

# THE WATER-CURE JOURNAL,

DEVOTED TO THE  
EXPLANATION OF THE PHILOSOPHY AND PRACTICE OF  
HYDROPATHY, OR THE WATER-CURE.

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"Wash and be Healed."  
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## COMPARATIVE EFFECTS OF VEGETABLE AND ANIMAL FOOD IN ENABLING THE HUMAN SYSTEM TO RESIST THE ACTION OF MORBIFIC CAUSES, AND TO RECOVER FROM DISEASE.

The physiological evidence in relation to the natural dietetic character of man, derived from the comparative effects of the human body, in enabling it to resist the action of morbid causes, to recover from disease, and to attain to old age, next demands our attention.

In relation to disease, and the true principles and means of cure, the most universal and lamentable ignorance prevails among mankind. Few, probably, ever attempt to define their own notions on the subject, but are content to go through life with the most vague and indistinct impressions. Yet, if we were to take the actions of men as true expressions of their ideas, we should unhesitatingly say, that human beings almost universally consider health and disease as things absolutely and entirely independent of their own voluntary conduct, and of their ability to control. They regard diseases as substances or things which enter their bodies with so little connexion with their own voluntary actions and habits, that nothing which they can do, can prevent disease, nor vary the time nor violence of its attack: and according to their education,

they believe it to be the effect of chance or of fate, or a direct and special dispensation of some overruling Power or powers. The consequence is, that they either submit to disease, as an element of their irresistible destiny, or seek for remedies which will kill it, or expel it from their bodies, as a substance or thing, independent of the condition and action of their organs. This latter notion is probably far the most prevalent. People generally consult their physicians as those who are skilful to prescribe remedies that will kill disease; and these remedies they expect to act either as an antidote to a poison, or as an alkali to an acid, or in some other way, with little or no reference to the condition and action of their organs, and to their dietetic and other voluntary habits. Many, indeed, seem to think that their physicians can take disease out of them and put health into them, by the direct application of remedies—and that there is in the remedies themselves, when skillfully chosen and applied, a health-giving potency, which of its own intrinsic virtue, directly and immediately imparts health to the body.

This erroneous notion, as a matter of course, leads people to place their dependence on the sovereign virtues of remedies, and consequently, to undervalue the highest qualifications of the well educated and truly scientific physician, and to place

equal or even greater confidence in the ignorant or blustering quack who impudently pretends to have discovered a true and infallible remedy for every disease. The result of all this error is, in the first place, mankind do not believe that their own dietetic and other voluntary habits and actions, have much, if any thing to do with the preservation of health, and the prevention of disease; in the second place, when diseased, they expect to be cured by the sovereign power of medicine alone; and do not believe that any particular diet can of itself, be of any great importance either in preventing or promoting their restoration to health. In the third place, relying wholly on the intrinsic virtues of medicine, they conceive that that *medicine* is quite as potent from the hands of one man as another, and are ever ready to run after those who are the loudest and most confident in their pretensions, and this opens the door for unbounded empiricism and quackery, and for the immense evils which flow from blind and indiscriminate drugging.

All this mischief arises mainly from a want of correct knowledge of the nature of health and the general principles and philosophy of disease. Life, I have said, is a mystery to man; we cannot appreciate nor detect it by any of our senses, nor by any scientific powers or means which we possess. It is therefore only known to us by its phenomena;—or by the powers which it manifests and the effects which it produces. It cannot, as we have seen, be the effect of organization, but it is necessarily the cause of organization. Nevertheless, so far as we know any thing about it, organization is the essential medium of its manifestations and perpetuity. It resides intimately and constitutionally in the tissues and substances of our bodies, and endows those tissues with all their peculiar properties—and entering with those tissues into the composition of all our organs, imparts to those organs their peculiar functional powers.

The organization with which life is thus intimately connected, consists of certain arrangements of the matter which is common to all material forms, organic and inorganic; and which, as matter, is subject

to the more primitive laws and affinities of the inorganic world. But, as we have seen, the arrangement of matter in inorganic forms, according to the constitutional laws of vitality, is an effect directly contrary to the more primitive laws, and inorganic affinities of matter; and consequently, those laws and affinities continually act to overcome and destroy life. And vitality, in resisting the hostility of those laws and affinities, and maintaining its own sovereignty and carrying on its peculiar operations, acts in and through its organization, and depends on the power of the vital constitution of the tissues and the integrity of the organs.

Health, therefore, may briefly be defined to consist in the correct condition and action of all the vital powers and properties of our bodies: and this necessarily involves the proper development, and correct operation and condition of all the organs, tissues and substances of our bodies.

Concerning disease, medical men have been divided into three schools. First, those who have considered disease to consist essentially, in certain conditions of the fluids of the body. "The human body," says Hippocrates, "contains four humors, very different with respect to heat and cold, moisture and dryness, viz.: blood, phlegm, yellow bile, and black bile. Health consists in a due mixture of these four: and whatever produces a redundancy to any of them does hurt." This is the foundation of humoral pathology, which, with various modifications, has been embraced by a very large proportion of the medical profession, from the days of Hippocrates to the present—and of course has constituted the basis of theory and practice of medicine of that school. Their remedies and modes of treatment have been exhibited and pursued, mainly, if not entirely with a reference to the state of the fluids, and aiming to correct the humors. This scheme of humoral pathology has opened the widest door for every kind of quackery in all ages. Medical astrology and alchymy of earlier times, and the elixirs of life, catholicons, panaceas, hygeian pills, and other species of quackery in our own day, have all been founded on humoral pathology; and their

proprietors have always talked about the impurities of the blood, the humors, &c., and the potency of their remedies to purify the blood, and sweeten the humors, and thus remove or prevent all diseases of every kind and type.

The second school of physicians consider that disease consists essentially in the peculiar condition and action of the solids. They believe that by the action of disturbing causes and morbid agents on the solids of the body, these latter are thus irritated and diseased, and thus derangement of function—morbid irritability—local, or general inflammation, fevers, change of structure, &c., &c. are induced. This school also, of course, adapt their therapeutics, or theory and practice of medicine, to their scheme of pathology. They seek to subdue irritation and restore healthy action, by abstracting irritating causes, and by the exhibition of sedative and narcotic medicine; or, to overcome the irritation and unhealthy action of one part by producing special irritation in another part—on the principle of counter irritation: and it is upon this principle almost entirely, that all those accidental cures are effected to which all quack medicines owe their reputation. By improper quantities and qualities of food and other errors of diet and habits, people oppress and irritate their systems, till they begin to be affected with unpleasant, and perhaps painful symptoms of disturbed action, and it may be, diseased condition of some of their organs. These symptoms they mistake for the disease itself, and fly to the use of remedies for sour stomach, dizziness, head-ache, sore eyes, rheumatism, pain in the breast, side or back, or for catarrh, cough, cramps, eruption, debility, or something else. If these symptoms do not arise from the actual disease of any particular part, but from the general oppression of the system, caused by excessive alimentation, any drug which will powerfully evacuate the alimentary cavity and cause considerable depletion, will at once relieve the symptoms for which it was taken. Or if the symptoms arise from the morbid condition and unhealthy action of some particular organ or apparatus of the system, the medicine, if

it possess any potency, by rallying the vital forces in reaction against its pernicious properties, induces a new disease, which, upon the principle of counter irritation, causes a determination from the old to the new point of morbid action, and thus perhaps, subdues the symptoms for which it was taken, and receives the credit of curing the disease. Where there is considerable constitutional and restorative energy in the system, and no particular part is very deeply diseased, the vital economy will often avail itself of the new action and determination caused by the medicine, to recover the health and integrity of the part previously affected: yet it is always necessarily at the expense of greater or less injury to other parts and to the constitution generally, from the action of the medicine. And if the cause which induced the primary difficulty be continued, the inevitable result will be, either that the old symptoms will sooner or later return with increased violence, or other symptoms, arising from the diseased condition of the same part, and modified by the action of the medicine, will occur; or new symptoms arising from the diseased condition of other parts predisposed by the effect of the medicine, will take place. But, so that the symptoms are temporarily subdued or mitigated, or changed, the unfortunate sufferer is deceived into the belief that he is benefitted by the medicine; and under this delusion perhaps, perseveres in the use of remedies, which often become the most efficient causes of his sufferings, till he drugs himself to death, to the glory of the medicine and the emolument of the mercenary quack.

The third school of physicians combine to some extent the views of the other two. They consider that the solids and fluids are both concerned in disease; and their theory and practice of medicine correspond with this opinion. And there can be no doubt that the diseased condition and action of the solids produce, to a greater or less extent, a morbid state of the fluids, and that this morbid state of the fluids reacts upon the solids, to increase their irritations and aggravate their disease. But let us look at this matter a little more in detail. Pure, healthy chyme

is produced exclusively by the healthy function of the alimentary canal; and the alimentary canal can perform this function healthfully, only while itself is in a healthy and undisturbed condition. Pure, healthy chyle can only be produced by the healthy function of the lacteals. Pure, healthy arterial blood can only be produced by the healthy functions of the lacteals lungs and other organs concerned in hæmatisis, or the formation of the blood. Perfectly healthy bile can only be produced by the healthy function of the liver; and so on, of all the other fluids and humors of the whole system. Now, then, suppose the chyme, or chyle, or blood, or bile, or any other fluid or humor of the body, to be unhealthy and impure:—is it possible for any physician or any other human being in the universe, to apply such a remedy as will of its own intrinsic virtues, directly and immediately impart health and purity to any of those substances? Most certainly not! There is no possible way in nature of producing these effects, but by the healthy function of the organs constituted for that purpose. If the bile is unhealthy, no medicine in the universe can directly impart health to it. The healthy function of the liver alone, can make the bile healthy; and while the function of the liver is perfectly healthy, the bile cannot be unhealthy. If the blood is impure, no medicine in the universe can, by its own intrinsic virtues, directly and immediately impart purity to it! There is no possible way in nature by which it can be purified, but by the healthy functions of the appropriate organs of the body.

If then, by any means, the blood becomes impure, the functions of the appropriate organs will very soon purify it. But whatever may be the quality and potency of the medicines used to purify it, so long as the functions of those appropriate organs, are unhealthy, the blood will and must remain impure; and this is true of all the fluids and humors of the system. It is true, however, as we have seen, that by the continued application of such remedies, the original symptoms for which they were applied, may, upon the principle of counter-irritation, be removed and

other symptoms be established, which will disappear when the remedies are abandoned; and thus, in some instances, health may be restored; in other instances, the old symptoms will return after a short time, and probably in a more aggravated form: and in other instances, new symptoms, and perhaps of a much more serious character, may be permanently established: while the patient himself, and very often his physician also, will never suspect that the new symptoms have been produced by the very remedies by which the old symptoms were removed.

We see, therefore, that the essential elements of health are the healthy condition and functions of the organs of the human body; and these elements are preserved by a strict conformity to the laws of constitution and relation established in our nature; and they are destroyed or impaired by every infraction of those laws. And such are the sympathies of the system, that not only are the organs immediately acted on by disturbing and morbid causes, themselves affected and their functions deranged and diseased by such causes, but other organs also, sympathizing with those immediately acted on by those causes, partake of their irritations; and by these sympathetic irritations are often made themselves the seats of local disease; and when disease is thus once induced, even slight, habitual disturbances and irritations from dietetic errors and other causes, are sufficient to keep it up for many years, till it terminates in death.

We see also, that no physician, nor any other human being in the universe, can come to us when we are diseased, and by any exercise of skill or the application of any remedy, directly and immediately impart to us any health, or remove from us any disease. But the truly enlightened, scientific and skilful physician is generally able to discover the nature of our disease, and to ascertain what disturbing causes must be removed, and what means must be employed, in order to the restoration of the healthy action and condition of every organ and part, and thus, by assisting nature's own renovating and healing economy, relieve the system from disease and enable it to return to health.

For, it ought to be well understood, that *disease is never the legitimate result of the normal operation in any of our organs*. The natural and legitimate result of all the normal operations of our vital economy, is always health and only health: and if disease is induced, it is always by causes which disturb those operations. Indeed, disease itself, as a general fact, may be said to be, in its incipient state, nothing more than an excess of healthy action to resist morbid causes; this excess being carried too far, and continued too long; the overacting parts are brought into a morbid condition, and perhaps involve the whole system in sympathetic irritation. All that nature asks, or can receive from human skill, in such a condition, therefore, is the removal of disturbing causes; and she will, of her own accord, as naturally as a stone falls to the earth, return to health; unless the vital constitution has received an irreparable injury. Disease is, therefore, not only induced by disturbing causes in the first place, but it is kept up by continual action of such causes. It is true that when the action of disturbing causes has induced diseased structure in our organ, this, while it remains, will, in the absence of all other diseased causes, keep up diseased action to a greater or less extent, in the system. But as a general law, in chronic complaints where change of structure has not actually taken place and gone too far for vital redemption, diseased action will not long continue, after the entire removal of the disturbing causes: and hence, chronic disease is, in almost every instance, kept alive and cherished, from day to day, from month to month, and from year to year, by the constant action of those disturbing causes which are mostly to be found in our dietetic and other voluntary habits.

It ought, furthermore, to be well understood, that *all medicine, as such, is in itself an evil*; that its own direct effect on the living body is in all cases, without exception, unfriendly to life: and the action of all such, in every case, to a greater or less extent, wears out life, impairs the constitution, and abbreviates the period of human existence. Still however, in the present

condition of human nature, there are frequent cases of disease in which medicine, to some extent, is indispensably necessary to the salvation of life; yet even in all such cases, medicine is at best a necessary evil, and, therefore, should only be used when, and to the extent, indispensably necessary. And consequently, the physician who assists our nature to throw off disease and recover health, with the least use of medicine, is the best friend to our constitution and evinces the most true science and skill, and deserves our highest respect and warmest gratitude. To throw an immense quantity of medicine into the diseased body, and accidentally kill or cure as the event may happen to be, requires but little science of skill: and extensive experience has taught us that it may be done as well by the acknowledged quack as by the licensed physician;—but to understand all the properties, powers, laws and relations of the living body so well as to be able to stand by it in the moment of disease, and as it were, to look through it at a glance, and detect its morbid affections and actions, and ascertain its morbid causes, and to know how to guide and regulate the energies of life in accordance with its own laws, in such a manner as to remove obstructions, relieve oppressions, subdue diseased action and restore health, with little or no medicine, but principally or entirely by a regimen wisely adapted to the case, evinces the most extensive and accurate professional science and most profound skill;—and such qualifications are essential to the character of a truly enlightened and philanthropic physician; and such physicians truly deserve the support and respect, and admiration and love of every member of society, as standing among the highest benefactors of the human family.

But what must we think of those creatures wearing human shape, who, either with the good intentions of honest ignorance, or with the base motives of cupidity, with exceedingly little, or no knowledge of the human constitution or the laws of life, and without ever seeing their thousands of patients, or knowing any thing of the nature or causes of their diseases, open their patent medicine manu-

factories in London, and Philadelphia, and New-York, and other places, and deluge the earth with their panaccas, and catholicons, and hygeian pills, and thousands of other vile preparations, and boldly recommend them as infallible specifics for every disease that man can force upon his nature? Surely, they are to be regarded as among the very worst enemies of their species: and many, if not most of them, ought to be ranked with pirates and assassins: for, with little, if any less turpitude of heart and wickedness of intention, they destroy the lives of hundreds where pirates and assassins do of one.— And they will continue their successful career of human butchery, till the all-pervading ignorance and delusion of our fellow creatures, which render them capable of being deceived by such impostors, and made willing to swallow immeasurable quantities of their pernicious drugs, shall be dispelled by the universal diffusion of knowledge in regard to the constitutional nature and relations of man.

Health, I have said, may briefly be defined to consist in the correct condition and action of all the vital powers and properties of our bodies, and this necessarily involves the proper development and correct operation and condition of all the organs, tissues, and substances of our bodies; and the more perfectly we conform to the laws of constitution and relation established in our nature, the more perfectly and certainly we preserve such a state of things; and in such a state of things, our bodies possess their greatest vital power to resist the action of foreign, disturbing, and morbid causes generally, and of all special and extraordinary morbid or pestilential causes.

But whatever irritates our organs and disturbs our functions, not only tends to originate disease in the system, but always commensurately diminishes the power of our bodies to resist the action of foreign morbid and pestilential causes. It is possible that in some exceedingly rare instances, changes in the state of the earth or atmosphere, or the influence of comets or some other heavenly bodies, may be such as absolutely to induce disease in man and other animals, in any condition of

their vital powers, and wholly independently of their dietetic and other voluntary habits. But it is very questionable whether such a state of things ever happens; and it is certain that if it does it is extremely seldom, and only on a very limited extent of the earth's surface: for in such case, not only many, but every human being without exception, and probably most or all the lower animals, at least of the same moral class, would be diseased at the same time, over the whole extent of the earth's surface, where such cause prevailed. But neither history nor tradition gives us any information that such a result ever took place.

Changes in the state of the earth and its atmosphere, and especially of the latter, have undoubtedly very often, and very extensively, been immediately exciting causes of disease in man, when there was a considerable predisposition to disease induced by other causes. As a general fact, however, the grand sources of disease are the erroneous dietetic and other voluntary habits and actions of mankind. By introducing into the nose, mouth, lungs, and stomach, substances unfriendly to life, and by introducing into the stomach proper alimentary substances, in an improper condition, or quantity, at improper times,—by errors in regard to exercise, rest, sleeping, cleanliness, clothing, &c. &c.—by an undue exercise of the mental faculties and over-excitement of the mind,—by an inordinate exercise of the passions, such as love, fear, anger, &c., and by many other voluntary causes within the compass of man's voluntary agency, the nervous system is almost continually, and in nearly every member of the human family, kept in a state of more or less powerful and extensive irritation;—and by this means the functions of the several organs are disturbed and their functional results deteriorated;—the healthy condition of the organs themselves is impaired, and more or less of a morbid irritability and sympathy are induced in the nervous system generally; and thus, diseases of every description are originated in the system by internal disturbances; and by the same means, the power of the living body to withstand the action of foreign morbid

and pestilential causes, is exceedingly diminished.

We perceive then, that, not only whatever produces irritation in the system, but also, whatever excites the nerves and accelerates the functions of the organs, and increases the exhaustion of their vital properties, beyond what is essential to the most healthy operations of the vital economy and the most perfect results of the vital processes of composition and decomposition, always necessarily diminishes the power of the living body to resist the action of foreign, morbid, and pestilential causes, and increases its liability to be morbidly affected, or become diseased by the action of those causes.

We have seen that, animal food or flesh meat is decidedly more stimulating in proportion to the quantity of nourishment which it actually affords the system than proper vegetable food; that it increases the vital action of the whole system, causes a more rapid pulse and a hotter skin, hastens all the vital processes, and renders the vital changes less perfect. We have seen also, that chyle formed from animal food, when taken from the living vessel, much more readily becomes putrid than that which is formed from vegetable food; and that the human blood formed from animal food will putrefy, when taken from the living vessels, in a shorter time and much more rapidly, than that formed from pure vegetable aliment; and that there is always—other things being equal—a much greater febrile and putrescent tendency in the living bodies of those who subsist mostly on animal food, than in those who subsist mostly on pure vegetable aliment, and hence the susceptibilities of both the fluids and the solids, to the action of morbid causes, is greater in the flesh-eater than in the vegetable eater. Moreover, it is a very important fact, and especially in relation to civic life, that the pulmonary and cutaneous evacuations of the human body are much less morbid and pestilential in their tendency when pure vegetable aliment is used, than when flesh-meat is used. As a general fact, therefore, all the vital powers of the human body are preserved in a more vigorous condition, and all the vital func-

tions are more healthfully and perfectly performed, in the use of proper vegetable food, than in the use of flesh meat; and consequently, the human body has more vital power to resist the action of foreign morbid and pestilential causes, and to maintain permanent health, when nourished by well-chosen vegetable food, than when nourished by flesh-meat, or than when nourished by a mixed diet of animal and vegetable food.

I wish clearly to be understood on this point, however. I do not affirm that the mere abstinence from animal food and living on vegetable food exclusively, without any regard to a proper regimen, will better enable our bodies to withstand the action of foreign morbid causes, than a mixed diet, under good regulations. I continually insist upon it, and wish it to be distinctly remembered, that vegetable food *can* be made incomparably more pernicious than plain, simple animal food in temperate quantities. It is infinitely better to subsist on a mixed diet of vegetable and animal food, under a good general regimen, than to live wholly on vegetable food, badly selected, viciously prepared, and eaten in inordinate quantities, while, at the same time, we live in the violation of almost every other correct rule of health. Be it remembered therefore, that in all the comparisons which I draw between the effects of vegetable and animal food on the human body, I always proceed upon the condition that all other things are precisely equal. It is indubitably true that individuals living on poor and scanty vegetable food, in filthy and miserable hovels,—indulging habitually in the use of tobacco, opium, ardent spirit, and the numerous other intoxicating and stimulating substances used by human beings,—would be far more likely to be morbidly affected by pestilential causes, than those who, surrounded by comforts, with cleanly and well regulated habits, subsist temperately on a mixed diet of animal and vegetable food. But the question is,—would the same individual, or any number of individuals, whose habits and circumstances are in all other respects correct, be better able to resist the action of foreign morbid causes, when subsisting exclusively on a well-

chosen and well-regulated vegetable diet, than when subsisting on a mixed diet of vegetable and animal food? To this question I reply, unhesitatingly, that both physiological science and facts prove that the pure vegetable diet is the safest and the best; because it is best adapted to the organization and to the physiological properties and powers of the human body.

(To be continued.)

(From a work entitled the Use of the Body in relation to the Mind. By Geo. Moore, M. D. Harpers, N. Y.)

### THE INFLUENCE OF INTOXICATING AGENTS ON THE MIND.

Inordinate excitement is the result of inordinate arterial action of the brain, and of course, if once established, it is apt to go on as a chronic disease, subject to alternations of activity and exhaustion, with consequent changes in mental manifestation. A certain order, as regards time, in the action of the nervous system, is essential to its orderly employment by the mind; for thoughts and ideas are but as the shifting of scenes in the dramas of the soul. Disease of the brain, and every disorder in the functions of its several parts, whether produced by the state of the blood or the state of the morals, equally interferes with orderly nerve-action, and therefore so far disturbs memory and imagination; hence, in the hurry of excitement, comparison is impaired in proportion to the degree of that excitement. It may amount only to what we call nervousness, or it may proceed to the extent of actual madness. Reason may be startled by the rush of ideas, confounded by a crowd of sensations, or altogether lost in the whirl of thoughts suggested to the soul by the workings of the brain. The effects of impure blood on the mental state illustrate the subject, and these are probably best exhibited by the phenomena of intoxication, which will, therefore, be especially worthy our attention. Whatever either excites or depresses the nerve-power, appears, in a proportionate degree, to disturb the equilibrium in which the mind and body best maintain their due influence

on each other. Every deviation from this equipoise, whether commencing in the corporeal or mental state, is so far a departure from perfect health. If, however, the animal preponderates over the rational, as when the body is stimulated beyond the proper management of reason, then, of course, the rate and character of enjoyment must be degraded and depraved; and the man thus disordered must for the time become insane. The very individual who, under other circumstances, would delight in the beautiful realities of order and truth, in the right use of his senses, now feels some undefined pleasure in the rude fancies that mingle in confusion before his mental vision. The drunken man is, in short, quite a madman. The gradual development of this insanity is curious and instructive. The demon to whom he has voluntarily resigned his faculties, slowly, craftily, witchingly stirs his blood, and then takes full possession of his heart, that he may qualify the man for Bedlam and for hell. See the sot with his strong drink before him. He has taken his seat with a determination to be oblivious of his responsibility as a social being, and as an agent of the Almighty, and, instead of setting his attention upon subjects that would raise his soul above his sorrows, he empties his glass until sensations excited by the stimulus disorder his nervous system, and break his thoughts and ideas into fragments, like the light of heaven upon an agitated sea. At first he is gratified by the splendid confusion:

"He swims in mirth, and fancies he has wings  
Wherewith to scorn the earth."

But soon a heavy darkness steals over him, and having forgotten his home and his relationship, and with not a distinct idea left, he looks like a beast that has just satisfied his stomach and has lain down to chew the cud. His eyes stare vacantly into the air, while his features and limbs all lazily partake of that brutal quiet so stupidly expressive of the absence of all possibility of intellectual content. But ere long the stimulus, working mischief within, stirs his brain and blood in a new manner, and he seems to wake up to new perceptions. Objects about him become veiled in a haze, and obscure,



bubbling, whispering sounds, as from the boiling of the witches' caldron of infernal abominations, fall on his ear, not to disturb, but to enchant his soul with a horrible spell. The mistiness fuming out from that caldron grows higher and wider, and the serpent sounds thicken and grow louder, until all at once he seems surrounded by a living cloud full of strange forms and faces, at first pleasing as the fancies of a child, and then suddenly twisting into obscene contortions and hideous grimaces, while words of blasphemy and filthy merriment mingle their babble so closely on his ear that they seem to issue out of his own heart, and yet he is not afraid. Imagination is doing its worst work; the deluding devil has him at his mercy now, and according to his temperament he will yield to any temptation that may assail him. He now betrays the secret habits of his mind, and endows his imaginary companions with qualities in keeping with his own fancies. He has voluntarily lost his reason, and therefore both moral and intellectual perception are equally obscured; and he no more distinguishes vice from virtue than truth from falsehood. Thus selfish indulgence invariably terminates in complete stolidity and desolation. Though for a time sentimental, witty, or ingenious, as the natural character may determine, having no more control over his desires than he has over his dreams, the thoughts and language of the drunkard mix the sublime and ridiculous in chaotic confusion; and, having just power enough left in his reckless hand to pour another glass, his mad inspiration is at once turned into a mumbling idiocy, and then his brain becoming thoroughly palsied, he falls under the table in a disgusting apoplectic stupor. The habitual drunkard is distinguished not only by the haggard dinginess and lividity of his features, but also by the perpetual obscurity of his mind. Ask him any question beyond the range of his daily drudgery, and he will fumble about in vain endeavors to control his brains, and set them in the order necessary to think and recollect. His ideas are all awry, and his associations all in confusion; for the habit of drunkenness renders the brain always unsteady

and unmanageable, ready at the slightest mental effort to fill the man with most miserable sensations, and to haunt him either with direct terrors or with ludicrous images, mocking him into torment; hence his nerves govern him, and his human principles succumb so completely to the temptations of the pothouse, that he can rarely be cured without total abstinence, or by being shut up like a dangerous lunatic. That this term is not too strong we shall see, by observing the nature of that horrible malady which so often torments the habitual drunkard—delirium tremens. The following is a real case, and by no means of the worst character. A working jeweller was the subject; he resided in London, and, of course, his business required sedentary and intense attention. He found but little opportunity, and, in consequence of habitual fatigue, he felt but slight inclination to take exercise in the air. If on the Sabbath he followed the stream along the dusty road, that, after a long journey, brings one in sight of green fields, his heart failed him at some public house within two miles of his home, and, in spite of his wife's entreaties, he would walk in for a rest, and, with three or four little ones around them, there terminate the holy day amid the debaucheries of the abandoned. Instead of refreshing his soul and body with rest becoming the Sabbath, the poor man hurried into drunkenness, and staggered home conscious of his voluntary degradation. The next day would find him less fit for his work, yet he would fix himself manfully to it; but by-and-by he feels so disordered that he resolves to break away, and not to return to the shop for a few days. But instead of going at once into the country, where he might soothe his soul with verdure and peace, he seeks the excitement of companionship, and, as he saunters from street to street with a sottish comrade, takes a pint here and a dram there. Thus he proceeds for two or three days, not quite intoxicated, but just in the state in which the apimal and sentimental mutually waver in the balance. At length, however, his nervous system suddenly fails; the stages of intoxication rapidly hurry on, and he is taken to his bed *dead*

*drunk.* After some hours of almost fatal stupor, he wakes up with a fever, burning hands, dull eyes, sallow cheeks, parched lips and tongue, confused mind, trembling limbs, aching loins, and tormenting heart-burn that nothing will relieve. But the most overpowering of his sensations is a crushing weight of pain on his brain, with an indescribable sense of dizziness, as if about to fall from a vast height. This headache is so intense that light is intolerable, and every sound hateful. His temper becomes so irritable that his wife, who fondly watches him with the hope that he who once loved her will yet come to himself, and repent his unmanliness towards her, dare not remain near him any longer, for the sight of her now maddens him. Thus he passes his day of horrors, to which a night of terrible restlessness succeeds. Toward the next morning, he begins to rave in perfect delirium. Every muscle of his frame shakes violently; his mind is in mad confusion, yet he cunningly attempts to destroy his own life, and when baffled in his rage against himself, he turns it upon those who would hinder him, and the strait-waistcoat alone prevents his committing murder. With careful medical management he recovers, but only for a short time, since some evil power holds possession of him, and compels him to return to the same condition on the first opportunity. In such delirium thousands die; how necessary then to meet the evil in its beginning, which can only be done by habitually abstaining from fermented liquors, as being perfectly unnecessary, and, indeed, essentially injurious to the functions of the body, unless under peculiar circumstances.

The term drunkard, however opprobrious, is still properly applied to all those who are accustomed to allay that craving for stimulants, which their abuse of the stomach invariably excites, by frequent recourse to them, so as to keep up a constant but not uncontrollable effect. This decent kind of drunkenness, however, leads to its own especial horrors; for when those who are subjected to it are deprived of the exhilarating and delusive cordial, they are apt to fancy and to feel a thousand evils which visit the confirmed hy-

pochondriac from other causes with comparative mildness. A man thus unnaturally excited, when not under the influence of stimulants, is apt to feel as if he might expect death every moment: he seems to see the enemy close to him, and he looks and expresses himself as if grasped by the cold hand of some mysterious presence. I have seen what I describe—the decent drunkard's hypochondriasis. He starts, he roves about wildly, he breathes laboriously, he struggles for life as if he grappled with a murderer, and yet there is nothing to annoy him but himself, nothing wrong but the nerves he has abused. Sometimes these horrors seize him in bed. He springs up as if he were elastic, and had been suddenly released from the pressure of some great weight; but it is only from an internal sense of suffocation that he tries to fly. He gasps for air as if he could never have enough, and yet he breathes deeply. The fact is, his blood is poisoned, and can not be duly vitalized; and, therefore, his brain reels with a feeling of vacancy, and his senses are all full of confused sensations, because the fine fibrils of their nerves are thrilling under the impressions of noxious atoms circulating among them; there is a terrible ringing in his ears, and a multitude of frightful and indescribable objects crowd around his aching eyeballs, which he cannot refuse to see, for they are more visible in the darkness than in the light, and the light he cannot bear. He sinks for want of food, but the sight of it disgusts him; and the burning pain in his stomach renders the mildest thing intolerable there. He cries for drink, but water does not cool him nor quench his thirst. Nothing but a return to the Circean chalice can for a moment charm away the misery of life, and that only fixes a curse more deeply on his soul. But the agonies of aggravated indigestion, jaundice, dropsy, and diseased heart, are but a small part of the catalogue of ills to which those are especially liable who addict themselves to dram-drinking and fillips. In many cases, a peculiar paralysis comes on; the legs and feet become as smooth as polished ivory, and so tender, that the weight of a finger will make a man shriek. All power over the

muscular system is gradually destroyed, and the wretched being lies, it may be for years, at the mercy of his attendants, quite incapable even of feeding himself. The mind in these cases being nearly idiotic, it is difficult to discover whether the suffering is really so great as it appears, from the cramps of the extremities, the convulsive twitchings of the countenance, and the moans and exclamations of the patient. It is, however, certain that these symptoms increase in violence until total darkness closes the horrid scene. Long before death arrives, however, the patient talks aloud of his former orgies, and re-acts, in thought and words, his solitary indulgences. Thus the degradation of his soul becomes visibly complete.

The abuse of sensual passion usually induces that feeling of exhaustion under which the temptation to take stimuli inordinately is strongest. Then the indulgence becomes almost irresistible; and of course, instead of quieting the nervous system, it only substitutes one excitement for another, and brings the soul and body more thoroughly under the thralldom of morbid sensations, before the tyranny of which all sense of honor and morality at length is lost, and the miserable sufferer, while he cowers like a madman under the threats or persuasions of those about him, will yet rob his children of their bread to obtain a few more doses of the poison of which he is dying; and when disease confines him to his death-bed, he will bribe his vulgar nurse with his last shilling, and beseech her with his last breath, to procure for him another of the fatal draughts. Can, then, the causes of his most pitiable insanity be too fully studied or too fully met? Let every one who reasons see that he, at least, assists not to perpetuate the evil by encouraging the habitual use of stimulants; and if there be, in the doctrines and the disciples of political wisdom, morality and religion, any power to stem that torrent of popular iniquity, surely here, in this country, and about our homes, we find sufficient scope for its fullest exercise.

The benefit of habitually abstaining from *artificial* stimulants can scarcely be better expressed than it has been by some

sudden converts to a simple regimen in the name of hydropathy. From their rapturous language, describing their delights in the feelings of a new kind of life and vigor, one might suppose them to have just escaped the misery of a depraved existence, and to have found themselves, unexpectedly, in some poetic paradise. But there may be intemperance even in the use of water. The ecstasies of hydropathic converts, however, is due as much to excess of enthusiasm as to excess of drinking. Active exercise in fresh air, and a free use of cold water, constitute a plan which every savage, unbewildered by quackish mysteries, knows to be wisest, discreetest, best for securing the blessings of bodily health. But let moderation be known in all things, and despise not the wisdom of Solomon, who tells us that wine has its uses, and strong drink is more suitable than cold slops and wet sheets for a man with a flagging pulse and a sinking heart. A deluge not only renovates, but also destroys; and the Maker of man never designed him to be amphibious, nor to keep his functions in forcible action, like a water-mill under a constant stream, but to enjoy life under a wise use of all that is good, since obedience to divine law allows of no extremes; and temperance implies *in mediis tutissimus*—an equal danger both from abstinence and excess.

It appears to be pretty clearly ascertained that narcotic poisons are akin to bitters, the latter only containing less carbon. Gentian and quassia, much used by brewers, taken in large quantities, act as narcotics, and the hop so manifestly partakes of the nature of both bitters and narcotics, that it may be classed with either. The Romans used to give something of the sort to those about to be crucified, for the purpose of blunting sensibility. This is referred to by St. Matthew: *They gave him vinegar [bad wine] mingled with gall [some bitter], and when he had tasted he would not drink.* We commonly observe the effect of beer in the heavy countenance and obtuse understanding and feelings of those who freely use it. Some narcotics, such as opium, act directly on the brain, others on the sympathetic

or ganglionic system of nerves, others on the spinal chord, and others, such as tobacco, operate on the nervous system generally. Hence diversified effects on the emotions and intellectual faculties. All those substances which soothe the nerves contain more carbon than hydrogen in their composition; they seem to hinder the blood from being vitalized properly in the lungs, and Liebig believes that they actually combine with the substance of the brain and nerves, so as to alter their character. Now we can find no difficulty in understanding how the habitual and unnecessary use of such agents must prove injurious, since they produce an unnatural state of the instruments of energy, both as regards body and mind. As St. Augustin says, "How pleasant it is to be without these pleasures!" To forsake them, when accustomed to their action, is to be subject to morbid re-action; to continue them is to disorder every function; therefore, not to use them, except as medicines, is the only safe plan. We see that from the new nature, so to say, induced by habit, it must be extremely difficult for a person confirmed in their abuse to renounce them, a new and strong kind of appetite being created, which to resist is like refusing to yield to hunger or thirst.

Much might be said concerning the use and abuse of tea and coffee; but common sense is beginning again to prevail, and therefore we expect that the numerous nervous disorders due to excessive indulgence in these warm drinks will gradually wear away under a more judicious use of them. Chemistry seems clearly to have proved that the active principles of tea and coffee are precisely similar, and that their elements exist in such combination as, when moderately enjoyed, to favor the mental action of the brain with less risk than under other stimulants; therefore we can discern the wisdom of the Providence which has led to the almost universal employment of these substances in civilized society, and especially among those whose minds are most active. Therefore, let charity and trust in God's goodness command our grateful thoughts, and thus put scandal to flight, when we socially sip

from "the cup that cheers, but not inebriates."

#### COLD WATER IN CROUP.

The following article, by our friend Dr. Trall, of this city, on that dangerous disease the croup, was at one time published in the *New-York Sun*. It well deserves a place in our *Journal*.

M. Y. BEACH, Esq.—Having observed in the *Sun* a statement, that you had received a recipe for curing this fatal malady with cold water, &c., in which you say you would like to hear of "some well authenticated cases," I am induced to make you this communication; believing, as I do, that if the practice above intimated could be generally understood and faithfully carried out, it would very materially lessen the havoc made by this fell destroyer among our juvenile population.

The following cases are well authenticated.—Being in Boston, Mass., in March, 1841, two cases had just been published in one of the daily papers, of which I took the following note at the time. Mr. Allen, of Elliot st., states that a son of his, about three years of age, had previously been the subject of two severe attacks of croup. In each case a physician was immediately called, who administered the usual course of emetic, expectorants, paretics, &c., and the child recovered, not however without a serious febrile or inflammatory affection for nearly a week, the result, as Mr. Allen says, of either the disease or the treatment. Upon the third attack, having incidentally heard of this plan, he adopted it; and very speedily and perfectly removed the disease, no unpleasant consequences following.

"The other case which occurred soon after in the same family is given in detail. This child was attacked very suddenly in the night, with an alarming cough, hoarseness, singing sound in the trachea, difficult and suffocating breathing, &c. He immediately bathed the whole body in cold water, and applied cold wet napkins of six or eight folds around the throat. The breathing soon became more free and the speech relieved. After this the whole body was rubbed dry with a flannel cloth,

until a warm perspirable action in the skin was produced;—the wet cloths being still continued around the neck, until the local symptoms were entirely relieved. The next day this child was much better than any previous case had been so soon after the attack.”

About this time a case was also published that occurred in Rochester, N. Y., and which was as promptly cured in precisely the same way. I have also heard of several other cases, in different sections of our country, thus successfully treated, within the last three or four years, the particulars of which I cannot now recall to mind. I have myself lately treated various inflammatory affections of the throat, lungs and windpipe, closely simulating croup, in pathological character, with bathings, frictions and cold wet local applications, and always with results far more satisfactory than I have seen from any other treatment.

Sir Charles Scudamore (well known in the medical world), in speaking of the effects of the “water-cure” at Grafenberg, says, “I witnessed two cases of incipient inflammation of the lungs, with much inflammatory affection of the throat, and of the mucous membrane of the trachea, (the seat of croup), promptly and successfully treated by the water-cure processes.”

Turning our attention then from the facts to the philosophy of the subject, what is there improbable or unreasonable about the practice? Certainly nothing but what originates from the absurd vagaries of medical theories. There is nothing about this matter very difficult to understand even by the unprofessional, when rescued from the fog of learning which surrounds it. The disease, croup, consists essentially in an inflammation of the mucous membrane of the upper portion of the trachea or windpipe, which inflammation is characterised by a peculiar secretion of a thick, sticky, tenacious, glairy fluid. This secretion becoming dry by the evaporation of its watery particles, concretes into a membranous adhesion, on the inner surface of the windpipe, and thus closing up the opening or glottis, causes death by suffocation. The heat attendant on the local inflammation of

course favors the drying and hardening of this fluid into the obstructing membrane. Now it is perfectly clear that, if this secretion can be checked, before it has become formed into this preternatural membrane, and impacted immoveably upon the mucous surface, the secreted matter already formed will be easily thrown off and the disease cured. Now what else could the untrammelled exercise of common sense suggest to abstract the morbid heat, constrict and close up the relaxed vessels which were pouring out this morbid secretion, and thus arrest the disease at once, but the application of cold water to the throat; and if there was heat and fever all over the body, to the whole surface also? As soon as local relief is obtained, and the general heat subdued, friction is applied to the whole body to create warmth and perspiration, while the local cold application is continued to the throat, until all danger of relapse is past.—The propriety of this management is most obvious. It is to divert the circulating fluids from their determination to the diseased point, to the whole surface of the body, while the congested and engorged vessels of the inflamed surface are emptying themselves, and recovering their proper tone and dimensions. I conclude by expressing the opinion, that this practice is as much more rational in philosophy than that of bleeding, blistering, warm fomentations to the throat, &c., as it has been more successful in its results.

R. T. TRALL, M. D.

and Hydropathist.

New-York, Nov. 1844.

That cold water concentrates the spirits and strengthens the nerves and muscular fibres, by bracing them, as it were, like a drum, when the parchment-head is relaxed, is very evident by the experiment of two boys running for a wager a hundred yards, more or less; let the boys be near of a speed and strength, take the boy that loseth and dip him in cold water, and let them run a second time, and the losing boy shall beat the other, &c. And talking on this subject, I remember a gentleman told me, that when he was a school boy, they used to lay a twig on two forked

sticks, parallel to the ground, and to jump over, and he said that he always observed that when he had been in the water, he could then spring much higher than at any other time.—*Dr. Baynard, 1702.*

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## WATER-CURE JOURNAL.

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NEW-YORK, AUGUST, 1847.

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*Monthly Form of the Journal.*—After looking the matter fairly over, we have resolved hereafter to publish the Journal in the form of a monthly, instead of a semi-monthly. It will contain the same amount of matter in each number as in two numbers hitherto; the advertisements will be placed mostly on the cover, and there will thus be a gain in this respect.

Latterly there has been considerable difficulty in the miscarrying of our little paper. This we have regretted much, and have done all in our power to prevent the occurrence. If the Journal is worth any thing, persons must often be seriously disappointed in the non-reception of it. We suppose there are different reasons for these failures. One prominent one, no doubt, is, that as interest increases in the subject, the papers are not unfrequently taken out of the offices by clerks and others concerned, with the view generally of sending it onward to its destination soon; but as every one knows, papers are very liable to become mislaid in this day of so much reading, and thus our Journal has often failed of reaching its proper place. There have been likewise, without doubt, some failures in consequence of the bitter and determined opposition on the part of some towards our cause. Why, if these water-folks are such humbugs, killing themselves and others, will it not be a most merciful act to stop as far as possible, the circulation of books and papers that

set forth the dangerous principles of cold water? To our own knowledge, there are some so conscientious, that they act upon the reasoning referred to.

The monthly form in which we now issue the Journal, there will be less liability to the evils we speak of. The larger and more showy, the less apt will it be to miscarry; the better also for preservation, and leading to read; the less liable to become misplaced or lost. We shall do the best in our power for our patrons; not that we can, at the prices, get gain in the affair, but for the sake of the good to be done. May we not again ask our friends to do all they can for its support. Only according to its worth, do we ask any favor at all.

We have been two or three times a little behind in the time of issuing the paper, But far oftener we have been in advance, so that, on the whole, the balance is in our favor. We do not think we shall again get behind this year, but if, from unforeseen and unavoidable occurrences (the care of the sick would be the most probable one,) we fail a little in our time, we respectfully ask our friends not to be troubled, and they may, one and all, depend, that we shall do up all our promised work. But we confidently believe that hereafter we shall be very punctual.

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### RESUSCITATION OF STILL-BORN INFANTS BY MEANS OF COLD WATER.

The late Professor Dewees, of Philadelphia, gives, in one of his works, the following cases of resuscitation of still-born infants by means of cold water. They were quoted from Dr. Patterson in the "Bridgewater Infirmary Reports." The writer says, after having resorted to various expedients, "There being no appearance of benefit, and ten minutes having been lost in these fruitless attempts, I placed

the infant in a tub, and twice dashed over it three quarts of water, the temperature of which was about 60 degrees. On the first dash, a slight convulsive motion of the body was sensibly excited; after the second, the heart and lungs were in evident motion, but this was exceedingly weak and tremulous. While the babe was allowed to remain for a few moments in the water, which scarcely reached its ears, the thoracic parietes (walls of the chest) were subjected to strong friction. In effecting this, the integuments were made to glide to and fro over the ribs, so as to excite titillation. Movements of the arms and legs, and active respiration, having quickly succeeded, the child was quickly removed from the vessel, well dried and wrapped up in flannel. It slowly acquired strength and activity, but ultimately became remarkable for its large size and healthy appearance."

"In the second case, there was no appearance of life, yet vitality could not have been long extinct. The funicular (umbilical) connexion was therefore speedily separated, and immediate recourse was had to cold affusion. At first, a momentary shuddering was observed, and in the next instant, the heart's action was comparatively vigorous. The child recovered, and both are now living.

#### PRACTICAL HINTS ON DIET.

Those who have been our constant readers, have doubtless observed that we are decidedly in favor of what is termed the Vegetable Diet. But some more special remarks on the subject, we deem may not be unwelcome to our readers, especially at the present time, when, across the Atlantic, thousands are famishing for the want of bread; the doctrines of simplicity, frugality, temperance, and economy in diet, should engage the attention

of every philanthropist and well-wisher of human kind. Think of the horrors of starvation; of fathers, mothers and children day by day, famishing, until death comes a welcome messenger, to close the scene. How thankful would be those starving thousands, could they but obtain a little, daily, of such food as would be rejected as unfit for human sustenance, in this favored country of ours. Only a small part of the useless and pernicious luxuries of Christendom refrained from, would be sufficient, at the present time, to feed all the starving of Europe. Yes, could the people of this country, a few months since, have been induced to abstain wholly from the use of either one of those abominable articles, tea, coffee, and tobacco, and to have expended the amount usually paid for it in feeding the starving abroad, every man, woman, and child of England, Ireland, Scotland, and France, famishing for the want of food, could have been comfortably fed. What a lesson for Christian, enlightened America, is this! Shame to the country with such advantages, that does no better than the United States. But let us come to our subject.

Diet is a much more simple matter than it is generally supposed. "Nature's wants are few and easily supplied," is a maxim in the mouth of almost every one, and yet it is but seldom understood. That a man may subsist on a diet of brown bread and water any reasonable length of time, and in the firmest and most robust health, very few indeed know. The way of the many is, when making an experiment, to act from present feeling, instead of careful investigation and extended experience. The inebriate resolves to leave his cups, but his feelings tell him that strong drink is good and indispensable to life. The habit of using tobacco has not less power over those who have become ac-

customed to it. Women have headache, and the "strong cup of tea" quickly cures the ill, therefore the tea must be for them the best thing in the world. The flesh-eater, on changing his diet, experiences a craving for the extra stimulus of flesh, and therefore that kind of food must be best for him. Now, many seem not to care to have the patience or perseverance to seek out whether the temperate man is more strong and healthy than the inebriate; the man who scorns the use of filthy tobacco, less dyspeptic, tremulous, nervous, and excitable, than he who is under the dominion of that habit; or whether the woman who habitually drinks cold water, is less pale, sallow, and nervous, having whiter and sounder teeth, than she who cannot for a day subsist without her tea and coffee; or whether the man who carefully trains himself to the use of a vegetable diet, observing a correct hygienic course throughout, is not able to endure a greater amount of physical exertion, endure heat, cold, and protracted mental exertion, and is more free from disease of every kind, than the eater of flesh. These things are not at all considered by the many, and people go on, guided by depraved and perverted instinct, as blindly as the drinker of strong drinks, and with an indubitable certainty of harm to the constitution.

To what extent may simplicity in food and drink be carried? With most families in our country, *woman* (either in the capacity of wife or servant) is made a most perfect drudge. How many a young wife, in all the freshness, purity, and devotion of her love, have we seen, whose health has been, in a few years, totally destroyed by the unbearable tasks that society imposes on her young and tender frame. Instead of spending a considerable portion of each day in the open air, in pleasant and useful occupation

or exercise, and another portion in mental culture, her task is drudging, drudging, drudging, from early in the morning until late at night, so that when she lays herself down to sleep, she is too fatigued to rest, and then rises again in the morning, unrefreshed, to commence anew the toils of the day. And happy, comparatively, yet is she, if there be not still another cause more potent for evil, viz: the abuse, on the part of the husband, of the privileges of the marriage bed. When, O when will human beings learn wisdom in the matters that pertain to health?

Let, then, we beseech, those who regard, in any degree, freedom from pain, and the enjoyment of the faculties of both body and mind, study well the laws that govern their being. In diet, a few only and the most simple things are needed. The most common, cheapest, and most simple articles are entirely sufficient to ensure the firmest health. Be it remembered ever, that in this sense as in another, "WISDOM'S WAYS ARE WAYS OF PLEASANTNESS." So also, that "THE WAY OF THE TRANSGRESSOR IS HARD."

#### WATER IN BARRENNESS.

(From the Editor's Note-Book.)

A few months since, one of my patients, a gentleman of this city, informed me that a lady relation of his, with whom also I am acquainted, had been married about eight years, remaining, much to her sorrow, childless. She experienced frequent miscarriages, which were also accompanied with much general debility. About two years since the subject of water came under her observation. She at once commenced a course of bathing, with attention to the general health. She became much improved, and in due time bore a healthy, well-formed child. She attributed this most desirable result to the



effects of water and its natural means of restoring health.

*Case 2nd.*—A lady remained without offspring for fifteen years after marriage. Her husband, in building a new house since the introduction of Croton water into this city, erected also convenient bathing fixtures. The lady practised perseveringly, a course of bathing, and became much improved in her bodily health. She too was at length blessed with an offspring, and, as she believed, in consequence of the course she had pursued in restoring her general health.

I have known and heard of numbers of cases, in which, by a prudent course of bathing, exercise, &c., the use of a plain and unstimulating diet, and the observing of proper temperance in the marital privileges, persons have borne children when most earnestly, and by a great variety of means, that object had been sought in vain. Yet be it ever remembered, that in connection with all the abuse of conjugal enjoyments, so generally practised at the present day, little is to be expected from the use of water. From either water or diet, or from both combined, married persons need look for no permanent or lasting benefit, until there is observed *the strictest temperance in all things.*

At one time a very worthy and intelligent physician came to us to spend a few weeks. His age was about fifty and habits active. For twenty years and upwards, he had suffered so much from constipation, and occasionally piles, that scarcely a day had passed without his being under the necessity of taking some form of aperient or cathartic medicine. And notwithstanding his great care in the use of remedies of this kind, he was many times under the necessity of remaining in the privy a whole hour, and was also

compelled to make use of mechanical means to abstract from the bowels some very hard lumps of fecal matter. This was all the movement he could obtain, and many times not even that. So this friend bethought himself that he would try our prescriptions awhile, since the ordinary means had produced no permanently good result.

Cracked wheat, with a moderate use of milk, brown bread, milk and brown bread, milk toast, and vegetables and fruits, were made the principal articles of food. The teeth being almost useless by reason of decay, the cracked wheat pudding or mush was relished very much. A moderate water treatment, by bathing, wet sheets, and injections, was daily administered. In a very short time the bowels commenced acting vigorously and healthfully. There was at times something of what may be termed crisis diarrhoea, attended however with little or no debility, and which was believed by our friend to be only the effects of nature in throwing off an accumulation of morbid matter from the system, and which could be attended only with the very best of results. The good effects of the change in diet and treatment adopted in this case, were very striking, but not more so than will often be found to result from the like means. Some persons have been cured of constipation in a very short time, through the observance of a correct diet, whereas they remained for many weeks without benefit in this particular, because in the establishment in which they had been, the diet was not such as is best calculated to favor the removal of the disease. The cracked wheat, be it remembered, that is, the best of wheat coarsely ground, none of the bran being removed, then boiled into a mush or pudding, &c., eaten with a moderate portion of milk, stewed fruit and

the like, is one of the best possible articles that can be used for food, especially when there is a tendency to that bad and troublesome symptom, constipation of the bowels.

#### THE EFFECTS OF WATER IN A CASE OF PREGNANCY AND CHILDBIRTH.

LETTER FROM A PATIENT.

CLERMONT, Ohio; June 10, 1847.

To the Editor of the Journal:

We commenced studying the Water-Cure last winter in the Water-Cure Journal, lent us by Dr. Child of this place, and afterwards from your larger work, and of most incalculable benefit it has been in our family since. I wrote a letter to the Messrs. Fowler, which I requested them to hand you, in which were stated facts which appeared to us little short of miraculous. We had then five children; two we had lost some years before, which we are confident we should not, had we then understood the water-cure. I was pregnant with my eighth child, when we wrote for some works on water, together with one entitled "Child-birth without Pain."\*

I followed the directions as nearly as I could. At midnight of the 27th of May last, I was taken in labor, and in two hours gave birth to a healthy boy. I rested a half hour, and then had an ablu-tion by means of wet towels. At 10 A. M., I took a towel bath again, and felt very strong, but kept my bed that day, because I felt a little timid. I continued my bathing the next day; after that, sat up as usual, bathed, did needle-work, superintended my family, sang with the children, attended to their lessons, and in a few days went abroad in the open air as usual.

I have naturally a good constitution, having descended from a remarkably healthy and long-lived family, yet I have ever been subject to fevers, head-aches, &c., having had the typhus, typhoid,

scarlet, intermittent, remittent, ague and fever, &c. &c.—diseases too tedious to enumerate; and when I tell you that my parents, and husband, and self after them, were treated according to the old modes, you may judge that at thirty-seven years of age I had taken enormous quantities of physic; and never did I know what it was to be free from a very severe head-ache for a single week. In addition to this, always after the birth of my first child, (fifteen and a half years since,) I had been troubled with an exceedingly weak back. Well, since I commenced daily bathing, using also sitz-baths and occasional wet bandages, I have never, mark, never, had any head-ache or difficulty of the back. There is a triumph for hydro-pathy!

I should have told you that my husband is my physician, and so of our whole family. We have furnished ourselves with the various works on water; your Journal we also receive regularly; and now in gratitude for the blessings I have received, we lend your books all around, to neighbors and friends, not to prevent, but to induce them to furnish themselves, for all need such works for their own good.

Truly yours,

H.

**MARRIAGE: Its History and Ceremonies, with a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages.** Pp. 216; 12mo. By L. N. Fowler. Fowler & Wells, 131 Nassau street, New York.

The above is the title of an interesting and valuable work, which will no doubt have a large circulation. Whatever may be said for or against the *phrenological* part of the work, it contains a great variety of instruction, by which persons of all ages and sexes may profit. We make a selection or two from the work.

#### EXCUSES FOR NOT MARRYING.

Although most persons are ready to acknowledge that *to marry* is in accordance with the laws of nature, and the fulfilment of one of God's purposes in our creation, yet they themselves wish to be excused from participating in it, giving every shade and variety of reason by way

\* A small work by a lady of this city, the substance of which is, the recommending the water processes to invigorate the general health, and a diet consisting mainly of fruits, and without animal food.

of exculpation, and among some of the most plausible we place the following:

Some say, *we cannot afford it*; our salary per year is only five hundred dollars, or less, which could not possibly meet the expenses of a family. We have not the wherewithal to buy furniture, pay rent, hire servants, and live in any kind of style. Neither can we support a wife, so that the alternative remains for us to marry a fortune, or not at all.

This is an incorrect idea, a mistaken notion, to suppose that it should cost more for two persons to live together, than separately. The fact is, both can be warmed by the same fire, read by the same light, and can combine their energies and talents, so that not only plans are formed, but they can so adapt their wants and necessities to each other, that much needless expense is saved. If the wife makes herself *but* a "bill of expense" to her husband, then there is something wrong, either in her early education, or in her standard of duty and obligation. When woman is educated as she should be, and understands *her proper sphere* of duty, and has the right kind of love for her husband, she will be a "help meet" to him; helping to form a committee of ways and means to assist him in various callings. She will gladly sacrifice for him she loves, and lessen his cares and anxieties by her economy and good management. But it is not so much the actual expense of the family that places a barrier in the way of young men, as *their own* expensive habits. There are very many who spend from one quarter to one half their income, to gratify needless and worse than useless habits, which not only waste their money, but debilitate their minds, impair their health, and generate disease, thus rendering themselves unable to earn more.

If young men and young women would curtail their artificial wants, and live more in accordance with the requisitions of nature, all could afford to marry and support families with more ease and less expense, than they now can afford to live alone. I believe it to be an indisputable fact, that honest and industrious married persons actually lay up more money, and finally become more wealthy, than the unmarried.

The excuse of another is, that it is *too confining*. Poor souls! they cannot go hither and yon where they please, and when they please, as in their blessed days of bachelorhood, but must consult the second person, their weaker vessel, and be content to go and stay with her. Some cherish the idea that happiness exists in the highest degree where there is the least restraint; thus, many refuse to join or sanction any society or association, no matter how worthy the object, for fear of signing away their liberty; but I maintain that happiness arises from a *proper restraint*, rather than from an unrestrained gratification of the mind; and if to be married does thus prevent excesses and encourage regular habits, then it is indeed a blessing to society that the divine institution exists among us; for some of the greatest evils in society arise from irregularities and excesses. When properly married, to be able to go home to an affectionate wife, and well regulated and governed family, is a source of the highest degree of pleasure; nor will the husband, if he loves his wife as he ought, desire to be absent from her society, or be able to enjoy himself as well any where as in the bosom of his family; any other arrangement than this would unhinge business, derange society, and scatter the seeds of discord, where harmony, concord, and love should dwell.

If a man prefers the society of his clique, and absents himself from his family, it is a certain index there is an undercurrent that is not what it should be.

When pure, elevated, spiritual affection exists between the husband and the wife, there is to him no place like home, the fireside circle, the domestic board; and as soon as a wife finds herself neglected by him who *should be* a guide, a confidant, and protector, and the society of others preferred by him, she ceases, in many instances, to be that loving wife and devoted companion; her ambition to render home either attractive or happy, is destroyed.

She feels that her efforts are futile; that she is not appreciated by him for whom she would lay down her life, and make any sacrifice to gain his approbation and esteem, and to secure his happiness.

There seems to me no motive which justifies a husband, under ordinary circumstances, in neglecting his wife; neither the plea of business, nor even for the sake of doing good. Some gravely assert that they have no time to attend to social matters; and that their business engrosses their whole attention. If this really be the case, if a person has no time to obey the laws of his being, then he is not of much service in society; with all his business, such a man has very limited and incorrect ideas of his existence, and fails to enjoy that for which nature has qualified him.

If we have *not* time to be social, we ought to *take* time; for no other obligations, save those of our Maker, are more binding than those which lay at the foundation of society, and involve the happiness of so many human beings.

*I cannot get any one to love me*, is the sad excuse of not a few. Some in almost every community can be found of this class, who have tried in earnest, but in vain, to gain the affections of a partner for life. Such a man deserves our pity and commiseration. He has a desire to love, but can find no one to sympathize with him, or to return his affection. His condition is most deplorable, and he must be an unhappy mortal. If an honest, true, and worthy man cannot secure a help-meet, then he must be lacking either in a correct estimate of his own powers, or he is ignorant of the ways of the world, or the nature and character of women, and is certainly ignorant of the natural language of love, and the manner of calling the affections into action.

*I cannot find any one to suit me, besides, the good ones are all married off*. Some men in selecting partners for life, are like some women when they "shop." The variety of goods they see destroys their first choice, so that finally they are suited neither with nor without anything, but desire all they see. There is such a thing as being *too* particular and fastidious, so as to reject the very one best qualified for us.

There were superior wives in the days of Spurzheim and Napoleon; but as sure as the laws of Phrenology and Physiology

are correct and observed, there are now, and will be hereafter, as good wives, if not better, than even Josephine and others, so that no one need hesitate for this reason.

We also quote from the work the following "important facts:"

#### MARRIAGE AND LONG LIFE.

The influence of marriage on health and human happiness, is an interesting and important inquiry. As this institution is based on the natural laws of the human constitution, there can be no doubt but that its relations, when properly entered into, are productive, not only of happiness, but of a greater increase of health and longevity. A European philosopher has recently made very extensive observations on this subject, and collected a great mass of facts which conclusively settle these points. His researches, together with what was previously known, give the following remarkable results: Among unmarried men, at the ages from thirty to forty-five, the average number of deaths are only eighteen. For forty-one bachelors who attain the age of forty, there are seventy-eight married men who do the same. As age advances, the difference becomes more striking. At sixty, there are only twenty-two unmarried men alive, for ninety-eight who have been married. At seventy, there are eleven bachelors to twenty-seven married men; and at eighty, there are nine married men for three single ones. Nearly the same rule holds good in relation to the female sex. Married women at the age of thirty, taking one with another, may expect to live thirty-six years longer; while for the unmarried, the expectation of life is only about thirty years. Of those who attain the age of forty-five, there are seventy-two married ladies for fifty-two single ladies. These data are the result of actual facts, by observing the difference of longevity between the married and the unmarried.

**SALT.**—Salt is a mineral indigestible substance, and is believed to be unfriendly to life. Large portions of the human family, of the most robust health, use no salt.

*Purity of Water at Grafenberg, and some of the American Establishments.—*

The water at Grafenberg, according to an analysis made by Dr. Chilton, of specimens we brought from that place, contains *one and one-half grains* of mineral matter in the American gallon. This is a small portion, and such water is, in every respect, what may be termed very soft. At Lebanon Springs, the water used in Mr. Campbell's establishment is still purer, containing but little over *one grain* of mineral substances. At Brattleboro', Vt., the analysis of one spring, as published by Dr. Wesselhæft, shows *between six and seven grains* mineral, in the gallon; a second spring a much larger portion. At Syosset, Long Island, our springs contain about *three-fourths of a grain only* of mineral, the purest springs of which we have any record. The slight trace of mineral in these springs, is besides of a much milder character than that of water generally, it being principally sodium, lime being the common impurity. The water is so very soft, that it is always preferred to rain water in all the household uses. We have not at this moment of haste the data at hand to enable us to give the exact analyses of the above-mentioned springs. The other establishments, we believe, have not yet published any facts relating to the purity of the water used.

TOBACCO, AND "THE USE AND ABUSE OF MEN'S NOSES."

In an old English work of Sir John Floyer, and Dr. Edward Baynard, on cold bathing, published in London, 1709, we find the following remarks on tobacco, and what Dr. Baynard terms "the use and abuse of men's noses."

"I very well remember that when I was at Leyden, the learned Dr. Grew and Dr. Johnston of Warwick, were there also, and that most accurate anatomist

Dr. Drebineurtius, by a constant and frequent practice in dissection (for besides other private bodies, they opened most that died in the hospitals,) I say that these men, from many observations in morbid bodies, could (before the knife was laid upon the defunct) tell what a foul nest of boxes they should find within; and I have heard Sylvius frequently say upon reviewing the corpse and only looking into the mouth,

*Vino et fumo nimis deditus, vila defunctus.*

By *fumus*, he meant tobacco, to which he was a mortal enemy; and I heard him say, that considering the slobber and nastiness that great smokers make in a room, he was of opinion that had tobacco been taken in the primitive times of Christianity, it would have been reckoned among the sins of uncleanness, &c."

"The cursed custom of tobacco-taking is but a foreign invention at best, imitated from a stupid Indian, who used it as a salivation for the taws, a sort of leprosy or pox among them. And now another nasty snuffing invention is lately set on foot, which is snuff-taking, which hangs on their nostrils, &c., as if it were the excrement of maggots tumbling from the head through the nose; nay, this folly is so taking among us, so spreading a contagion, that even women and children now begin to have their snuff boxes too, and to speak without snuffing is hardly genteel.

I have read somewhere, —I think it is in Sir John Chardin's travels, —that there is a kingdom in the East Indies called Botan, where the subjects hold their prince in such esteem and reverence, that they dry and powder his excrements, and use it as a great rarity to strew on meats, or garnish meats with, as we do ours with grated bread or nutmeg, &c. And I vow, gentlemen, pray pardon me, I never see a snuff-box in a man's hand, but I think of a Botanian. The nose is of great use to the animal to discharge many excrements both from the head and eyes, &c. and when that organ is stopt, and the sensible nervous thin lining of it is, by the over-use of pungent powders, made dull, and rendered incapable of irritation, it cannot do its office by discharging those phlegmy cold excrements necessary to be extruded for the safety, health, and well-being of

the creature. So true is that saying of Solomon, *God has made man upright, but he has found out many inventions, &c.*"

#### WATER OF WISCONSIN.—PURIFYING WATER, &c.

Waukesha, Wisconsin, 28th June, 1847.

JOEL SHEW, M.D.,

Sir: A few of us here are very anxious on one point, in carrying out the water-cure; and as it is a matter of universal interest in the Territory, Mr. Holcomb, your agent here, feels persuaded that you will readily and freely give us your instructions on the subject. All the water, so far as we can learn, throughout the Territory, is *limy*, that being the universal character of the sub-soil throughout. We are apprehensive, therefore, of great danger, from drinking so copiously of it as is recommended in the books, or indeed otherwise than very sparingly; and the more so, as one of our number who has taken daily but half the quantity usually recommended—say three to four pints daily for the last three months,—has become affected with sharp pains in the region of the kidneys, and we suppose it to have been occasioned thereby.

We are not able, as yet, to obtain information whether, and if so, to what extent, and how, this difficulty may be obviated—if there be any plan of precipitating the limy particles, or any mode of rendering them innocuous, if taken—and we shall feel obliged by your earliest information on the point. If this cannot be got over, we conceive the water-cure, in which generally we have the fullest confidence, must be inapplicable in this very extensive Territory.

Yours respectfully,

JOHN MAY MOON.

*Answer to the above.*

There is no practicable mode of purifying hard water for general use. Distillation would be too expensive a way. The alternative, then, is to depend upon the clouds: and here we have a most ample supply. At a comparatively trifling expense, a cistern, to hold many hogsheads,

may be constructed, and thus every family in whatever situation may have the best water. In situations where the soil is not sandy, a space sufficiently large is dug in the ground, and against the sides of the excavation, the mortar of water lime cement is laid. Some prefer first to make a wall of brick, on which to lay the mortar; others prefer plastering directly against the bank of earth, affirming that it is less liable to move or crack than any wall, however good. The bottom must of course be plastered, and the whole be covered with timbers, plank and earth sufficient to exclude the frost. A curb or opening should be left large enough to admit a person to descend into the cistern. Could people be convinced of the great, the incalculable benefits arising from the use of rain water instead of the hard in cookery, drinking, &c. &c., there would be less of feather beds, feather pillows, tea, coffee, tobacco, spices, flesh-meat, &c., not to mention the thousand useless things in dress, furniture, and the like, that worldly foolishness and custom imposes on society as it is.

#### EXPERIENCE OF HOWARD.

With the name and character of the philanthropic Howard, all our readers must be intimately acquainted. The following extracts from a communication made by him to Mr. Pratt, exhibit the result of his experience as to the best means of preserving the health and vigor of the body.

"A more 'puny whipster' than myself, in the days of my youth, was never seen. I could not walk out in the evening without being wrapped up: I could not put on my linen without its being aired: I was, politely speaking, enfeebled enough to have *delicate nerves*, and was, occasionally, troubled with a very genteel hectic. To be serious, I am convinced, that whatever enfeebles the body debilitates the mind, and renders both unfit for those exertions

which are of such use to us all as social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree, that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. Prior to this, I used to be a miserable dependant on wind and weather; a little too much of the one, or a slight inclemency of the other, would postpone, and frequently prevent, not only my amusements, but my duties: or, if pressed by my affections, or by the necessity of affairs, I did venture forth in despite of the elements, the consequences were equally absurd and incommodious, not seldom afflictive. I muffled up even to my nostrils; a crack in the glass of my chaise was sufficient to distress me; a sudden slope of the wheels to the right or left, set me a-trembling; a jolt seemed like a dislocation, and the sight of a bank or a precipice, near which my horse or carriage was to pass, would disorder me so much, that I would order the driver to stop, that I might get out and walk by the difficult places. Muddled wines, spirituous cordials, and large fires, were to comfort me, and to keep out the cold, as it is called, at every stage, and if I felt the least damp in my feet, or other parts of my body, dry stockings, linen, &c. were to be instantly put on: the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey, the next morning a dram was to be swallowed, in order to fortify the stomach. In a word, I lived, moved and had my being so much by rule, that the slightest deviation was a disease.

"Every man must, in these cases, be his own physician. He must prescribe for, and practise on, himself. I did this by a very simple, but, as you will think, a very severe regimen, namely, by denying myself almost every thing in which I had long indulged. But as it is always harder to get rid of a bad habit, than to contract it, I entered on my reform gradually; that is to say, I began to diminish my usual indulgence by degrees. I found that a heavy meal, or a hearty one, as it is termed, and a cheerful glass, that is, one that does you good, made me incap-

ble, or at least, disinclined to any useful exertions for some time after dinner hours; and if the dilutive powers of tea assisted the work of a disturbed digestion, so far as to restore my faculties, a luxurious supper came in so close upon it, that I was fit for nothing but dissipation, till I went to a luxurious bed, where I finished the enervating practices, by sleeping eight, ten, and sometimes a dozen hours on the stretch. You will not wonder that I rose the next morning with the solids relaxed, the juices thickened, and the constitution weakened.

"To remedy all this, I ate a little less at every meal, and reduced my drink in proportion. It is really wonderful to consider how imperceptibly a morsel of animal food, and a tea-spoonful of liquor, deducted from the usual quantity daily, will restore the mental functions, without any injury to the corporeal—nay, with increase of vigor to both. I brought myself, in the first instance, from dining on many dishes, to dining on a few, and then to being satisfied with one; in like manner, instead of drinking many wines, I made my election of a single sort, and adhered to it alone.

"My next business was to eat and drink sparingly of that adopted dish and bottle. My ease, vivacity, health, and spirits augmented. My clothing, &c. underwent a similar reform; the effects of all which is, and has been for many years, that I am neither affected by seeing my carriage dragged up a mountain, or driven down a valley. If an accident happens, I am prepared for it, I mean so far as respects unnecessary terrors; and I am proof against all changes in the atmosphere, wet clothes, damp feet, night air, transitions from heat to cold, and the long train of hypochondria affections."

In his 63d year, Mr. Howard was in the full possession of his mental and physical powers. He, however, accidentally contracted a malignant fever, whilst visiting the sick in an infected district, which terminated his life in a few days.

"Water," says the Rev. John Wesley, "frequently cures every nervous and every paralytic disorder."

(From Hartley's Essays on Milk.)

## CITY DAIRIES AND MILK.

In the preceding remarks, the writer has avoided theoretical deductions, because they are less conclusive than those derived from ascertained facts. And while it would have been comparatively easy in prosecuting his inquiries to have received second-hand testimony, he has preferred to be guided by his own researches when he could rely upon them, rather than upon the vague observations of others, which, having been made without a specific object, are often too uncertain to lead to determinate results. It is obvious, that, in pursuing this course, nothing but the fullest confidence in his own statements could have induced him to make them public. For if he has misapprehended facts, or wilfully perverted them, or arrived at conclusions which the premises do not justify, in either case it is in the power of every one in this community to obtain correct information on the subject, expose the fallacy of his reasonings, and correct his mistakes. But though such is his position in relation to the inquiry, he fearlessly challenges for it the most rigid investigation. This, he believes, will remove all uncertainty, and lay every inquirer under the necessity of acquiescing in the statements so confidently made.

Is any one, for illustration, skeptical as to the pernicious quality of the milk with which he is supplied, or as to the patronage he is indirectly giving the distiller, though he uses not a drop of alcohol in any form as to beverage, let him accompany his milkman to his dairy, and, nineteen chances out of twenty, his doubts will be removed by a full demonstration of the facts insisted upon. If the wind is in the right quarter, he will smell the dairy a mile off; and on reaching it, his visual and nasal organs will, without any affectation of squeamishness, be so offended at the filth and effluvia which abounds, that still-slop milk will probably become the object of his unutterable loathing the remainder of his life. His attention will probably be first drawn to a huge distillery, sending out its tartarian fumes, and, blackened with age and smoke, casting a sombre air

all around. Contiguous thereto, he will see numerous low, flat pens, in which many hundreds of cows, owned by different persons, are closely huddled together, amid confined air, and the stench of their own excrements. He will also see the various appendages and troughs to conduct and receive the hot slush from the still with which to gorge the stomachs of these unfortunate animals, and all within an area of a few hundred yards. He will discern, moreover, numerous slush-carts in waiting and in motion, for the supply of different dairies; empty milk-wagons returning, and others with replenished cans, as constantly departing. Moored off in the distance, he will, perhaps, discover a schooner discharging her freight of golden grain into huge carts, each drawn by four oxen, employed to convey it to the distillery mill, which, grinding at the rate of one hundred bushels per hour, rapidly converts the nutritious substance into slop and whiskey, to "scatter fire-brands, arrows and death," through the community.

This sketch, though drawn from actual observation, very inadequately represents one of the still-slop milk and whiskey manufactories in the vicinity of New York. Descriptions, to be effective, must be more minute. Many persons, it is true, may, by a few minutes' ride from the city, witness the original for themselves; and any doubts as to the evils of the system, and the support they give it while they continue to use the products of the concern, will be no longer possible. But as there are many other persons, equally interested, who cannot, as eye-witnesses, inform themselves on the subject, it may be useful to state some additional particulars relative to the large concern before mentioned, as a specimen of other similar establishments.

The situation of Johnson's distilleries, and the manner of feeding the cattle with hot slop by means of gutters, etc., has already been given. The dairies have been formed around the distilleries, for the purpose of consuming on the spot the slop refuse of this extensive concern, which, as we were informed, distils about *one thousand* bushels of grain daily. The cow-



pens are rude, unsightly, wooden buildings, varying from fifty to two hundred feet in length, and about thirty feet in breadth. They are very irregularly arranged, so as to cover the entire ground, excepting narrow avenues between; and appear to have been temporarily constructed, as the arrival of new dairies required enlargements for their accommodation. It is said they will contain about two thousand head of cattle, but this estimate, we should judge, is an exaggeration. The stalls are rented by the proprietor of the distilleries to the different cow owners, at from four to five dollars a year per each head of cattle, while the slop is furnished at nine cents a barrel.\* Slop constituting both food and drink, water and hay, or other solid or gramineous fodder, supply no part of the wants of these abused animals. The fluid element, indeed, appears not to be in request for purifying purposes. Fountains of pure water, extensive hay-ricks, capacious out-houses, and similar conveniences, which are ordinarily deemed so important for the feeding and watering so large a stock, are here dispensed with as unnecessary appendages to a city-dairy.

The interior of the pens corresponds with the general bad arrangement and repulsive appearance of the exterior. Most of the cattle stand in rows of from seven to ten across the building, head to head and tail to tail alternately.— There is a passage in the rear for cleaning, and another in front which gives access to the heads of the cattle. The floor is gently inclined, but no litter is allowed. The stalls are three feet wide, with a partition between each, and a ceiling about seven feet high overhead. But the chief and most inexcusable defects are the want of ventilation and cleanliness, though in the latter respect, since public attention has been called to their vile condition, they are somewhat improved. There appears, however, no contrivance for washing the pens, or by which a circulation of air can be produced. We have before adverted to the tainted

air and intolerable stench in the vicinity of these regions of filth. To scent the effluvia as it is diluted and diffused in the surrounding atmosphere, it is true, is sufficiently offensive, and the visitor will instinctively retire in dread to closer proximity. But to survey the premises, round about, and merely to look into the pens, will but inadequately convey an idea of the disgusting reality. Neither is it sufficient to enter into them, while empty with the impression that the worst can be imagined. This is a delusion. If we could have the evidence of our senses, without the possibility of a mistake, we must try them. Let the visitor go into the midst of the pens, when crowded with cattle, in summer, as the writer has done, and inhale but one breath of the polluted air, and an inexpressible impression of heart-sickening disgust will be produced, which time will never efface. Exaggerated description here is out of the question; there can scarcely be an exaggeration of the facts; and let no one make this charge until he has himself made the experiment, under the like circumstances. The astonishment is, that animal life, with all its wonderful recuperative energies, and power of accommodation to circumstances, can exist in so fetid an atmosphere. Nor will the overpowering disgust produced be in any degree relieved by the spectacle of sick, dying and dead cattle, as was the case during a recent visit of the writer, and which, under this wretched management, cannot fail to be of frequent occurrence.

Such, then, as described, is the barbarous and unnatural treatment of this docile, inoffensive and unfortunate animal, that is destined to supply us with nutriment, both when living and dead, and which is one of the most valuable gifts of Providence to ungrateful man. Here, in a stagnant and empoisoned atmosphere, that is saturated with the hot steam of whiskey slop, and loaded with carbonic acid gas, and other impurities arising from the breath, the perspiration, and excrements of hundreds of sickly cattle, they are condemned to live, or rather to die on rum-slush. For the space of *nine months*, they are usually tied to the same spot,

\* The price of slop is not uniform, but is varied by the value of grain. It has been as low as six and a quarter cents per barrel.

from which, if they live so long, they are not permitted to stir, excepting, indeed, they become so diseased as to be utterly unfit for the dairy. They are, in a word, *never unloosed while they are retained as milkers*. In some few cases the cattle have stood in the same stalls for fifteen or eighteen months; but so rapid is the progress of disease under this barbarous treatment, that such instances are exceptions to the general rule, and of very rare occurrence. Facts show that all the conditions necessary to the maintenance of health and life, are recklessly violated to an extent which, if not well authenticated, might appear incredible in a Christian community. Of course, by a law of physical nature, the digestion of the animals becomes impaired, the secretions vitiated, loathsome and fatal diseases are engendered, and if not seasonably slaughtered, and eaten by our citizens, the abused creatures die, and their flayed carcasses are thrown into the river.

#### ANIMAL AND VEGETABLE FOOD.

It is amusing to hear a nervous female, whose daily exercise consists in going up and down stairs two or three times a day, and shopping once a week, complain that she cannot preserve her strength unless she eats freely of some kind of meat, and takes her twice daily potations of strong coffee, to say nothing of porter, or wine sangaree. The same opinion prevails among all classes of our community. A child (in the arms) cannot, it is thought, thrive unless it have a leg of a chicken, or piece of bacon, in its fist to suck; a boy or girl going to school, must be gorged with the most substantial aliment at dinner, and perhaps little less at breakfast and supper. The child is crying and screaming every hour in the day—has, after a while, convulsions,—or obstinate diseases of the skin, or dropsy of the brain. The little personage going to school, complains of headache, is fretful and unhappy, and becomes pale and feeble. The poor books are now blamed for the fault of the dishes, and school is given up. The doctor is next consulted on the best means of restoring strength to the dear creature that has lost its appetite, and can eat nothing

but a little cake or custard, or at most some fat broth. Should he tell the fond mother the unpalatable truth, and desire her to suspend the system of stuffing, and allow her child, for sole food, a little bread and milk diluted with water, and daily exercise in the open air, she will be heard exclaiming in a tone of mingled astonishment and reproach, Why doctor, would you starve my child?

For the information of all such misguided persons, we would beg leave to state that the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals, that it cannot be said to form their nourishment. Millions in Asia are sustained by rice alone, with perhaps a little vegetable oil, for seasoning. In Italy, and Southern Europe generally, bread made of the flour of wheat or Indian corn, with lettuce and the like mixed with oil, constitutes the food of the most robust part of its population. The Lazzaroni of Naples, with forms so active and finely proportioned, cannot even calculate on this much; coarse bread and potatoes is their chief reliance; their drink of luxury is a glass of iced water slightly acidulated. Hundreds of thousands, we might say millions, of Irish, do not see flesh meat or fish from one week's end to the other. Potatoes and oat-meal are their articles of food—if milk can be added, it is thought a luxury: yet where shall we find a more hearty and robust population, or one more enduring of bodily fatigue, and exhibiting more mental vivacity? What a contrast between these people and the inhabitants of the extreme north, the timid Laplanders, Esquimaux, Samoideans, whose food is almost entirely animal!—*Dr. Bell*.

#### TEMPERANCE.

A temperance diet has always been attended with the best effects. A regular attention to this practice is the only infallible nostrum for the prevention of disease. It is sometimes essential for those who are under the necessity of having their minds always on the watch, to be extremely temperate; hence the gallant defender of Gibraltar, (Elliot, Lord Heathfield,) lived for eight days during the

siege, taking only four ounces of rice per day, as solid food. Dr. Franklin, when a journeyman printer, lived for a fortnight on bread and water, at the rate of ten pounds of bread per week, and he found himself stout and hearty with this diet. A respectable magistrate has related of himself, that at the age of seventy, he was free from every bodily complaint, and had never paid five shillings a year for medicine, which he attributed to his having restricted himself to fourteen ounces a day of solid food. And the number of indigent people who have lived to a great age, is a proof of the justness of Lord Bacon's observation, that intemperance of some kind or other destroys the bulk of mankind; and that life may be sustained by a very scanty portion of nourishment. An eminent British army physician (Dr. Jackson) on this subject says,—“I have wandered a good deal about the world, and never followed any prescribed rule in any thing; my health has been tried in all ways; and by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives; I eat no animal food, drink no wine, or malt liquor, or spirits of any kind: I wear no flannel, and neither regard wind nor rain, heat nor cold, where business is in the way.” Such is the protecting power of temperance.—*Journal of Health.*

#### ANTIQUITY OF BATHING.

If the custom of bathing be not coeval with the world, its origin may at least date from a very early epoch. The means which it furnished of purification and invigoration, seem to have been first adopted by the inhabitants of middle Asia, placed as they were under a sultry clime.

The people of the first ages immersed themselves most frequently in rivers or in the sea; and, accordingly, we are told of the daughter of Pharaoh bathing in the Nile, of Nausicaa and her companions, as also Agenor, bathing in a river, and of the Amazons refreshing themselves in the waters of Thermodon. The Greeks plunged their tender offspring into cold torrents—and Moschus and Theocritus made

Europa bathe in the Anauros, and the Spartan girls in the Eurotas. Domestic baths, suggested by the wants or the conveniences of life, were not unknown at very early periods. Diomed and Ulysses are represented as making use of such after they had washed in the sea—Andromache prepared warm water for Hector, who had just returned from battle—and Penelope, to banish sorrow, called in the aid of unctions and baths. Minerva, at Thermopylæ, is feigned to have imparted, by such means, vigor to the wearied limbs of Hercules, and in place of other gifts, Vulcan offered him warm baths. Pindar praises the warm bathings of the nymphs—and Homer himself, who ranked baths among the innocent pleasures of life, not only makes mention of a hot and vaporous spring adjoining a cold one, but even describes to us the baths which, by common tradition, were situated near the Scamander, in the vicinity of Troy.

Of nearly equal celebrity were the baths of the Assyrians, Medes, and Persians—and to such a pitch of grandeur and improvement were they carried by this last people, that Alexander himself was astonished at the luxury and magnificence of those of Darius, though accustomed to the voluptuous ones of Greece and Macedon. We need here but allude to the natural warm baths of Bithynia and Mytilene, mentioned by Pliny, and to those of the Etruscans, as among the most early and extensively known and resorted to.—*Journal of Health.*

#### MARRIAGE.

The philosophic Buffon observes that, after puberty, marriage is the proper state of man, and most consonant to his nature and circumstances. In youth, says Bacon, wives are our mistresses, companions in middle age, and nurses when we get old; so that a man has always reasons in favor of matrimony. But the author who has most fully dwelt upon this subject is Hufeland. He considers the marriage state as indispensably requisite for the usual perfection of mankind. He contends that it prevents debilitating dissipation on the one hand, and cold and unnatural indifference on the other: that it

moderates and regulates enjoyment, whilst it provides domestic joy, which is the purest, the most uniform, and the least wasting of any; the best suited to physical as well as moral health; and the most likely to preserve the mind in that happy medium, which is the most favorable to longevity. It also lays the foundation, not only for the happiness of the present generation, but for that of the future; since it is matrimonial union alone, that produces to the state well-educated citizens, accustomed from their youth to regularity and an observance of the duties they have to perform.

It has been said, that by far the greatest proportion of those who have attained to great age were married; and though sailors and soldiers have no particular inducement to enter into the connubial state, yet, out of a hundred and twenty-seven aged people who are pensioners in the Hospitals of Greenwich and Kilmainham, there were only thirteen bachelors; the remaining one hundred and fourteen had been married men. Few monks, it has been remarked, get old; and few nuns reach any length of years.

Marriages, however, are not to be indiscriminately approved of: to make them answer the purposes of health, and the other objects to be kept in view in the connubial state, there ought to be a parity of station, a similarity of temper, and no material disproportion in point of age. It is owing to the want of some of these most essential requisites, that the married state proves so often the source of misery, instead of joy or comfort.—*Journal of Health.*

#### CASES OF DOMESTIC WATER TREATMENT.

A subscriber, Mr. Wm. Bandle, of Hadley, Will co., Ill., writes us as follows:

"I have thought it advisable to inform you of the course I am pursuing relative to the water-cure, in this place, where I reside. I first made the trial in my own case, which was fever and ague, and succeeded in removing the disease entirely. I also tried it in the case of a member of my family, in a severe attack of bilious and

intermittent fever, effecting a complete cure almost immediately. About a year since, a son of ours, eighteen years of age, was attacked, and after suffering much pain, died in about three months. About the time we received the first Journal from you, our second son was attacked apparently with the same symptoms as the first. We followed your prescription as laid down in the Journal, and he has so far recovered as to be able to do a good day's work. In consequence of this, and various other cases I might mention, I have taken in hand to do all I can for the system. I lecture once a week on this subject, and travel from two to sixteen miles."

*Vaccination.*—Priessnitz objects in the strongest terms to vaccination. He, of course admits that the practice modifies the small pox, and often prevents it. Yet he says with proper treatment there is no danger from the disease, and it is much better so to live as to be proof against it. Vaccination, by its poisonous effects, always injures the system more or less—after producing serious results. It renders the system always more liable to disease of whatever kind, and should therefore be avoided. Priessnitz is himself bodily marked by small pox, which he had previous to his discovering the extraordinary virtues of cold water.

*Water-Cure at Cincinnati.*—Our friend, Dr. D. S. OLIPHANT, we are glad to state, has commenced the water practice at that city. He is a gentleman in whom we have every confidence, both as to medical skill and general character. Our cities need many such practitioners as he.

LICENTIOUSNESS, AND ITS EFFECTS ON BODILY AND MENTAL HEALTH. By a Physician. Wm. H. Graham: New York. Price 12½ cents.

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The above works may be ordered from us through the mail.