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General Articles.

These Contributors present their own Opinions, and are alone responsible for them. We do not indorse all we print, but desire our readers to "PRIZE ALL THINGS," and "HOLD FAST THE GOOD."

TO ALLOPATHIC PHYSICIANS.

No. V.

GENTLEMEN: Having, in previous numbers, established the fundamental article in my Hydropathic faith, that the law of cure is the law of preservation, that the processes of repair are the processes of growth; that *all* cure of disease is but an extension of THE FORCES that preserve health, I now ask your respectable attention to some of the means in use by me which makes my practice so successful. For I claim that it is successful beyond all parallel when compared with yours. Far and near do persons come to me and get health, on whom your most skillful practitioners have essayed their skill in vain. It is of no use in you to deny it. It would be only affectation

of modesty in me not to mention it, for such are the facts; and, as medical practice goes, human beings have too slight hold on life, too unreliable guarantee for health, to justify any man on the score of hyper-sensibility to keep back from them truths needful for them to know, truths only by a knowledge of which, and obedience to which, can they be kept alive.

I am not so poor an estimator of the rank which an expositor of law holds to the law itself, to take undue credit to myself for the success which attends my practice. By the side of Nature I am of no account, unless I am in harmony with her. But thus situate, a man, in whatsoever sphere he moves, becomes good; for he becomes her representative. She furnishes him his power; he but applies it; and so unusual is this, that it makes the applicant a marked man. I am not fighting for myself, then, but for her who is the embodiment in the department of LIFE of the Creative Intelligence, who speaks His will at all times, and from His open and fruitful hand receives blessings to strew them in the path of those who seek to know the way which is right, and walk in it. It were well for all of you—and, for that matter, for everybody else—to cease calling me hard names, and see what you can do with my practice, for it is true that the usefulness of Water-Cure has but just begun. I have no doubt that my own practice will greatly extend itself; but greater than any considerations personal to me, is the one of the system having BELIEVERS spring up in every town and village in our land. All men and all philosophies find their level; for after their kind, things tend to a common center. Truths go one way, falsehoods another. They do not gravitate the same way.

Fact and Fiction, Science and Sciolism, are not *synonyms*. It is not to be supposed that anything else than the intrinsic merits of the system practiced, and the skill into which it is elaborated, should have drawn to me the numbers who visit the Glen. I am not anxious, through the columns of the JOURNAL, as its correspondent, to *advertise my wares*. My employer, the proprietor of Glen Haven, has, at my suggestion, occupied its advertising columns quite extensively; so extensively that I may speak here *freely* as to my practice, without subjecting myself to the suspicion of having a *pecuniary* object in doing so. I frankly confess that I am not without object, but it concentrates not in myself. It culminates in THE PEOPLE. They need teaching. How can they be taught unless somebody teaches them, and how can they be taught except practically? Could I introduce a hundred men each week for the next year to be observers of the effects of *water-treatment* at Glen Haven, nine tenths of them would appreciate it deservedly. All they would need would be to witness the changes which the sick undergo. Exactly how it is brought about, or what power did it, they might fail at first to perceive; but the effects being visible, they would own to the inherent source of the *cause*. Thus I do with the wildest skeptics who visit the Glen. It is curious, then surprising, then wonderful, then astonishing. At last they reach in their swing the other extreme, and are equally astonished that they should not have known all this matter of preserving and restoring health without assistance. And they would have done so, but for society and you, who together have, by *custom and art*, contrived to spell-bind the *instincts* of man, till he discerns nothing intuitively

more than one under the influence of a powerful narcotic reasons profoundly.

Now, as I can not take up Glen Haven and make of it a peripatetic Water-Cure, it is, after my taste and ideas of propriety, consonant with my obligations to the people as a teacher, to refer quite often and minutely to the results of my efforts to cure the sick, that through these results they may have their eyes opened to the uncertainty of your method of cure—to the certainty of mine—yours being the artificial method—a coinage of your own brains—mine being the natural method, having its foundation in the fitness of things. I will say a few things illustrative of my experience as a physician.

1. The majority of patients who seek help at my hands have, according to their statements, been sick more than five years. This term of time is not an average, but this is true of them individually. Their average would be much greater. Now, with scarcely an exception, they have employed you. They have given you the fairest opportunity—for when first sick they sent for you. You had them when disease was acute, when vital resistance was full and elaborate, when your method could have the body in its least enfeebled state. As a historic fact, it is quite worthy of note that of all who come to me, four fifths have, in the first instance, employed gentlemen of your school. Yet your failure has been so palpable, that in self-defense they have cast you off and sought strange keepers—the Homeopathist, the Eclectic, the Clairvoyant, the Uroskopist, the Healing Medium, the Patent Medicine Vender have been tried and failed, and at last they try water treatment, with what success they themselves best know, and the number of my patients, after seven years of trial, can attest.

2. I notice another interesting fact. It is not creditable to you, but it is true. It is this. The diseased conditions of the sick under my care were originally insignificant and far from being dangerous. Now the reverse is the case. This change began to show itself from the time you became their medical advisers, and in proportion to the intimacy kept up between them and you, has been the rapidity of development of sickly conditions. Originally they were ailing—now they are fearfully sick. They are prostrate—they have lost self-possession—they are useless—they are

like a great fish thrown on to the land suddenly, out of their element. Every thing with them goes wrong. In the beginning they were laboring under derangements which a few days of good nursing would have cured, had it not been for your household visitations. They were ailing; you were called. Drugs were administered, and from that day Health to them has been a MYTH—a phantasm seen only in vision, like the vision of Tantalus, and their labors and struggles of body and heart to attain it, like the labors of Sisyphus. I have examined thousands who have declared that at their first sickness you gave calomel, and who from that hour have never seen a day of substantial health. They trusted in you, gentlemen, to find that your abode was a "Refuge of Lies." How faithless you must have been to them!—accepting their statements as correct. Only two persons of all that ever came to me have said that when sick and employing you, they were rebuked for their violation of the laws of health. Only two declared that from the lips of their physicians came an exposition of the way, the manner, and the means of life. Only two who had found in their doctors, physicians. Is not this lamentable? More, is it not humiliating? Think of it! How is a class of men, who till within a few years, from a time behind which the memory of man does not go, have by prescriptive right, by statutory authority, and by general consent, HAD THE CARE OF THE PEOPLE'S HEALTH; and the best they have found it expedient to do, or the best they have been able to do, has been greatly to impair that health.

3. I find it quite difficult in diagnosis to decide sometimes what is the matter with the patient, because he does not know what poisons you have introduced into his system. He could not be more ignorant of a high-way had he traveled it blind-fold. Think of this also! In the beverages of the people, none better than yourselves know how the morbid states of the human body are complicated and increased by having poisonous drugs held in solution in them. Take one morbid condition as an instance—drunkenness. No alcoholic beverage of alcohol, sugar, and water—call it what you will, can not produce the same effects on the physical frame that the wine, brandy, and gin of commerce can. It is said by philanthropists, that crime greatly extends in its increase in the United States

beyond the increase of population. Some account for it because of the great influx of foreign population. I do not; but most decidedly because of the dependence of that population on stimulating beverages, and the greatly depraved quality of those beverages. I do not mean that alcohol beverages are not bad—I think they are. But I do assert that it is possible to make a man drunk, without making up in him an insatiable impulse to kill. No man acts alike under the conditions of brain established by alcohol and opium. I have seen a woman drunk to-day on Bay rum, next time on Cologne, the next on camphorated spirits, and the fourth time on a popular patent medicine—sarsaparilla. In each state her identity was distinct and absolute. She neither talked nor laughed, cried nor scolded, made maudlin love, nor grew ferocious in either state as in the others. In each she was a different creature altogether. You know, gentlemen, that specific effects are shown under the introduction of different poisons into the system, and its action on them in the attempt to rid itself of them. What are these effects but the rearing up and making manifest of a disease never before known? Gentlemen, it is a fearful thought this, of giving man who has a slight ailment a poison under the name of a remedy, that makes the poor fellow a victim for life. What extraordinary advantages you have had for killing persons according to law, and what should come of it but that human beings should hold their lives as bat-balls, to be knocked about with a view to rip off their coverings. Oh, God! if thy creature, MAN, was not blinder than an owl in broad day, how soon he would avenge this self-slaughter!

4. To make more manifest what I am doing, I will mention a few cases of persons under treatment as they now stand transitionally; not that they are well, but that they are improving. My experience has been that when under water treatment, Nature can make the body take on to any considerable degree improved conditions; she indicates decidedly that the patient can get well. So I watch my patients with exceeding vigilance, resting assuredly on this testimonial, that a little is the harbinger of more. In many instances, the old Scotch proverb—

"Many a mickle makes a muckle,"

is illustrated. In various directions evidences are given that the system is being

happily at work. It recognizes the means used as legitimate, and new phases of life are manifest. See now what is being done! I am treating successfully mucous and nervous dyspepsia, congestion of the liver, bleeding piles, chronic constipation, reproductive debility in its most aggravated form, uterine indurations, leucorrhœa, chronic inflammation of the neck of the bladder, inflammatory rheumatism, spinal irritation, scrofula in various forms, salt rheum, skin eruptions of a very aggravated type, indolent ulcers, phagedenic ulcers, asthma, marasmus in advanced stages, diabetes, *very successfully on a vegetarian diet*; inflammation of the kidneys, jaundice, hematuria, bleeding at the lungs, most successfully; *bronchitis*, consumption in its earlier stages, chronic cough, congestion of the lungs, amaurosis, deafness, paralysis of the lower limbs of the left side of the body, nursing sore mouth, lumbar abscess, hip disease in its incipient stage, epilepsy, and I might name many other diseases. Now I give no medicines, yet these patients are getting well, and will so testify if asked. How is the matter managed? Ah, how? It is worth knowing. But you will never know till ceasing in your practice to violate the law of cure, you commence to heed it; then shall your light rise out of obscurity, and the health of your patients spring forth speedily. Yours very truly, H. JACKSON.

TO PROSPECTIVE MOTHERS.

BY MRS. E. S. CHOATE.

In the spring of 1854 I was called to a sick chamber, where lay a woman breathing only at intervals, her face deathly pale, extremities cold, head hot, and a singular spasmodic action of the nerves of the left side, and the hands clenched tight. Though I could find no pulse, I did not think her dying.

On making inquiries concerning her habits, it appeared that she used strong tea and coffee, meats of all kinds, and lard in abundance; was in the habit of calling a physician often; had taken quantities of medicine for years past, until, as her husband said, she could hear nothing. Some weeks before paralysis had seized the right side, and an extra course of medicine had been taken for *that*. She had parted with a friend a few hours before, which probably had much to do with the present nervous excitement.

I ordered her limbs to be rubbed thoroughly and wrapped in warm flannel, and then bathed her head, particularly the hack part, and neck, which was very warm. She soon became more quiet, and the pulse could be found at times. With circulation and warmth new hopes returned.

On placing before her the choice of good or evil, the enjoyment of health and life, or sickness, mis-

ery, and an early death, she was at first surprised, but was anxious and willing to do any thing she could to escape the suffering.

I then directed her to abstain from tea and coffee, and above all things animal flesh; and that her diet should be composed of unbolted bread, fruits, vegetables, etc.; and as she had no other conveniences, to take a sponge-bath every morning and wear a wet jacket nights—ventilate her room well, and exercise in the open air.

In about four weeks she called, saying she was getting better every day. In the fall she called again, saying she found herself *enclente*, having already two children, besides two miscarriages, within the last three years. She had suffered so much that she felt discouraged, and thought she could not live through another confinement.

Telling her that it was unnecessary to be confined according to fashion, and that just in proportion as she transgressed the laws of nature, which are the commands of God, just so far she would be subject to the penalty, and that in her case she should arise and return to nature—live simply—think simply—dress simply—thereby invoking blessings instead of curses—she asked me if I would take charge of her case, saying she had great faith in hydropathy, and had already received more benefit from my teachings than all others put together, to which I consented.

I commenced the prescription by requesting her to adopt the reform dress, so that she could exercise freely indoors and out; and then requested her to cultivate her little garden with her own hands, and to live principally on vegetables and fruits, using sparingly all farinaceous articles, as wheat, peas, beans, rice, and especially fine wheat flour, in any shape, on account of the phosphates of lime and magnesia they contain—for as articles of food go to make blood, hone, etc., if such articles are used freely that possess the hone-making material, of course the hones of the unborn babe become more ossified, and cause more trouble and pain than is necessary. I have witnessed several cases where dissection has been resorted to, and the hones were ossified, and the skull seemed as hard as that of an adult. If patients will avoid the articles above mentioned, the hones of the babe will be soft, and the skull nearly as flexible as pasteboard. This is no guess work.

As she was living near me, I kept watch of her case, and knew that she lived up to my suggestions in spite of opposition and ridicule, and she got along well until after the fifth month, when unpleasant symptoms began to appear. A general weakness seemed to take possession of her whole system, the hones became inactive, with severe pain in the back and limbs.

I then used the dripping-sheet, wet handage, cold sitz-baths, and the syringe freely, and, with a few days' quiet, she seemed herself again, and said she could do more work with less fatigue, and felt better than she had for years.

About one o'clock one morning in September I was called to come and see what was the matter. I found her very comfortable. She said she had been sleeping very sweetly till after midnight, when she awoke feeling restless and rather bad. I asked the girl to make a fire and warm some water, and we would prepare a sitz-bath. She seemed restless at times, and I requested the husband to go into the kitchen and assist the girl;

he went, and was probably gone fifteen minutes. When he returned I had a beautiful little boy in my arms, crying lustily. You may imagine his surprise. He raised both hands, exclaiming: "My God, woman, is this the effect of *water treatment*? Do proclaim it to the world, and may all under such circumstances go and do likewise." His wife shed tears of joy, saying she could hardly credit her senses—she had suffered so little. A cool, wet handage was put around the mother, and the little one washed in tepid water. The windows being open he had the benefit of the fine morning air—was dressed loosely, and laid beside his mother to rest. With simple diet, and a very little of it, together with the application of cold, wet cloths, as required, the fourth day she was out in the garden, and is now enjoying good health. The baby is well, has a mouthful of teeth, and has never tasted medicine, not even catnip tea.

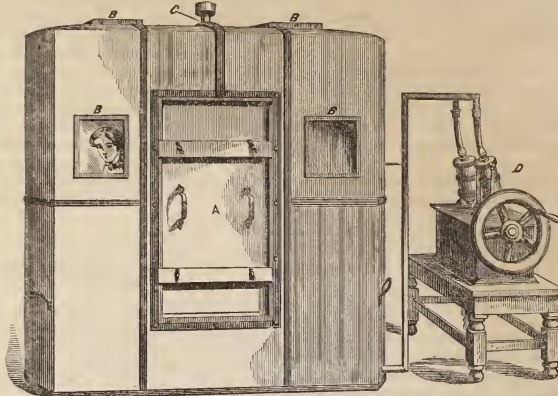
DR. TAYLOR'S "COMPRESSED AIR-BATH."

WE move about at the bottom of an immense sea of air, whose constantly varying temperature excites certain phenomena in our bodies. In fact, we are in a never-ending bath; hence the philosophy of the water-cure. But the atmosphere varies not only in its temperature, but in its *weight* also; and this changing atmospheric weight produces equally well-marked phenomena in our physical being as that of varying temperature. Not only are our sensibilities to this influence so marked, that our bodies afford tolerably accurate barometers to measure the elevations and depressions on the earth's surface, but even the daily and hourly aromatic changes in the same place are distinctly marked by our sensations, especially when these sensibilities are heightened by disease. The sailor *feels* the coming storm while the sky is still serene and he can not yet see the little cloud on the horizon's edge; the consumptive pants for breath, and is oppressed with languor, or is elated with sudden strength not to be accounted for by variations in temperature; the rheumatic's pains, the dyspeptic's hunger, and a thousand familiar signs, show unmistakably that the varying density of the air we breathe has much to do in producing various physiological conditions. Then why not avail ourselves of this idea, as we have of temperature in the water-cure and motion in the movement-cure, in bringing about a harmony of vital action when this harmony is interrupted by disease?

THE SOURCE OF ANIMAL POWER.

As the available power of a steam-engine is in the exact ratio, not of the fuel, but of the quantity of *oxygen* that unites with the coal or wood in the furnace, generating expansive steam, so the force of an animal depends as definitely on the amount of oxygen taken in at the lungs, uniting with the elements of food in the body, generating animal heat and animal force of mind and muscle. This law is as absolute and as capable of measurement in the animal as in the steam-engine. It is *not* the quantity of food we eat, but the quantity of *air we breathe* that is the measure of our force. To keep up the comparison—as the engine stops when the draught of air is cut off, so

do we stop living the moment we cease to breathe. If the draught is defective, the *blower* is put on to enable more air to pass through the furnace in contact with the fuel; and when the lungs are diseased, thus preventing the proper amount of oxygen from entering the body, the "Compressed Air-Bath" presents more air in the same space to the lungs.



COMPRESSED AIR-BATH.

THE BATH OF COMPRESSED AIR.

Quietly, and at different places and periods, the details of the application of the great principle of using only natural means in the cure of disease is being wrought out till a complete system of medical hygiene is ready to dawn upon us. More than eighteen years ago, M. Fabarie, of Montpellier, France, began to experiment with the compressed air-bath in diseases of the lungs, throat, and air-passages. These investigations have been continued by M. Fabarie and his coadjutors down to the present time. Within a few months, Messrs. Simpson & McLeod, of Bonnyhydding, England, have introduced it into their water-cure establishment (the largest in England), and have written a pamphlet on the subject.

The principle of inducing vital phenomena by variations of atmospheric density was reduced by the observations of M. Fabarie to six different modes of procedure, of which compression formed the base, and whose varied utility may respond to various hygienic and therapeutic indications.

These comprehend:

- 1st. General condensation of the air upon the whole body.
- 2d. Local condensation upon its members.
- 3d. Local rarefaction upon its members.
- 4th. Local alternate condensation and rarefaction upon its members.
- 5th. Rarefaction upon the whole body except the head.
- 6th. The play of alternate condensation and rarefaction upon the whole body except the month, to produce an artificial respiration complete against asphyxia.

THE APPARATUS.

The bath of compressed air that we are now using is well shown in the accompanying cut, and needs but little explanation. It consists of a

strong metallic room, well lighted at top and sides, by thick plate-glass windows (B), in which several persons can be seated with a book, or needle-work, if a lady, or other means of entertainment. The air-forc pumps (D) are then set in motion, and as the apartment is air-tight and strong, the pressure can be raised to any desired degree, the

pose that the circulation would be less rapid, and such is the fact. During the two hours of the bath the pulse usually falls ten to fifteen beats per minute. It becomes more soft and more uniform and regular, and a certain amount of nervous energy before expended in keeping up a rapid circulation is preserved, and the patient feels conscious of accumulating strength, even before there has been time to effect an amelioration of diseased action.

THE CONTRAST.

Notwithstanding the hundreds of vaunted remedies, and the thousands of "certificates" of cures effected by them, the fearful fact still remains the same, that nearly *one third* of all who die are carried off by consumption; of all the busy throng who daily crowd our streets, *one third* must, sooner or later, be prematurely gathered to their long homes by this fell destroyer! And what are the means now most relied on to stay this fearful sacrifice? Mainly *cod liver oil* and *inhalation of medicated vapors*! Other remedies have had their day; these are the sheet anchor now with the regular profession, in this disease. Even admitting that medicines are sometimes useful (which I deny), it would be easy to show, on allopathic grounds, that neither of these could, by any possibility, answer the indications, but must, from their very nature, be injurious. Cod liver oil is a hydro-carbon, and is only used in the system to support animal heat by uniting with the oxygen of the air. It nourishes no tissue, it creates no strength, but when introduced into the system is seized like other waste substances by oxygen, and carried out. But in diseases of the lungs too little oxygen is permitted to enter the system, even to perform its ordinary function; the blood becomes blue instead of crimson, and the waste matters float in the circulating fluids, or accumulate in the form of fat. Hence, as might be expected, the consumptive, in taking cod liver oil (or any other oil) often, for a time gains in flesh, but only as the system becomes overburdened to eventually run down still more rapidly. Medicated inhalation is still less rational. The medicine does not attack the diseased portions of the lungs to dissect that out as a surgeon with a knife, but passes immediately into the circulation, and can only affect the lungs the same as other organs, through the general circulation and nutrition, precisely the same as though it had been introduced through the stomach. There is not the least advantage in taking a medicine through the lungs. The function, and the only function, of the lungs is to *breathe the air*, and any mixture of vapors *diminishes* the already too small amount of air respired.

The compressed air-bath operates in beautiful harmony with other applications of medical hygiene. The water-cure appliances, for instance, act principally by causing us to breathe more air; the extra amount of heat required to supply that subtracted by the cold being supplied through the oxygen of the air. But when diseases of the lungs interfere with this supply, the compressed air-bath furnishes a denser air, more richly laden with its life-giving properties, thus becoming a valuable auxiliary in the treatment of all diseases of the respiratory apparatus.

CHARLES F. TAYLOR, M.D.

weights on the valve (C) regulating the amount of pressure according to circumstances.

THE PHYSICAL EFFECTS.

Except in some cases where there is felt a slight pressure in the ears, which is quickly relieved by attempting to swallow, there is absolutely no unpleasant sensation experienced. Owing to the great pressure, the heat is slightly raised, but the patient sits reading his paper apparently unconscious that at each inspiration he takes into his lungs a third more air than before he entered the bath.

THE EFFECT ON THE RESPIRATION.

Those afflicted with diseases of the lungs and air-passages find almost instant relief from that feeling of constriction across the chest, tightness and desire for breath so common in these cases, and there follows a calmness and ease of respiration not before experienced. The breathing becomes regular and deep; the effort to secure more air is satisfied; the chest heaves slowly and evenly; and the whole respiratory process seems to be more properly performed.

EFFECTS ON THE PULSE.

Why, in the consumptive, is the pulse always rapid? Simply because the diseased lungs will not allow sufficient air to come in contact with the blood at one time, and so the difficulty is compensated so far as possible by a *rapid circulation* forcing the blood *faster* through the lungs in contact with the smaller quantity of air, as the best that can be done under the circumstances. If it were not for the rapid pulse, death must follow much sooner than it does. How absurd the practice of giving opiates to reduce the pulse!—the very means that keeps the patient alive.

In the compressed air-bath the necessity for a rapid pulse no longer exists, for more air is supplied to the lungs, hence we would naturally sup-

HINTS TOWARD
PHYSICAL PERFECTION;

OR,

HOW TO ACQUIRE AND RETAIN BEAUTY, GRACE, AND STRENGTH, AND
SECURE LONG LIFE AND CONTINUED YOUTHFULNESS.

V.
EMBRYOLOGY.

Like produces like, not in generalities (for generalization is an act of the mind), but in details, modified only by the necessity of adaptation between two beings uniting for the production of a third one, and by subordinate circumstances affecting them.—Alexander Walker.



In order to secure the highest possible excellence in the quality of his grain, the wise and skillful agriculturist carefully selects the best seed that can be procured, chooses a suitable soil, and sows it at the proper season to insure the necessary warmth, moisture and other conditions essential to its healthy germination and future growth. The scientific cattle-breeder is not less heedful of the health and purity of blood of the animals through whose instrumentality he purposes to increase his

herd. Both have a living faith in the grand truth that LIKE PRODUCES LIKE. In ascending one step higher—to man—do we place ourselves beyond the influence of this law? Reason teaches us that we do not, and experience and observation confirm its teachings; yet we most perversely shut our eyes to the terrible consequences which result from its violation. It is time that those who aspire to generate *men* should act as wisely, at least, as the cultivator of *corn* and the breeder of *oxen*. Perfection in the human being is to be reached by the same path which leads to a similar result on the lower planes of life.

It is hardly necessary to stop here to prove, or even to illustrate, the great law hinted at, in accordance with which, in every department of organic nature, genera, species, and varieties propagate themselves "each after its kind." It is made clear enough by the every-day observation of the least curious. If we sow a field with wheat, and it spring up and grow and mature, we can rely with absolute certainty upon a crop of wheat. It never proves to be oats or barley. Nor do our cows ever astonish us by bringing forth colts, or our sheep by producing pigs. So in the human species, the offspring of a Caucasian father and a Caucasian mother is invariably a Caucasian, and not a Negro or Malay. The fact that particular forms and qualities, characteristic of families or individuals, are equally transmissible from parents to children, though less striking, is equally subject to verification by common observation. We once knew a gentleman who had a supernumerary finger on each hand, and an extra toe on each foot. He had several brothers and sisters marked by the same peculiarity, which had been a characteristic of the family for many generations. The transmission of peculiar and striking features, from generation to generation, is particularly observable in royal and noble families, in which alliances with persons of a different rank are seldom formed. The features of the Bourbons and of the reigning house of Austria are cases in point. The thick lips introduced into the latter by the marriage of the Emperor Maximilian with Mary of Burgundy, is visible in their descendants to this day, after the lapse of three centuries. But almost every neighborhood furnishes examples equally conclusive. The reader has but to make a few observations and inquiries to convince himself of the fact. The general resemblance of persons of the same blood to each other is a subject of common remark. We can in general readily trace similar lines of countenance in them all.

Like produces like everywhere and always—in general forms and in particular features—in mental qualities and in bodily conditions—in tendencies of thought and in habits of action. Let this grand truth be deeply impressed

upon the hearts of all who desire or expect to become parents. The first step toward human physical perfection must be pre-natal. "A corrupt tree can not bring forth good fruit." It is only from properly developed and ripened seed, sowed in good soil, that a strong and healthy plants can be expected to spring up. The intelligent and well-informed farmer is aware that if he should plant the small and imperfectly matured corn from the "nubbins," which he is accustomed to appropriate to the sustenance of his cattle, that his grain would deteriorate, in spite of the best cultivation, and, if this course were persisted in, would finally become valueless. In the cultivation of the potato this unwise policy has been pursued to a considerable extent in many localities, with the natural results—continued deterioration. It was hardly necessary to try the same experiment upon the human race, as we have so effectually done in this country.

"But if like always produces like," it may be asked, "how is perfection in offspring to be attained without the agency of perfect parents? and how does it happen that children are often born more beautiful or more homely, more healthy or more diseased, more intellectual or more imbecile, than those to whom they owe their existence? How, too, are we to account for the fact that, while there are generally marked resemblances among those of the same blood, there are also equally striking differences? and for the no less evident circumstance, that although a child may resemble one parent in some features or parts of his organization, and the other in other features and parts, he may also possess individual peculiarities which can not be traced to either, or to any combination of the traits of both?"

These questions are important and pertinent, and inlicate the necessity of something more than a general statement of the law of parentage. The difficulties suggested will vanish, if we mistake not, on a more careful and minute examination of the subject.

Both the maternal germ and the vitalizing fluid which is destined to impregnate it, in common with the other secretions, must necessarily be modified by every condition of body or mind to which the individuals in whom they are prepared may be subjected during the process. They must represent not only permanent traits of character and configuration, but also whatever is temporary and accidental in physical and mental states; and especially must the condition of body and soul existing at the moment in which the generative act is consummated impress itself upon the germ thereby vitalized. Thus, a fit of peltulance or ill-humor existing at the time of conception, in a mother ordinarily amiable and sweet-tempered, will be transmitted to her child, marring irrevocably its disposition and character. In the same way a transient derangement of the digestive organs, a bilious attack, or a temporary torpidity of the liver, as well as the more chronic conditions superinduced by cancerous, serofulous, or rheumatic humors, must inevitably affect offspring generated during its existence, imparting a predisposition to disease of the corresponding organs. And, fortunately, gentle and loving moods, beautifying and ennobling passions, earnest thoughtfulness, and conditions of health and vigor in the physical system, however temporary, are equally subject to transmission. These facts indicate the means by which physical perfection may gradually be reached. Parents who understand this law, and act with a conscientious regard to the well-being of their posterity will transmit only their highest conditions of body and mind, thus procreating children superior to themselves, who, in their turn, will impart a still higher tone of organization to their offspring. O. S. Fowler, in one of his excellent physiological works, mentions the case of a gentleman who chose an occasion of festivity and uncommon social enjoyment, in which his wife had also fully participated, on which to give existence to his youngest child. That child proved to be the child of joy in every sense, being the very embodiment of good-nature and quiet happiness. In the light of such facts we can readily comprehend how—since passion influences friendly to happiness and goodness are capable, during their action, of imparting touches of a beauty at other times unknown, even to homely faces—parents may generate children far more beautiful than they, in their permanent traits of countenance, could ever claim to be, and how a reverse of these conditions may exaggerate homeliness into ugliness; leaving out of view entirely other modifying causes hereafter to be mentioned. Thus what is temporary in the parent becomes permanent in the child, and what may often seem a complete departure from the parental types, is merely such a modification of the features of one or both of the parents as they could and did assume and communicate, though differing widely from their ordinary expression.

It follows from the principles and facts already stated, that habits and tendencies of thought and action, developing and rendering active the or-

gans which they employ, are communicated from parents to offspring. Facts confirm this deduction. It is known that the whelps of well-trained dogs are, almost at birth, more fitted for sporting purposes than others, and that the communicated powers are not of a vague or general kind, but that any particular trick or art acquired by these animals is readily practiced by their progeny without instruction. Teachers have observed, too, a remarkable difference in the capacities of children for learning, connected with the aptitudes of their parents. Children of people accustomed to arithmetic learn figures more readily than those of differently educated persons; while the children of classic scholars acquire a knowledge of Latin and Greek with a facility unknown to others. With some striking exceptions, which a knowledge of all the circumstances of their case would explain, the natural dullness of the children of uneducated parents is proverbial.

But in the case of the mother it is not enough that we consider merely the conditions existing at the time of conception and previously thereto. In endeavoring to account for the mental or physical peculiarities of her child, we must bear in mind that, during the whole period of gestation, every influence which affects the maternal organism makes a corresponding impression upon the fœtus. The same blood which sustains her nourishes and develops it; the same *nervovital* fluid which circulates through her system, conveying the mandates of the soul to every part, and executing everywhere its behests, permeates its soft and impressible form, modifying continually its character and configuration. If her blood is pure and highly vitalized, the fetal being will be built up in purity and strength; and if the nervous fluid through which she calls its organs, one by one, into existence, is the messenger of only pleasant impressions, happy thoughts, and beautifying emotions, the unborn being will be molded into harmony and beauty. So, on the other hand, every disorder of the mother's physical system, and every disturbing passion of her soul must inevitably corrupt, weaken, and deform her offspring. The facts illustrative of this truth, collected by various physiological writers, would fill volumes. The reader who is curious in this matter, may find a large number of them in O. S. Fowler's works on "Love and Parentage," "Maternity," and "Hereditary Descent." Two or three must suffice here.

Mrs. D. traces minutely in the diversities of character and disposition of her numerous children, her own life-history during her long maternal career. While pregnant with her first child she was happy and in the exercise of her most amiable traits, and it is peculiarly beautiful and sweet-tempered. After this her husband began to drink, which naturally darkened the sky of her happiness, and brought into action some of the less lovely attributes of her character. Her next child faithfully represents, in disposition and temper, the state of mind thus induced. Then came poverty and the consequent struggle with adversity, which, while they called out all the latent energies of her nature, developed also still further the unamiable traits already too active; and the character and disposition of the children born during this period correspond; and

so on through still other changes of a somewhat eventful life.

A lady of Boston who had become intensely interested in Napoleon and his exploits, and was accustomed to read everything she could procure relating to him, bore a son during that great conqueror's triumphal career. He inherits the most decided martial tastes, and is so enthusiastic an admirer of Napoleon that he has covered the walls of his house with pictures of him and his battles.

The case of Napoleon himself furnishes a capital illustration of the point under consideration. His mother while pregnant with him, shared with her husband, and frequently on horseback, the dangers of a military campaign.

It has been observed that children born from a period of great intellectual excitement and heroic exertion, inherit great natural energy and genius, and are far superior to those who receive their being under circumstances which do not call out so fully the powers of their parents.

That the physical configuration of the fetal human being is, in an equal degree with the mental character, subject to modification by the physical and mental states of the mother, might be left to be inferred from the facts already adduced, but illustrative examples are readily furnished, as they abound on the pages of physiological and medical works.

Roussel remarks, that "children have been subject all their lives to convulsions, in consequence of their mothers having, during pregnancy, been struck with terror or some other powerful emotion."

"A man residing in Clarendon, Vt., while crossing the North River, near Albany, in a boat, some years since, was assaulted by another man with a broken oar, and a deep gash was cut through his scalp. In this wounded condition he returned home to his pregnant wife, who, of course, was deeply horrified at the spectacle. Some seven or eight months afterward she gave birth to a child, upon whose scalp was a wound corresponding in shape and position with that made upon her husband's head. By means of adhesive straps the wound was made to heal, and the child lived."†

There is a child now living in Boston whose countenance bears such a striking resemblance to a monkey, as to be at once observed. The mother visited a menagerie during her pregnancy, where a monkey jumped upon her.‡

It is not necessary to multiply examples. These are extreme cases; but if any physical condition or any mental state of the prospective mother affects her unborn offspring, then do all such conditions and states, each in its degree; and we now readily comprehend how, independently of the explanation already given, a child may be very unlike both his parents in form or features, and yet furnish a confirmation, and not a refutation, of the doctrine we have advanced. The impression in the soul of the mother to which the child owes its individual characteristics was to her a reality—an integral part of herself—a something invoven into her very being and transmissible, like her own features or her own mental character. It is still only like producing like.

That the sages of ancient Greece understood the

* "System Physique de la Femme." † *Scalpel*.

‡ "Maternity."

doctrine of fetal impressions, and saw clearly that the work of perfecting the physical man should begin before his birth, is evident from their teachings. They directed that women, and especially those in the condition of child-bearing, should devoutly worship Apollo, Narcissus, Hyacinthus, Castor and Pollux, deified personifications of masculine beauty; and the fair and pious daughters of Attica placed the statues of these gods in their bed-chambers, and, fixing their eyes upon their seducing forms and their features of ideal purity, adored them with loving fervor. Is it strange that these marble deities, grateful for such worship and radiating grace and inspiration, gave to their children a beauty equal to their own?

As a circumstance liable to modify, in appearance at least, the law of transmission, we may observe here that children sometimes resemble their grandfather or their grandmother, instead of their father or their mother, peculiarities reappearing in a subsequent generation, after having failed, from the operation of causes not easily explained, to show themselves in the immediate progeny. This phenomenon, which prevails throughout the animal races, and probably among plants, has been called *atavism*.

Another apparently well-established principle, and an important one in its practical bearings, should be mentioned here; namely, that during the first four or five months of gestation, the physical system and the organs lying at the base of the brain are the subjects of more special development, and that the reasoning and moral organs are developed and their proportional size adjusted after the fifth month.

The practical value of the grand truths enunciated in this chapter can hardly be over-estimated. A thorough knowledge of them, in all their bearings, puts it within the power of parents to control to an almost unlimited extent, not only the mental and moral qualities of their offspring, but also, and through these, their physical conditions and configuration. *Children may be brought into the world intelligent or stupid, amiable or ill-tempered, beautiful or ugly, at will; and we need not stop with this general statement. It is equally true that any particular quality of organization, contour of figure, or cast of features, even though feebly or not at all developed in the parents, may, through the instrumentality of the means already indicated (and to be more fully illustrated and enforced in future chapters), be imparted to children.* Prospective parents, can a more moving appeal be made to your hearts and consciences than we have placed before you in these simple but overwhelmingly important statements? Can you shut your eyes to them, or in their clear light sin against heaven and your own posterity by propagating imbecility, ill-nature, disease, or deformity? You have no right to usher children either physically mentally deformed into a life of bodily pain or mental suffering. The means of perfecting your offspring are in your own hands, and you are responsible for their use. No child should be the offspring of weakness, or apathy, or indifference, or of any accidental combination of conditions, much less of organic disorder, perverted passions, or brutal lusts; but of health, activity, thoughtfulness,

earnestness, sincerity, purity, sweetness, harmony, and beauty.

From the principles laid down and illustrated on the foregoing pages it follows:

1. That the highest possible conditions of health, physical vigor, mental activity, and moral goodness, on the part of both parents, should be secured and uniformly enjoyed for a considerable time previous to the conjugal union, and the greatest care be taken that these conditions are all combined at the moment of conception.

2. That if any particular faculty or organ is weak in one or both of the parents, it should, at such times, by a special determination of the vital fluid to the proper part, be stimulated to unusual activity, that it may be transmitted in greater strength to the child.

3. That in case any disproportionate or perverted developments exist in either parent, manifested in marked faults or defects of character, they should be held in strict subjection at this period, in order that only a normal development may be communicated.

4. That if special qualities or talents are desired in offspring, the organs in the parents through which these qualities or talents are naturally manifested should be specially exercised.

5. That after conception the mother should continue to enjoy all the healthy conditions already insisted upon; be adequately nourished; take sufficient exercise in the open air; obey all the laws of her being; and be watched over with the most tender, loving, and thoughtful care.

6. That during the first four or five months of her pregnancy special attention should be paid to the condition of her physical system, and during the remainder of the period to the state of her intellectual and affectional nature.

7. That during the whole term of gestation no efforts should be spared to strengthen and fortify the nervous system in order to preclude the liability to dangerous shocks from fright or other violent emotions.

8. That nothing that would promote her happiness should be withheld, and every cause of grief, anxiety, or ill-temper be, so far as possible, at once removed.

9. That she should be constantly surrounded by beautiful objects, in nature and art, and especially that she should constantly contemplate images of ideal, physical, and moral beauty, earnestly desiring and willing that her prospective child shall resemble them.

10. That all ugly, and particularly all deformed and monstrous, objects should be carefully shunned, and only those external impressions which are favorable to harmony and beauty be received.

More extended practical rules for the guidance of those who may desire (as who does not?) to become the fathers or mothers of healthy and beautiful children, will be given in the last part of this work.

HYGIEO-THERAPEUTICS.

RUSSELLVILLE, KY.

ED. WATER-CURE JOURNAL.—But for the interest I feel in the reform of Medical practice which has its origin in the philosophy of the Hygienic system of treating disease, I would not again

trouble you with remarks upon a suitable name for that system. Indeed, I believe they are hardly necessary. However, as I see two or three notices of the term heretofore suggested by myself, which I think alike do injustice to that term, and fail to suggest a better or as good a one, I trust I shall be pardoned for a reply as brief as the subject will permit.

Your student objects to Hygieo-therapeutics because, as he says, the latter element of that word "means 'to wait upon,'" and suggests that we want "to cure, and not merely wait upon a patient; and, moreover, want a term to suit the masses."

It is very evident that the student has not troubled himself with consulting a lexicon, the importance of a more intimate acquaintance with which we would advise before he attempts to coin or compound so important a term as the one desired. If he will look at the word Therapeutics in Dunglison's Med. Dictionary, he will perceive, without the trouble of going to "the original Greek," that Therapio means not "merely" to "wait upon," but to "alleviate" the sick; that among the synonyms of the term Therapeutics are enumerated the Latin *Curatoria Methodus*, *Methodus Medendi*, etc., and that the word is translated, "that part of medicine the object of which is the treatment of disease."

In answer to his further objection, he will find that "the masses" will not be so slow in learning the meaning or the enunciation of the word proposed as he may imagine. Moreover, we should improve the literature of the masses. Our linguists should be looked to, as they have ever been, to give tone and refinement to our language; they are expected to teach rather than learn from the people such terms as the one under consideration. Our literature will soon degenerate if subjected to the decision of an uneducated popular taste.

And now I would object to the substitute offered by your correspondent on the ground that it is lacking in euphony, and also less elegant than the word previously proposed. It is a monstrel, a hybrid production, which is at variance with the religious devotion to natural law insisted upon by our philosophy. I admit that we have other instances of such derivations, but they are generally adopted because as good a word can not be compounded from a single language. This can not be plead in favor of your correspondent's term. Besides, our sister systems, (I own the relationship this courtesy) Allopathy, Homoeopathy and Chronothermism, have each a name derived wholly from the Greek; and I therefore think we should embrace the opportunity to show that we are not unable to procure an appellation from the same classic father-land of Letters.

In reply to the objection of difficult enunciation raised by others, a little reflection will show it to be imaginary. A small quantity of the oil of use will soon soften the asperities of our lingual apparatus, and put the stranger through "on the fast line." Many more difficult words and combinations have been transported in the same way. Medicine is full of such instances; for example: milo-lyoides, sterno-cleido-mastoid, levator-anguli-oris-alaque-nasi, etc., and our own language abounds in words of as difficult

enunciation as hygieo-therapeia-putics, etc. Moreover, those who prefer can use various other terms, as hygienic system, hygienic treatment, cure by hygienic or natural agents, etc.

For our system and philosophy of treatment, however, we want an established, an expressive, a classic name. I can not see the importance of selecting a word from our own language, a point which seems so desirable with some. I think we would find it an onerous task to get as expressive an English phrase, as that proposed, of any thing like equal length, and this is the practical reason for adopting shorter and fully expressive phrases from other languages. But even if we succeed, what do we gain? A large proportion of our commonest words are adopted or derived from other tongues; our language is compounded of materials from every country and age, and we would probably choose terms obnoxious to the same objection, which, however, I think about as valid as would be an objection to a native of New York, who sprang from an English sire. Hygieo-therapeutics is a word of our own (more so than the little preposition *in*), born on *American soil!* for all that its aged parents are natives of the distant Hellas. The Greeks never knew such a word as hygieo-therapeutics, nor even hygieo-therapeia.

For the foregoing reasons, and those contained in former letters (see extracts published in WATER-CURE JOURNAL, Vol. 22, page 42, Vol. 23, page 17), I still insist upon Hygieo-therapeutics as an appropriate title for our system, and JOURNAL of Hygiene (prefixed by New York, to distinguish it from others that may be established) as that for the paper. Respectfully,

DAN'L MORTON.

LETTER FROM DR. PARKER.

ERRORS of W. C. JOURNAL.—Being quite too unwell on this Sabbath day to follow my usual practice of attending church, I am permitted to enjoy the luxury of quiet home with books and papers, and finding myself surrounded with the weekly accumulation of the mail, I find no lack of matter whereof to busy myself and draw instruction.

Religious books and papers are among the sources of enjoyment in Sabbath hours.

But to the point to which my mind turned, and induced the very living thoughts, which almost unconsciously impelled me to take pen in hand and scratch a manuscript, as an offering for your Journal. Well, as I said, I am here in my reading room, surrounded with books and papers, and here I drop my eye on many of the publications of your house, in book form as well as the two monthlies, viz., the *Phrenological* and *W. C. Journal*; and here is the fresh "Life Illustrated."

And what of all these? and what, too, of the different religious and literary papers from your mammoth city and others of the East, now lying upon my table before me? Now it is not every idea that I meet in any of these that adapts itself congenially to my taste and sentiments. The *Examiner*, a religious paper, published in New York, itself the transition of another organ of the Baptist denomination, good in its place, and a dear

friend of mine, nevertheless its columns are ever ready to advertise and trumpet the fame of quack nostrums; while a truly physiological article seldom appears in its columns. This, too, is the course of all denominational papers; theirs is the advocacy of a belief and a faith, while the popular sins in real life go unrebuked; and an organ taking the bold stand and the high ground to point out, specify, and define these, although fashionable, and embraced by the crowd, is in great danger of being denounced as *infidel* and advocating materialism; so it seems to me. True orthodoxy and true Christianity must and will ever strive to connect themselves with all that purifies and ennobles our race.

Now we do not profess to be able to read the motives and sentiments of any fellow man; no more the hearts and motions of the responsible editors at 308 Broadway, than the editors at any other point in your city or elsewhere; yet I feel that the books and documents issued from your press have been of incalculable benefit to our race, and I feel warranted in saying that no class of publications, save the Holy Bible, is as much needed as the advocates of physical reform coming from your press. I would also ask for information what other journal or paper discounts the administration of *poisons* as curative agents, thereby making a bad matter worse, as my soul bears painful testimony, having been both patient and prescriber for many years upon this boasted plan of science.

Then, what other organ of *Christianity* and *philanthropy* dares to advocate temperance upon the broad principles of the Gospel, rebuking the gourmand and the sensualist as well as the drunkard? The W. C. JOURNAL levels its blow of excision to the lover of tobacco, tea, coffee, rich food, etc., all of which, carried to the extent of fashionable life, falls but a little behind the evils of rum and its cotemporaries. These distinctions in the journal and news department constitute the necessity for a Water Cure Journal.

I have spoken of its being Sabbath day, and I might add, that if, as usual, in my place in the sanctuary, I should be receiving the word from a servant of God, frail in body and shattered in nerve, who for many years has been a slave to tobacco, and probably will ever remain such, and there he stands in the sacred desk, Sabbath after Sabbath, all eloquence, devotion, and zeal in the cause of his Divine Master, I must say that to me the privileges of the sanctuary are in no way enhanced by such circumstances. May our dear friend, and all others embracing like habits, acquire strength and moral courage to disenthrall themselves; yes, may they become pure in body, that while they teach sound doctrines, they themselves may not be among the castaway. We have ourselves thrown the W. C. JOURNAL into the hands of many of the clergy, and hope soon to see it in the hands of many more. And now a word to the moral of my subject.

The necessity of a reform in the medical profession or their practice is apparent to all; and the advantages of the change, as advocated and clearly taught in the hydropathic system, very few can better appreciate than myself. For this inestimably great favor I feel to adore and bless our common Heavenly Father; then it is abso-

lutely certain that we are living in health, quite as badly as we are managing ourselves in disease. I mean the old school in medicine, religion, and in habits of life, and these, if they will, must be left and permitted to go together.

The truly physical must be connected with the truly spiritual, and then we have in the individual a character well worthy of imitation; Christianity under the retrenchments alone needed for securing the best physical condition of our race, would render her coffers fully ample to meet all her demands in a pecuniary direction. Missionary Boards would not have to plead in vain for aid to publish the gospel, educational funds would not run low, alms to the destitute would all be supplied, and he who prays to our Father in Heaven, "Thy kingdom come," would feel the satisfaction that they were strong and laboring for that object.

Adieu,

C. PARKER.

JAMESTOWN WATER-CURE.

FOOD AS MEDICINE.

BY S. M. LANDIS, M.D.

It is not sufficiently impressed upon the minds of the people, that physiological food is the principal medicine that should be used in the successful renovation of the system from disease. Proper food is the *main* agent upon which a *true* "healing science" can be founded. If we desire to be successful practitioners, we must make this point the most prominent feature of the "healing art." No restorative power is inherent in anything, but in the living organism. Patients whose appetites are stronger than their reason should never be allowed to choose any quantity of food they may desire—even though it be of proper quality. Physicians of our class should prescribe food—as the drug-doctors do their medicinal agents—measuring it, according to circumstances; and they should also know that it is possessed of the right properties, that it may claim a healthful relation to stamina. If our tables are provided with food of improper qualities, and patients are also allowed to partake of as much as they wish, they often eat too much, thus impeding the various functions of the system, and retarding or entirely preventing any curative operation whatever. Physiological food in *quality* and *quantity* is the *great panacea* of a true hygieo-therapeutic or hygienic practice. If this be a fact, then, why not have more confidence in its *precise* administration, especially in chronic complaints, and let bathing, exercising, etc., be of secondary importance? On the contrary, if all the electro chemical baths, kinesipathic or movement cures, large boots, compressed air-baths, drugs included, if you like, and the various processes in hydropathic use are *strictly* and *skillfully* applied, and the *dietary* is not of the proper *quality* and *quantity*, there can be but meagre success attending the practice.

Patients, however, may be benefited for a time under such treatment, but where diet is made of secondary importance, no lasting relief and physiological recuperation can take place. If we wish to be *truly* scientific and successful hygieo-therapeutic practitioners, let us *always* remember that *Nature*, the Almighty Author and Ruler of all health and happiness, is the *only true physician*.

Let us equally bear in mind that Nature can not make healthful structure from impure food. This is no more possible than it is for a man to make gold out of copper. Our muscles, bones, and nerves are composed of what we eat; air, water, light, etc., are only required for keeping the human machine in a condition to make proper structure; and, unless proper material is given the human system, it *can not* build up for itself stamina.

The living body is a self-regulating, self-rebuilding, and self-restorative apparatus; hence it requires a proper *quality* and *quantity* of food to accomplish its end—established health and happiness.

In addition to proper food—the concomitants of Nature are indispensable—as pure water, pure air, proper light, rest, exercise, etc., and thus by a judicious combination of all these agencies properly adjusted and administered we can have as we please, "sound minds in healthful bodies."

More confidence should be placed in Nature and its Author, and less in bathing and other curative measures; yet all these means are highly essential to remove obstructions; wash away impurities; regulate temperature, and aid Nature in her remedial efforts; and to restore the vital-motive powers of dormant organs and glands by physiological exercises, etc.

It is our daily experience that many people lose confidence in the hydropathic and hygienic practice, because *too* many of our practitioners either have not the proper knowledge of, or neglect, the first principles of a *true* "healing science;" the consequence is, but limited success.

Too many patients visit our establishment who have found only disappointment at other similar institutions. Upon inquiry we learn that they had received *plenty* of bathing, plenty of exercise, plenty of proper light, plenty of pure water, plenty of pure air, and last, but not least, *plenty* of food of an unphysiological *quality* and *quantity*.

Many of these desponding creatures recover their health under our treatment in a few weeks, who have spent months, and even years, at other cures. Our success does not depend upon our superior skill or learned attainments; it depends upon the *precise* administration of our medicine; proper food, and in connection judicious applications of the many cleansing and invigorating progression. We never make a hobby of new isms, bathing or anything else, and thereby forget and neglect first principles. We plainly teach our patients the importance of proper food, and we do not place anything upon the table but what every patient is allowed to partake his share of. We tell our patients how much to eat, and we are present when they are eating, so no one can eat *too much* or *too fast*. We keep a house for the *speedy* cure of disease, and for well persons to preserve health. We do not keep a promiscuous set of boarders, as do *too many* similar institutions; in other words, we are strictly physiological in all our doings, and our success attests the fact.

If patients do not comply with our dietetic habits, as well as in other matters, we decline treating them longer. I have lately visited some of the so-called *leading* Water-Cures, where I

found meats, butter, milk, salt, sugar, molasses, etc., on their tables; yet the same physicians are continually protesting against the use of these articles. To preach one thing and practice another appears to me absurd. Why not have thorough scientific hygienic institutions? Is it a wonder that the skeptic has so little faith in our practice when he finds that our *leading men* are thus slaughtering their principles! Why do they thus! It must be for the sake of a few boarders, who not choose to eat proper food. Oh! what trifling compensation for the sacrifice of such valuable principles!

In acute and inflammatory diseases no food should be used, but in these cases the bathing, if judiciously administered, is indispensable. Henceforth, brothers of the Hygeo-Therapeutic cause, I beseech you, one and all, to pay more attention to diet, and let splashing, dashing, exercising, etc., be of secondary importance. Do this for the sake of the good cause; do it that drug-doctors may no longer have the opportunity to cry us down by saying that our system is a mere soaking and squiring practice; and which *they* assert will only answer in a few cases. If you do not make this portion your business, you will give our opponents *cause* and *power* to still cry aloud, "Water-Quacks."

Teach your patients these important items; teach them the importance of "eating to live;" and teach them, too, that it is *wiser* and *nobler* to eat for health's purposes, than for fashion or palate's sake.

The more speedily we cure our patients, and the more peace, agreement, and harmony there exist between us, as professional brethren of one *great* and *truthful* creed, the more *converts* we will make; the more patients we will have; the more money we will accumulate; and the sooner will we be able to drive the drug-doctors from their abominable and murderous vocation of dosing and drugging to make a business. Hurrah! then, for the good cause! Cheer up, rise up! all ye devotees of truth, and be forever *grateful* to Providence that He has given you wisdom to save your fellow-men from crime, misery, disease, and premature death.

PHILADELPHIA MODEL WATER-CURE.

A PERFECT NUISANCE.

BY JOSEPH TREAT.

Did you ever think of it—what a despicable business this cheese-making is? It's nature that there are cows; and cows exist to us for milk. And milk exists to us for eating and drinking—and for these uses it is healthy—as well as for these uses only a little of it is required. And by this time it's nature that families should have their one single cow apiece—or their, at most, two or three cows, respectively, just to give them this needed daily pail-full.

But men can't eat milk, oh, no! They can't come down to such food, not they! It's natural; and nothing's fit to eat that's natural! They must make it over, forsooth, and work it into something better. At it they go, and by dint of disgusting offal, coloring-matter, and labor enough to do some good, separate the ingredients of Na-

ture's healthful and beautifully proportioned compound, "exhibiting one part of it to the swine, and their own good sense in *not* making the same disposition of the other—quite unfit for porkers' stomachs by all that's been done to it. But men can digest it—of course they can!

Well, we had milk, and now we've got curd—nothing easier. Yes, sir, *curd*, as I'm alive! Soon to ripen, through an endless process of bagging, and greasing, and rubbing, and turning, together with infinite ado of puffing, and sweating, and sweltering in a hot room, into a full-blown (?) cheese. Aye, a cheese! ready for the table, and fit for the gastric organs of an epicure. The milk was good for something; the cheese isn't. The milk was german to the human system—a second cousin—the cheese is a poison. The milk contained nutriment; the cheese men don't eat for its nutriment, if it has any. So, they've wasted the milk, and got—worse than nothing.

But the cheese will keep, and the milk won't. So'll calomel keep; but that's no reason why you should "eat it to save it." And if you hadn't made the cheese you wouldn't have "to save it." You may thank yourself for that. The milk'll keep all day, and at night the cow'll give some more.

So now, everything else must give place. *Cheese* is the God, and everybody must bow down and worship it. Women and girls must be worked to death—the very life killed out of them—for cheese. Fathers and husbands must mind if their wives and daughters grow thin, and waste to perfect shadows, and finally fill early coffins—for there is no other way—this is the only road that leads to cheese. Whole new kinds of business—absolute trades—must be invented expressly for the accommodation and salvation of cheese. First, there must be the cheese-packers; but these can not work till somebody has made the boxes and scaleboards. But neither can the boxes be made till somebody else has cut the hoops, and sawn the heading—bringing at once into requisition saw-mills, steam-engines, and horse-powers. So that one set of men have to spend their life (or a good part of it) in preparing the hoops; another, in getting ready the heading; and a third, in manufacturing the boxes, before even the great and glorious career of the cheese can so much as commence. And then comes the packing; after which follows the marketing, to make ready for transportation; to be succeeded by freighting railway-cars, lading canal boats, or shipping to foreign countries; winding up, at last, with peddling—going from house to house *begging* with your cheese; selling out by the box, the pound, or the slice; getting rid of the "dumb" stuff some way. And then, instead of getting a living from a few acres, as he might, a farmer must keep twenty cows (in place of the one or two), and so need one hundred acres; and the cows will soon run all that land out; so that from the first, the man, and presently the farm, will be enslaved to twenty cows—all for cheese. And now, what with the time, and labor, and money, and health, and life thrown away in dairy-milking, making and taking care of the cheese at home, and then superadding all these other infinite ramifications of the business—these great and wide-spread trades of our civilization—hoop-cutting, head-sawing, box-making, packing, teaming to market, loading and unloading all kinds of transportation

crafts, peddling (won't say anything about eating, which must be acknowledged to be, sometimes, very particular business), land-monopolizing, and land-impooverishing—why, we've run up a pretty stiff bill! Ah, if this was all for something! If it was only for wheat! Only for anything that would do any good! any equivalent, any "value received!" But no, it's all for just nothing. Such slavery—slavery of cheese—and this all that comes of it!

O men, brothers of the human race! why will you sin so? We exist in this universe for culture, for development, for a great and a beautiful goodness—why will you basely throw yourselves away? Why, to grab a little money, will you sell yourselves to live low, sordid, ignorant, miserable, when you might live great, noble, glorious, happy?

But the future—it will forever put a stop to cheese-making. It will veto this whole thing of cheese, cheese, cheese. That'll be *one* of the millenniums, when there'll be no more pother about this everlasting cheese. I live in it now. I will not touch the stuff, to eat it; I will not help get it up, for anybody else to eat. I won't milk the cows, nor work at packing. I won't even make the boxes; no, not so much as cut heading in a saw-mill (though I have done all these). I won't be "mixed up" with the thing—won't be a *part* of this almighty cheese interest—won't be responsible for its continuance by giving it any co-operation whatsoever. Out upon your cheese!

THE PHILOSOPHY OF QUACKERY.

According to Auguste Comte, every branch of knowledge passes successively through three stages: 1st. The *supernatural*, or fictitious; 2d. The *metaphysical*, or abstract; 3d. The *positive*, or scientific. In the first, or *supernatural* stage, the mind perceives an effect and instinctively aspires to know the cause, but having no comprehensive knowledge of phenomena, and no broad generalizations thereof, it comes to regard them as the productions of supernatural agents—agents beyond and above Nature, which perform all her works and produce all her phenomena according to their will, pleasure, or caprice. Hence every unusual phenomena is regarded as the sign of the pleasure or displeasure of some being who is adored and propitiated as a god. Applying thus much of this law of mental evolution to medicine, both as a science and an art, we will find that among the ancients of civilized nations, among all the savage tribes now living, and among many, very many of the inhabitants of enlightened communities, this first stage now prevails. Disease is regarded either as the result of witchcraft, charms, philter, or as an evidence of the anger of many or of one god, whose favor is propitiated by sacrifices, by oblations, by prayer, and by supplications. The god of their idolatry is as capricious and as cruel as the ills of life are numerous and heavy.

In the second, or *metaphysical* stage, which is merely an advance upon the first, all phenomena are referred to the workings of an abstract entity—Nature, for instance—or of many such entities, as *vital force*, viz., *medicatrix*, *disease*, *health*, etc. These expressions, as mere *conveniences of language*, are well enough, but when used as the exponent of ideas, as personifications of abstractions, are productive of much harm.

Thus in the standard works of every system of drug medication, *disease* is regarded as a positive

entity, a terrible something which must be resisted and destroyed at any and every hazard. *Medicine*, on the other hand, is regarded as an equally positive entity, prepared by Nature or devised by man, for the destruction of disease, and with the devotees of such systems the great problem is to find a medicine which, when administered to the sick, will destroy disease and save the sick alive.

Hence diseases are studied, classified, and arranged into a branch of medical science called *PATHOLOGY*, without a knowledge of which none are considered competent to discharge the duties pertaining to the healing art. Medicines are likewise studied, classified, and arranged into another branch of medical science termed *Materia Medica* and *Therapeutics*. With a complete knowledge of these two branches of the science, its devotees are sent forth "thoroughly furnished unto all good works," with the merest knowledge of the technical terms of anatomy and a smattering of physiology—just enough of the two to enable them to pass. From that period all their time is spent in the study of diseases and their remedies, so-called, of pathology, materia medica, and therapeutics.

What are the consequences? They go forth conquering and to conquer—what?—*LIFE*, the very principle they were called upon to preserve. And why this failure? They are ignorant of anatomy and physiology—of the system in a state of health; they are conversant with the system in a state of disease; they are still further conversant with the properties and effects of a certain agent which, if introduced into the system in a state of health, would speedily reduce it to a state of disease. Their efforts, therefore, result in inducing one disease in order to eradicate another—in inducing a disease of medication in order to destroy or eradicate the very efforts by which the system was endeavoring to restore itself to its normal state. Hence their patients are doubly afflicted—first, with the primary disease, the penalty of violated law; and second, with the disease of medication—the efforts of the system to rid itself of their so-called remedies. Says Dr. James Stewart, in his "Practical Treatise on the Diseases of Children" (2d Edition, 1846, p. 229): "The use of any medicine must, as a general rule, be regarded as injurious, as the object of medicine is but to create a temporary disease for the removal of another; and only applicable when the disease demanding it is itself the greatest source of danger."

Says the venerable Charles D. Meigs, of Philadelphia, in his work entitled, "Observations on Certain of the Diseases of Young Children" (Edition of 1850, p. 73): "It appears to me to be an outrage to give a child a dose of castor-oil, or rhubarb, or magnesia, when it is not required; for such articles can not be taken into the stomach without exciting the beginning of trains of actions whose END NO MAN CAN FORETELL!"

It may be news to some of the givers and takers of castor-oil to know that there is *death* in the bottle, but such is the fact. Extracts of a like purport from the works of professors and physicians who have written during the last ten years might be adduced, but sufficient has been presented to answer our purpose. To resume:

"When the patient is so fortunate as to escape from these two terrible inflictions—one the result of violated laws, and the other the indignant out-breakings of an insulted and outraged system—his convalescence is slow and imperfect, his digestion is impaired, his nerves unstrung, his liver,

his kidneys, his bowels, his every thing, is in a state of perpetual revolt."

Is not a system so radically wrong in its inception, its method, and its results, the most barefaced quackery, empiricism in its most revolting aspect?

As it is with the faculty so it is with the people. They are in the second, or *metaphysical* stage of mental advancement; many of them in the first. Disease is to them a terrible infliction from an unknown, an unseen, but dreadful power, which must be met from the beginning with lancet and powder, and pill and potion; entities, in their estimation, preservative of the system, but destructive of the disease. Hence their enormous appetite for medicines; for the colomet, rhubarb, and jalap of the regular; the pepper, the lobelia, and the pipissema of the Thompsonian; the aconite, the belladonna, and the soluble mercury of the sugaropathist; and the sarsaparillas, the pectorals, the balsams, the life-pills, and the ten thousand-and-one nostrums of the quacks.

And here lies the secret, the *rationale*, the philosophy of quackery, empiricism. It is the direct result of the teachings, the practices, and the deficiencies of the various systems of drug-medication now in vogue.

In a conversation, a short time since, with a distinguished physician of over forty years of extensive and lucrative practice, I presented the views just stated, and asked his opinion of their truth or falsity. He answered, "They are too true;" and then after a pause added, with a sigh, "If I were as young as you are now, I would not spend my time in the study and practice of medicine as it is now constituted." And I had arrived at exactly the same conclusion.

More in our next of the *positive* stage of medical science as set forth in Hydropathy.

Fireside Reading.

RUSSEL SMILIE'S CHILDREN.

BY HENRY H. HOPE.

CHAPTER XI.

So they came out of the arbor and parted for the night, to meet at table in the morning—Zuli, strong in his resolute will and consciousness of right; Lizzie, strong in that doggedness of will inherited from her mother, made doubly strong by her love for young Burt. They acted toward each other consistently. He to her was pleasant, frank, and open-hearted; she was cold, distant, and formal. Her inner soul was at red heat with admiration and love of him; her outside was ice. What a sad thing it is, in a child's education, to teach her deceit, and call it shrewdness; to inspire and set into activity cunning, and call it sagacity; to train her up to tread by and forbidden paths, and call them straight lines of travel to a blessed futurity. Parents forget that "just as the twig is bent the tree's inclined." Zuliman Burt had grown up without education from parents careful and watchful over him. He had so far formed his own structure; heved his own way through the world, and had, in spite of opposing forces, at least laid the foundation of a character. He was uncommonly endowed. His intellect was of high order, his heart was good, and he loved the right. Besides, he had confidence in himself; chiefly, I think, because of his keen sense and deep love of the right. Without belonging to any denomination, Jesus was his sovereign, and he followed where He bade. He abhorred trickery, chicanery, subterfuge, and, taking Lizzie's statement of her

mother as true, be proceeded to act on it; and so about ten days after their meeting in the little arbor, be very much surprised Mrs. Smilie by saying to her that he should like to see her a little while—*privately*.

She looked surprised, then a little *stately*, and rising from her seat at table requested Mr. Burt to walk up stairs to the parlor. When they were seated, Elizabeth said:

"Well, Zuliman, what dost thou want?" He was cool, a little grave, but resolved, and after a space of time it would take to count ten, he raised his eye, which from its clear, liquid depths sent forth its light, and said: "I want Lizzie for my wife." She bounded from her seat like a catamount from a limb on a sleeping fawn. She looked at him as if she would kill him, and hissed out from between her lips, "What didst thou say, Zuliman Burt?"

"I said, I want Lizzie for my wife."

She walked to where she sat, and taking him by the coat pointed to the door, and said, "Dost thou see that door?"

"Yes."

"Well, walk out of it without delay."

"I will when you have said yes or—"

"Yes—yes to thee, thou poor, pitiful, sneaking nobody. Give Lizzie to thee. Why, thou art not fit to be *her* waiter. My beautiful girl to wed thee! Ha! ha! ba!—ba! ha! ha! Why, thou fool! Out of my sight, never to appear again!"

"Then, Mrs. Smilie, you will not bear me?"

"Never! Have I not told thee to go?"

"I obey; but I shall make the same request to Mr. Smilie."

"Do it, and see what good it will do thee. He will most probably horsewhip thee off his farm. Oh! thou villain! to try to get away Lizzie. I tell thee there are persons living about here who are not Quakers, who would like no better fun than to escort thee on a rail-road out of town."

"Thank you, Mrs. Smilie. Your speech betrays your temper," and Zuliman arose and left the room. He walked down into the field and resumed his work, which was hoeing corn, and by dint of exercise worked to the end of the row as soon as Zuliman Smilie, who was ahead of him at starting. They had hardly stopped to take a drink of water before Burt said to Russel:

"Mr. Smilie, I want to speak with you on a matter of some importance to me. Will you bear me now?"

"Certainly I will, Zuliman—say on."

"The point is this: I want Lizzie for a wife. Start not, Mr. Smilie, but hear me. I love her, and it is not a crime to do so. She is young and fair, and you and her mother may think it presumption in me to 'raise my eyes,' as the Orientals would say, to her face. But I have heard it said that 'a cat may look on a king,' and I do not need to hear it said, for I know it, that love, such as I bear to Lizzie, breaks down all distinctions and renders me her equal. I know I am poor, but—"

"Stop, Zuliman," said Russel, "the time taken up in argument I think would be better spent in hoeing corn, for it is of no use—the wish thou hast can only be a wish, and so it may as well stop."

"But, Mr. Smilie, can you say that this is treating me fairly? A man's affection for a cat or dog

makes such animal sacred to all persons of refinement and good-breeding. To kill such object, knowing that it is loved by any body, is outrageous; not because the life of the animal is worthy of consideration, but because *human love* has sanctified it. Nothing is so sacred as love, and from its very sacredness it is worthy of all consideration. Here am I, not any way unworthy of your regard, and setting you back in years to my age, not unworthy of comparison with you. Every inch I am your peer; perhaps a close comparison might result in my favor, for you are what you are chiefly from not having been exposed—I am what I am from being exposed and *conquering*. My temptations have been very great. I have overcome them all. What want I but *wealth* to make me your daughter's equal? And any fool who will sell himself soul and body to the *foul fend*, can have full pockets.

"A man can *make* money, but his character he must *win*. God gives him this only as the reward for *struggle*, and into all character, the universe over, the *affections* enter. No moral agent ever had character till he had *loved*. The elements of character are born of love. Here am I, poor but brave, having in the last ten years undertaken nothing but that I have accomplished; working quietly to the attainment of power; gathering power up and concentrating it in myself, that when needed I might *use* it; but not for myself *alone*. I do not expect, nor intend, nor desire to live *selfishly*. What I have of strength is the capital for the *feeble*. As yet, definitely, I do not know what I can do; but I know that he who feels as I feel, will aim high; and he who aims high will hit the mark. I told you the first morning you and I met, that I intended to attach myself only to good society. Your daughter and I love."

"What is that thou sayest?"

"I was saying that Lizzie and I love each other."

"Hast thou dared to make love to my daughter?"

"How curiously you talk, Mr. Smilie. Were it your wife who was talking to me, this serio-comic strain might possibly pass, but from you it excites disgust. Mr. Smilie, who and what is your daughter, that it is audacious in me to *make love*, as you call it, to her? And how little you must understand of *love*, to speak to me as if I *made* it to your daughter. Sir, my love makes me speak, I do not make my love speak. It possesses me, I do not possess it. My affections control me, not I them. So I say, I have not made love to your daughter, but my love has made me over to your daughter—and so I ask again, Will you honor the attachment by your consent?"

"No! I say a thousand times—No!"

"Will you tell me the reason? For I have a great desire to know. Young as I am, I have my standard for measuring men, and I do not propose to except you. I come to you as one gentleman should another, earnest myself, but calm; full of purpose, but disposed to weigh dispassionately any reason which may be offered for my foregoing my right to claim for my wife a woman who loves me, and who I dearly love, and you tell me that this matter is not worth the corn-hills which will be left unhoed while we talk about it; and when I press you for consent, you give me, without

reason, an uncourteous denial. You say I can not have Lizzie for my wife. Do me the honor so far at least as to give me your reason for so saying. Between yes and no there is always a *reason*. What is yours? I am bound to *reason*."

"Zuliman Burt, all I shall say to thee is, that Lizzie's mother and I have other views for Lizzie, and I do not consider that I am at all obligated to make known specially my objections to thy marrying my daughter; thou must take my *will* for *reason*."

"Very well. You are measured. In the scales of manhood you, Russel Smilie, are weighed and art found wanting. In my judgment I am released from consideration of your feelings and wishes in the matter. Your daughter is of marriageable age by law. I do not consider her as old as physiological prudence would warrant a young woman should be before marrying; but convenience always gives way to necessities, and so I shall act."

"What dost thou mean?"

"You refuse me your *reasons* for rejecting your daughter, and ask me my meaning when I say I shall act without reference to your wishes. Sir, I never did an *underhanded* act in my life, and I am not now to begin. I will tell you my meaning so you shall understand it." Just then there came, round a little jut of land, Elizabeth Smilie. Her face was as red as a full-blown peony, with anger, and she screamed out—

"Russel Smilie, does thee know what a viper this Zuliman Burt is. He has had the mean cunning to make love to our Lizzie, and *dared* to ask my consent to his marrying her. Miserable fellow! He is *not worth a cent in the world*. He marry Lizzie! Russel Smilie, if thou dost not dismiss *this hour*, I shall go mad. I was never outraged so in all my life. Do think of it! A low-born hired man asking my daughter to wife. O! thou vile dissembler—why don't thou go to the house and pack up thy duds and march!"

Zuliman had all the advantage. He saw his way through the mist that enveloped them all. He did not care a whit for their anger. He knew Lizzie loved him, because he had waked up her moral sense to admire his principles, and to deplore and feel sad at her own deficiencies; and he already felt that let the parents do what they might, their daughter would be as true to him while he was true to the *RIGHT*, as the compass is to the North Pole. So he was *collected*, and simply replied, "He that is slow to anger is better than the *mighty*, and he that ruleth his spirit, better than he that taketh a city." You, Mrs. Smilie, I have also measured this morning, and I do not respect you. My proposal for your daughter's hand was with *her* consent, and so was worthy of calm consideration. It may be that you and your husband may have good and valid reasons for denying me my suit. Being so, it was only polite to make your refusal known courteously. I was deserving of this from you. Instead, you have treated me as though I were a *knave*, and so I tell you as I have told your husband, that your feelings are not entitled to my respect, and that in reflecting on the subject I shall take into account what will promote Lizzie's happiness and my own, and act accordingly. Good-morning!" And Zuliman left them and went toward the house. Half way

there, who should start out of a little hedge but Lizzie, and jumping to his side said, laughingly, "Ah, Zuli, dear, art ready to take me from my window at 2 A.M., and make me *wife* by 7 o'clock A.M.?"

He laughed a bitter laugh, and said, "Lizzie, your mother has acted as you said she would, and so I was not disappointed. But your father was not as *manly* as I supposed."

"In what respect, Zuli?"

"He denied my suit for yourself, and yet *refused* me reasons."

"He has no reasons, Zuli."

"No reasons?"

"Not one. He has only my mother, and *she* is not a reason, as thou hast learned. She is his prejudice. She makes him abnegate his reason; I sometimes think she will make him deny it. No wonder he gave thee none. How can one give what he has not?"

"Well, Lizzie, I must have time to think. I quit your father's service. He will send my things to Featherington, and inclose my dues in a letter by safe conveyance. Trust me, my darling, I shall prove worthy, and when I have formed a plan I will contrive to let you know."

"But, Zuli, I shall be on the road within twelve hours."

"Where to?"

"Can not tell thee."

"I will know. Not a dove shall course her way toward this house, but I shall find means to know whether it bears a message. My eyes shall not be bleared. God helping me, I will be your good spirit to lead your feet into pleasant places, and give you a goodly heritage."

"Oh, Zuli, light of my eyes, how dark all will be when thou art gone! The darkness that may be felt broods over this house, and I shall lose the little awakenings which have already been begotten in my spirit."

"Not so, Lizzie, not so. You will not go back. Why should you? Onward is the land of beauty and delight—the 'Delectable Land.' You must *struggle*. It is harder to live as you have lived, than to live as you *ought* to live. The trial will come in the *transition*, not in living as you should. I point you cheerfully to Him who knows what burdens you can bear, and I entreat you to trust Him. You can only live as one should by casting your cares on Him. Your father is an amiable but weak-minded man. Your mother is strong-minded but very *unamiable*. I am yours. As far as man, consistently with allegiance to Christ, may bury his life in another's, I bury myself in you. How, then, can they harm us?"

"They will separate us."

"How?"

"By sending me far away."

"Where I can not follow, eh? Trust me for that, darling. And now, good-bye. Look under the gate-post to-morrow night, and you shall find what shall cheer your heart to its depths. Trust me, my beauty, your mother is no match for me. Will you?"

"I will."

"So be it, till by faith you can see Him 'whom to know is life eternal.'" Her face was covered in her hands, and the tears were trickling between her fingers, and when she looked up he was gone.

She rose and went to her room and sat down by the window. In less than half an hour she was called from the foot of the stairs, and told she was wanted in the parlor. She arose and went. A stern resolve was on her face, and her eye flashed a subdued fire. She was going to a conflict such as she had never gone to—a conflict with parental authority. Parental love would have melted her; perhaps have raised in her mind a doubt whether in all respects her cause had been right, though she was satisfied it was; but her nature at best resisted authority, and to a conflict with this she was going. She walked into the parlor like a queen giving audience, and found herself in the presence of her father and mother. She stood—not deigning to sit—and her mother began:

"Lizzie Smilie, is it true what this poor, roving Burt stated to-day?"

"What did he state, mother? I do not know whether it is, till I am cognizant of the purported statement."

"He said thou wert in favor of his coming to me to make a proposal of marriage between him and thyself?"

"Art thou sure he said so, mother?"

"Yes, I am."

"Allowing that he said so, he told an untruth."

"I know he did, I know he did—the mean good-for-nothing scamp."

"Not so fast, my mother; Zuliman Burt is no scamp, and I do not charge him with telling an untruth. He may have made an assertion which in thy judgment would bear such inference as thou puts on it; but I am confident thou misquotes his words, for I forbade him making a proposal of marriage in my name or by my consent."

"Lizzie Smilie, dost thou love this man?" asked her father.

"Father, I do."

"How long?"

"From the day I saw him first."

"And all through his work and labor here thou and he have been friends?"

"Yes, my father, more than friends."

"What means thou?"

"That we have loved each other."

"Well! the past, my child, is yours, the future is mine."

"Is it, father?"

"Yes; to-morrow, or next day at farthest, thy mother and thou wilt go to our friends in the South, and thou wilt remain there."

"For what purpose and to what end, my father?"

"That thou may get over this foolish fancy."

"As thou pleasest, father. I like travel, and shall not complain. But I think—if I may be so bold as to sit in judgment on a course my father has marked out—that that art not acting wisely."

"I can not help what thou thinks. Thou must go."

"Let it be so, I am content."

Up to this time—from the moment the father had taken up the conversation—the mother sat quiet, but as Lizzie declared her readiness to abide the decision of her father, her pent-up pride swelled to spring-tide flooding her temper, and she broke all bounds. She heaped epithet on

epithet of scorn and contempt on Burt, and she threatened Lizzie with all kinds of motherly malcontents if she did not then and there forswear all further intercourse with him. At last, from sheer exhaustion, she stopped, and Lizzie said:

"Mother, thou once said to me that the greatest evidence of cowardice a man could give was to strike a woman. Now excuse me if I raise the question whether it is not parallel with it for a mother to speak very hard, very angry, and very unwise sayings to her child, who by all law, customary and Divine, is prohibited from any but a kind and gracious reply? I have but poor chance to defend myself, because the pride, the self-conceit, the authority of society are with you, my parents, while the right evidently is mine. No relations that can exist between you and me can justify you in controlling my affections. My right to love is absolute, is perfect. Thou, my mother, have no authority in this sphere. Thou may exercise it, but it is no longer authority—it is usurpation. So then, the wrong becomes yours, the right mine. And because I saw in my father's utterance your mutual determination, I said I was content: for what is the use of impotent resistance? Father has said I must go: I know now of no help for it. But I give thee, mother, notice, that in treating my love, which is lawful and honorable, as thou and father have, I am released from all consideration of your feelings and wishes and care, and shall from this time forward feel bound to follow you only so long as I can not help it. When I can become Zuliman Burt's wife I shall, whether now or ten years hence. No confinement, no distance, no persecution, no slander of him will weaken that resolve. It would have been pleasant to have had your blessing on my love; to have had my noble and warm-hearted, my truthful and talented loved loved by you. But you have seen fit to frustrate us, and now it is strife till I succeed; for if I live and he lives, Zuliman Burt will be my husband."

She left the room, and father and mother sat like statues. While thus silent as a Quaker meeting, a pair of feet trod the piazza, and a double-fisted knock fell on the panel of the door. Elizabeth Smilie did not stir; she was too highly bred to open a door; so Russel her husband stepped and opened it. There stood before him a "raw Irishman," who at once inquired if he wanted to hire.

"Yes," said Russel, "I do."

"And I should be pleased, yer 'onor, to work for till yer."

"What canst thou do?"

"Och! blazes! yer 'onor—do! What is there that I can't do?"

"What wages dost thou want?"

"Niver mind the wages, by jabsers, yer 'onor, till ye see what I can do. In course, in a day or two, yer 'onor can tell what I can earn and what he is willing to pay; and I shall lave that for yer 'onor till say."

"Then come along with me and I will set you to work." So out they went to the barn and procured spades, and Russel Smilie set Patrick the Irishman at work spading a piece of ground in front of Lizzie's window. He worked away awhile, and then, as naturally as could be, turned round and looked up at the house, and brought his eyes up to her window. There she sat at

work as calmly as if she expected to remain there for the season instead of leaving home on the morrow. Pat stared at her till he bethought himself that he was on trial, and so resumed his spading. After awhile he looked up sily again and saw her still sitting, and he began a low whistle. Instantly she was aroused. She seemed not to have known that an Irishman was at work under her window till she heard that whistle, and then she threw her arms on to the sill and looked out and around to see where that whistle came from, and who whistled. She saw nothing, however, and in a little while her head drooped, and with her arms across on the window frame she laid her head and fell asleep. It was four o'clock; the sun had pushed himself well into the west, and his glory was gradually fading. It was a beautiful afternoon, and as she lay in the shadow of the house, and the gentle breeze fanned her curls, the Irishman shook his fists and declared her a beauty. "Och! and by my soul ain't she a darlin'! The gals of Tipperary won't compare with her, faith! and she warms my icy heart, she does. I'll sing her a song, by jabsers if I don't; and he improvised in a clear, full manly voice—

"O here to the health of the bright little lass

Whose head is on the window-sill;

May the days of her life all sweetly pass,

As the water that runs in yonder rill.

She's a beauty, I vow, I can easily see

It—although just now she's fast asleep;

But were her eyes open, the man must be

A fool who could look in their depths and keep

His soul unmoved;—

Halloo! there's an ould woman listenin' to my song—by the powers it's not for her, and so I'll resume my spadin—blather your eyes, ould lady! you have spiled a pretty song, for I was just coming to the pathetic. No harm in whistling, I suppose; and he struck up his former tune. He had hardly done it, when she lifted her head, and with an air of amazement, looked all around—as if somebody should be there who should sing that song—but, alas! no one was visible, save this poor Irish laborer.

Night came, and Lizzie descended to the dining-room and took her tea. Her mother asked her if she had been attending to her clothes, and she replied, "No."

"Why not?" asked her mother.

"Mother, I submit, that is all my parents can ask. To do cheerfully what is against my judgment and conscience in a matter that concerns myself chiefly is what I respectfully refuse to do. They wish me to go away from home. They must get me ready. They must carry me to the carriage, and must put me in. By every power I have I protest against this procedure, and as I may not do it by resistance, I do it by relaxation. Neither my will nor my muscles shall assist in the least my own capture." The mother was speechless with rage.

While she was at the table, the Irishman came in, and as he was a stranger, asked for a glass of water; Lizzie looked at him and he rubbed his nose and she became as pale as a cloth. He looked at her steadily, gave a little smile and turned and left the room. She put on a shawl, walked down the gravel to the gate, and under the cap on its top found the following letter from Zuliman Burt.

The Month.

NEW YORK, SEPTEMBER, 1857.

TOPICS OF THE MONTH.

BY R. T. TRALL, M.D.

DOCTORS versus PEOPLE.—Physicians who have become sick and disgusted with the horrible system of drug medication, occasionally write us that they are convinced that our system is the true one; they are fully persuaded that the principles we advocate are founded in nature, and that the prevalent theories of medical science are all wrong. But—"But what—what is there to 'but about?'" naturally asks the reader.

"But," say they, "if we adopt the Hygeio-Medical system as a whole, the people will not go with us; they have become so accustomed to apothecary stuff, that if we do not give a little, or appear to do so by resorting to colored water, bread pills, chalk powders, etc., we can not live by our profession. From all medicine to no medicine is too great a leap, too complete a summer-sault for the people to take at once. We can get along with them much easier by dropping off a little here and there, just as the people are intelligent enough to bear the innovation. *But*, on the other hand, if we do mix up the hygienic practice with more or less of druggery, we not only crucify our own consciences, *but* will most assuredly run the Water-Cure all out in the end."

Here is Scylla on one side and Charybdis on the other. These doctors cogitate awhile; duty and interest struggle in the balance; the result usually is, the doctor concludes to go on in the way the people are most disposed to patronize, until *somebody* succeeds, without his assistance, in educating the people, so that there will be no demand for drugs, and then he proposes to come out with a flourish of trumpets, and be one of the most radical of the sect.

Vain and impotent conclusion! It will then be too late. When that time comes he will find hoeing corn and planting potatoes very wholesome occupations. The people will not need his *professional* services. They will then be doctors unto themselves; for the same knowledge that will induce them to deny the faith as it is in drugs and dyes, will teach them how to preserve and

how to regain health without the benefit of "our noble profession."

What would the world say, aye, what would these same doctors say, if the clergyman, whose business it is to heal the sinner's soul, should be influenced by such a thoroughly selfish and sordid motive? Suppose the preacher of righteousness should conclude, on account of popular ignorance and prejudice, to wait until his flock became fully indoctrinated in the principles of holiness before he preached the truth to them! Suppose he should frankly state to his people the exact truths of his everlasting gospel, and the people would not consent to receive it unless he would mix it up with a little falsehood! Would any two sane men differ in their opinions of a preacher who should do so? Would not the moral sense of all mankind excommunicate him as a heretic, a blasphemer, an unsafe spiritual guide, a blind leader of the blind?

We can not see that it is really any worse, so far as the right or wrong of the matter is concerned, for the physician to the soul to desecrate his high calling by proclaiming a lie because it is more saleable, than for a physician to the body to do so.

The doctrine we are reprobating is the cause of nearly all the vices and crimes in society. "Am I my brother's keeper?" was the language of the first murderer recorded in history. And such has to this hour been the language, expressed or implied, of every one who has made a trade of ministering to the follies, prejudices, and depravities of human beings. Is a physician to be placed in the category of the cigar peddler and rumseller, who for filthy lucre will sell what they know is injurious to the purchaser and consumer? Such was not the character of medical men in the olden times, before the advent of the "commercial age." Whatever their merits were on the score of intelligence, they were *honest in their dealings*.

But why is it, and whose fault is it, that the people so cling to druggery? The blame is chargeable upon these same physicians and their predecessors. Having been miseducated themselves, they have misled the people. Who does not know that, if physicians generally would absolutely refuse to deal out poisons to sick folks, the people would very soon be right-minded as to their nature and uses?

It seems to us to be the solemn duty of every physician who clearly sees the evils

and absurdities of the drug system, and who fully believes in the virtue and sufficiency of the hygienic method, either to enlighten the people on this subject or go into some other business.

THE NEW YORK HYGEO-THERAPEUTIC COLLEGE.—The present indications are, that our school next Winter will rank as high as number three, if not number two, among our Metropolitan Medical Schools, so far as the dignity of numbers is concerned. We are receiving applications from students in all parts of the country, and there is a fair prospect that every State and Territory will be represented; as usual, nearly one half of the applicants are females; and, as usual, several of them are middle-aged men and women and heads of families.

Some of our Summer students will remain through the Winter term, and we have assurances from several of the graduates of the classes of the preceding years, that they will spend another winter with us and exchange their *irregular* diplomas for *regular* ones, or get *regulated* with a *legal* one. The experience they have had will afford our class much instruction, and be a source of interest to all parties—students, physicians, and teachers.

We expect a much larger class than can be accommodated with rooms in the institution, but we have a private house in the neighborhood where some fifteen or twenty who desire hydropathic fare can get lodgings. We would take this opportunity to suggest to all who prefer to have rooms in the institution, to apply by letter as early as practicable.

WATER-CURE IN OSKALOOSA.—Dr. W. B. and Mrs. S. B. Kerney have raised the standard of medical reform in Oskaloosa, Mahaska County, Iowa. As they were among the graduates of our last winter's class, the following extract of a letter just received from Dr. K. will interest many of our readers:

"We have at last found a stopping-place, and a 'beauty spot' it is too. On my journey I stopped at Mt. Pleasant, Fairfield, and other places, but when I arrived here was unable to move further, either forward or backward. The people would not let me go. They had been suffering so long under the drugging processes, and had waited so long and anxiously for some one having *rational views* of the nature of disease and its treatment, to come to their relief, that we

are quite willing to favor a demonstration of the superiority of our system before the eyes of their allopathic M.D.'s.

"I arrived here two weeks ago, and in five days had four patients under treatment. They were bad cases too, but the victory was all the greater; they are now better, of course. They had been treated, and some of them given up, by the allopaths. One was having his throat swabbed with nitrate of silver, as the last resort. Well, it did not help, of course. They were treating him for *bronchitis*, when he had, of course, *laryngitis*. But that was not the worst. He was, of course, a miserable dyspeptic; and when his pulse became too slow to suit their notions of the heart's propriety of action, they were in the habit of starting it up again with the 'best brandy,' of course. In another case, the 'best rye whisky' was prescribed, to be taken 'often' through the day, as the last resort and the only thing remaining to be tried. And so I could go through the history of all the cases; but you know how these things are done.

"This city contains a population of about 3,500, which is rapidly increasing. It is destined to be one of the cities of Iowa; a railroad will soon connect us with Muscatine.

"About forty of the first families of this city, as to respectability and wealth, are staunch hydropathists or water-cure people. But I am learning them another name for it.

"The country has a 'good sprinkle' of the same sort. (I was called four miles into the country the first day I practiced here.) We expect altogether to be able to give the allopaths "such a sprinkling" as will make them smoke.

"We have six or eight churches; fifteen or eighteen M.D.'s.; two newspapers, etc., in our city.

"Since we left your city and establishment, we have been in Ohio, Kentucky, and Illinois—stopping a short time in each place with relatives.

"I left my wife in Illinois until I could find a location. She also arrived here night before last; had treated an interesting case, to be reported to you at some future time.

"We are boarding at present and doing an office practice, but expect to go to housekeeping as soon as our goods arrive.

"We may go into—that is, start a cure before long, if the people will help us, and they talk as though they would.

"We are endeavoring to raise one hun-

dred subscribers for the W. C. JOURNAL, and I have written for Dr. Kimball to come and lecture as soon as he can—so you see I want to stir the people up. Guess the Drs. wont miss, altogether, W. B. KERNEY."

INTERESTING CASES.—As "remarkable cures" have long since ceased to have any novelty with our system, we very seldom think of reporting cases. But we have a couple in hand of particular interest, and hence demanding a brief notice. One is a case of paralysis—hemiplegia, or palsy of one side. The patient was a hard-working artisan, had long been "bilious" and constipated, the result of ordinary boarding-house diet. He was suddenly prostrated, and without any noticeable premonitory symptoms. An allopathic physician was called, who proceeded to administer the usual remedy in such cases—the infernal *strychnine*! Only think, reader, of the beautiful philosophy of that system which finds its best remedy for a palsied fellow-creature in the same poison which adulterates whisky, poisons beer and brandy, kills cats, dogs, hogs, and cattle, and when given as a *poison*, slaughters human beings! But the most remarkable part of the story remains to be told. This medicine has now been in use about a quarter of a century, as the leading remedy for all kinds of paralytic affections; and yet an eminent medical author in England has collated and published in Braithwaite's Retrospect all the statistics of its employment, which prove that it has never cured in a single case, but has, in most cases, been obviously and clearly injurious!

But it is precisely so with all their leading drugs. Some apothecary, chemist, or druggist brings them into notice, and the doctors catch up the thing, and run it until somehow or other it dies a natural death, after having produced ten thousand unnatural deaths.

In this case, the strychnine obviously did more harm than good. The doctor then shook his head dubiously and proposed calomel. The patient then shook his head, the friends interfered, and he was brought to our establishment.

His eyes were red-dark and jaundiced; his skin yellow and dingy; the tongue covered with a thick dark-brown coat, the pulse fast and jerking, the abdomen hot and painful; and the head greatly confused. His doctor had not proposed the first thing by way of cleansing the man externally

nor internally. And why should he have done so? Were not strychnine and calomel the great Samsons of the Materia Medica?

The bowels were freed and kept free by enemata of tepid water. A pack was applied for an hour daily, followed by a sponging with tepid water. A tepid half-bath was given in the afternoon; wet cloths were applied to the abdomen; the diet was restricted to a very little unleavened bread, and the free use of good ripe fruits, principally oranges and berries. In one week he was clean; in two weeks he could sit up; at the end of three weeks he was walking about the city.

The other case is that of a cancer of the breast. The patient is a widow lady about thirty-five years of age. The tumor, when we commenced treatment, was in the "schirrus" state; and we undertook to disperse it without removing it by the sloughing process, as is necessary in all cases after ulceration has taken place.

The patient was dieted for several weeks on the strictest plan of a farinaceous and fruit regimen; the electro-chemical baths were employed twice a week, and such other local and general baths as were best adapted to removing all scrofulous or other morbid humors from the system. The only local appliances were occasional refrigerations—that is to say, the part over and around the tumor was frozen by an application of pounded ice and salt, deep enough to reach and include the tumor. The tumor soon began to subside in size, and is now a very small hard lump under the skin, and will, we predict, be perfectly cured, without any additional measures of treatment.

In all the cases we have any reports of (and several have been treated in this way in the European hospitals), whenever the tumor could be greatly reduced in size by the refrigeration process, the cure has been permanent. Of course this can not be accomplished unless the treatment is commenced in the early stages. Afterwards the tumor must be removed, and all its connections with the sound tissue adjacent entirely destroyed, or it will, sooner or later, appear again.

DRUGGERY IN CONSUMPTION.—We copy the following interesting statistics from the *New Hampshire Visitor*. The dosing in this case was probably a little more rigorous than the usual drug practice; but so

long as both terminate in death, the difference is a mere question of time, on the part of the patient:

WHAT THE POOR CREATURE TOOK.—A young lady of Boston died lately of consumption. A physician's inquest was held upon the body, at the request of her friends, when the "doctor" who had attended the patient for two years, testified that he had not departed to the slightest extent from the regular practice, and given her nothing but the usual remedies. It appears from his testimony that he had given her in the form of Dover's powder, 5 lbs. of saltpeter, 1 lb. of opium, and 2 lbs. of opium. In addition, she had taken 8 drachms of morphine, 20 bottles of cod liver oil, and over two quarts of laxative pills, composed of no more active ingredients than rhubarb, aloes, gamboge, scammony, and castile soap. As external applications, he had used but two bottles of croton oil, one half pound of antimonial ointment, and only 90 blisters. The physicians holding the inquest informed him that he ought to be arrested for manslaughter—which so frightened the son of Galen that he cleared the city, and has not been heard of since.

MORE WATER-CURE DOCTORS WANTED.

—We are continually importuned to send hydropathic physicians here and there, as though we had a doctor-making shop, and could turn out any quantity of M.D.'s. on the shortest notice. A correspondent writes from Thomaston, Georgia: "I have taken the WATER-CURE JOURNAL for two years, and have hoped to open the eyes of some of our allopathic doctors, but they seem to be case-hardened beyond redemption. My intention now is to try to get a water-cure physician for this vicinity. We have eight drug doctors in Thomaston, one of whom is botanic. They have lost a great many cases in this place and in the surrounding country, this spring. The present is a good time for a hydropathist to locate here. Please send one the first opportunity. There is a beautiful location here, and a house with baths well fitted up, for sale."

J. F. writes from Havana, Illinois: "In behalf of our noble cause in this place, I write to ascertain how we shall go to work to get a good and able hydropathist physician in this place. We think one who was able to defend himself from the attacks of the regulars, would soon have a good practice. Our town has about one thousand inhabitants, is beautifully situated on the Illinois River, and will, in a short time, be connected by railroad with Chicago and St. Louis. Many of our people are fast getting out of all conceit with the 'pill-bag' doctors, as they call them. Fever and ague, and lung complaints are our prevalent diseases."

Another writes, from Cherokee County, Georgia: "We have the 'Hydropathic

Encyclopedia' and WATER-CURE JOURNAL and would be glad to have a practitioner of your system established among us. No M.D. here pretends to give the people the least information of the water-cure practice, but drug, drug, drug, to the death, is the regular and orthodox way."

We could give similar extracts from hundreds of letters. All we can say in response thereto is, we have no doctors to send anywhere, nor are we likely to have. Hence those who want physicians of our school must find the material among themselves. There are, in all places, intelligent and benevolent persons who, if properly assisted, would get a medical education, and then repay the advances with interest. We make this suggestion because we are often requested to take some young man or woman, or both, educate them at our own expense, for the benefit of the people of a particular locality, and wait for our advances until they earn it. If we had a mine of wealth, it is possible we might undertake the job of educating some hundreds of physicians, and take our chance of remuneration. But under existing circumstances, we think it is both the duty and the privilege of those who expect the benefit and services of a hydropathic physician, to assist in their education. We can not see the justice of their asking us to do it, any more than they could see the propriety of taking our children to board and educate, and look for their pay in the "accidents and emergencies" of their future life.

OUR SUBSCRIBERS' OFFERINGS.—We have so many kind and flattering communications from our subscribers, that it is impossible to notice many of them publicly. We make a few extracts, as samples, and also to assure our friends that we are not unmindful of their favors, nor ungrateful for their efforts in behalf of our publications. S. E. B. writes from Butternuts, N. Y.: "I take this opportunity to tender my thanks for the great benefit I have derived from your valuable Journal. It is quite certain that a great change has come over our minds, in a short time, on all the subjects treated of in it. The WATER-CURE JOURNAL has saved me! Oh that I could convince others of the way to obtain health of body and strength of mind!"

J. L. writes from Onondaga, N. Y.:

I am a constant reader of your three excellent journals, although I can not yet bring myself to comply with all the requisitions therein contained;

but they have been the means of saving me from the disgusting habit (for I can call it nothing else) of smoking and chewing tobacco, by which my breath was rendered putrid, and disagreeable to all with whom I conversed; and that is not all—it was ruining my mental faculties; my memory was impaired to such a degree that I could not remember anything distinctly from one day to another, but since I have discontinued the filthy practice, it has gradually improved, until it has got almost back to its aboriginal condition.—I shall ever remember you with gratitude.

We conclude for the present, with the following:

ACROSTIC.

BY JOSEPH FREEMAN, FAIRFIELD COUNTY, OHIO.
We thank you for your visits pleasant—
All drugs and pains have left our door—
They ne'er abide where you are present,
E'en where they dwell secure before.
Recused thousands read your pages,
Can not as many more do so.
Until all drugs, which have for ages
Racked bones and nerves, are known no more?
Extend your balmy wings of healing—
Journey where'er diseases prey;
On, on, till every victim, feeling
Unnumbered woes, may leave the way.
Remember all your readers kindly—
Now, to all true reformers living.
And to your authors most benignly,
Let gratitude and praise be given.

DISCUSSIONAL CONTROVERSY.

WHAT IS DISEASE?

BY S. BEDOETHIA, M.D.

In the July number of the WATER-CURE JOURNAL this important question was asked, the importance of the subject considered, and an answer given.

Were it not for the deep importance of a correct understanding of the nature of disease, we might, perhaps, as well leave the writer to enjoy his own conclusions, and build up his superstructure of medical practice upon the foundation he has laid.

But the good of the world, full of sickness and suffering, demands that so important a subject should receive that attention which will satisfy candid minds that every point has been duly considered.

We think the writer has not over-estimated the subject, for unless the true nature of disease is understood, all medical practice is empirical.

Then he who makes the greatest display of medical agents is truly the greatest empiric: for knowing nothing of the nature of disease, he must necessarily be ignorant of the principles by which healing is secured.

If we understand one another, we are taught that "disease is remedial action."

Remedial action we understand to be the efforts of nature to restore health to the sick. Then we understand one another to say that the efforts of nature to remove difficulties of any kind from the system constitute the phenomenon known as disease.

We desire to know truly what he does mean, for we do not wish to set up a man of straw, and then show our power to beat it down.

His language seems to be very explicit, and as we can make nothing else out of it, we suppose we are in the right. If we mis-apprehend, we hope to hear from him again.

Supposing, then, we are right in understanding our author that "Disease is remedial action," we wish to know whether the tendency of this remedial action, disease, is to life and health, or to death.

If the tendency of disease is to life and health, then when we are the most diseased we should be in the best of health. But if the tendency is to death, then the remedial action is what most people would choose to be delivered from.

But suppose it consisted in remedial action, there would be no disease.

In the form of disease known as Marasmus, where there is a gradual wasting, there is apparently no remedial action, yet the patient dies.—Was there any disease?

If we can secure what is generally known as a remedial effort of the system, the patient lives; but if not, the patient dies.

Now does the patient die with a disease or without a disease? then disease is not remedial action, for there was none in the system. But if he dies without disease, then we have all the phenomena of a lingering sickness and death without any disease.

Take a case of palsy, where by a sudden shock the whole body is at once paralyzed, yet left with, as it were, just the breath of life; remedial action takes place (your kind of disease), and the patient slowly recovers. After he has so recovered as to be comfortable, he has another shock, which leaves him nearer death than before. He revives again, and experiences another shock. So he progresses until death closes the scene. Now is there any disease in a case of palsy? If so, what part of the disease is remedial action? Is it the paroxysms or shocks which leave the patient but just alive, or is it the kindly efforts that nature makes between the paroxysms? If the friendly efforts of nature, or the remedial action makes up the disease, then we ask, are the shocks or paroxysms remedial? If so, may not a paralytic shock would it require to give a man sound health? If disease really consisted in remedial action, it would be the duty of every practitioner of medicine to stop as soon as possible all remedial action in the system.

A patient has nothing to fear except from remedial action if remedial action is disease. "If the effort of the living organism to restore the normal condition" is disease, then if there is no effort there is no disease.

Again, our author says, "Disease is vital action in relation to things abnormal." The precise meaning of one another in this phrase is explained in the other definitions. Therefore we understand him to say, that the vital action resisting the abnormal condition of the system is disease; or, in other words, the remedial efforts which nature makes in resisting sickness and death is disease.

We come again to the same conclusion, that if there were no remedial effort in the system we should have no disease.

If the above theory is true, as well might we say the rays of light emanating from the sun constitute darkness, and when we have the full blaze of light we are in total darkness. As well might we say that the efforts that are being made in the moral world to enlighten and elevate mankind constitute the evil and degradation found in the world; that all the sin and moral corruption found in the moral world was owing entirely to the effects of good men to make the world better.

The conclusion must be, that if we had no good men in the world to resist sin, we should have no sin.

This doctrine, that the resistance of evil is the evil itself, is a strange confusion of ideas. If disease is an evil, as all human beings have been in the habit of regarding it, why call it remedial action? as all remedial action is supposed to be friendly. We wish to have things called by right names. If disease is evil, as we call it; but if it is a good, then let people understand that it is good for them to be sick—that they should choose it rather than health. If our author is right in calling disease remedial action in theory, then what follows in practice? Medical men should endeavor to promote and encourage remedial action, but in doing so they must promote and encourage disease.

All remedies are employed to promote remedial action in the system; and according to this theory they would only promote disease. We should expect a practitioner under this theory to be very inefficient in practice. Why? The remedial action and the disease are one and the same thing with him. He has nothing to do; he does not desire to prevent the remedial action, nor, as a human, does he wish to increase the disease. He looks upon the suffering patient with his hands folded, and says, "Strange that remedial action should be so dreadful!"

"We would ask our author, again, What is that abnormal condition of which he speaks, to which the vital action has some relation? Is it a state of health, or a state of disease? If it is a state of health, then there can be no phenomena of disease in the vital action relating to it. But if the abnormal condition is a state of disease, then the vital action relating to it is not disease.

Again, our author says, "Disease is an effort of the living organism to recover the normal condition." We would ask in what state was the organism before the effort was made to recover the normal condition? If the organism

was in a state of health, why was there any occasion for any effort to be made? If it was in a state of disease, then we have a disease before we have any remedial action or vital effort. Hence we infer that the disease against which the vital effort was made was not remedial action.

Now if the above does not meet his "position fairly and squarely," we desire to know wherein it does not, and we will endeavor in a future number to say a little more about disease.

REPLY BY R. T. TRALL, M.D.

I am glad that Dr. Bedortha recognizes the importance of the question in issue between us. He has well said that, if a physician undertakes to medicate disease in ignorance of its essential nature, his treatment must be empirical. He may *perdoneo* do much good or much harm, but unless he truly understands this subject, he can have no correct principle to guide him so that all his practice shall be beneficial and none of it injurious. Dr. Bedortha and myself entertain diametrically opposite opinions as to the nature of disease. If it is right, I am wrong, and *vice versa*. And there is no escaping the logical conclusion, that one of us practices our profession on an erroneous theory. The world has an interest dearer than the safety of ten thousand lives in knowing which of us is right, and which wrong; and I will not for a moment doubt that Dr. Bedortha is as anxious to know the truth on all subjects as I profess myself to be.

Before entering upon the discussion, it may be well to advert, in few words, to the circumstances which have brought about the present controversy, so that the reader can see precisely the grounds occupied by each of us.

I have, for several years, in this JOURNAL, in my lectures to students, and in my published works, advocated the doctrine that disease is intrinsically remedial effort, or remedial action, or, in other words, *vit. action in relation to things abnormal*. I have employed various phrases to express this idea, but have always kept the same theory in view. A few months since, Dr. Bedortha published an article in the WATER-CURE JOURNAL in which he advocated the doctrine of the Physico-Medical school, and the doctrine, too, of a majority of the teachers in Allopathic schools, that disease is "inability of an organ or part to perform its functions." In the July number 1866, our author explains my position again, and to convert Dr. Bedortha's notion, declaring, as I had done many times before, that "inability" was a negation, a mere nothing—death itself—and hence could not be disease. To that article Dr. Bedortha now rejoins; and to his rejoinder I sur-rejoins, and thus we are brought "fairly and squarely" to the quarrel.

The careful reader will notice that Dr. Bedortha does not offer a single word in defense or in advocacy of his own theory of inability, but confines himself wholly to suggesting objections to my views and asking me questions. It is always easier to interrogate an opponent than to demonstrate a proposition. However, I am content; and I will try to make this matter so very plain that the doctor will have to "own up," as I must presume he will be pleased to do when convinced, or else be obliged to debate with me the merits of our respective doctrines of "remedial effort," and "inability."

I must be pardoned for finding some fault with my opponent's looseness of language. In the discussion of scientific problems precision should be the rule of all the language employed, and each technical word should be used in a particular sense, and in no other. He approaches the merits of our subject as follows: "Then we understand one another to say that the efforts of nature to remove difficulties of any kind from the system constitute the phenomenon known as disease."

I do not wonder that he considers my position, when clothed in such phraseology, as "a man of straw." I confess could never recognize my own handling in such a dress. I disclaim, therefore, all paternity in this matter. But I did say, do say and shall continue to say, that the *vit. o* in which the term disease is applied, is an effort of the system to rid itself of morbid matters—*vit. action in relation to things abnormal*," again.

Let me demonstrate this position at once. The normal actions of the system constitute *physiology or health*. The abnormal actions of the system constitute *pathology or disease*. But what are normal actions? Simply the use of things normal; in other words, those actions of the sys-

tem which contemplate the conversion of all usable or nutritive material into the substance of the structures, and the depuration of the effete matters resulting from the disintegration of tissues. These are normal functional *acti*ons, which together constitute the state of health. Their object is the development, growth, and replenishment of the bodily organs.

And then what are abnormal actions? Simply the *expulsion* of things morbid, or the efforts to expel them, and also efforts or actions to defend the organism from morbid and abnormal things applied externally. All efforts to get rid of impurities foreign to the organism, and of conditions incompatible with the state of health, are diseases; and the name and character of the disease will depend on the vigor and direction of this effort. You say disease is "inability" to do anything of the sort. I say whenever such "inability" exists, death itself is present. A stone has no ability to resist incompatibles nor to expel impurities, nor to remove mechanical obstructions. But a stone is not a living thing. Animals and vegetables—all living matter has this power; and this power is just precisely what distinguishes them from dead inorganic matter; and the exercise of this power constitutes, not the "phenomenon," but the very common commotion or disturbance in the machinery of life which constitute disease. In contradistinction to the formative or normal actions which we properly term *life*. Did you ever hear of a stone having the *dysenteria*? Did you ever know a mountain to have the *bilious fever*? Was ever a "post and rail fence" affected with cramps, convulsions, or cholera morbus? Your horse may have been afflicted with the *glanders or colic*, but was your wagon ever troubled in that way? An engineer may have the delirium tremens; but was an engine ever accused of getting drunk?

Suffer me to illustrate this matter still further. I will take into my stomach a well-mashed apple, a potato and a piece of bread—unleavened wheat-meal bread—these I will denigrate virtually. This food is acted on, reduced to chyle, changed into blood, and finally transformed into tissue. All of the action is physiological. It is healthy action, not health-restoring, for health already exists; not remedial, for there is nothing to remedy. It is not diseased action, for it relates to formation. It is not vital action in relation to things abnormal, for food is normal. It is vital action in relation to the use and appropriation of normal things hence it is healthy and physiological; not health-producing, mind you, nor physiology-restoring.

Now, then, let Dr. Bedortha, if he pleases, take into his stomach a full meal of lobelia and an ordinary dose of Epsom salts. He will soon be troubled, not with digestion, but with nausea and vomiting, griping and purging. Here is action again. But how different from the action in relation to food! It is *vital action*, too, because it is performed by vital organs. It is *morbid action*, because it relates to morbid matter. It is *abnormal*, because lobelia and Epsom salts have no normal relation to the organism.

It is disease, because it relates to things *remedial effort*; *remedial*, because its object is to get rid of the poisons drugs. It is *health-restoring*, because when the drugs are ejected the normal state is restored. It seeks to recover the state of health by casting out the impurities (the "difficulties," if you prefer the term, but I would prefer the word *incompatibilities*), and the actions by which they are expelled constitute the phenomena technically called vomiting and purging. Is not this plain enough? Then what is the mystery about disease before remedial effort? But, says Dr. Bedortha, disease is "inability." Suppose the stomach had been unable to eject the lobelia, where would have been the vomiting? And if the stomach had been unable to make any effort to get rid of its contents, where would then have been any disease of any kind? My opponent will "dodge" here by saying that vomiting is in this case "physiological," "natural," etc., because its tendency is to health. But I think it will need no assistance of mine to discern that it is only a dodge.

And now as to the salts. Suppose there had been in the bowels no ability to have purged them out of the vital domain within which they have no business, where would have been, and what would have been, the disease? Most clearly nowhere and nothing at all. And so if we should apply a blistering plaster to the skin of a healthy person, we should see a violent inflammation follow. But if we apply it to the surface of a dead person, no disturbance whatever follows. How is this, if disease is "inability"? The fact is, the disease is violent just in proportion to the

ability, not "inability," of the vital powers to resist what is injurious or abnormal. If, in the above cases, the stomach, and bowels, and skin had been in a condition of "inability" to defend themselves, the phenomena of emesis, catharsis, and vesication could not possibly have occurred. Then would there have been no remedial effort, no defensive struggle, no attempt at self-preservation, no vital action in relation to things abnormal, no disease, no disturbance, no "disordered physiology," no *via medicatrix nature*, "no nothing," but just exactly such "inability" which is nothing at all.

"Take nothing from nothing and nothing at all." "Consider," said a certain preacher, "how much nothing it must have taken to create such a great world." How much "inability" does it take to get up an intermittent fever, after one has been exposed for a few weeks to the miasms of an ague and fever district? Is the ague and fever the effort of the system to get rid of the accumulated impurities, or is the disease the "inability" of the system to do anything about it?

Now Dr. Bedorha may, and of course must, fall back on the theory of Dr. Curtis and the Physio-Medical school, and say *fever is not disease!* Then in the names of Webster's Dictionary and the Medical Lexicon what is it? Is it health? Or is it neither? It must be one, 'tother, or neither.

As the Physio-Medical school attach immense importance to this peculiar crotchets of theirs, and expect to revolutionize medical science on the doctrinal basis of fever is not disease, and as Dr. Bedorha espouses and advocates that theory, it becomes us to understand it. In the *Physio-Medical Recorder* for July, 1857, we find the following:

PLATFORM OF PRINCIPLES.—The College continues to base its instructions, both in theory and practice, upon the fundamental principles that gave it individuality at its commencement. These principles are not mere matters of opinion; neither are they plausibly woven speculations. They have been tested at the bedside for more than a century, and have been attested to the mass of testimony in favor of their truthfulness. Every fact in nature conspires to demonstrate their correctness, and every phase of experience proves their adaptability to the requirements of the sick. The following resolutions of the Medical Convention, held in Baltimore in October, 1852, is an accurate embodiment of these tenets:

Resolved, That disease is not vital action deranged or obstructed, increased or diminished, but any condition of the organs in which they are unable to perform their natural functions; a condition that permanently deranges, obstructs, or diminishes vital action, and in this sense is a *naït*.

Resolved, That irritation, fever, inflammation—terms used to signify increased, deranged, obstructed, or diminished vital action in the nervous or vascular systems—are not disease, but physiological symptoms of disease; and are not to be directly subdued, but always to be aided in their ultimate design and intention in removing obstructions and restoring the nervous and circulatory equilibrium.

Resolved, That suppuration is to be encouraged and promoted whenever there is an accumulated morbid matter to be removed; that gangrene, being no part of inflammation, but a purely chemical process, in opposition to all vital action and occurring only when vital action has wholly ceased, the associating of it with inflammation and treating the latter as tending to terminate in the former, has been a source of immense mischief in medicine.

Resolved, That it is the duty of the practitioner to reject in *medo* every means and process which, in its nature or tendency, in any of the above mentioned cases, is dangerous or obnoxious, has been known to have directly destroyed human life, or permanently injured the tissue, or deranged physiological functions. It is the duty, also, of those who, by a direct tendency to aid the vital organs in the removal of causes of disease and the restoration of health and vigor.

There is a singular admixture of sense and nonsense in the above. "Disease is any condition of the organs in which they are unable to perform their natural functions." (Are there *natural* functions?) Then death is disease, and it is readily so the condition indicated. "Irritation, fever, and inflammation are not diseases, but physiological symptoms of disease." They are, then, of course, the physiological symptoms of the "inability." It seems to me much more in accordance with reason, true science, and common sense, to call them pathological indications of the *ability* of the system to war against those things or conditions which disturb the organs.

The last resolution, if carried into practice, would enable the Physio-Medical and the Hygieno-Therapeutic practitioners to meet on the same platform of medicine; but, unfortunately, the doctrine of "inability" implies the practice of stimulation, *atta*, drug-medication, and hence all

hydropathic physicians who adopt it do use drug-medicines more or less.

On my theory, that all disease is remedial action, my practice, in all diseases, is predicated on the principle of directing or regulating this action: hence I do not find in any case any occasion for drug-auxiliaries. But on the theory that disease is "inability" comes the practice of *giving* something or doing something to impart *ability*, and thus we have the hosts of tonics, stimulants, relaxants, astringents, alteratives, emetics, purgatives, diaphoretics, diuretics, emmenagogues, &c., which are supposed to possess specific virtues in imparting, for the time being, ability to particular organs; that is to say, "rouse them to action," &c. And thus, too, we have the modifications of the drug-system under the names of Allopathy, Homeopathy, Physio-Medicalism, Eclecticism, &c., each lustily boasting of its "*virtutes*" and "*abilities*" of its own selection of drug remedies, and vehemently condemning all the others. And thus, too, we have Hydropathic physicians, so called, who amalgamate more or less with all of the drug-schools, and who are mortally offended because the "radical" and "ultra" branch of the Water-Cure school get along without using any drug-medicines at all.

From the same root of error, too, spring the discrepancies of Water-Cure physicians on the subject of diet; some advocating what others condemn, with no reason *pro or con* except mere vague notions of "stimulant," or "tonic," or "genous," or "nutritious," or "heat-forming," &c. And here, too, is the root of the great and evitable differences of opinion which exist among Water-Cure physicians as to the relative importance of water and diet in the treatment of various diseases. My theory leads to the practice of the simplest and strictest "fruit and farinaceous" food in the management of all diseases. Dr. Bedorha, in many cases, recommends not only animal food, but condiments, and even stimulants, and even drugs.

The next proposition laid down by Dr. Bedorha is in the following words:—"If the tendency of disease is to life and health, then when we are the most diseased we should be in the best of health."

Precisely the contrary, Doctor. Let us try this matter by an experiment or two. If your neighbor had a couple of geese, and he should put yokes on their necks to keep them from getting into your garden, and they should both get caught between the rails of the fence, and both should struggle with all their might to get away, and one should just succeed in escaping alive, and the other should worry itself to death, there would be a "tendency to life and health" in one case, and a "tendency to death" in the other. Yet in both cases the remedial action is the same. The effort is to restore the normal state of freedom, it is "vital action in relation to things abnormal," it is disease. If the poor geese had labored under "inability" one would not have got away, and the other would have killed itself.

Again, make an experiment still more to the point. Take into your nose just as much tobacco-stuff as it can hold. Soon you will feel very sick. You will then sneeze with a violence proportioned to the purity and integrity of the nasal organ. The sneezing is the remedial effort to get rid of the poison. It is vital action toward an abnormal thing. It restores the healthy state by getting the dirty stuff out of the nose. Your error consists in confounding the remedial effort with its consequences, as you do in the phrase "tendency of disease." If in imagining a man should break his neck (as it is said an unfortunate rabbit once did when he was fed with a piece of apple over which snuff had been sprinkled), the effort would be no less remedial. And if a person becomes so saturated, as it were, with morbid matters, as in many cases of cholera, plague, putrid fevers, &c., that all of the vital energy is exhausted in the struggle to free the system from their presence, the action is no less remedial. Yet in this case the action, if successful, is not followed by health, but by death. Because remedial effort contemplates the restoration of health, it does not by any means follow that health must necessarily succeed. You may make an effort to cure some one of your patients, and fail.

Again says Dr. Bedorha: "But if the tendency is to death, then the remedial action is what most people would choose to be delivered from." I think all people should choose; and the way to be delivered from remedial action is to prevent morbid matters from getting into the system. But if these matters do get into the system, the remedy must be and will be remedial effort until they are expelled or the

vital powers are exhausted, whether health or death is the final result.

Herein may be found the germ of another great truth which the world and the medical profession have entirely overlooked. It is this: The all disease is the warfare of the organism against injurious things. All warfare in the organism, as among the nations, is destructive. The vital energy which should go to building up and sustaining the system normally, are exhausted in expelling abnormal things. As people normally live, more than one half of the vitality they are endowed with is *used* in a struggle to rid of the excessive and improper quantities and qualities of their food and drink. They do not have half of their inherent stock of vitality for useful or normal purposes. The on-raises of mind and body are alike enticed and prematurely exhausted because the common habits of living keep the organism in a continual state of warfare. And what makes a bad matter so much worse, nine hundred and nine-tenths out of every thousand doctors, when called upon to medicate the consequences, instead of instructing the people how to prevent them, increase the necessity of remedial effort, only add new causes of wear and tear in the shape of drugs, factitious drinks, and stimulating foods, and so create the necessity of still further effort, and increase there-by "the tendency to death."

Defensive war is always destructive of power in the organism, as it is destructive of resources in a nation. Still it is a necessity. "Victory or death" is ever the battle-cry of the organic instincts when the domain of life is invaded by an enemy. If this were not so, the living system could have no power of self preservation. It would not be distinguished from dead inorganic matter.

Here Dr. Bedorha may object, as others have done, that it is very foolish on the part of the living system to waste its powers and destroy itself by remedial effort. It would have been much wiser to have let the causes of disease alone "severely," and so have saved the wear and tear of defensive war. Let us see how the argument will work. Suppose, when foreign agents or poisons of any sort are taken into the mouth, nose, stomach, or lungs, no effort was made to expel them, what would be the inevitable result? Why, most clearly, they would continue to accumulate until the channels were filled up and the reception of necessary food and air rendered impossible by mechanical obstruction. In this case death would be certain, and the only means of the remedial action, life could be prolonged indefinitely. Letting alone, inertia, is the province of dead matter, not of living.

The strange confusion of ideas with Dr. Bedorha, as with Dr. Curtis, and with all others who take his view of the question, consists in not distinguishing between remedial action itself, and the ultimate results of that action, matters just as distinct as fermentation in which bursts a beer-barrel is from being the fragments of the barrel.

The remarks I have already made furnish the answer to a string of questions which make up so large a portion of the Doctor's article. I will answer the questions in relation to palsy definitively, whenever he will tell me what he means by the word "shock."

Dr. Bedorha says again: "If disease consists in remedial action, it would be the duty of the physician to stop all remedial action as soon as possible." Not at all, sir. He should not do this if he could, and he could not if he would; unless, indeed, he desires all vitality, and all disease of "inability" would reign supreme. In the above expression Dr. Bedorha has pronounced the great therapeutic error of the medical profession. The usual practice consists in stopping remedial action merely, counteracting and suppressing it in every possible way that bleeding, blistering, and phlebotomy can comprehend. It is most sadly unfortunate that medical men can not or do not distinguish between "stopping diseased action" and *curing disease*. They are just as different as "training a child in the way he should go" or knocking him on the head because he is trying to get "difficulties" out of the system. The common plan of medication consists mainly in counteracting the efforts of nature, and in *bothering the system* when it is really doing as well as it can under the circumstances. The true principle of medication consists in "aiding and assisting nature" by supplying favorable circumstances, and thus regulating and directing the remedial effort, so that the result (not "tendency") will be health, and not death.

And this idea brings us again to the fundamental distinction between drug-medication and hygienic medication. The former consists in introducing into the system, or poisons, requiring new and additional remedial efforts; so

that with every new drug there is an additional disease, demanding a still greater waste of vital power. The latter course is in the employment of hygienic agencies (or hygienic exercises I mean things normal), so as to regulate existing remedial action.

It is because people do not understand this point that they are continually destroying themselves by taking into their systems foul air, bad water, impure food, salt, alkalis, pepper, vinegar, etc., which keep the system, as I have already intimated, in a state of constant warfare. How otherwise could people choose to eat "ragged and fermented foods in preference to those which were pure and natural? How otherwise could physicians imagine that the impurities of the waters of "mineral springs" "treated them with "healing properties" unknown to pure water?

Is not Dr. B. Bodorha aware that Liebig, Carpenter, Pereira, Duglison, Painé, and, indeed, all of our celebrated chemists and medical authors have mistaken the *feverish heat* which attends the wasting warfare of the system in the expulsion of alcoholic beverages from the organic domain, for the *inspiring action of the poison* on the living system. It is this most absurd and palpable blunder which lays the foundation of the whole modern chemico-physiological doctrine of "respiration."

Dr. Bodorha is laboring under precisely the same error; an error which is the corner-stone of the whole superstructure of curing disease and nourishing structure by means of drug poisons and animal food.

I have already made this reply too long, and have probably said enough to meet all the objections Dr. Bodorha has raised. I must, however, in conclusion, very briefly notice the very singular misapprehension he makes of my position considered in a moral aspect. He says: "The conclusion must be that, if we had no good men in the world to resist sin, we should have no sin." Again: "This doctrine, that the reverse of evil is the evil itself, is a strange contortion of ideas."

It is a still stranger confusion of ideas always to be confounding causes, actions, and effects. I should like very much to have the doctor tell us what sin would be, provided there was no goodness in the world. The evil consists in the necessity of being obliged to expend our strength in "essing out devils," instead of using it in "entertaining angels;" e. g., a dose of calomel and a dinner of bread. But let us have one more experiment.

Let a thief should act in your house, and you should attack him, and, after a tussel more or less severe according to his size, you should succeed in getting him out; you would find yourself a little fatigued, perhaps very much exhausted. Now the thief was an evil, certainly. And your struggle with the thief was what? Why, an evil too, but a necessary one, because if you had not expelled him he would have robbed you and possibly have killed you. And the effect of the contest, the debility, is an evil too. Here are then three evils, standing to each other in the relation of cause, action, and consequence. And I suppose you had lost your life in the contest, would not the action which contemplated the expulsion of the thief have been just as deplorable, just as re-medial, just as much vital action in relation to a "living organism," as though you had got rid of him before all your strength was exhausted?

Precisely so, let me say again, it is in disease. Impurities get into the system; these are evils. The system reacts thereon and so extends some portion of its life-preserving fund of life; this is an evil too, but a necessary one, for with it all the whole system would fill up with their accumulations and become insanitary.

I am as anxious as you can be to "call things by their right names," and I am also in favor of knowing what meaning it is to attempt to name things, are they called as scientific or scientific expressions. And now, I bring that I have, as you desired, met you "fairly and squarely." I shall expect you will soon fulfill your promise to "hear from you again."

ALMANACS FOR 1858.—Our little annuals, the *Water-Cure and Picrological Almanacs*, for 1858, are nearly ready, and by the time this meets the eye of the reader will probably be ready for distribution. Popular as these little works have heretofore been, we have spared no labor or expense to have these forthcoming superior to any we have ever before published. Besides the usual calendars calculated for every section, we have in the *Water-Cure Almanac* the platform on which Hydropathists found their cause, a brief history of the *Water-Cure*, and other matters relating to the subject. The *Picrological Almanac* has more and better portraits than ever before, with brief biographies and Picrological notes of distinguished persons, etc., etc. Price only 6 cents each, post paid.

To Correspondents.

ANSWERS IN THIS DEPARTMENT ARE GIVEN BY DR. TRALL.

DISEASED LIVER AND SPLEEN.—H. G. A., Pleasant Valley, Conn. had, for many years, been married, has had for thirty years catarrh in the head. He the last five years she has had spells of short and difficult breathing, always accompanied by an acid stomach, with a severe coarse cough, and copious expectoration of white mucus-like matter, which relieved the difficult breathing, and she would feel comparatively well for a time. During the past two months the difficult breathing has been unceasing, relieved by little or no expectation, so that she is often obliged to sit up all night, and her great suffering has made her extremely debilitated. She has no pain or unpleasant feeling in or near the lungs; but in the left side, about "where the ribs commence," is a feeling of stiffness, and great weight and heaviness, with occasionally a little pain there. A year ago, an old doctor told her that her "spleen was affected." Lately, the doctors have called her complaint asthma, scrofula on the lungs, etc. She has always been treated allopathically, but has lived very plainly, though not strictly hydropathically. Will Dr. Trall answer the following questions through the *Water-Cure Journal*, of which she is a subscriber? Are her lungs diseased? if not, what is the matter, and what should be the treatment?

Her liver is diseased, and, no doubt, very much enlarged. The spleen is also affected. There is but a poor chance, at best, to cure such cases in aged persons, especially after they have been drugged almost to death. They can, however, be made much more comfortable by following the directions of the *Hydropathic Encyclopedia*. See article "Asthma."

VICTUALS, DRINK, AND AIR.—J. D., Beaver Dam, Wis. 1. Does drinking cold water immediately after meals retard digestion? 2. Do you prescribe fish as well as other meat? 3. Is bread and milk good food? 4. Are shoulder-blades beneficial? 5. Which is worse, pork gravy, or butter? 6. Do you denounce Cherry Peccol as useless? 7. Do you think Florida's orange-groves and sea breezes will strengthen weak lungs, and restore health? 8. What do you think of green curant pie?

1. Yes. 2. Yes. 3. Yes. 4. In some cases. 5. It depends on the qualities of both. 6. No, we condemn it as much as other meats. 7. Not as well the mountain regions of the Northern States. 8. Excellent, when properly made.

SALT RHEUM.—S. G., Ossian, N. Y. Wash the whole surface, morning and evening, with tepid water; wear the wet-girdle whenever there is distress about the stomach; eat very abstemiously of the plainest food; avoid sugar, salt, and grease. See need not do any thing specially for the menstruation at present.

SORE THROAT.—S. M. C., Onisbo, Cal. I have a sore throat breathing cold air affects it, as does quick walking or running; no cough nor trouble in eating. Is it the bronchitis? My food is bread, meat, fish, potatoes, pies, cakes, etc. I drink tea and coffee.

Your disease is *chronic laryngitis*, an inflammation of the upper portion of the windpipe, and unless you reform your eating and drinking habits you are not long for this world.

WATER-CURE IN MISSISSIPPI.—One of our correspondents asks in the July number of the *WATER-CURE JOURNAL* for the address of Dr. Holmes, who opened a water-cure in some portion of the Mississippi valley, but has no establishment present, but a large and commodious one has been opened by Dr. J. S. Wise (another graduate of the Medical College of the University of Kentucky, Miss. Yours, respectfully, JAMES N. DEANE.

BAD DIET.—J. W. H., Auburn, Me. About three months ago, I was induced to change my mode of living, from that of a mixed diet, animal and vegetable, or whatever was set before me, to such as I will here relate. I ate bread, butter, Indian, boiled rice, rice puddings and Indian puddings, and Indian bread, bread and milk; sometimes I took a little green cheese; I ate no butter, nor lard; I eat three meals per day. I was induced to adopt this course, because I was troubled slightly with the heart-bruise, and sometimes some other slight trouble, and the belief that such was the proper course to pursue. Since that time I have felt very well, perhaps ten pounds; and, after living this way about a month, I was attacked with a trouble in my head, a buzzing in my hearing, sometimes in both, but generally my left ear. I had the trouble mornings, and sometimes it lasted all day. My business is cutting upper leather, and I work ten hours. I wish Dr. Trall to inform me from among the many subscribers to your *Journal*, in the first place, the cause of my trouble before my change of diet, and then the cause of my falling away and growing weak in my hearing, in my head, and in my strength.

The cause of your ailments before your change of diet was unphysiological diet, and the cause of your present trouble is also unphysiological diet. It is a great mistake,

though a very common one, that either smoking or in all kinds of breads, puddings, mushes, etc., is the way to cure a bad stomach. The remedy will be found, when found at all, in eating physiologically.

GRUB WORM.—J. F. P., Lynn, Mass. Please tell me the cause and cure of a certain kind of grub-worm that appears in the skin on the face and neck, of some persons, called by some blackheads.

The cause is superfluous adipose matter, which clogs up the pores. Eat plain food, without grease; bathe frequently, and use abundant friction to the skin.

SORES ON THE SCALP.—O. W. S., Hanchettville, Wis. Your child is full of scrofula or erysipella. Purify it by means of frequent ablutions and a very plain fruit and farinaceous diet. Give it no grease, salt, nor other seasonings.

ERYSIPELATOUS ERUPTION.—J. N., Franklin, Ind. What would be proper hydropathic treatment for a person afflicted as follows: She breaks out in white blisters, from the size of a pea to the size of a half dollar; they break soon, heal up, and new ones make their appearance. This is her condition in summer. In winter, her skin is free from the blisters, but her throat and nostrils are very sore, so much so that they swell shut. Her age is 12 years, full habit, drowsy and sluggish cast.

Purify the system from the bile and bad humors which cause the internal inflammation and external eruption. Bathe all over once or twice daily, and eat plain simple food. Drink only pure soft water.

DYSPEPSIA.—E. D., Bridgewater, Mass. For the past two years I have been afflicted with the liver complaint and dyspepsia; and to cure these complaints I have taken many different doses of vegetable stimulants; and the consequence is, that the mucous membrane of my stomach is seriously injured, if not wholly destroyed. My general health is not good, and my stomach is so weak that I am unable to do any work whatever. Is there any cure for my stomach? If so, what is it? My food consists of baker's Graham bread, corn starch, and boiled custard; my drink nothing but cold water. Appetite rather poor, and digestion slow. Eat three times per day, and a moderate quantity at a time.

Your diet is very bad. Probably, you could recover if you would eat healthful food, but about as good as healthful bread made of nothing but unbolted flour and water, with good fruits and a moderate allowance of vegetables.

DANDRUFF.—C. B., Boston, Mass. Is there any other treatment for dandruff on the head besides washing it in cold water? I have tried many different courses, but make it very dry—and, if so, what is it? Would it be a good plan to wash the "wet girles" during the night, and take it off in the morning, and wash the parts in cold water? I am troubled with the pain in the right side, occasionally, and constipation, also a slight catarrh.

The water-appliances you name are useful; but, in such cases, much more depends on dieting than on bathing. A plain fruit and farinaceous diet is indispensable to a cure. Our fee for private prescriptions by letter is \$5.

HIP DISEASE.—H. H. R., Savannah, Ga. My hip joint has become stiff; the issues are gradually healing; are there any means by which the hip joint can be limbered and the corals relaxed?

All you can do is to strengthen the muscles by donkeying, rubbing, etc., and by careful attention to the general health. There will always be some degree of stiffness and lameness.

SPASMS.—G. W. G., Montgomery, Ind. Repelled eruptions are very frequently the causes of fits and spasms of various kinds. It is always dangerous to cure skin diseases by drug-medicines, whether applied externally or taken internally. All you can do now with your child is to attend carefully to the general health, especially to the dietary.

TESTS OF PURE WATER.—S. D., Sawyer's Mills, S. C. If the water is clear and transparent, and washes well, that is, it makes a good suds with common soap, it is soft, and hence good for hydropathic purposes. We know nothing of the doctors you inquire about, but, *prima facie*, the evidence is that they are humbugs.

NERVOUS OR SICK HEADACHE.—M. G. E., Iowa. Drink warm water when the attack comes on, until the stomach is relieved of the acid. To get rid of the cause you must diet. I have had this often. The reason that good cures are made at Dr. Trall's establishment, Glen II, Va., and other places, after home-treatment has failed, is, that in these places patients are obliged to attend to all the essentials of treatment—at home they generally neglect a part of them.

COFFEE AND TEXAS.—L. B. S., Dresden, Tex. In Texas, coffee is drunk three times a day by nearly all the people, and regarded as an indispensable. Even dyspepsia is to go from the States, fall into the habit, without suffering any inconvenience—many who could not use the article in the States at all. This I know from experience. Who would want to know, how to account for the adaptability of the climate to the use of coffee? The climate dry and windy; houses open, etc.

Many persons in the Northern States use coffee two or three times a day, without complaining of inconvenience. Indeed, they think they feel more *eminent* the more they use it. And the same is true of a hundred injurious things. It is probable, however, that the "open houses," and other habits of the Texans, may enable them to bear coffee better than it is borne here.

RADICALISM.—S. P. S., Red Wing, Min. Ter. Please state your opinion and reasons upon the subject of drinking warm coffee, made of peas, wheat, corn, or rye; especially for those who are so situated that they can not get milk, or a sufficient variety of wholesome food to satisfy the appetite; and, also, for those who are convinced that you are correct in your views in relation to drinking tea and coffee and warm drinks, and yet who are so enslaved by habit and appetite that they can not even hemiselves up to the moral courage of saying that they will do *just what is right*.

It is my belief that all great geniuses, when they perceive mankind have gone astray, and need leading back to nature, carry their reformations to extremes? Why, when I observe that the natives become a greasy, sal-hog-eating, hot saleratus-biscuit-swallowing, stone-throwing, swim-in-iron-wedge coffee-gulping community—why do they tell us we must eat no meat, no salt, no saleratus, no fire, no flour, no warm drinks, no fermented bread, no milk, butter, nor cheese? Is it because, having gone to extremes in one direction, mankind must be led to extremes in the opposite—being over-temperate, must be re-cooled, to leave them at the proper temperature? Is it because, owing to poor, weak human nature, they are so universally misused? This latter I am willing to concede, and I say, God speed the Reformers, in what direction soever they may see fit to exert their influence. And powerful well-directed is that of the WATER-CURE JOURNAL, notwithstanding in all things, according to my humble opinion, it is *rather* too radical; yet, I admire it above all other journals, and say, with my whole heart, long may it flourish.

Truth is always radical, and is always one extreme of a given proposition; and the reason that reformers become ultra is, because they speak the simple truth. Some folks have a proverb that "truth lies between extremes," which is equivalent to saying that truth is half true and half false. Our opinion is that truth is wholly true, and nothing but the truth. Because people have so far gone astray from the truth, it is not the whole truth, or can not at once get back to its practice, we can not disguise it, nor consent to mix it with error, to suit the popular taste. Our opinion is, that simple water is the best drink in the world; and we can not qualify this statement to suit particular habits.

LARYNGITIS.—T. H. D., Aurora, Ill. The case you describe is probably chronic inflammation of the upper part of the windpipe, with a slight affection of the lungs. Her bathing habits are well, but if she would eschew consumption, she must attend carefully to her diet.

The bad smelling stools, in the case of your child, are owing, in some way, to improper food. But as you do not say a word about its eating habits, we can not tell what the particular error is.

DODENITIS.—J. D. M., Boston, Mass. You will find your complaint described in the Hydropathic Encyclopedia, see chapter on Diseases of Indigestion, article Duodenitis. You will there find answers to most of your questions, with directions for treatment. You can find hygienic living at 20 La Grange Place, in your city.

NOISE IN THE THROAT OR LUNGS.—J. W., Westminster, Vt. The expectoration of a whitish substance, with a difficulty of breathing, indicates a chronic inflammation of the bronchial tubes. The cause of this may be, and probably is, an enlargement of the liver. See "Liver Complaint," also "Bronchitis," in the Encyclopedia.

PURULENT OPTHALMIA.—M. M., Hebron, O. The information you seek is in the Encyclopedia. We would recommend you to go to a good establishment for treatment, but do not propose to us to designate any particular remedy. It will certainly injure your eyes to read and sew when out of school. We would not advise the use of spectacles.

DODENITIS.—S. M. Palmer, Kenduskeag, Me. Your complaint is dyspepsia. Your liver has been diseased a long time, and now the acrid bile has inflamed the mucous membrane of the upper portion of the bowels, indicating what is called, in technical language, *duodenitis*. Take a towel wash each morning; wear the wet-girdle a part of the time, and take a hip-bath at 70°, once or twice a day. Your diet should be unseasoned wheat-meal bread, with good ripe fruits, and a moderate proportion of vegetables.

SCROFULA, ETC.—H. P. C., Plainfield, N. J. The electro-chemical baths would benefit you. Your present management is very well, so far as it goes, but, if there is uterine necrosis or displacement, you can not succeed with home-treatment, as your general health will not be restored until the local difficulty is overcome.

SPOTS ON THE SKIN.—H. T., Bernhardt's Bay, N. Y. For the last three or four years, spots of a brownish hue have appeared on the surface of the skin. The first that I discovered was near the pit of the stomach, and have kept spreading till my body is now nearly covered. My object in addressing you is, to ascertain what my disease is, and what course to pursue to remove this malady, which is fast spreading itself over the surface of my body. Your liver is inactive, and your blood is full of morbid bile. Live on the plainest food, avoid salt, grease, vinegar, etc., and bathe once or twice a day.

Literary Notices.

How to Do Business: a New Pocket Manual of Practical Affairs, and Guide to Success in Life; embracing the principles of business; advice in reference to a business education; choice of a pursuit; buying and selling; general management; manufacturing; mechanical trades; farming; book and newspaper publishing; miscellaneous enterprises; causes of success and failure; how to get customers; business maxims; letter to a young lawyer; business forms; *getting* *paid* *and securing success.* To the merchant, the manufacturer, the mechanic, the farmer, the clerk, the apprentice, the newspaper canvasser, the book agent, and the student it is alike invaluable. It teaches how to choose a pursuit, how to educate oneself for it, and how to pursue it with certain success. It deals with principles as well as with facts, and shows that failure and success are not mere matters of chance, but that both have their easily ascertained causes. It is eminently a *practical* work, and adapted to the wants of all classes. No young man should be without it.

This closes our first series of hand-books for home improvement. The previous numbers—"How to Write," "How to Talk," and "How to Behave," have had a very extensive sale, having already run through several editions, and been greeted with the warmest commendations both by the press and the people, in all sections of the country. Another series of hand-books is in course of preparation by the same author, and will be announced in due time.

"How to Do Business" is the most complete and thorough manual of practical affairs that has yet appeared. It contains, in a condensed form and methodically arranged, an immense amount of information on business in all its varied aspects—mercantile, manufacturing, mechanical, agricultural, etc.—a great deal of sound and wholesome advice, valuable hints, timely words of warning, and useful suggestions, and points out very clearly the *means* of *getting* *paid* *and securing success.* To the merchant, the manufacturer, the mechanic, the farmer, the clerk, the apprentice, the newspaper canvasser, the book agent, and the student it is alike invaluable. It teaches how to choose a pursuit, how to educate oneself for it, and how to pursue it with certain success. It deals with principles as well as with facts, and shows that failure and success are not mere matters of chance, but that both have their easily ascertained causes. It is eminently a *practical* work, and adapted to the wants of all classes. No young man should be without it.

THE ILLUSTRATED FAMILY GYMNASIUM; containing the most Improved Methods of Applying Gymnastic, Calisthenic, Kinesiothatic, and Vocal Exercises to the Development of the Bodily Organs, the Invigoration of the Functions, the Preservation of Health, and the Cure of Diseases and Deformities. With numerous Engraved Illustrations. By R. T. Trall, M.D. In two parts. Price of the work, complete, \$1 25. Address Fowler and Wells, 308 Broadway, New York.

CONTENTS.—GENERAL GYMNASIATICS.—Rationale of Gymnastic Exercises—Their Importance.—Testimony of M. Roth—Of Rousseau—Of Hoffman—Of Horace Mann—

—Law of Exercise—Playfulness a Natural Instinct—Its Object to Develop the Organs and Structures—Quiet Children Never Healthy—General Rules—Dress—Bodily Positions—Sleeping—Sitting—Standing—At Work—In Study—On Horseback—Thoracic Deformities—Spinal Miscurvatures—Exercises to Promote Erectitude—Walking—Running—Leaping—Balancing—Climbing—Skating—Swimming—Causes of Drowning—How to Save Persons from Drowning—Rowing—Ziding.

SPECIAL GYMNASIATICS.—Indian Club Exercises—Remarkable Development—Muscular Power—Convenient Exercises for Sedentary Persons—Promiscuous Exercises to Invigorate all the Vital Organs—Special Medicogymnastic Exercises of Schreiber—Standing, Sitting, and Lying Positions—Gymnastic Treatment of Diseases.

KINESIOPATHY; OR, THE MOVEMENT CURE.—Different Kinds of Free Exercises—Movements Active and Passive—Voluntary Bending, Stretching, Rotating, Twisting, etc.—Involuntary Movements are Friction, Vibration, Percussion, Pressure—Ligation, etc.—Positions of each Gymnastic Movement—Commencing—Intermediate—Final—Exercises in Classes—Movements of the Head, Foot, and Leg—Arm and Hand Exercises—Æsthetic Gymnastics.

CALISTHENICS.—Peculiarly Adapted to American Females—Exercises without Apparatus—Calisthenics with Apparatus—Dumb-bells—Weights—Carrying Weights—on the Head—Playing Games—Backboard Exercises—Exercises with the Triangle.

VOCAL GYMNASIATICS.—Rationale of Vocal Power—Causes of Hoarseness—Bronchitis—Throat—Clergymen's Sore Throat—Physiology of Breathing—Errors in Early Education—Mechanical Reading—Intellectual Reading—Rhetorical Reading—Exercises to Improve Respiration and Articulation—Importance of Accurate Enunciation—Analysis of the Elementary Sounds of Our Language—Exercises on the Vowel Sounds—On the Consonant Sounds—In Emphasis—Examples of Intonation—Of Waves or Circumflexes—Of Dynamics—Selections for General Practice—Exercises to Exhibit the various Mental Emotions

Part Two will be published immediately, and forwarded to subscribers soon as ready. Address
FOWLER AND WELLS, 308 Broadway, New York.

Business Notices.

Our advertising columns will be found the announcement of the *old Eclectic Medical Institute*, o Cincinnati, Ohio.

ILLUSTRATED PHRENOLOGICAL ALMANAC, FOR THE YEAR 1858, a very interesting work, is now ready for delivery. Besides the usual calendars for all parts of the United States and Territories, it contains illustrations of many of the most notable personages of the day, together with a sketch of their history and phrenological characteristics. Among the portraits we may name those of Robert J. Walker, Governor of Kansas; Governor Wise, of Va.; Mr. Burlingame, of Mass.; Mr. Pillsbury, of the Telegraph; Cyrus W. Field, Esq., the leading spirit of the Trans-Atlantic Telegraph; Col. Colt, the "Revolver Man"; Hon. Lewis G. Cobb, Secretary of the Treasury; Hon. Horace Mann, President of Antioch College; Dr. E. K. Kane; Anna Cora Mowatt Ritchie, the Actress; Erasmus Palmer, the Sculptor; Gov. Wm. Walker, of Nicaragua; "Currier Bell," author of Jane Eyre; McKim the murderer, and Norcross his victim, with many others. It will be sent by mail at six cents a copy, or furnished to the booksellers. THE WATER-CURE ALMANAC for 1855 is now in press and will soon be ready, at the same rates.

B. N. H.—Accept our thanks for Journals returned.

VEGETARIAN ANNIVERSARY AND FESTIVAL.

The eighth anniversary of the American Vegetarian Society will be held at Liberty Hall, in Boston, New Jersey, on Wednesday, Sept. 16th, 1857, at 10 o'clock a.m. The annual festival of the Society will be at 1 o'clock of the same day. Public meetings of the Society will be held during the afternoon and evening, at which several distinguished individuals—some of whom have been vegetarians a quarter of a century or more—are expected to deliver addresses. Through the kind hospitality of Dr. Grimes, of Boston, all strangers attending this meeting will be entertained, while they remain in the city.
W. A. Alcott, President.

WANTED—WATER-CURE JOURNAL for March, 1857—and **PERIODEICAL JOURNAL** for January and February, 1857. If any of our friends have these numbers to spare, and will send them to us, we will be willing to remunerate them, and he also much obliged.

FOWLER AND WELLS.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

TERMS.—Twenty-five cents a line each insertion.

WATER-CURE AND HYDROPATHIC MEDICAL COLLEGE.—Having made arrangements with Mr. L. H. HUBBARD and family to take the entire charge of the Boating and Diving Department of the Hygienic Therapeutic Institute, No. 15 Laight St. N. Y., Dr. Trall will be able to better to give greater attention to the duties of the Medical and Surgical Departments. He has engaged, as associate physicians in the establishment and teachers in the school, J. P. WALLACE, M. D. and Mrs. HULAN FAXON, M. D. Patients desiring to study the various diseases in it cases require, and all the curative appliances known to our system. Rep. special attention is given to obstetrical practice, and to all the complicated forms of chronic diseases. The Electro-Chemical baths administered with due discrimination to the different cases; and all forms of the "Movement Cure," "Motorship," "Kinesipathy," "Catheterism," etc., are practiced and taught. Vocal Gymnastics, in connection with physio-legal training, are taught in the school. Patients and boarders will have the privilege of attending most of the medical lectures without charge.

The public rooms and halls are warmed with steam, which in winter maintains a uniform and pleasant summer temperature, without the use of stoves, and most of the private rooms are warmed by "Nees's Patent Air-Heater and Grate," by which perfect ventilation is secured, with a uniform temperature in all parts of the room. Prices will always be reasonable. Those in judgment circumstances will be truly dealt with. In short, the proprietors are determined to spare no exertions nor expense to make this the model health institution of the day.

R. T. TRALL, M. D., Proprietor.
L. H. HUBBARD, Supr-intendant.

DR. TAYLOR'S WATER-CURE, and KINESIPATHIC INSTITUTION 650 Sixth Avenue, N. Y. City. This establishment is thoroughly adapted in its equipments and methods of curing diseases, and its persons become thoroughly imbued in the principles of Hygienic-Medical Science. Its location is in the most wholesome part of the city, and is easily accessible by the Sixth Avenue cars and stage. Tr. resident boarders, \$1 per day.
GEORGE H. TAYLOR, M. D. C. F. TAYLOR, M. D.

DR. GEORGE F. ADAMS, WATER-CURE PHYSICIAN, 141 Amity Street, Brooklyn, L. I., receives patients and boarders into his family, and attends to out-door practice, both in city and country. May, if.

CANCERS CURED.—**DR. TRALL,** 15 Laight St. N. Y. City, having secured a patent assurance, is now preparing a new and peculiarly effective Cure of Cancerous Affections. His method of cure is attended with a very little pain—sometimes none at all—but it requires the patient to relinquish his usual mode of living. The hygienic measures employed so renovate the constitution as to prevent a return of the disease. In most cases a cure can be obtained in a speedy and perfect cure. Aug. if.

DR. BEDORTH'S WATER-CURE ESTABLISHMENT is at Saratoga Springs.

J. H. NORTH'S WATER-CURE IS THE MOUNT PROSPECT WATER-CURE, at Binghamton, N. Y., eight hours' ride from the city by N. Y. and E. R. R. The location of this institution is not surpassed by any in the Union for natural beauty. It is intended that no small part of greater facilities for a cure. Terms, \$5 to \$5 per week.
For Circulars address J. H. North, M. D. 11.

ROUND HILL MOTORPATHIC WATER-CURE AND HOTEL, Northampton, Mass., H. HAYDEN, M. D., Proprietor and Principal Physician. It is well known that Dr. H. has made the discovery of a Cure to Women especially. The establishment combines the advantages of being a Cure for its treatment of chronic diseases of the female sex, and of the pleasures of a pleasant home. Circulars sent gratis. "Mirror-Lips" a pamphlet on the treatment, on receipt of six postage stamps. 6m

THE COMPRESSED AIR-BATH, IN successful use in Europe, for Pectoral Affections and all Local Congestions, is now in operation at DR. TAYLOR'S WATER-CURE.
Send a postage-stamp for a pamphlet circular.

NOTICE!—FEES: WE ARE IN the receipt of letters from all parts of the country, asking for advice and prescriptions, in relation to the plan of the writers *gratuitously*. Now, much as we would like to do this every one of our own, our services can not be rendered in this way. Ordinarily we are asked to send a postage stamp to pay the postage on the Circular.
For advice as to the propriety of medical treatment; \$1 00.
For prescription written out in full for home treatment; \$5 00.

For visits to the sick, where we can go and return on the same day, our traveling expenses, and a fee of \$5 00.
Where we have to be gone over night—per day—\$10 00.
We do not ask business out of Glen Haven, but those who seek our counsel, and who are desirous of being cured, are reliable—found it worth what we ask for it. We will gladly and joyfully, and with warm hearts, advise and assist the poor who are sick; but we must be satisfied of their poverty, else we shall ask our fee.
Respectfully,
JAMES C. JACKSON, M.D.,
HARRIET N. AUSTIN, M.D.
GLEN HAVEN, April 1, 1857. May, if.

MOUNTAIN GLEN WATER-CURE, Plainfield, N. J., unsurpassed in beauty of scenery, pure air and soft water. One and a half hour from New York by N. Y. and E. R. R.
Electro-Chemical baths. Circulars sent. Address, A. UTTEE, M. D. July if.

BINGHAMTON WATER-CURE, BINGHAMTON, BROOME CO., N. Y. Dr. H. D. THAYER and Mrs. H. U. Thayer. Particular attention will be paid to every form of Female Diseases. Ladies can here realize the great advantage, which every woman will know how to appreciate, of having a physician of their own sex, to whom to make known their wants.

Lung Affections will also receive special attention. We are treating all forms of *Scrophulous Diseases* with great success that defies competition. *Spermia arthra* and *Nocturnal Emissions* treated upon an entirely new plan, which rarely fails of a permanent cure.
All curable diseases are here treated with a success rarely found elsewhere. Terms from \$8 to \$10 per week.
For further particulars, address to E. W. THAYER, M. D.

GRIFFENBERG WATER-CURE AND KINESIPATHIC INSTITUTE, New Ulster, N. Y. Electro-Chemical Bath has been administered with great success for the last year and a half. Address Aug. if. E. HOLLAND, M. D., N. W. Griffenberg, N. Y.

BOSTON WATER-CURE. — ELECTRO-CHEMICAL BATH, HYGIENE, AND DIETETIC INSTITUTE, No. 18 and 20 La Grange Place (Washington Street near Boston M. R. R.). The location is quiet and airy—within three minutes' walk of Boston Common, and five minutes' of the Fall River, Providence, and Worcester Depots. Patients are charged \$5 for examination and attendance of physician, and for board and treatment \$1 to \$1 50, or more, per day, according to accommodation as required.
Strangers visiting the city, who may wish the benefit of our diet, are charged \$1 per day.
J. P. BROWN, Physician.
WILLIAM HUNT, Proprietor.

MERIDEN MOTORPATHIC WATER-CURE AND COLLEGE OF HEALTH.—This Institution is open for the reception of invalids at all seasons of the year. It is amply furnished with all the modern improvements for thoroughly water-treatment. Address, Dr. ARCHER & TAIT, Meriden, Ct.

THE HYDROPATHIC AND HYGIENIC ESTABLISHMENT AT ATHOL, MASS., is situated on the borders of the village, in close proximity to every variety of beautiful and romantic scenery. Its cool and airy atmosphere, and its pure and soft water—its hills, meadows, glens, falls, ponds, babbling brooks and river, render it attractive to both patients and boarders. It is accessible by railroad from all directions. This institution is not a large and fashionable one, where extemporaneous hours, dress, and luxurious living count the beneficial effects of pure air and water treatment. But for patients who desire health and a quiet and pleasant home for boarders who can enjoy such a situation, this Cure is unsurpassed by any other. *Please send for a Circular.*
Apr. if. Address GEO. FILLD, M. D.

LEHIGH MOUNTAIN SPRINGS WATER-CURE. Diseases of all kinds are treated with great success at this celebrated institution. Address DR. A. SMITH, or MRS. DE C. SMITH, Bethlehem, Pa. 11*

WORCESTER WATER-CURE.—FOR terms, etc., address S. ROGEE'S, M. D., Worcester, Mass.

A SURE CURE AND A CHEAP CURE, is what the multitude want, whether rich or poor. The "GRANITE STATE" is the establishment that furnishes this. In the first place, it is a permanent one; secondly, it furnishes each day a few hours' *removal* of patients to a land where it, by which means many can only be cured. It is a positively facilitated the cure of all diseases. We have now tried this method over and over again, and are fully persuaded of its great advantage to both rich and poor, and to their enjoyment and their health vastly more than tolerating away their spare time, or endeavoring to kill it by some unusual method. Since adopting this plan our success has been so remarkable that we feel it our duty to speak of it. We hesitate not to say we have performed most astonishing cures. We desire the right to write us our cases and we will tell them the prospect of their success. We know there are to-day more than ten thousand of our fellow-beings, with a very moderate distance of us, who have been for years constant subjects of disease and pain, who would be glad to see us, and who would be glad to follow our directions. We say it because the only reason why we should not boldly proclaim the truth and endeavor to persuade all our fellow-beings to give up their present mode of living, rather than endure disease and suffering. Patients may be assured that the "Granite State" affords excellent natural facilities and artificial arrangements for the cure of their diseases, to which end it is entirely devoted. It is no hotel, nor boarding-house, nor fashionable resort; nor is it a stily or a cheap shop. It is a place where the patient is permitted to stand. Patients may receive a circular by enclosing a stamp, addressed W. T. VALL, M. D., Granite State Water-Cure, Hill Village, N. H. 8-p 11

PHILADELPHIA MODEL WATER-CURE.—This Institution is most healthfully and beautifully situated on the outskirts of the city, at the corner of Twentieth and Spruce streets. On one side we behold the splendid Littenhouse Park, and on the other, open fields and beautiful scenery.

In addition to the Electro-Chemical, Vapor, and Air-Baths, we have the Kinesipathic or movement cure in its varied forms; a Gymnasium, and lately we have introduced Dr. Comstock's celebrated Vocal Gymnastics, which are of much assistance in many forms of coughs, Sings, Singers, Consumption, and other pulmonary affections. If speech and respiration are affected, should adopt our present plan of treatment.

In addition to all that, all measures in use that tend to increase the physiological conditions of the system, and improve the organism. The *Dietary* of this house can not be improved for health purposes. We have practiced the Water-Cure over seven years, in which time we have made many improvements and improvements essential to the rapid cure of disease.

For particulars include two stamps, and address S. M. LANDIS, M. D., Principal, corner Twentieth and Spruce streets, Philadelphia.
P. S.—For Lectures on Health, etc., inclose four postage stamps. 21.

NOTICE TO CANCER CORRESPONDENTS.—Many patients write us concerning the various forms of *cancers*, etc., without even inclosing a single stamp to pay return postage. Do you expect our opinion and advice gratis?—his we can not give. Hereafter, we hope each one asking our opinion on that, or any other subject, will inclose two postage stamps. Every answer we give costs six cents; and we receive many letters of the kind, making the aggregate considerable, and the stamps included by each writer would in time be of trifling value. Those who wish our advice, not opinion, will please inclose a stamp with each description of their disease. \$5. Those persons who wish directions for Hygienic-Therapeutic home-treatment will better inclose two stamps, and send us our *Receipt* of examination, when they return it, with \$5 inclosed. These give full satisfaction in *proportion* to the questions cases—and we can then better prescribe for our correspondents. For every subsequent letter of advice, \$1.
Address S. M. LANDIS, M. D., Principal, 21, Cor. 20th & Spruce streets, Philadelphia.

PITTSBURGH WATER-CURE.—Invalids desiring to visit a Water-Cure will find the PITTSBURGH WATER-CURE one of the best institutions in the country. It is supplied with pure soft spring water—very convenient access from all parts of the country, being located at the *Hygienic Station* of the Pittsburgh, Fort Wayne and Chicago Railroad, ten miles west of the city. The Physicians have had long experience in conducting Water-Cure establishments—the attendants are skilled in their duties. The surrounding scenery is truly magnificent, and the climate is most agreeable. We have the Electro-Chemical Baths. For particulars address SOLOMON FLEASCH, M. D., Cor. 1204, Pittsburgh, Pa.

FRANKLIN WATER-CURE, NEAR Winchester, Penn. Plain style cure, no medicines given here, and just the place for the sick with all diseases. June 4.* Address DR. J. PARKS.

PHILADELPHIA PRIVATE HYDRO-PATHIC COLLEGE.—For rapid progress in obtaining the most practical knowledge of HYDRO-THERMOTHERAPY, Acupuncture, Massage, and the Principles of Drug-Medicines, STUDENTS, of both sexes, will find rare chances, and import of advantages, at our Institution. We have Life-size Models of the Human System, and of the NERVOUS SYSTEM, and a variety of PATHOLOGICAL PREPARATIONS; many of the latter have been got up by ourselves, making a most useful Museum. Lectures are given in French, Italian, and exhibit in beautiful life-size every organ and part of the human body.

Our Lectures commence the first week in September. For Graduates we have made arrangements with one of the MEDICAL COLLEGES of this city, where our Students have every opportunity to Hospital Clinical Practice. For particulars, address, enclosing 10 stamps, S. M. LANDIS, M.D., Principal, 1935 Spruce Street, Philadelphia.

WATER-CURE FOR FEMALES.—I am treating Females only. I beg to refer to the following named ladies, all of whom were brought to me on beds, having been confined the number of years attached to their respective names: Mrs. Nancy Snow, Ironton, O., confined 8 years; Mrs. Jane Durham Moorhead, Ky., 3 years; Mrs. Lydia Johnson, West Newton, Ind., 14 years; Mrs. Ruth Rugh, New Burlington, N. Y., 12 years; Mrs. M. J. Green, Westmoreland, O., 2 years; Mrs. Joshua A. Colburn, Cox's Mills, Ind., 31 years; Mrs. Richard Wood, Bennington, Vt., 7 years; Mrs. Elizabeth Moore, S. Barb. Bend, Ind., 1 year; Mrs. Sarah Brown, Eastburg Springs, Co., 3 years; Mrs. Abigail Sargent, Jonesboro, Ind., 9 years; Mrs. Mary Ann Mills, Waterloo, N. Y., 2 years; Miss E. B. Tillinghast, Ironton, N. Y., 3 years.

Did I seem necessary, other names would be given. These were long suffering and extreme cases, yet all were cured to complete health, and enabled to walk from one to five miles daily. I make the success of treatment on such cases certain, and to those wishing it, will, in such helpless cases, guarantee the cure, without any charge. Address: W. SHEPARD, M.D., Water-Cure, Columbus, Ohio.

CLEVELAND WATER-CURE ESTABLISHMENT.—The above Establishment is now commencing its Tenth Season, and has had a successful year for the past nine years; has treated over Thirty-five Hundred Patients, who have flocked hither from nearly every State in the Union, and from all the civilized Countries in America, having not only relieved the physical sufferer from any other location of the kind.

The program for this season has been the greatest since the opening of the new treatment in the West, that it shall contain only what it never has been—pre-eminently the Water-Cure of the West.

Large expenditures have recently been made in outfit and fittings, in enlarging, beautifying, and improving. Special reference was had to improvement in the Bathing Department.

Advantages was taken of the wants suggested by the experience of many years, and for variety, comfort, and convenience the subscriber's most desirable bathing facilities are unequalled by any Establishment in the Union.

During the past year we have been constantly using the Electro-Chemical Bath, in cases where it could be applied profitably, and our experience fully justifies previous anticipation, that in the cure of very many diseases it is an invaluable aid, and in many others it is indispensable to effect a cure without it. The most skeptical can very readily be satisfied of its power to remove the various poisonous mineral and metallic substances which have been taken into the system from time to time, and in some which have remained there five years, by the evidence of the worn scales.

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HINTS TO STUDENTS.

MANY who have felt a longing desire for mental cultivation, and for this purpose have found their way to the halls of science, have not succeeded according to their expectation. In this article I shall speak of some things that may be reasons of their failure, hoping that these hints may benefit those who have resolved to get an education, although they have not been born with a gold spoon in their mouths. Many such desire to make their means go as far as possible, therefore, as the cheaper method, they board themselves. They have left the parental roof well furnished with *good things* (?), such as hams, pickles, preserves, cheese, etc., and with the injunction still sounding in their ears, not to starve themselves! nor to neglect getting warm meals, with tea and coffee. They practice on this plan, and find that a great part of their time is occupied with their work, and besides the daily routine, at least one half day in each week must be spent in making pies and cake, and they wonder how others find so much time to study. But this is not the worst of it; the system becomes clogged with improper food, and frequent headache is the consequence. And then this regimen, together with the impure air of their over-heated, ill-ventilated rooms, renders them liable to colds on the least exposure. Then, sick and weary, they are perhaps obliged to go home to sympathizing friends, who talk as if they believed over-application to study was the cause of all their misfortune. Nonsense, friends! It is all because if they have studied Physiology they have never thought of applying its laws to life; if they had, they might have studied on. But they will tell you they will live as they please, and thus very probably they will, whether they please or not, be hindered by an unhealthy body from having a healthy, well-stored mind.

But there is another mistake of which I wish to speak. Some, disliking the trouble of being their own cooks, have depended on the bakery for provision, and they have nibbled their unhealthy preparations until they have no appetite. Their strength is all gone, and they grow poor and pale. But they don't know what is the matter. Oh, they have to study so hard!

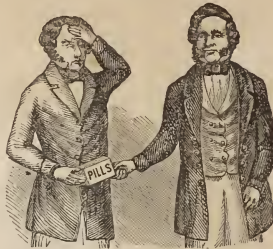
Now, friends, if you would succeed in gaining an education, it is of paramount importance that you should have good health. Your first study, then, should be to *know yourselves*, and knowing, to have the independence and perseverance to follow the *right*. You may at first think it a self-denying way; but if you can not make up your minds to deny yourselves, you may calculate on never being found at a very dizzy height on the ladder of science. To possess a well-cultivated intellect is worthy of not a little sacrifice. But remember that every effort put forth in overcoming bad habits, or forming good ones, will be a hundred-fold repaid by a happiness unknown to those who live as they have a mind to. *i. e.*, without regard to the laws of their being. Then do not forget, while you are acquiring knowledge, to know how to live. Let physical and moral purity go hand in hand, and while we drink with delight from the fountains of knowledge springing up all around us, we will remember that we should be the almoners of mankind. And though now

"Our hearts are pained with every day's report
Of aches and groans with which the earth is filled,"

yet we will strive to alleviate some of those pains,

and to turn some of those groans into songs of joy. Sisters, may I not believe that this sentiment finds a ready response in many a heart? Persevere, then. Success is yours; you can not fail.
A. M.

SOMEBODY'S HEADACHE PILLS.



NERVOUS INVALID—Will your pills cure my headache?

DOCTOR PILLKILL.—Yes; and they have cured thousands. Positive cure for bilious, nervous and sick headache, and neuralgia; 50,000 certificates. (*Aside*)—Worse to-morrow; and then, *more pills*. Well, there are tricks in all trades but ours.

IS WATER-CURE A "HUMBUG"?

Say, is it humbug to step out
From ignorance and sin and doubt,
Into the light of love and truth,
And hither dare to lead our youth?
Humbug, to teach that *God*-made laws,
That each effect must have a cause,
That violated law is sin,
And death the harvest gathered in!
Say, is it humbug to explain
Our being's laws, our end and aim?
Humbug, to tell our mothers why
Their babes by scores and hundreds die!

Not so, the mother's heart replies,
When visions of the past arise—
The stiffened limbs, the stifled breath,
The struggle, agony, and death!
The marble brow, the cold, blanched cheek,
The pallid lips no more to speak,
The dimpled hands upon the breast—
There, let the withered flow'ret rest!

Humbug, to teach men how to think,
To feel, to speak, to eat, to drink,
To teach them how to act, to breathe,
To search out truth, to prove, believe!
If this is humbug, what, we pray,
Shall fright this humming-bug away?
Not common sense, nor reason, even,
Nor revelation straight from heaven;
But just this allopathic dose,
The doctor at it turned his nose,
And called it "Humbug!"—What a lie!
Why don't the buzzing insect fly?

Topsy.

HYDROPATHY VS. ALLOPATHY.

THE CONTRAST.

BY O. KINGSBURY.

In a book entitled "*Popular Medicine, or the American Family Physician*," speaking of domestic remedies for rheumatism to be used when no regular physician is at hand, the authors recommend—

"A dose of salts, senna, castor oil, thoroughwort, or aloes, repeated every day for several days in succession, sal niter in eight-grain doses every two hours, dissolved in a little water; then take any herb tea that will act on the kidneys; bathe the parts affected in rum and vinegar; poultices made of flax-seed meal, rye meal, or white bread; sometimes use lotions of lead-water and solutions; sulphate of zinc, mustard poultices, and volatile liniment; acetate of ammonia dissolved in distilled vinegar or lemon juice, a draught of it taken every two hours.

"In some cases use *Dover's* powders and a solution of morphine; bathe the inflamed parts in laudanum, with a little taken into the stomach; Hoffman's anodyne liquor, with acetate of ammonia; small doses of ipecac or antimony; tartar-emetic is sometimes used. Hop, poppy, catnip, and motherwort tea are all called good. [Then comes a list of *professional remedies* which caps the climax:] Blisters, bleeding, calomel, strychnine, veratrine, wine of colchicum, quinine, camphor, with sal niter, aloes, red pepper, mustard, myrril, barberry root. In some cases almost cover the back with a plaster of pitch, or plasters of resin, mutton tallow, Armenian bole, and dragon's blood, hot drops, aloe pills, Lee's pills, tincture of guaiacum, opium, sulphur, etc., etc."

One would think that the angel of Death must have been meditating upon the beautiful drug system when we "grinned horrible a ghastly smile."

What a list of nostrums! What a pile of books a man must study to understand dealing out and know how to use so many kinds of *stuff* for one disease! Enough of this, it makes me sick; I want a glass of water to wash out the taste of aloes, which I can almost taste while writing. Now see the difference between Allopathy and Hydropathy in rheumatism! We use warm fomentations, warm douche, cold wet cloths, pounded ice, hot cloths, wet sheets, injections, pail bath, tepid half-bath, tepid sponge, as occasion may require, with a plain opening diet. Here is a contrast worth noticing. There is a space between the systems as wide as the world—the most abominable quackery on one side, and true science on the other; unmeaning incomprehensible jargon on one side, and plain common sense on the other. Allopathy is to the world in general a mystery, black as night, while Hydropathy (or nature's cure) is open to investigation; its teachers are willing to write for the million, in terms so plain that he who "runs may read" and understand. I know a lady, who was sorely afflicted with sciatica (*rheumatism in the hip joint*), cured in two days by using the warm compress; and she stays cured to this day, it being nearly three years ago. All I have to say is, look at the contrast, and judge for yourselves.

ST. CHARLES, ILL.