considerable hard labor in a lifetime, strengthening and hardening their muscles, so as to render them "tough chewing" when they come to undergo the process of mastication; but cannot the same be said of oxen, and in a certain sense of almost every other animal that can be eaten? We may, perhaps, grant a sorry exception in favor of hogs which have been fed on distillery slops, and for the sake of economy in fattening, confined to narrow cells, where they have not space enough to exercise their feeble limbs, or strengthen their tender muscles. All animals which are allowed the natural action and use of their limbs, must be found to possess muscles, tendons, and bones correspondingly firm, healthy and tough; and unless they do possess such firmness, they are *diseased*, and consequently totally unfit for the food of man or beast.

The horse, in his wild state, exercises his parts freely, and is then, if ever, most fit for food; but in their domesticated state, horses are often worked much too hard, their health being by this means impaired, and their flesh rendered more than normally tough. The very same may be said of the domestic ox, the flesh of which is so extensively used and relished at the present day.

The fact is, Mr. *Punch*, the whole system of flesh-eating is highly repugnant to the natural senses of man, as well as destructive to their healthy action, and each new step taken in the bloody course, makes the heart, even of those accustomed to the sinful descent, "sick at the very thought of it." *Oshawa, Ontario Co., C. W.*

GALEN'S EXPERIENCE

WE often hear the members of the medical profession tauntingly reminded that they are more eager in laying down rules of regimen than solicitous themselves in following them, and that their own personal experience by no means corresponds with their theories. The charge to a certain extent is not without validity; but the modifying circumstances which tend so much to impair the health and assail even the life of a physician, are not sufficiently considered. Still there are many notable examples of longevity and happy exemption from disease among medical men. For the present we shall content ourselves with adducing the experience of Galen.

This distinguished individual, who wrote so much on the different branches of medicine, received from the Roman Emperor a medal with an honourable inscription, the meaning of which was, the chief of the Romans to the chief of physicians. Conscious from the strength of his own passions of their ample sway over the body and its healthful movements, he prescribed to himself

a rule to which he adhered during a long lifetime, viz., never to get irritated, or even to raise his hand to a slave. He was born with an infirm constitution, and afflicted in his youth with many and severe illnesses; but having arrived at the age of twenty-eight, and finding that there were sure rules for preserving health, he observed them so carefully that he never labored under any distemper from that time, except occasionally a slight feverish complaint for a single day, owing to the fatigue which attending the sick necessarily brought on him. By this means he passed his hundredth year. His advice is clear and direct. "I beseech all persons," says he, "who shall read this work, not to degrade themselves to a level with the brutes, or the rabble, by eating and drinking promiscuously whatever pleases their palates, or by indulging their appetites of every kind. But whether they understand physic or not, let them consult their reason, and observe what agrees and what does not agree with them, that, like wise men, they may adhere to the use of such things as conduce to their health, and forbear everything which by their own experience they find to do them hurt; and let them be assured, that by a diligent observation and practice of this rule, they may enjoy a good share of health, and seldom stand in need of physic or physicians."—*Journal of Health*.

POISONING BY MISTAKE.

A FEW weeks ago, a Boston apothecary was arrested for dealing out a dose of the wrong medicine, which killed the patient. A similar case has since occurred in Williamsburgh, and another still later in Philadelphia. Is it not very probable that there are numbers of such cases occurring in all parts of the country, which never come to our knowledge? If an apothecary makes such a mistake he is not going to turn informer. But in a large portion of medical practice, the physician deals out his own medicine; and if he makes such a mistake, who is going to be the wiser? His diploma covers all blunders. Their is much work for coroner's inquests which is never attended to.

But if numbers are killed by taking medicine in mistake, they are few compared to those who are destroyed where there is no mistake, but the great miss in taking medicine at all. Thousands die from the ignorance of doctors, where one is killed by such accidents as the above. Calomel, opium, quinine and arsenic kill, if given with ever so good intentions. The lancet may be used *secundum artem*, and with the very best intentions, but it destroys life none the less surely. Great learning and a high reputation arc no security. I think patients are not so safe generally in the hands of celebrated practitioners, who know they can do as they like without risk, as under the care of men of less pretensions.—*Erie True American*.

[We are compelled to confirm the above. Who among our readers has not heard of numerous similar cases of accidental poisoning? We could give a frightful list, occurring here every year. Then the damage done to the constitutions of common drug-takers is beyond computation. Almost every middle-aged man and woman can feel the "mercury in their bones" every cloudy day. When will people learn to *shun* poison?—*Eds. W. C. J.*]

The Month.

NEW YORK, NOVEMBER, 1856.

NOVEMBER TOPICS.

BY R. T. TRALL, M.D.

"THE MEDICAL WORLD."—Among the very significant signs of the times, is the appearance of a medical journal in Boston, under the above title. The editor is J. V. C. Smith, M.D., late mayor of that city, and for many years the senior editor of the Boston Medical and Surgical Journal.

But why has Dr. Smith abandoned the old journal and started the new? His answer is in the following words:—

For more than a quarter of a century the senior editor of this publication was intimately associated with the Boston Medical and Surgical Journal, and fifty consecutive octavo volumes of that work are permanent memorials of unflinching devotion to the interests and prosperity of the medical profession of this country. In leaving it, to commence a new enterprise, embracing a wider range and more liberal sentiments, in regard to the various sentiments now prevailing on the subject of medical science, no ancient friendship has been disturbed, or unkind feeling generated.

It is to embrace "more liberal sentiments," then! Why could not "liberal sentiments" have been advocated in the existing journal?

Dr. Smith continues:—

Although educated to have entire confidence in the old school of medicine, as it has been taught in Europe and America by men illustrious for their attainments, long before many new and anomalous systems, which have their advocates and patrons, had existence; we believe also in the virtue of progress, and therefore open the pages of this Journal to medical writers of every denomination throughout the United States.

Aha! Dr. Smith, in his old age, has come to believe in progress, and, of course, must resign the Journal to the younger and more *old-fogyish* M.D.'s who don't believe in progress. The doctor also intimates that, notwithstanding he was educated into a confidence in the allopathic system, he has practiced his confidence all away.

Well, how is the new journal, which assumes the broad title of "Medical World," to be managed, in view of these things? The following paragraphs explain:—

Our individual opinion shall not interfere with the freest expression of those who differ from us on medical subjects. Nothing, however, which reflects upon the personal character, professional standing or influence of professors, practitioners, or authors, is admissible. Criticisms, however, on the writings, teachings, and theories of those representing the various theories at present taught, in this or other countries, are legitimate methods of discussion.

Reports of cases, technically prepared, as respects anatomical, surgical, and medical terms, are solicited from any and every respectable source. Diseases and treatment, however much they may differ from our views, shall have equal attention at the hands of the compositor. Allopathic, homoeopathic, and hydropathic practitioners, and indeed all others, have an opportunity therefore to promulgate their doctrines side by side, in an open field, for the diffusion of truth.

We presume Dr. Smith has made his will; if not, we respectfully suggest to him "to be prepared for the worst." What! homoeopathic and hydropathic doctors to be allowed to promulgate their terrible heresies in the same journal, yea, "side by side" with dignified, privileged, law-protected allopathy! and all this to be done openly, in an "open field," so that all the world can look on!

Dr. Smith, you are an older member of "the fraternity" than we are, but we have much more experience than you have had in advocat-

ing doctrines whose tendency is to heal the nations and destroy the trade of the doctors; and we tell you, and we stake our reputation as a prophet on the result, that *allopathy will never submit to a discussion of doctrines in your journal. Allopathy cannot endure this. It would be its death.*

Dr. Smith is either egregiously deluded, or he has consented benevolently to be immolated on the altar of truth, for the good of suffering humanity. We hope the latter. We hope he is one of us. We hope he is worthy of martyrdom.

Does Dr. Smith recollect that, a few years ago, Dr. Forbes of London stood high in his profession, even at its very head, occupying one of the most responsible medical positions known to the British government, and that suddenly he fell, and that all at once he lost case in his profession, was destroyed in reputation, was even *anathematized* by his medical profession?

And does Dr. Smith recollect that the Boston Medical and Surgical Journal was amongst the foremost to cast obliquy on his head?

And, yet, what had Dr. Forbes done to turn the respect, and honor, and reverence of his professional brethren into gross calumny, bitter hate, and unrelenting persecution?

He did just what Dr. Smith now proposes to do. He opened his medical journal to "liberal sentiments." He proposed to discuss the merits or demerits of other systems. He even published an article admitting that there was *some* virtue in homopathy, judged by its results, as compared with allopathy; and he even was so unpardonably presumptuous as to put on record the fact that some cases of gout and rheumatism had been cured by hydropathy, after allopathy had failed.

Dr. Forbes was not executed for high treason; he was not made to confess his heresy on the rack; but he was *ostracised* so far as the authority and influence of his medical brethren could effect it. So it will be with Dr. Smith.

We hope and believe Dr. Smith has taken his position understandingly, and we trust he will maintain it, come weal or wo; but we shall be very greatly and very happily disappointed if the Philistines are not upon him as soon as any discussion in his journal gets fairly going. At any rate, Dr. Smith may put down as "regular contributors," in the matter of placing our system "side by side" with any drug system, or all drug systems; and we will furnish his journal with just as many "reports of cases" as he is willing to publish.

PHYSICIANS AND APOTHECARIES.—It is asserted to be a common practice for physicians and apothecaries in our cities and large villages to play into others' hands, in a business way, by the apothecary dividing profits with the physician, or paying him a percentage on his prescriptions. Though we do not vouch for the truth of this, it is very evident that if it were so, there would be some inducement beyond the welfare of the patient, for writing down extensive prescriptions.

In the first number of Dr. Smith's Medical World we find an anecdote illustrative of this subject, as applied to the "olden time:"

DRUGGISTS AND APOTHECARIES.—Their vocation has been singularly modified in the present century, in consequence of the numerous medical isms that have sprung into notoriety. In good old times, when large doses were

prescribed, theirs was a legitimate trade, yielding a profit worth having.

A gentleman's wife being taken sick in the night, in the halcyon days of the Boston apothecaries, called in one of the *zincophilus* medical men, as was the custom at that time, on one occasion. After a thorough categorical series of questions, always the same, whether the patient had a broken limb or the measles,—"*How are your bowels?*" Any pain in the head? *Were there any spots?*" Appetite *nausea?*"—led to a prolonged tediousness, when the grave considerate gentleman calmly sent himself, put on his glasses, sharpened a pencil, and wrote a prescription.

In the me time, the lady's symptoms underwent considerable change for the better, during the protracted examination. But still an evening or two more, and she was both sound and safe. At length the nervous husband ran to a corner shop with the mysterious scratches, which there is no certainty the man who made them could decipher.

The apothecary, wretched fellow of a doctor, artistically tied each with red twine, and then commenced filling pills.

"Well, sir," ejaculated the impatient spouse, astonished at the rising mound of packages, "my wife, I fear, is dying; I hope this is all!" "All! friend! only about half," quietly remarked the dealer in scruples.

"Well, sir, allow me to carry these and set them in motion, and I'll immediately return for the remainder."

"No, sir, I pride myself in being accurate—a regular apothecary. The lady has had the advice of a physician whom I respect, and you must follow his directions, as I shall!"

The husband paid a round bill, and with his arms full of samples of pretty much all the drugs in the establishment, found Madame so much improved that she concluded not to take any of them.

This is a specimen of the way physicians formerly played into the till of the apothecaries, who were wrongfully accused by medical gossip of paying a trifling per centage for prescriptions like the one just cited.

TIGHT LACING AND CONSUMPTION.—In the September number of "Hall's Journal of Health" (a periodical, by the way, which says some good things, and some exceedingly foolish ones), is an article on consumption, in which the editor argues that the horrible practice of tight-lacing, so far from being among the causes of consumption, actually has a tendency to prevent and cure it!

Such ridiculous nonsense would merit nothing from us but contempt, were it not that the journal is conducted by a regular physician of education, standing, and influence; and, for this reason, liable to mislead those who seek to learn the principles of health in its columns.

Dr. Hall says:—

"*Tight-lacing*," as it is called, does not originate consumption; its tendencies are to prevent it, if not actually present, and to cure it if it is.

All physicians know that consumption attacks the top of the lungs, under the collar bone, and long before it reaches half way down the man dies, not actually for want of enough sound lungs to live upon, for persons have lived to a good old age who have had but one half of the whole lungs in healthful operation, but they die from the effect which the disease has had upon the whole system.

Tight-lacing affects the lower portion of the lungs mainly, and causes the person to breathe less with the bottom of the lungs than with the top. We see, therefore, that the bottom of the lungs can take care of themselves. It is not one time in many thousands, of those who die of disease, that the lower portions are materially affected, if at all.

The reason that the lower portion of the lungs is the last to become consumptive is, that it has more room for full action; the lower portion of the ribs and the stomach are distensible, and in drawing a full breath, we see how readily they swell out. And consumption never can exist where the lungs have free full play to the influence of a pure atmosphere; and even when the atmosphere is foul, those portions which work most freely are the last to become diseased; and, conversely, the upper parts of the lungs, being encased with unyielding bony walls, have not the capabilities of distension which the lower portions have, and consequently are the first to disorganize.

It is intuitive to us all, that those who are out of doors most, who run and race about most, who are most active in their pursuits, are less liable to consumption than those who follow still occupations in-doors. Reasoning from a general fact, we would conclude, then, that very many more women die of consumption than men. But it is simply not so. Now what is the reason? Women breathe more with the upper portion of the lungs than men do; any one's observation will confirm this assertion. Therefore, the province of women being more situated within doors, a benevolent providence seems to have so created them that there should be an antagonism within them, and beyond their control, to the otherwise natural liabilities to the disease. We therefore arrive at the inevitable conclusion, that compression of the lower portion of the lungs, throwing, as it does, a large part of the breathing and distension to the upper portion, does thereby render the upper

portion less susceptible to disease. We mean moderate compression.

What then becomes of the presumption that *tight-lacing* originates consumption? It must simply go the way of multitudinous of specious errors.

It must, we think, to every person capable of exercising the reflective faculties, and who has not been educated out of his common sense, be evident that a physician who can perpetrate such "scientific mummery" as we have quoted above, can have no rational idea of the nature of the disease called consumption; and perhaps it would be safe to add, *no other disease*.

We have neither time, space, nor patience to expose the sophisms and absurdities which fill so large a part of our orthodox medical journals; but it seems to us that this idea of Dr. Hall, which certainly has the element of originality, is so flagrantly nonsensical, that an attempt at serious refutation would be supererogation.

Because tubercles form and ulceration takes place more readily in the upper portion of the lungs than the lower, and because the panting and laborious breathing resulting from a ligature around the vital organs, tends to swell out the upper portion of the lungs about half as much as it restricts the lower portion, tight-lacing is foolish a preventive of consumption!

If Dr. Hall could look a little deeper into this subject, he would understand that consumption is in reality a disease of the *whole system*; and the tuberculation or ulceration of the lungs is merely the *local expression of the general condition*, or the effort of the system to separate the effete elements, which the liver and skin should carry off, through the lungs.

If he could get this more extensive and comprehensive notion through his pericranium, he would not publish, in the name of science, such pernicious trash as we have felt it our duty to ridicule, according to its ridiculousness.

DRS. KIMBALL'S LECTURING TOUR.—We learn that Drs. Geo. E. and Frances Kimball, of Iowa City, have entered upon the fall and winter campaign against false doctors and poisonous drugs, and in favor of a true system and a better practice.

By some accident, the article giving a notice of the places they intended to visit, which should have appeared a month or two ago, was omitted; but we have recently learned, and take pleasure in advertising our friends, that they will during the lecture season, visit the following among other places, viz.: Fairfield, Washington, Mount Pleasant, Bentonport, Denmark, Fort Madison, Burlington, Wapello, Columbus City, Richmond, Mount Vernon, Solon, Tipton, De Witt, Macaqueta, Marion, Vinton, Waterloo, Cedar Falls, Waverley, Independence, Quasqueton, Davenport, Rock Island, Moline, &c. We hope the friends of health-reform in the above places will give publicity to the intended visit, and especially invite the physicians resident, of whatever school, to hear the lectures.

INSTRUCTION IN PREGNANCY.—A correspondent, writing from New Bedford, Mass., says:

Will you please make some remarks upon the following, through the columns of the Water-Cure Journal, for the benefit of subscribers residing in this city and vicinity, where a large number of your papers are taken.

Being on a visit to a neighboring city a few days ago, I

was very much surprised to find that several of the *leading physicians* of the place recommended highly the *free use of sweet oil*, to be rubbed upon the lower part of the abdomen *daily*, when a woman is within a few weeks of her confinement; this to be followed with an *occasional dose of castor oil* to prevent constiveness. I was also surprised to find that it had, in a number of cases, been followed, and that too with the best results, as far as the delivery was concerned. One case of labor lasted only *four hours*. But for all this, it was a dose I could not swallow, my faith in the Water-cure is so strong. I believe that daily bathing the whole body with a strict attention to the diet, to operate as favorably, and with as little suffering to the patient, as is possible. But I wish, in connection with several others, to be enlightened upon the subject, through your columns.

The doctors alleged that such a course softened the bones, &c., &c.; but for all that, I believe it to be in direct violation of the laws of nature, and therefore wrong.

Our friend is right. A wet rag rubbed over the abdomen would be better than the oil, and coarse plain food, with sufficient exercise on the feet to keep the bowels at all times in a healthy state, is incomparably better than nauseous cathartics to force an action. So far as "softening the bones" is concerned, the notion is simply ridiculous.

ANATOMICAL AND PHYSIOLOGICAL PLATES.—Messrs Fowler & Wells have had a large edition of those admirable plates printed, and are now enabled to supply all orders. They were prepared expressly for the students and lecturers of the New York Hydropathic Medical College, by one of the best anatomical draughtsmen in the country, and are equally well adapted to family and individual use. They are, doubtless, the best illustrations of the principal organs of the human body, *in situ*, and of the life-size, ever published. Every school-room in the United States ought to have a set. Price for the series of six, mounted and colored, \$12.

THE DISCUSSION

DR. CURTIS TO DR. TRAILL.

DEAR DOCTOR:—Your first position was that "medicines do not act on the body."

This I disproved, first by your own statements that it do act on the body. (See my former articles.)

Secondly, by observation of the fact. An estheric chemically decomposes its tissues, and thus produces lesion of organs, mortification and death. A gas, disengaged in the system by chemical decompositions, expands, and so distends some organs and compresses others, as to check and even suspend circulation and nervous action, and to cause death.

A narcotic produces paralysis of the nerves, and death from the cause, if used freely.

A stimulant excites the nerves and the heart, arteries and nerves, to a greater action than they are performing when it is administered.

A nerve quiets these excitements. You ask how I know these things. I answer they are not merely my opinions; they are universally observed facts, such as constitute the basis of all our knowledge of the relations of things. I know them as well as I know that sulphuric acid will decompose carbonate of magnesia and form Epsom salts; or that caloric will reduce wood or pit coal to its proximate elements—as well as I know that food nourishes the body, water slakes its thirst, and opium and arsenic destroy its vitality; for all these points and such like, are proved by the same evidence, namely, observation of the relations of cause and effect, or of the uniform results of bringing certain sensible objects into certain relations with each other. Have you any better means of knowing anything?

But admitting that you are obliged to surrender the point that medicines do not act on the body, you shifted the question, and asked;—"If medicines do act on the body, how do they act?"

Here again I quoted Dr. Traill, that some act as stimulants, some as astringents, some as emetics, some as emmenagogues, some as diuretics, some as sudorifics, &c. But I was content with this. Though like all other matters in science, it is the result of observation and induction, and, when due allowance for the coaction of other agents is made, strictly true, I gave you instances of the *modus operandi*.

Your position at first was, "Medicines do not act on the body." I said, "They do, and you say they do not." I will not believe they do till you show me *how* they do it."

This proof is not required to substantiate the other any more than I am bound to show you how the vegetable force of the sun's substance and forms turn into organisms called plants, before you will believe that I have caused cal-

bages and flowers to grow in my garden, or wheat and corn in my field. You may, with as much propriety, deny the growth and perfection of plants and animals, because you do not know how they grow, as the action of substances on the body, because you do not understand that action. But I am thankful that I am not always obliged to answer, because you do not know. Please put some moistened caustic potash into your hand and watch the result. Decomposition of the tissue of the hand. Will you not observe the changes? Will you not see the action of the tissue on the potash? or does the potash chemically decompose a portion of the tissue and leave a lesion? And if it does not always obliterate the flesh; will it not a similar decomposition take place? And are we to attribute these destructive results to the action of the body on the articles? Has the body thus destroy itself because a substance is applied to it? Please take four ounces of opium, strychnine or prussic acid; and what then? You will die. Do you kill yourself?

If you take into your mouth an astringent, and the result is contraction and dryness; then a naseant, and then follow relaxation and salivation, when before neither of these effects was observed—to what cause are the changes to be attributed? To the action of the body, which is uniform, or to that of these remedies, whose administration is always followed by the same irregular vital results?

Finally; if the agent do not act on your body, why does your body act so differently when different agents are applied to it?

I do not wish nor intend to treat this subject lightly, but rather to discuss it with my friend soberly and scientifically till he is fully satisfied. But really his argument looks to me thus: Dr. Traill's aim is to give a lecture to my students. He does not believe that I have any. It is only my erroneous opinion. I conduct him into their presence, but he says "Well, if you have students, tell me *how* they come here, and I will believe that they both came, and are here.

I hope the doctor will not contend that, before he admits that great groves with uniform growth, and that seeds that across never produce chestnut trees, nor chestnuts pine trees—that the different species of animals always produce their own kind, and not each other's kind, he must understand precisely *how* all these changes are effected.

DR. TRAILL TO DR. CURTIS.

DR. DOCTOR.—The above completes the series of those "omitted articles." I hope *now* there is nothing between us except the real question. If you are disposed to meet this, there is still opportunity. If not, I shall proceed in the December or January number to present both sides of it.

It seems to me that our readers can hardly fail to see where the difficulty is between us. From first to last, through all your articles, you have everywhere confounded the *effects of medicines* with the *action of medicines*. In fact, there is no possible way for you to keep up this discussion without so doing; for, the moment you separate the effects which result from the contact of medicines with the living organism, from the *actions* which induce those of these, you are brought square up to the rationale of the whole subject. You must then explain those effects by placing a *power of action* in the living system, or in the inert drug, or in both.

Whenever you come near enough to this point to see the merit of our controversy, as it were, face to face, you dodge off from actions to effects with almost marvellous celerity; yet you cannot help incidentally admitting my position.

This, as a "finality" you say, "If the agents (medicines) do not act on the body, why does the body act so differently when different agents are applied to it?"

My dear doctor, did you ever think seriously what constitutes life, vitality? What is it that distinguishes living matter from dead matter? Why, sir, it is the power of the former to recognize the differences of the latter. The living system recognizes an apple, a potato, a dose of jalap, a tincture of myrrh, a rock, a man, an animal, a man, everything as it is. It acts upon all things, or in relation to them, as they are useful or injurious, as they are usable or incompatible. It recognizes their existence and relation to itself, and *acts* accordingly.

You would have it that a potato or a pound of Epsom salts recognizes the living system. You would have it that dead, inert, inorganic matter (drugs and medicines), possess as much *discrimination* as does the living tissue. And thus you make some medicines, as iobelia, *select* (intelligently) the stomach to act upon, of course in a very friendly way—physiologically; while you make your neighbor's antimony to act upon it, in a very unfriendly way—pathologically.

Now, so long as both occasion distress, nausea and vomiting, it is beyond my theory or experience to understand how or why one always acts "in harmony with the vital powers," and the other acts destructively.

It is to my mind perfectly clear that the living system *alone* acts; and it acts expensively in relation to both. And I prove this, by the very obvious fact that, as soon as they

Journal for him. If I live to return home again, he shall have some books and that he never heard tell of.

The difficulty was in applying cold to the center of the body without keeping the extremities warm. This mistake is often made in home-treatment. This patient will never get any better unless he abandon his horrible eating and drinking habits. Indeed, his lease of life is short without an entire revolution. Send him to a good Water-Cure, where tea is not among the temptations of the table, and where bread-and-milk meals at bed-time are not permitted.

THICK AND IMPURE BLOOD.—Westeron, N. Y. What is the cause of ringing in the ears, dots before the eyes, pain between the shoulders, in the head and neck, great heat in the head, but cold hands? Is such a case curable by water-treatment—by home treatment? What is the price of the Hydropathic Cook Book, and where to be had?

Impurity of the blood is the cause of such symptoms; and plentiful ablation, with plain, healthful food, is the cure. The Cook Book may be had of Fowler and Wells, price 75 cents.

Fairbank, M. T., Sept. 1, 1856.

DR. TRALL, SIR.—The article between Dr. Curtis and yourself, and the promulgation of the principles of *Cure*, are eliciting the attention of many. Principles—scientific principles—are being considered. I frequently converse, and sometimes argue, with all the possible objections, and the discontinuance of drugs is learned and unlearned hold tenaciously to the idea that medicines act on—they don't know what precisely; but when they cannot make it manifest that drugs act upon living tissue; they cling to the assertion that they serve as an antidote to morbid agencies in the system, acting chemically upon all such poisons as are found in the stomach, and, even upon poison already in the circulation, the "medicine" or "antidote" being carried there by the same organs that carried the poison. Now I wish to see questions to be answered in the Water-Cure Journal: 1st. (as my Rev. Dr. informant says)—Is the action consequent upon this introduction of drugs into the system, a *mechanical* action? (He says Dr. Trall says so.) 2d. Is there ever a chemical action between two poisons in the stomach? 3. If so, is the stomach injured by this kind of a laboratory? 4th. Is sugar particularly injurious to a scrupulous constitution? A. S.

In answer to the questions of A. S., we answer: 1st. No; it is a vital action, so far as the system is concerned, and mechanical (weight, inertia) on the part of the drug. 2d. Yes. 3d. Yes. 4th. Yes.

THE DISCUSSION.—How hard it is for people to see primary or first principles! How easy for the mind to judge by appearances and overlook realities! We have scores of communications on hand relative to the subject-matter of our discussion with Dr. Curtis. We append the following as examples of their *con* and *pro* character:

Morgantown, N. C., Sept. 4, 1856.

MY DEAR FRIEND TRALL.—I see in the August number of the Water-Cure Journal, some "criticisms" of mine upon the position you occupy in your discussion with Dr. Curtis, together with a reply to the same.

Now permit me to say that I do not profess being a critic; neither were those "criticisms" designed for a *public* showing or refutation.

Having Hypocritism prominently at heart, my desire is not to do anything that would in the least retard its progress, or in the slightest degree detract from the merits of the Journal, as a means of accomplishing its object among the people; and although I cannot for the life of me, see the consistency of your view of the "modus operandi" of nature; nor can I but think that it will, at some future period, prove a serious obstacle in your way, in the final and ultimate issue with drug doctors; yet, if you do not desire to discuss this subject with you, when you are already in difficulties and perplexities from every hand, and per consequens going to the tomb at railroad speed, (*Jeepers*, if you are done with Dr. Curtis, or rather, if Dr. Curtis is done with you, and you are desirous of discussing this question further, you can have as constructively in proportion to virulence, quantity, and condition of person taking them. I further believe, though, that they may be remedially administered in certain conditions. Again, I believe all remedial agencies act upon the living system, or contemplate action.

Yours, fraternally,

J. G. PETERSON.

We have about done with Dr. Curtis—shall "finish him off" in one or two numbers, and hence accept with the greatest pleasure the proposition of Dr. Peterson. Dr. P. may have one or two months to prepare the first article in support of his positions, when they shall be published and answered.

We cannot, however, sympathize with his fears for our safety. If our positions are not true, we wish to have them tried to the tomb! with lightning speed. It is perhaps the Doctor, like some other doctors we wot of, will see things in a new light when he comes to reduce his ideas to words. All I ask of him in commencing the discussion, is to state his propositions distinctly, and define clearly all the technical words he employs. "When Greek meets Greek, then comes the tug of war."

MODUS OPERANDI MEDICINE.—"GOWANUS."

In your answer to my letter published in the October number of the Water-Cure Journal, you get over the difficulty by supposing that the change here mentioned is effected *in the urine*. I cannot suppose you ignorant of the passage in Liebig's Works to which I referred, yet it is there distinctly stated "that it is *entirely* necessary to examine the urine after obtaining the hippuric acid, and it was found to contain the normal quantities of other constituents of the urine." We are further told that the hippuric acid was obtained in *considerable quantity*; but if these two combined *in the urine*, some constituent of the urine must have been found *considerably deficient in quantity*. Your supposition was evidently in the minds of the experimenters, and they took care not to be deceived, as the above proves.

Let us now ask what constituent of the living system does either of the acids—benzoic and hippuric—combine with? I conceive that the principal element with which benzoic acid combines in the living system, is carbon. If it does not get its carbon from the living system, where does it get it from? From the urine, you say. Then prove the facts mentioned, to be false. Prove that the urine, under the circumstances mentioned, does not contain the normal quantity of its constituents, and that it is *considerably deficient* under such circumstances, in some one constituent. Let us have your experiments.

Liebig himself says, "my deductions may be false, but the facts are immutable;" and it is for his opponents to prove either the facts wrong or the deductions false; which they have not failed to do in this case. Supposition, you say, is very poor rationing; so let us have proof of Liebig's error by experiment.

When "Gowanus" asks us to *disprove facts*, he very greatly mistakes our position. It is no part of our business to disprove or dispute facts, whether attested by Liebig or any one else. We simply dispute the theory to which those facts refer, and give a different explanation of them. "Gowanus" advances a proposition, and therefore takes the affirmative. Now, by all the rules of logic and the usage of logicians, it is for him to prove the affirmation, and not ask us to prove a negative. If he will undertake this, we are ready.

HOMEOPATHY.—Dr. G. H., Boston. I beg to inquire whether you have a fancy, or rather, wish, to be discreet or expeditious to publish an article which shall criticize Homeopathy? Of course, my intention would be to treat the subject philosophically—*not* to argue the "pinch," but write nothing which should permit *offense* construction.

I feel considerable solicitude on the subject of Homeopathy. Its advocates are making high claims to public consideration, and declare most positively that "*stimulus similis curantibus*" is the true and only system worthy of confidence, while in practice they advocate and carry out an opposite principle. They prescribe homeopathically, but practice hydropathically—annuse their patients with infinitesimal quantities, generally with water.

They contravene the first with the second, and disprove "similia" by the practice of the "contraria." I do not know that the *public* can be made to understand the subject; but it does seem to me that "a school" of physicians would be compelled to keep *astride* their own pigmean ponies, nor be allowed to fix themselves in the saddles of our "blood steeds" with but the points of their noses resting upon the backs of their own equestrian shadaws. Please suggest your preferences upon this subject.

Certainly, Doctor, dissects it by all means. We want all creeds in medicine, all systems of theory, and all plans of practice discussed in the Journal. Truth never fears discussion. Let all medical men courteously, and all medical doctrines with rigid truthfulness.

DO YOU EAT PORK?—Physicians have just discovered that the tape-worm only troubles those who eat pork. The *Gazette Medicale* asserts that the Hobeans were never troubled with it; the pork butchers are peculiarly liable to it, and dogs that are fed on pork are universally so afflicted. In fact, it turns out that a small parasite, worm called *oxyuris* (from two words signifying a small screw) and a tail, which much affects pork, no sooner reaches the stomach, than, from the change of diet and position, it is metamorphosed into the well known tape-worm; and the experiments of M. Kuehnemeister, of Zittoria, upon a condemned criminal, have established the fact beyond all contradiction. Pork-eaters will please make a note.

Business.

ONE NUMBER MORE!—With the next Number—December—the Twenty Second-Volume of THE WATER-CURE JOURNAL will be completed. At that time, old accounts with Subscribers will be closed, and new accounts opened with such of our patrons as may wish to continue with us. Already our friends and co-workers are in the field securing clubs of Subscribers for the next volume. According to present indications, we shall begin the new year with bright prospects for the success of our mission—the spread of knowledge and truth among the people.

APPROVED. The sober, sensible, and more conservative classes, who have examined our theory of preserving health, and treating diseases without drug poisons, pronounce it safe and sound. Those who have practiced it, are full of life, in urging it upon their friends. That it will be *universally* adopted, when known, there is no longer a doubt.

MISSING NUMBERS. In consequence of mistakes, errors, and misarrangements, some numbers of the Journal have been lost in the mails. We will cheerfully re-send to all who apply.

HARD CURRENCY.—GOLD DOLLARS.—Strange as it may appear—after so much fault-finding about the *little* thing, the gold dollar is *readily* taken by everybody. They may be enclosed in letters, and sent by mail with perfect safety. Other coins, such as half and quarter eagles, may be safely remitted by mail, at single letter postage, in payment for books, journals, and as subscriptions for newspapers.

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Literary Notices.

DR. GARDNER ON STERILITY.—De Witt and Davenport have published a work of nearly two hundred pages, from the pen of AUGUSTUS K. GARDNER, A. M., M. D., of this city. It is a treatise on the causes and treatment of Sterility, with a brief essay or statement of the principal facts of the physiology of generation.

The work is mainly a compendium of the views of the best and latest authors on the subjects of which it treats, with some judicious observations and several interesting cases, by the author. The subjects are generally well presented, the facts well stated, and the details well arranged, constituting a very useful and convenient book of reference for the student or practitioner.

The most important of the various anatomical and pathological topics discussed, are illustrated by engravings, which are unusually well selected and designed.

There is, however, a good deal of bad grammar running through the book. Technical terms are frequently employed in a wrong sense, and singular and plural numbers are occasionally misplaced, in a manner perfectly shocking to Gould, Brown, Greenleaf, and Lindley Murray. It is always a pity to have true principles marred by false gram-

mar, and we hope, in a future edition, these defects will be corrected.

The mechanical and surgical treatment recommended in the various structural causes of sterility, we can endorse. But the drug-medication he proposes for functional diseases, we, of course, utterly repudiate. A correct hygiene would have entirely superseded all his drugs, to the great advantage of his patients—but hygiene is a subject which finds no place in his work.

We commend the book for the useful information it affords; but condemn the drug part of the advice it gives, because of the certain evil which would result from its adoption.

MINNESOTA AND ITS RESOURCES. To which are appended Camp-Fire Sketches; or, Notes of a Trip from St. Paul to Pembina and Selkirk Settlement on the Red River of the North. With a colored map of Minnesota Territory. By J. W. Bond. 12mo. Price, prepaid by mail, \$1.25. New York: FOWLER AND WELLS. Such a general view of the Territory of Minnesota as may serve for the emigrant and the tourist, is a valuable present to the public. This book is made up of contributions from various sources, and affords accurate information concerning every portion of the country and the points necessary for a settler to understand. The early history of the territory is given in the first chapter, and followed by a description of its geographical and general features. A narrative of a trip from La Pointe, on Lake Superior, to Stillwater, on St. Croix River, in bark canoes, by the Brulee and St. Croix, through the untroudden wilderness of those vast prairies, is very interesting.

We were among the first whites who ever stood on the shores of Lake Minnetonka, having taken a pioneer excursion into that paradise of grove and prairie. Then, a wild prairie stretched on the western side of the Mississippi, opposite St. Anthony, and hunting parties of Indians wandered through primeval woods; in two years the flourishing town of Minneapolis stood there, and now a beautiful suspension bridge connects it with its sister city. The history of St. Paul, too, is one of unexampled rapidity of progress, and it cannot be long before a railroad will connect the Mississippi with Lake Superior.

A fanciful vision of a scene in St. Paul twenty years hence, indicates the writer's expectations. An interesting narrative is appended of Governor Ramsey's expedition to make a treaty with the Red Lake and Pembina bands of Chippewas for the country lying in the valley of the Red River of the North.

Copies of the work may be obtained at our stores in New York, Boston, Philadelphia or by mail, on receipt of price.

DINSMORE'S RAILROAD AND STEAM NAVIGATION GUIDE.—Dinsmore & Co., 9 Spruce Street, New York. Price 25 cents.

Railroad guides, as a general thing, are apt to be little more than enigmatical puzzles, devised to exercise the guessing faculties of travellers; incomprehensibility appears to be their principal characteristic. But at last we have the satisfaction to announce a Guide-Book worthy of a rational people. For this book we are indebted to the house of Dinsmore & Company, of this city—the same firm which has so long and so faithfully, as publishers of the original pioneer Highway Guide, served the public. The Editor is Dr. R. S. Fisher, a gentleman well known as a statistical writer and, perhaps, the best-informed man in the Union in that relates to railroad matters.

The great desideratum in a Railroad Guide is a method of ready reference to its contents. In this matter Guide-books have hitherto been signally deficient; but, judging from the elaborate indexes prefacing this present volume, there is here no room for complaint.

RETRIBUTION.—A Tale of Passion. By Emma D. E. N. Southworth, author of "The Lost Heiress," and other Tales. Philadelphia: T. B. Peterson. 12mo, 3/5 pp. Price \$1.25. Mrs. Southworth is pre-eminently a writer of "Tales of Passion." Few, if any, can excel, or even equal her in depicting those delineators and controllers of the actions of mankind, "The Passions." Her characters are all well studied, phenomenally, physiologically, and psychologically; and, in personating them, language is with her an art, nor does this book fall behind any of her former ones in this peculiarity.

MEDICAL MISCELLANIES.

(Gathered from the "Medical World.")

MOONLIGHT ON THE EYES.—Says an Oriental traveller, "The effect of the moonlight on the eyes in this country (Egypt), is singularly injurious. The natives tell you, as afterwards found they did in Arabia, to always cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, 'The sun shall not smite thee by day, nor the moon by night,' should not have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun; a fact of which I had a very unpleasant proof one night, and took care to guard against afterwards. Indeed, the sight of a person who should sleep with his face exposed at night, would soon be impaired or utterly destroyed."

We have travelled extensively in Egypt, but never witnessed anything like the foregoing account.

FORTY-NINE YEARS IN BED.—An English paper, the *Dorchester Gazette*, in announcing the death of William Sharpe, at Wexford, says that he went to bed in 1807, and never got out of it till he died there in 1856—a still life of forty-nine years, passed in a chamber scarcely nine feet square, the window of which had not been raised for the last thirty-eight years—and passed uninterruptedly in bed. When he was thirty, he went one bright morning to the church to be married. His affianced came not—her father having an invincible repugnance to Mr. William Sharpe as a son-in-law. The mortified groom went home, undressed, got into bed, pulled the blankets over his head, and for forty-nine years obstinately refused to get up, and clothe himself and go to work. It is remarkable that he was never seriously ill during this marvellously protracted incubation over his shame. He was sick for but a week before his death; his body was perfectly sound, in spite of its great age and great abuse.

REMARKABLE FAMILY.—A paper in Birmingham, Conn., publishes the following:

"Residing within a stone's throw of our office is an old lady—Mrs. Poll Beeman—a history of whose family presents the most striking instance of prolonged life that we ever knew or heard of. She is now in the ninety-second year of her age. The decease of her partner, Tracy Beeman, occurred but a short time since: he was two years her senior, and they had lived together in the same farmhouse sixty-nine years. They had a family of nine children, the eldest of whom is now seventy-three, and was married when she was fourteen! Of the grandchildren there are now forty-nine, the oldest of whom is aged fifty-six years. There are also one hundred and fifty-six great-grandchildren, and eighteen great-great-grandchildren! A few are dead, but the family seems blessed with an iron constitution, and most of them are yet living and well. We doubt if there is another case in this country where a venerable mother can call two hundred and thirteen of her lineal pedigree around her thanksgiving dinner table."

DREAMS.—A curious piece of testimony was given before a coroner's jury in Shelby county, Kentucky, recently. Harrison Stratton testified that he dreamed, three nights in succession, about seeing a beautiful dead child in a certain place. After the third recurrence of the dream, he was so much impressed with the circumstance that he took a friend and looked under a stone, and there found the dead infant, just as it had appeared in his dreams. The child had evidently been murdered.

AN Aged NEGRO.—The *Shreveport*, Louisiana paper, records the following death of the old black man Jim, usually known as Dr. Jim. He died on Saturday morning the 19th inst., aged one hundred and twenty-four years, three months, and twenty-five days. He was born December 24, 1731, in Fredericksburg, Va., as the slave of Captain John Carter, who served as an officer in the Revolutionary War. Jim was the body-servant of Captain Carter and others through the whole period of the Revolution, was well acquainted with Gen. Washington, and with most of the other distinguished generals of the war, and was at Yorktown and witnessed the last decisive struggle for independence.

SWALLOWING PINS AND NEEDLES.—Miss H. Davis, of Troy, a young lady of estimable character, while passing hurriedly to an adjoining room, swallowed a pin and a needle, which she had carelessly put into her mouth. The needle became fixed in the esophagus, about four inches down the throat, causing considerable pain and swelling

in its vicinity. Efforts to remove it were unavailing. After the fourth day the swelling became so great as to close up the passage to the stomach, thus preventing entirely her swallowing even liquids for eight days. Her strength, in the meantime, was sustained by nutritious injections and the inunction of oils. She had passed two pins up to this time. On the twelfth day an abscess broke, greatly relieving her, and permitting her to swallow; subsequently, two other small abscesses, ruptured and broke. She has since passed five more pins and two needles. No accurate history of the swallowing of any except the first pin and needle can be obtained. She has now a good prospect of recovery.

UNTED LIVING CHILDREN.—On the 4th of April, 1855, one of the rarest cases of double formation occurred in the St. Petersburg Foundling Hospital, Russia—namely, two girls growing together by the skulls—which still live, and so far appear to be in good health. Of all the cases of this kind hitherto known—of which there are seven—the union of the two individuals was never of that kind to bring the face of one child directly opposite the face of the other. These twins are so united that if the middle line of the face of one child be prolonged from the nose, this would strike upon the ear of the other. Through the mobility of the necks the two children really lie in a straight line, one girl lying on the back, the other on the side, and thus they sleep. The face of one child is quite symmetrical as far as the forehead, and it is first in the formation of the skull that want of symmetry appears. In the face of the other, the right half is much shortened, and the eye of this side opens less than the other. The two children possess a perfectly independent existence from each other, as relates to sleeping, waking, want of food, &c. The one sleeps quietly while the other takes nourishment or looks about. Common sensibility does not appear to exist, since in cases of this kind the brain and nerves of each individual are preserved distinct. Not so always with the blood-vessels. Once, one child screaming loud, awoke its sister. The face of the screaming child became suffused and reddened deeply, while the other was still asleep. Then the face of the other began to redden and swell, and it was only after this that it opened its eyes. The features of the two children, especially in the nose where the face is shortened, are very pleasing. The physicians of the Foundling promise to observe this case more fully and publish the results.

CANCER.—A Mr. H. G. Cattell relates the following dreadful case in a New York paper, of his own condition, which is happily relieved. The disease originated upon the cheek bone, near the outer corner of my right eye, and continued to spread upon the bone before developing itself upon the surface. Dr. Gilbert put me under treatment, at Memphis, on the 23d September, 1852. The raw surface was then rather larger than a dollar, but extended nearly over the entire side of my face upon the bone. The doctor took out my eye, removed all the flesh and the entire surface of the cheek and jaw-bone from the eye-brow to my mouth; and from my ear to my nose, and the roof of my mouth; two openings were made through my eye, all of my jaw-teeth, a part of my eyebrow, and the entire socket bone of the eye, were removed, and all without the use of the knife. There has been no appearance of disease since April last; and I have every hope and belief that it has been completely eradicated. I have had examination made recently by eminent physicians and surgeons, who could discover no appearance of remaining disease.

INHUMANITY OF A STEP-MOTHER.—A recent trial before the Hardin (Ky.) County Court has developed a systematic course of cruelty by a Mrs. Hubbard, toward her step-daughter, a girl of thirteen years, that exceeds anything of which we have ever read. It appears that for two years past the young girl has been subject to constant drowsiness and to occasional convulsions, with the most excruciating pains in her stomach. Recently she vomited up thirty-three pins of various sizes, and five needles issued from this. This led to an investigation, in the course of which the girl stated that her mother, assisted by another woman, had at different intervals thrown her down and compelled her to swallow pins and needles. Since the girl's stomach has been relieved of the pins her general health is rapidly improving.

LONGEVITY OF CHERETEN.—Hall's Journal of Health states, that, of eighty-eight negroes who died in 1853, one-half had passed thirty-two and ten, thus confirming the opinion of statisticians, that theologians are the longest-lived of all the members of the human family.

CASES IN HOME PRACTICE.

A SEVERE BRUISE.—Some time the first part of July last, my little boy, three years old, had the misfortune to have the wheel of a heavy ox-cart pass over his body. I was present, and immediately caught up the child, supposing that he was killed, or severely wounded. He struggled for some time in my arms, but finally succeeded in breathing. Upon examination, I found there were no bones fractured. Fortunately the child fell upon his face, and the wheel passed directly over his hips, which, though not fractured, were badly bruised.

His mother immediately dipped a cloth in hot water, and having folded it several times placed it upon his bruised and swelled hips, as hot as he could bear it. The cloth was changed frequently, and applied hot until the swelling was reduced. When the swelling had subsided, tepid water was used. For the first twenty-four hours after the accident the child could not stand, and appeared to have but little power to use his hips at all. It is remarkable, yet nevertheless true, that in less than forty-eight hours from the time the injury was received, the child was enabled to walk, and engage again in his amusements.

WHITE SWELLING.—A little girl of mine, from three to four years of age, complained of pain in her knee-joint. Thinking she had probably sprained it, and my "better half" having all confidence in wormwood steeped in spirit for a sore, I made application of wormwood to the part affected, but it continued to grow worse. After using the wormwood about three days, and finding that the spirit inflamed it, I determined to discontinue its use, and commenced the use of water. We put several folds of cotton cloth saturated in cold water, around the joint, and renewed it frequently. The day following, a lady came into our house, who, on hearing a description of the state of the knee, suggested that it might be a whiteswelling. I immediately consulted the "Encyclopedia," and found that it had all the symptoms of that formidable disease. I gave, as one cause of white-swelling, "repelled eruptions." I thought it almost possible that our little girl should have any erysipelas concealed in her system, and the skin looked so clear and so white. But we continued the application of cold water, and occasional sponging with warm water, when it was extremely painful. On the morning of the following day (only two from the time of commencing the water treatment,) the skin was completely covered with eruptions, all round the knee-joint. Then we were more than ever encouraged to continue in the good way. With continued applications, eruptions kept disappearing and others coming out, till, with the lapse of one month, it is completely cured.

We have practiced the Water-cure in the home circle for several years, and in almost every case been successful in effecting a complete and speedy cure.

Yours, respectfully, S. LEADER,
Pastor of W. M. Church, Lakerville, Conn.

BILIOUS FEVER.—I was attacked, last July, with inflammation of the bowels, and bilious fever. I was taken on Wednesday of the week, and on Friday one of my neighbors was taken with the same complaint. I, being a believer in the hydropatic way of doctoring, and a reader of your Journal, resolved to doctor in that way. My wife not knowing what was the matter, called a physician for council. He was on his return from my neighbor's. This was on Friday he called. He felt my pulse, and inquired how I felt. After being told that I had severe pains in my bowels and stomach, and a considerable fever, he left some powders for me to take, and then left, after telling them he would be there again the next day. When the time came for me to take the powder, my wife would lay it away in a small tin trunk of mine. My neighbor, instead of taking the course I did, took all the medicine the doctor left, and the consequence was that he suffered a good deal of pain, and on Tuesday following he was relieved by death.

The doctor came daily, and after looking at me, he says, "The medicines work like a charm on you; you are of a different constitution from your neighbor." After the stopped coming, I had my little trunk most full of powders, and if you come in company with a young allopathist, send him to me, and he may have the powders, trunk and all, for what the doctor charged me.

My wife used Doctor Trall's works for her gaid and doctor; and I would say to the public, if they want to come off as well as I did, they must do as I did, not as my neighbor did, for he is in the grave, and I am enjoying good health. Yours truly,
Turner, Dupage Co., Ill.

MEDICINES.—INSIDE AND OUT.

The *New England Farmer*, an excellent weekly journal, copies, and comments as follows:—"We lately came across the following rather startling paragraph, in an article by Dr. J. C. Jackson, in the *Water-Cure Journal*:"

"The giving of medicines to a sick man is a great quackery, the shrewdest empiricism, the verriest folly; and should be classed as the most outrageous knavery, and the most audacious crime known on the calendar of crimes, if the man who gave it were as intelligent as they are deluded; and as for the recipients, no outside that ever was briled at the crossing of a highway could compare with them in self-degradation, did they but know how shortly and surely they are *killng* themselves. All *medicine is poison*. No living creature was ever cured by it."

"This is pretty strong and sweeping language, and it bears an air of exaggeration on its face. And yet, we are inclined to think that Dr. Jackson has come nearer the truth than the mass of people will be ready to acknowledge, at first sight. He has jumped in the right direction—he has only leaped a little too far, as all reformers and discoverers of new truths are apt to do. The fact is, the mass of people in this country take altogether more medicine than is good for them. They eat it, they drink it, they inhale it, they live on it, they revel in it, they idolize it. They stuff it inside, and rub it outside; and should it almost turn them inside out, before they got through with it, they are only the better satisfied that they have got their money's worth. Like the Indians, they virtually deify their "medicine man," who, with this class of people, is usually an ignorant quack, the proprietor of some popular nostrum, or the possessor of some patent method of curing disease. He quickly makes a fortune, and moves into a palace—the "Palace of Pools" would not be an inappropriate name; while his poor dupes, having taken all the medicine they are capable of taking, disappear from the stage, and make room for a new race of customers."

"The opinion is gaining ground, even among our best regular physicians, that it is the better course to administer as little medicine as possible. In proof of this, we may cite another Dr. Jackson,—the eminent and venerable physician of Boston, who, in his "Letters to a Young Physician," holds the following language:—

"It is my own practice to avoid drugs as much as possible; and I more frequently find it difficult to persuade people to abstain from using them, than to induce them to take them. It is a narrow and unjust view of the practice of medicine to suppose it to consist altogether in the use of powerful drugs, or drugs of any kind. Far from it. It is true that the common question addressed to the physician by the patient is, 'What shall I take?' That question implies that there is a drug adapted to every disease. But the enlightened physician first considers whether the patient shall take anything. He considers what other modes of relief there are besides pills and draughts. He looks to diet and regimen. I have sometimes had patients say I was doing nothing for them, because I had not ordered any medicine to be taken. It may be that the patient in such cases thinks that no medicine will relieve the disease, and is right in his opinion. Yet, something is to be done, but not by medicine."

Both Dr. Jackson of the *Water-Cure*, Dr. Jackson of Boston, and the Editor of the *New England Farmer*, are right. They would all throw poison drugs overboard, and save the lives of their patients.

We shall trot out other "distinguished" physicians—of the old school,—and compel the abandonment of drugs. The people are getting their wisdom teeth cut, and will no longer shut their eyes, open their mouths, and swallow.

COSMETICS.—Ladies who use cosmetics should be good chemists. Their action is thus described by "one who knows":—

"A want of attention to the chemical action of colors has sometimes led ladies into an embarrassing predicament. Blismuth powder, sometimes sold as a substitute for genuine pearl powder, has the property of turning black when in contact with the fumes of sulphur, or with sulphuretted hydrogen gas. A lady, who painted with this cosmetic, happened to bathe in a mineral water impregnated with this gas; and the consequence was, that the artifi-

whitened skin turned nearly black, and so remained for several weeks. Another lady, who used the same cosmetic, attended a lecture at Harrogate, on mineral waters, and the lecturer handed round a bottle containing sulphuretted water, that its odor might illustrate the point to which he was directing attention. The lady did as other ladies did,—smelt at the bottle,—and the result was, that she became, not merely figuratively, but literally, 'black in the face.' Even the coats of a common English fire often contain enough sulphur to produce, in a slight degree, an analogous effect. Several instances have been known in which a lady, seated near a large fire at Christmas time, has had one side of her white neck tinged with a darkness which puzzled all except those who were aware of the effect of sulphur fumes upon blismuth cosmetics."

Miscellany.

NEW-WATER CURE.—*Editors Water-Cure:* I wish you to add to your Water-Cure Directory, the Middlebury Water-Cure, now just commencing operations. It is situated one mile from the depot at Akron, and twenty-five miles south of Cleveland. We have accommodations for a large number of patients, and the best of soft spring water. One of the firm was the first to commence the practice west of the Alleghanies, now eleven years since. Terms five to eight dollars per week. Address WRIGHT, JEWETT & Co., Middlebury, Ohio.

NEW ENGLAND FEMALE MEDICAL COLLEGE.—The ninth annual term is to commence in November, as will be seen by the advertisement. We understand that the last class numbered thirty-eight pupils, and there is a prospect of a larger number next term.

DR. WELLINGTON'S Water-Cure, 32 East 12th street, has been enlarged and newly-furnished throughout. No pains has been spared to have it as convenient and comfortable as such an establishment can be.

WHAT DOES IT MEAN?—One of our voluntary agents writes us as follows:—"Our Postmaster is an M. D., and I cannot send money to your office for papers. I have remitted \$9.00 at one time, and lost it—*somehow*; so that our club is broken up."

A NEW WRINKLE.—After the New York & Erie Express lost the \$30,000 at Owego, H. D. Rice, the Superintendent of the Express Co., who believes in all the *ologies* and *isms* reported to the Phrenological Rooms of Fowler and Walks in New York, with all his messengers, in order to have their craniums examined by that eminent apostle of Phrenology, for the purpose of ascertaining the exact amount of honesty possessed by each.—*Brooklyn Eagle.*

[A very good criterion by which to judge—better, by far, than any other known. Go with a Phrenologist, into our States' prisons and penitentiaries, and he will point out the crime for which each culprit is incarcerated, or the crime which each would be most likely to commit, but theft, forgery, robbery or murder.]

It is no more difficult to measure the *degree* of temptation which a common citizen would be likely to withstand, than to point out a child with precocious mind. Common observation enables some people to draw correct inferences in regard to the intellectual capacity, the moral propensity, and a general character of individuals. A knowledge of Phrenology would enable them to judge still more accurately, and to determine all the various degrees, as well as their peculiar traits.

PLUTARCH'S OPINION OF PARENTS WHO EMPLOY IGNORANT TEACHERS FOR THEIR CHILDREN.—"There are certain fathers now-a-days," he says, "who deserve that men should spit upon them with contempt, for intrusting their children with unskilful teachers; even those who they are assured beforehand, are wholly incompetent for their duty; which is an error of like nature with that of the sick man who, to please his friends, forbears to send for a physician that might save his life, and employs a mountebank, who quickly dispatches him out of the world. Was

It not of such that Crates spake, when he said, that if he could get up to the highest place in the city, he would lift up his voice, and thence make this proclamation:—“What mean you, fellow citizens, that you thus turn every stone to serapee together, and take so little care of all your children: those to whom you must one day relinquish all?” “Many fathers there are,” continues Plutarch, “who so love their money and hate their children, that lest it should cost them more than they are willing to spare to hire a good master for them, rather choose such persons to instruct their children as are of no worth; thereby heating down the market, that they may purchase a cheap ignorance.” He then relates the anecdote of Aristippus, who being asked by a sottish father for what sum he would teach his child, replied, “a thousand drachms;” whereupon the father cried out, “Oh, I could buy a slave at that rate!” The philosopher replied, “Do it then, an instead of one, thou shalt have two slaves for thy money; him whom thou buyest for one, and thy son for the other.”

THE BIRD OF THE TOLLING BELL.—Among the highest woods and the deepest glens of Brazil, a sound is sometimes heard, so singular that the noise seems quite unnatural; it is like the distant and solemn tolling of a church bell struck at long intervals. This extraordinary noise proceeds from the Arapongo. This bird sits on the top of the highest tree in the deepest forest, and though constantly heard in the most desert places, it is very rarely seen. It is impossible to conceive anything of a more solitary character than the profound silence of the woods broken only by the metallic and almost supernatural sound of this invisible bird, coming from the air, and seeming to follow wherever you go. The Arapongo is white, with a circle of red around its eyes. Its size is about that of a small pigeon.

HOW THE ENGLISH AND IRISH CLIMATES ARE MODIFIED.—An English Review compares the way in which the North-Western parts of Europe are warmed by the Gulf Stream to the method of warming buildings by hot waters, and calls the Torrid Zone the furnace, the Caribbean Sea and the Gulf of Mexico the boilers, the Gulf Stream the conducting pipe, and the great hot air-chamber being from the banks of Newfoundland to the shores of Europe, whence the heat is taken up by the prevailing West winds. Owing to the influence of the Gulf Stream, Ireland is clothed in robes of evergreen grass; while, on the American shore, in the same latitude, is the frost-bound coast of Labrador. The port of Liverpool has never been covered with ice in the severest winter. The Laplander cultivates barley in a latitude which, in every other part of the world, is doomed to sterility. Should the perpetual isthmus of Panama be broken through by some convulsion of nature, and the Gulf of Mexico cease to be a gulf, allowing the equatorial current of the Atlantic to pass through into the Pacific, instead of being reflected back to England, the writer says, “Britain might then become a Labrador, and cease to be the seat of a numerous and powerful people.”

LIEBIG ON ALUM IN BREAD.—Liebig states that alum hardens the gluten of wheat flour, that the phosphates of that flour, and which are among its most important constituents, are decomposed when it is used, an insoluble phosphate of alumina being formed, the benefit of the phosphoric acid of the phosphates being thereby lost to the system; and the formation of this compound accounts, in all probability, for the greater indigestibility of English bread; and, lastly, that by the use of alum the baker is enabled to convert sour and damaged flour into bread of apparently good quality.

In one of the Baron's letters on chemistry—that in relation to bread and flesh—these passages occur:—

“The bakers in Belgium discovered, about twenty years ago, how to bake, from damaged flour, by adding sulphate of copper—a poison—to the dough, a bread in appearance and external properties as beautiful as from the best flour. This mode of improving its physical properties, of course deteriorates its chemical properties. Alum has the same effect as sulphate of copper.”

“Since phosphoric acid forms, with alumina, a compound hardly decomposable by alkalis of acid, this may, perhaps, explain the indigestibility of the London bakers' bread, which strikes all foreigners.”

It thus appears that Baron Liebig's views as to the objectionable properties of alum in bread are not based

“upon the supposition that the alum remains” in the bread, and that it is swallowed as alum.

Liebig's reputation as one of the first chemists in the world, entitles any views which he may entertain on a chemical question to the highest consideration. One useful lesson may at least be learnt from his views in regard to alum, namely, that it is a very dangerous thing to tamper with a prime article of consumption, like bread, by the introduction of chemical salts and substances of any kind, since these may possibly affect, to a serious extent, its properties as an article of nutrition.

WHY SO MANY CHILDREN DIE.—It is a startling fact that very few people are fit to be parents. Every summer we are rendered melancholy by the terrible record of the sad howe death makes among our little ones. These deaths are mainly attributed to the heat. This is only an indirect cause of the great mortality among our children. They do not get out-of-door exercise enough, particularly in the winter time. The system of keeping them muffled up beside red-hot stoves, in apartments through which a breath of fresh air scarcely ever passes, during the cold season, predisposes them to disease, and the moment the weather changes, they sicken and die. Children are also permitted to eat an abundance of candies, cakes, nuts, and other trash, which should never find access to their stomachs, and many parents allow their very young offspring the use of tea and coffee. These indulgences create a morbid state of the system, which eventually produces severe sickness, and, unless the constitution be particularly robust, and the medical treatment especially skillful, death winds up the affair conclusively. Again, children are not taught the value of frequent ablution. There are many children in this city who seldom or never feel water, excepting upon their hands, faces, and feet. With enervated nerves, foul stomachs, and pores stopped up by impure exhalations, our children cannot be expected to thrive when the dog star rages.

THE GENERAL POISONER.—It would be worth while to inquire whether any connection exists between the defective intellect of the baker and the sulphate of copper he puts into his bread? And whether, that defect entitles him to mercy? And what is to become of the population, supposing that to be the case? It may not be very lancinate to eat potato starch with arrowroot, roasted wheat with coffee, sugar with cocoa, flour with mustard, or even turmeric with cayenne; but to be desiccated with alum, dyed with red lead, choked with plaster of Paris, burnt with caustic lime, is more than can reasonably be endured. Take notice that, according to the final report of the Select Committee of the House of Commons, people are poisoned, or cheated, as follows:—

Bread with potatoes, plaster of Paris, alum, and sulphate of copper.

Bottled fruits and vegetables with various salts of copper. Coffee with chicory (adulterated), roasted wheat, beans, and mangel-wurzel.

Chicory (to adulterate the coffee) with roasted wheat, carrots, sawdust, and Venetian red.

Cocoa with arrowroot (adulterated), potato-flour, sugar, chicory (adulterated), and ferruginous red earth, colored with red lead, Venetian lead, and turmeric.

Gru with grains of paradise, sulphuric acid, and cayenne. Lard with potato-flour, mutton suet, alum, carbonate of soda, and caustic lime.

Mustard with wheat flour and turmeric.

Marmalade with apples or sugar.

Porter and stout with water, sugar, treacle, salt, alum, cocculus indicus, grains of paradise, nux vomica, and sulphuric acid.

Pickles and preserves with salts of copper.

Food with various chromates, red lead, lime, and powdered glass.

Tobacco with water, sugar, rhubarb, and treacle.

Vinegar with water, sugar, and sulphuric acid.

Jalap with powdered wood.

Opium with poppy capsules, wheat-flour, powdered wood, and sand.

Seammony with wheat-flour, chalk, resin, and sand.

Confectionery with plaster of Paris, paint with deadly pigments, and essential oils containing prussic acid.

HOW PEOPLE TAKE COLD.—The time for taking cold is after your exercise; the place is in your own home, or office, or counting-room; it is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. After any kind of exercise, do not stand a moment at a street corner for anybody or anything; nor at an open door or window. Among the severest colds known, were those resulting from going down to a coal in a cool room after a walk; or being engaged in writing; and having let the fire go out, their first admonition of it was that creeping chillness, which is the ordinary forerunner of severe cold. Sleeping in rooms long unused, has destroyed the life of many a visitor and friend; our splendid parlors, and our nice “spare rooms,” help to enrich many a doctor. Cold, sepulchral parlors bring diseases, not only to visitors, but to the visited. But how to cure a cold promptly? that is a question of life and death to multitudes. There are two methods of universal application: first obtain a bottle of rough mixture or a lot of cough candy—any kind will do; in a day or two you will feel better, and in high spirits; you will be charmed with the promptness of the medicine; make a mule of yourself by giving a certificate of the valuable remedy; and, in due course of time, you may depend upon another certificate being made out for your admission into “the Cemetery.” The other remedy is, consult a respectable physician.

AIR AND WATER.—A quart of water is daily passing through the skin of a sound person. It evaporates through the minute openings which cover the whole surface, and if these be plugged up, is compelled to travel through the kidneys, and gives rise to internal disorder. Ablution, therefore, if sound health is to be preserved, is a duty of the first importance. Pure air is also essential to health, and at night the free supply of it is of especial moment. Each sleeper draws into the chest about fifteen times in every minute, a certain quantity of the surrounding atmosphere, and returns it, after a change within the body, mixed with a poison. One hundred and fifty grains by weight of this poisonous ingredient are added to the air of a bed-room in one hour by a single sleeper, more than one thousand during the night. Unless there be a sufficient quantity of air to dilute this, or unless ventilation provide for a gradual removal of foul air, while fresh comes to take its place, health must seriously be undermined.—*Christian Advocate and Journal.*

DE BOV'S mortality statistics, compiled from the last censuses, show that the people of the United States are the healthiest on the globe. The deaths are three hundred and twenty thousand per year, or 14 per cent of the population. In England, the ratio is over 2 per cent, and in France, nearly 3 per cent. Virginia and North Carolina are the healthiest of the States, and have six hundred and thirty-eight inhabitants over one hundred years of age. These figures, however, may all be reversed by the next census, for the medical schools were never more flourishing, twenty-six colleges in the United States having graduated last year about thirteen hundred doctors.

DRESS.—Beware of a woman who worships dress. In nine cases out of ten, such a woman is without a redeeming qualification. Dressy people are generally those who lack brains and education, and cheat themselves into the belief that the world, in admiring their gewgaws, forgets that their hearts are unoccupied by a single womanly emotion. A man who is attracted by mere dress, is un-deserving of the name, and is a dear bargain, even to the fool who entraps him.

HOW TO BE HAPPY.—1st. A man out of money can't be happy. 2d. A man without a wife can't be happy. 3d. A man out of health can't be happy.

Therefore, I have come to the conclusion, that the best way to be happy is to take care of your health, keep out of debt, and get a wife.—*Journal of Health.*

A MAN WITH ELEVEN WIVES.—It is said that a carpenter, named John Walney, died in Glasgow in 1757, who was actually one hundred and twenty-four years old. He married eleven wives, all of whom he buried, and of his seventeen children, five survived him, whose united ages amounted to three hundred and twenty-six years.

Advertisements.

A LIMITED space of this Journal will be given to Advertisements, on the following terms: For a full page, one month, . . . \$10 00 For one column, one month, . . . 00 00 For half a column, one month, . . . 10 00 For a card of four lines, or less, one month, 1 00 Payment in advance, for transient advertisements, or for a single insertion, at the rates above named. Copies of this JOURNAL are kept on file at the principal Hotels in NEW YORK CITY, BOSTON, PHILADELPHIA, and the STRASBURG.

ADVERTISEMENTS for this Journal are sent to the Publishers by the first of the month preceding that in which they are expected to appear.

Water-Cure Establishments.

PERSPECTS OF THE NEW YORK HYPOPATHIC MEDICAL SCHOOL.—The Winter Term of 1887-7 will commence November 1, 1886, and continue until May 1, 1887.

FACTORY:
R. T. TRALL, M.D., Institute of Medicine, Materia Medica, and First Diseases.
P. H. HAYES, M.D., Chemistry, Special Physiology, and Osteopathy.
C. C. CASW, M.D., Anatomy, General Physiology, and Hygiene.
O. W. MAY, M.D., Surgery and Medical Jurisprudence.
DR. F. BENES, Philosophy of Voice and Speech.
L. N. FOWLER, A.M., Phrenology and Mental Science.
MRS. L. N. FOWLER, M.D., Clinical Midwifery; Mrs. ANNA ISAACS, M.D., Class Teacher in Anatomy, Chemistry, and Physiology.
H. A. DANIEL, D.M., Demonstrator of Anatomy.
Increased facilities are provided for practical anatomy and dissections, and all the departments of an educational course will be more thorough and complete than ever before. The most admirable demonstrations on the subject of bodily positions, breathing, reading, speaking, singing, &c., will be continued through the whole term.

R. T. TRALL, M.D., Principal.

DR. TAYLOR'S WATER-CURE AND KINESIOPATHIC INSTITUTION.—Invalids of all classes will find here good accommodations, and will be treated according to the peculiarities of their case, by the various resources afforded by Hygiene.

KINESIOPATHY, or Movement Cure, eminently useful in most chronic cases, and indispensable in many, is applied by CHARLES H. STRONG, M.D., Electro-Chemical Baths under DR. TAYLOR'S personal supervision. Office, No. 150 N. 6th St., Philadelphia, Pa. G. M. D. 650 Sixth Ave., New York. Oct 17

WORCESTER HYDROPATHIC INSTITUTION on Arch and Fountain sts., Worcester, Mass. The proprietors of this Institution aim to make it a comfortable home for invalids at all seasons. The location is elevated, healthy, and easy of access from all parts of the city.

The medical department is conducted by Dr. S. Rogers, and has never been limited to the exclusive use of water in those cases which seemed to require other treatment.

Every facility is supplied for the administration of the Electro-Chemical Baths.

There has recently been erected a first-class Gymnasium upon the grounds belonging to this institution, which is under the charge of an experienced teacher. For terms, call, or address E. F. ROGERS, Superintendent, Office hours 9 to 4 P. M. July

MERIDEN MOTORPATHIC WATER-CURE AND COLLEGE OF HEALTH.—This institution is open for the reception of students at all seasons of the year. It is fully furnished with all the modern improvements for thorough water treatment. For particular addresses DR. ARCHER & TAIT, Meriden, Ct. Apr

MERIDEN MOUNTAIN HOUSE.—This place, delightfully situated, midway between Hartford and New Haven, five hours by railroad from New York City, will be open to receive any suitable party who are desirous of a Winter or Summer Hygiene Institute. The grounds comprise fifty acres of meadow land, groves, walks, gardens, orchards, &c. Address B. T. TRALL, New York. Mich

DR. BEDFORD'S WATER-CURE ESTABLISHMENT at Stratburg Springs. Aug

GRANITE STATE WATER-CURE.—To the Invalid Public.

To you, my friends, who are contemplating visiting a Water-Cure, and especially you who have thoughts of visiting us, we have a word to say. You will find that we have before us hand something of our institute, and something of our views and feelings in regard to the sick; as you can see from our prospectus, which we will have a fair claim to such a consideration; and we will be glad to send you a copy of these opportunities are always embraced by those who have been so fortunate as to be introduced to us. Patients wishing any further particulars in relation to the "Granite State," will stand above, and will please enclose a stamp, or a letter addressed to W. T. TRALL, M.D., to

never do. If you will come to us in the beginning, we will make your money go further than any body else can make it go. If you are exhausted, if there is any opening in our Cure where you can earn your money, we will give you the opportunity to do so, and we will be glad to see you. Patients wishing any further particulars in relation to the "Granite State," will stand above, and will please enclose a stamp, or a letter addressed to W. T. TRALL, M.D., to

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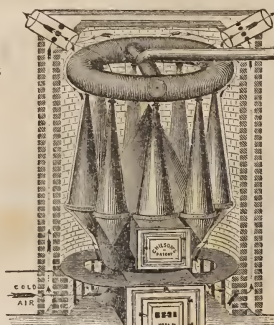
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Varieties.

TRUE HEROISM OF A YOUNG WOMAN.—At the burning of the steamer John Jay, on Lake George, the nobility of Miss Kate Gore's conduct during the excitement and struggle for life on board the John Jay, rises to the dignity and sublimity of heroism. She was travelling under the protection of her friend and neighbor, Mr. Pritchard, and when danger was imminent, she turned to him, "Sir, take care of Mrs. Pritchard, it can swim." Thus saying, she tripped forward with a mind composed, and a determination fixed, and passed over the side of the burning vessel. The distance from the shore was then over a mile, but she relying upon her own strength and courage, and being unwilling to embarrass others who might have dearer charges, undertook to save herself. She swam a mile and became exhausted. A good boatman, observing that she failed, pushed to her relief, and succeeded in time. He took her into his skiff and landed her safely. She, in a transport of joy, and true to that nature which is always grand, rewarded him with a gift more precious to his manly heart than gold.

[We suppose she rewarded him with a—a k-i-s-s!] Well, every young person, male and female, should learn to swim. It is an art easily acquired, and may—when travelling by river, lake, or ocean—prove of vastly more importance than Greek, Latin, or Music. Ladies, learn to swim.

ACT AGAINST THE USE OF TOBACCO IN CONNECTICUT.—As tobacco, about this time (1647) was coming into use in the Colony, a very curious law was made for its regulation, or suppression. It was ordered, that no person under twenty years of age, nor any other who had not already accustomed himself to the use of it, should take any tobacco until he had obtained a certificate from under the hand of an approved physician, that it was useful for him, and until he had also obtained a license from the court. All others, who had addicted themselves to the use of it, were prohibited from taking it, in any company, or at their labors, or in travelling, unless ten miles, at least, from any company; and though not in company, not more than once a year, upon pain of a fine of sixpence for every such offence. One substantial witness was to be a sufficient proof of the crime. The constables of the several towns were to make presentment to the particular courts, and it was ordered, that the fine should be paid without gaining—*True-bull's Hist. of Conn., Ed. of 1797.*

THE BEARD.—What would be said of him who would shave off his eyebrows, pull out his eyelashes, or shave his head all over? Such a practice would be pronounced unbecoming, unreasonable, unhealthy, and necessarily wrong; yet if the hair of the head pertains to the laws of life and health, who dare say the beard has a less office to fill—*Eclectic Medical Journal.*

OUR TEETH.—It is often asserted that the teeth of the present generation are much inferior to those of the generations who have passed us. We wish that some one of our many dentists would prove literary enough to give us a dental history. We should be astonished, probably, at the dental evils of other days. Evidences of the use of false teeth by the Romans two thousand years ago, were found among the rains of Pompeii. Three hundred years ago, Martin Luther complained of the toothache; and a German ambassador at the Court of Queen Elizabeth spoke of the weakness and imperfection of the English people's teeth, which he attributed to their custom of eating a great deal of sugar. Shakespeare makes one of his characters speak of being kept awake by a "raging face." Roger Williams was struck by the imperfect teeth of the Narragansett Indians, whom toothache and decayed teeth troubled exceedingly. George Washington had a set of artificial teeth, for which he paid five hundred dollars. Napoleon always had bad teeth, and was especially troubled with them at St. Helena. Walter Scott speaks, at a comparatively early period of life, of dental troubles, and wishes he had some "fresh teeth." Such are a very few facts which come up in our poor memory concerning a somewhat interesting matter. We would like to have many more of them. For our own part, we have no doubt that dentists were in demand at the court of Chedorlohem.

It is often said by careless observers that bad teeth belong to weak constitutions, or are found attendant upon poor health. Such is a very great mistake, as any one will discover who looks carefully about him.—*N. Y. Express Messenger.*

[We should be glad to hear from our friend Dr. Clowes, of the Eighth Avenue, on this important subject. He can give the history of dentistry, fill a tooth, and put the mouth in order on short notice. Will he give us a history of dentistry, for Life Illustrated?]

HEALTH.

BY JULIA A. BARBER.

THESE is a priceless jewel set by Heaven To all who walk in Nature's holy way. I marked its glory, like the golden morn, That clothes the forehead of the earth with light; Among the sons of men its shining track Was bright with gems of Peace, and Happiness. And in my heart I said, "How great and good The Father who bestows such blessed gifts To win the gratitude and love of all His wayward children. In the narrow way Of Virtue, Purity, and Truth, they all Will surely tread, and wear this priceless gem As keepers of a high, and sacred trust."

Alas! The fath that whisper'd thus was built On shifting sand.

For vanity and sin, For folly and for Fashion's glittering show, This gift of God is rudely cast away. And yet how poor a recompense is this For life's great blessing, health, forever lost! A passing dream—an hour of sin and pride— And then with weary heart to backward gaze On life's lone waste, a pathless wilderness, Where we may vainly seek, with outstretched hands, To wander but to happiness, and God.

The wasted lives that lay on Fashion's shrine Their gifts divine, yea, and their hopes of Heaven, Are passing downward to the gates of Death. And is the boon of life so poor a thing That the best powers of the God-like mind Are wasted in perverting this great gift? We know not of the wealth that sleeps within, Unconscious energy of heart, and mind, Prisoned and tortured in these mortal bars. Why then degrade the casket that enshrines The soul, so rich in its commune with God?

Diamonds may sparkle on the lily brow Of Fashion's votary, and costly garb May seek to beautify His last, best work. As though 'twere possible to deck the flow'rs His hand hath wrought, and made so beautiful! But give to me that pearl of greater price, That gem of health, so little valued now, That glitter'd on the brow of Industry, And best the loving hearts of "long ago."
Orwell, 77.

ABUSE OF THE LUNGS.—Mr. C. E. Beecher, in a recent book, says:—"It is the universally acknowledged fact, that the present generation of men and women are inferior in health and powers of endurance to their immediate ancestors. And in all quarters the cause is sought, while many varying answers are given. It is probable that no one cause can be assigned as the sole reason. But it can be made to appear probable that the abuse of the lungs, by supplies of impure air, has had more influence than any one thing in the general decay of health. Our ancestors always slept in cold and well-ventilated chambers. And in the family by day, the broad-mouthed chimney and uncoiled doors and windows secured a constant flow of cold and pure air, while daily exercise in family work, by women and children, and out-door work by men and boys, secured the cheerful spirits and healthful exercise most favorable to body and mind."

CONCEALED WEAPONS.—A Western editor wants to know whether the law recently enacted against carrying concealed weapons, applies to doctors, who carry their pills in their pockets!

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