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DEVOTED TO THE

EXPLANATION OF THE PHILOSOPHY AND PRACTICE OF

HYDROPATHY, OR THE WATER-CURE.

"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.

(Continued from page 232.)

The celebrated Dr. Cheyne, of England, who flourished about a hundred years ago, says—"For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food; and from all sorts of strong and fermented liquors. In about thirty years' practice, in which I have, in some degree or other, advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken: and they were both too deeply diseased and too far gone for recovery before I undertook with them." Dr. Lambe, of England, now upwards of seventy years old, after a very long, extensive and successful practice, speaks most decidedly against the use of animal food of any kind in chronic disease. And during the last seven years, my own opportunity to prove the virtues of different kinds of diet in chronic disease, has probably been more extensive than that of any other individual in any age; and I have, as a general rule, always found that a pure and well-regulated vegetable diet, under a correct general regimen, is decidedly better than that which contains any portion of animal food. I have, it is true, met with some invalids, whose general physiological condition seemed to require that a portion of animal food should be retained in their diet for a few weeks and perhaps a few months, till the general sluggishness and torpor of their systems could be overcome; but such cases are not common; while on the other hand, as I have already stated, I have seen multitudes of chronic diseases of every name and type, which had long and incorrigibly withstood medical treatment of every kind, yield, in some instances, immediately, and in others, in a few weeks or months, to a pure vegetable diet, and general regimen regulated by physiological principles. I could fill a large volume with well-authenticated and most interesting detailed accounts of a very great variety of cases of chronic disease, cured in this manner. But this is not the place for such a detail.

In regulating the diet of chronic patients, however, it should always be remembered that the extensiveness and suddenness of any change should correspond

with the physiological and pathological condition and circumstances of the individual: and most especially should it be remembered, that THE DISEASED ORGAN OR PART SHOULD BE MADE THE STANDARD OF THE ABILITY OF THE SYSTEM. If the boiler of a steam-engine is powerful enough in some parts, to bear a pressure of fifty pounds to the square inch, while in some other parts it can only bear ten pounds to the square inch, we know that it would not do for an engineer to make the strongest parts of the boiler the standard of its general ability or power, and to attempt to raise a pressure of forty pounds to the square inch, because some parts can bear fifty pounds:—for in such an attempt, he would surely burst the boiler at its weakest parts. He must, therefore, make the weakest parts the standard of the general power of the boiler, and only raise such a pressure of steam as those parts can safely bear. So he who has diseased lungs or liver, or any other part, while at the same time he has a vigorous stomach, must not regulate the quality and quantity of his food by the ability of his stomach, but by the ability of the diseased part. This rule is of the utmost importance to the invalid, and one which cannot be disregarded with impunity, and yet it is continually and almost universally violated. Few things are more common than to find individuals, who are laboring under severe chronic disease, indulging in very improper qualities and quantities of food and other dietetic errors, and still strongly contending for the propriety of their habits and practices, on the ground that "*their stomachs never trouble them.*" Alas! they know not that the stomach is the principal source of all their troubles: yet by adopting a correct regimen and strictly adhering to it for a short time, they would experience such a mitigation of their sufferings, if not such a restoration to health, as would fully convince them of the serious impropriety of making a comparatively vigorous stomach the standard of the physiological ability of a system otherwise diseased.

Another equally common error of opinion, is that the fleshiness and the muscular power of the body are to be considered as criteria of the excellence of any regimen prescribed for a chronic invalid. Every intelligent person knows, that when an individual is taken with an acute disease of a highly inflammatory character, the physician cuts off all food at once, and adopts a course of treatment which rapidly reduces his strength and flesh; because it is believed that there is no other way of arresting the progress of the disease and preventing fatal consequences, but by greatly reducing the general action of the vital powers: for always, when the action of the vital powers is diseased action, the more violent it is, the *sooner* will it destroy the vital constitution of the diseased part or parts, and the more speedily will it break up the vital economy of the system. But the main difference between acute and chronic disease, is in the *degree* of the morbid activity of the vital powers: and if we would not indulge in "a generous diet of highly seasoned flesh-meat, rich pastry, wine, &c.," when laboring under acute inflammation of the pleura, lest we should destroy life by the violence of a general fever, and the mortification of the inflamed part, with what propriety can we indulge in such a diet, when laboring under a chronic inflammation of the same or any other part, since the chronic inflammation as certainly tends to change of structure as the acute, though with less rapidity and violence;—with less rapidity, because the morbid activity of the vital powers is less excessive, and with less violence, because the conservative economy of the system makes less resistance to the progress of the disease, but, as it were, more quietly succumbs and suffers the enemy with stealthy death-tread, to march, perhaps unsuspected, into the citadel of life. Nevertheless, the chronic invalid himself, and generally his friends, and sometimes also his physician, seem to think that fleshiness and muscular strength are the things mainly to be desired and sought for, and that any prescribed regimen is more or less correct and salutary, in proportion as it is conducive to these ends. Whereas if they were properly enlightened, they would know that the more they nourish a body while diseased action is kept up in it, the

more they increase the disease. The grand primary object to be aimed at by the invalid, is to overcome and remove diseased action and condition, and restore all parts to health, and then nourish the body with a view to fleshiness and strength, as fast as the *feeblest parts* of the system will bear, without breaking down again. And the regimen best adapted to remove the diseased action and condition, more frequently than otherwise, causes a diminution of flesh and muscular strength—while the disease remains—in regulating the general function of nutrition to the ability of the diseased part. But when the diseased action ceases, and healthy action takes place, the same regimen, perhaps, will increase the flesh and strength as rapidly as the highest welfare of the constitution will admit.

Some invalids, after trying the virtues of medicine and generous living for many years, with a continual increase of their sufferings, have adopted a simple vegetable diet and severe general regimen, and very soon experienced a great alleviation of their distress, and in the course of a few months, an entire removal of their disease, and a restoration of the healthy action and condition of every part. But at the same time, and by the same means, they have also experienced a great diminution of flesh and muscular strength; and believing that there can be no health without these, and having neither faith nor patience to wait for the more slow and safe effects of a mild, unstimulating diet, they have, after subduing their disease by their abstemious regimen, returned to the use of flesh-meat and to a generous living, and, for a while, increased in flesh and strength with great rapidity; and of course, believed that their restoration to health was wholly attributable to their generous diet; and that if they had persisted in their abstemiousness, it would surely have killed them. It is strange that such people can so soon forget, that before they adopted their abstemious regimen, all the animal food and wine and medicine they could swallow, only increased their sufferings. This, however, is but one of the innumerable delusions with which mankind are cursed: and happy is it for them, if it does not soon lead them into deeper and more inextricable difficulties than those from which they have been relieved.

Diet with reference to Longevity.

Concerning the comparative effects of animal and vegetable food in prolonging human life, the principles which I have already explained, and the facts which I have presented, are such as to leave little necessity for physiological discussion and demonstration in regard to this point.

There is no more general and invariable physiological law appertaining to the animal kingdom, and, indeed, to the whole organic world, than this. The more slowly the healthy and complete vital functions are performed—the more slowly living bodies are developed and attain to maturity,—the longer will be the natural duration of life. It is admitted by all eminent physiologists, that *intensive* and *extensive* life are incompatible. "The more slowly man grows," says Professor Hufeland, "the later he attains to maturity, and the longer all his powers are expanding, the longer will be the duration of his life, as the existence of a creature is lengthened in proportion to the time required for expansion. Every thing, therefore, that hastens vital consumption, shortens life; and consequently, the more intensive the vital action, the shorter the life." We have seen that the human body is formed from fluids, that in early childhood all the solids are exceedingly pulpy and moist, that the proportion of the fluids to the solids is very great—more than ten to one—and that as life advances, even under the most favorable circumstances, the relative proportion of the fluids gradually diminishes, and that of the solids increases; and, at a certain period, depending in a measure on the general habits of the individual, all the solids begin to be less pulpy and to become more dry, inflexible, inelastic and unyielding,—producing the various phenomena of old age. We have seen also, that this change in the relative proportion of the fluids and solids may be effected more slowly or rapidly, according to the dietetic and other voluntary habits of the individual: and moreover, that a

change in the relative qualities and conditions of the fluids and solids, may be very rapidly effected by dietetic and other voluntary errors, causing irritation and disease, and bringing on premature old age, with a thousand-fold more decrepitude and infirmity than are incident to the most extreme natural old age.

All alcoholic liquors of every kind distilled and fermented,—all narcotic substances, fluid and solid, all pure stimulants, or substances which stimulate without nourishing the body, all improper quantities and qualities of food, all pernicious preparations and conditions of aliment, all inordinate exercise of the passions, in short, all things that produce over-excitement and irritation in the system, increase the intensity of life, hasten the changes in the relative proportion, qualities and conditions of the fluids and solids of the body, and shorten the period of its existence. Hence Professor Hufeland very justly observes,—"If you would live long, live moderately, and avoid a stimulating, heating diet; such as a great deal of flesh, eggs, chocolate, wine and spices."

I do not, however, intend to class flesh with alcoholic and narcotic and other intoxicating and stimulating substances, as equally pernicious to the physiological properties of the human body; but I simply intend to compare it with a pure, well-ordered vegetable diet. And here again, I acknowledge that an exclusively vegetable diet, with every other circumstance unfavorable to life, will not sustain human existence so well and so long as a mixed diet of vegetable and animal food with every other circumstance favorable to longevity. The Hindoos, for instance, subsist mostly on vegetable food, but as we have seen, they always eat with that food an excessive quantity of stimulating, heating and irritating spices. And from the highest to the lowest, male and female, old and young, from morning till night, they smoke a composition containing opium; and almost every man, woman and child, habitually, and often to a very great excess, chews a cud composed of opium, lime and betel-nut, wrapped up in a sera-leaf of very acrid and pungent qualities. The properties of the betel-nut are too sharp and violent to be borne without being qualified by the arec-nut and a little lime. Tobacco, one of the worst of narcotics, and arrack, a very intoxicating, fiery and destructive alcoholic liquor, are also in common and excessive use among them. They marry at twelve and even ten years of age, are unboundedly licentious, indolent and inactive; and their climate is by no means the most favorable to long life. Is it strange then, that such people should afford comparatively few instances of longevity? Yet it is common for the Bramins of India, who are strictly temperate and of correct general habits, to attain a hundred years.

In comparing the effects of vegetable and animal food on the human body, with reference to long life, therefore, the simple question is whether, all other things being precisely equal, flesh-meat is as conducive to longevity in man, as a well-chosen and well-ordered vegetable diet:—and to this question I affirm, that both physiological science and fact fully and unequivocally answer No!

As I have repeatedly stated, and as every physiologist must admit, flesh is always of a more stimulating and heating nature, causes a more rapid pulse, a hotter skin, hastens all the vital functions of the body, causes a greater exhaustion of the vital powers of the organs, and wears out the human constitution considerably faster, than a proper vegetable diet. Hence, great longevity is never found among those tribes and portions of the human family who subsist principally or entirely on animal food or flesh-meat. The Patagonians, with a climate and almost every other circumstance except their diet, exceedingly favorable to longevity, rarely attain to seventy years of age: and the average duration of life is greater with them than with any other flesh-eating tribe or nation.

We have already seen that, according to all history and tradition, the primitive inhabitants of the earth subsisted entirely on vegetable food, and lived to a very great age. The ancient Chinese, who subsisted on rice and water, are said to have been remarkable for their great longevity. "The Pythagoreans, who lived

on a simple vegetable diet," says Hufeland, "afforded the most numerous instances of old age." "The Essenes, as we call a sect of ours," says Josephus, "live the same kind of life as do those whom the Greeks call Pythagoreans. They are long-lived also, insomuch that many of them live above a hundred years, by means of their simplicity of diet, and the regular course of their lives."

In fact, it is true of those portions of all the ancient tribes and nations, who preceded the period of luxury, and who subsisted on a plain, simple, coarse and natural diet of vegetables, fruits, and water, that they possessed great bodily vigor, and lived to a very great age, exempt from most of the diseases of body and mind which so abundantly afflict the luxurious and the intemperate. "It has been established by nature on the best grounds," says Hufeland, "that our nourishment should be used in a form rather coarse; securing full mastication and insalivation, and a longer retention in the stomach. Plain, simple food only, promotes moderation and longevity; while compounded and luxurious food shortens life." "The most extraordinary instances of longevity," continues Hufeland, "are to be found among those classes of mankind, who, amidst bodily labor, and the open air, lead a simple life agreeable to nature; such as farmers, gardeners, hunters, &c. The more man follows nature, and is obedient to her laws, the longer will he live: the further he deviates from these, the shorter will be his existence. This is one of the most general of laws. In the same districts, therefore, so long as the inhabitants lead a temperate life, as shepherds or hunters, they will attain to old age, but as soon as they become civilized, and by such means sink into luxury, dissipation and corruption, their duration of life will be shortened. It is, therefore, not the rich and great, not those who take gold tinctures and wonder-working medicines, who become old; but country laborers, farmers, &c. Mortality prevails in the greatest degree where men deviate most from nature, where her most sacred laws are despised. Rich and nourishing food, and an immoderate use of flesh, do not prolong life. Instances of the greatest longevity are to be found among men, who, from their youth, lived principally on vegetables, and who perhaps never tasted flesh. Even very sound health may shorten the duration of life: and on the other hand, a certain kind of weakness may be the best means of prolonging it."

Such are the opinions which one of the most distinguished medical men in Germany has embraced and published, after the most careful and extensive research on the subject of human life; and I am the more gratified to cite them from such authority, because I had advanced them in my public lectures for three years, before I knew that they had been expressed by Hufeland or any one else. I might proceed to corroborate the physiological principles and general statements which I have advanced, by a very extensive and interesting detail of individual cases of extraordinary longevity. I might narrate the case of Robert Bowman, who, subsisting wholly on a vegetable and milk diet of the plainest and simplest kind, retained his bodily vigor and mental and moral powers to very great age,—who, when a hundred years old, joined the chase and ran after the hounds: and at the age of a hundred and twelve, assisted his family in the harvest field. Or the case of the French peasant, who, subsisting on coarse brown bread baked semi-annually, and goats' milk, and breathing the pure air of the mountains of Switzerland, retained all his faculties and power to the age of a hundred and fifteen, with uninterrupted health, and remarkable vigor and activity; and at the age of a hundred and twenty was carried to Paris and presented to the king; and there, by a change of diet and other circumstances, rapidly declined for two or three years and died. Or the case of Thomas Parr, of England, who subsisted almost all his life on bread, milk, old cheese and whey, and who, at the age of a hundred and thirty, was able to perform every kind of work of a laborer,—who, when a hundred and forty years old, manifested little of the failing of age, and who was removed to London, where an entire change took place in his mode of living, and he soon died at the age of one

hundred and fifty-two. Yet, judging from the condition in which all his viscera were found on examination after death, it was the opinion of Dr. Harvey that he might have lived till he was two hundred years old, had he remained in his native country air, and continued his regular, plain, simple and temperate habits. Or I might narrate the case of Henry Jenkins, of England, who subsisting much in the same manner as Parr did, retained his faculties and powers in great vigor for nearly a century and a half, and, with little abatement, carried them up to the age of a hundred and sixty-nine:—or the case of Demetrius Craboski, who was recently living near Polask, on the frontiers of Lithuania, at the age of one hundred and sixty-eight. "This Russian Methuselah," says the St. Petersburgh Gazette, "has always led the humble and tranquil life of a shepherd, assisted by his two sons, the eldest of whom, Paul, is one hundred and twenty, and the younger, Anatole, ninety-seven years old."* But it is more entertaining than useful to devote our time and attention to such details. There are, as I have frequently remarked, so many modifying circumstances and causes, to be taken into consideration when reasoning from individual experience, that without the best physiological knowledge to guide us in our researches, we are quite as likely to arrive at erroneous as at correct conclusions.

There are two grand facts, however, in relation to this matter, worthy of all consideration. The one is, that when individuals who have lived to old age on simple vegetable food, begin in advanced life to partake of animal food, the infirmities of age always increase upon them with a manifestly increased rapidity; and they rarely long survive the change. The other is, that when individuals who have lived to sixty or seventy years of age and upwards, on a mixed diet of vegetable and animal food, and begun to feel much of the decrepitude of old age and to experience many of its infirmities, if before they are completely broken down and brought upon their death-beds, they adopt a well-chosen vegetable diet and good general regimen, they always greatly improve in health, throw off many if not most or all of their infirmities, and retrieve much of the activity and vivacity of earlier life. I have witnessed this fact in numerous instances. But I have said enough on this point. No intelligent and unprejudiced individual can faithfully examine this subject, and long remain in doubt that a pure and well-ordered vegetable diet is better adapted than one containing any portion of flesh-meat, to prolong human life and to preserve the elasticity and activity of the body, and the vivacity and cheerfulness and vigor of the mind.

Diet with reference to Prolificness and Endurance of Cold.

There are two other departments of evidence pertaining to the physiological powers common to all organized bodies, which require a brief consideration, because they have been preoccupied by the advocates for the carnivorous character of man, and insisted on as affording irrefragable proof of the constitutional necessity of at least some portion of flesh-meat in the diet of human beings. The first relates to the perpetuation of the species, and the second to the ability of the human body to endure the intense cold of the frigid zones.

It has been asserted by Buffon and others, and is perhaps generally believed by professional men in flesh-eating countries, that "if man were obliged to abstain totally from flesh, he would not multiply." To an intelligent and unsophisticated mind, this position must, on a little reflection at least, appear so palpably erroneous, that it hardly seems necessary to attempt a serious refutation of it. Yet, when we

* Indeed, it is very common for native Russians, living on a coarse and scanty vegetable diet, even in that severe climate, to exceed a hundred years of life. The late returns of the Greek Church population of the Russian empire, give, in the table of deaths of the male sex, more than one thousand over a hundred years of age. There were forty-nine between a hundred and fifteen and a hundred and twenty; forty between a hundred and twenty and a hundred and twenty-five; sixteen between a hundred and twenty-five and a hundred and forty; and four between a hundred and forty and a hundred and fifty.

consider how powerful is the force of education, preconceived and long-cherished opinion, and deeply established habit, we are less surprised that men of certain kinds of training should cling to opinions which they have been systematically taught to believe indubitably true; and we see the importance of endeavoring to set men right, even in regard to errors which are most obviously preposterous.

It is not necessary that I should enter into any physiological reasonings on this point. If, as I have endeavored to show, a pure and well-chosen vegetable diet is best adapted to sustain the organic economy of the human body in all other respects, it cannot be possible in the nature of things, that this particular point is a special exception to the general physiological laws of the system. And on this point, we may, with more propriety than in regard to almost any other, appeal directly to the general history of the human kind. We know that in all times, and in all climates, those portions of the human family which subsist mostly or entirely on vegetable food, are vastly more prolific than those portions which subsist mostly or entirely on animal food. The purely flesh-eating tribes are never prolific. Indeed, as a general law, the number of births among them in a given time, rarely much exceeds the number of deaths: and hence, such tribes, if they continue to be strictly carnivorous, generally remain for centuries with very little increase in their numbers; and sometimes, even in the most favorable climates, they slowly decrease.

There is probably no purely carnivorous portion of the human family whose climate, quality of food, habits and circumstances generally, are more genial to the physiological interests of the human body, and more favorable to the multiplication of the species, than those of the Patagonians. If, therefore, flesh-meat were adapted to render the human species prolific, the Patagonians ought to multiply very rapidly. But the reverse of this is signally true. For three hundred years at least, they have inhabited a country whose mild climate and salubrious atmosphere are exceedingly favorable to human life; and yet in all eastern Patagonia south of the Rio Negro, an extent of country which might contain a population of several millions, there are at the present day less than eight hundred inhabitants. If this fact were owing to the mere scarcity of the food on which they subsist, then it would appear either that they have taken precautionary measures to prevent too great an increase of population, or else that, whenever the population exceeds the alimentary supplies of the country, they have swarmed like bees, and sent off the excess of their population to some other part of the country. But neither of these hypotheses is true. They are as prolific as they can be, and yet their number is vastly less than might be sustained by the alimentary resources of the country. Though prone, like all other human beings in similar circumstances, to indulge in the use of tobacco and intoxicating drinks, yet they are so situated, and hitherto have had so little commerce with the rest of the world, that they have been able to procure only occasional and very scanty supplies of those articles, and therefore, have probably never suffered to any considerable extent from the use of them. Neither is there any evidence that their population has been often and considerably reduced by frequent and destructive wars, nor by epidemic disease or pestilence. There is, therefore, the strongest evidence that the nature of their food is the principal if not the only cause of their being so unprolific: and this conclusion is powerfully corroborated by the general fact already stated, that all tribes and nations subsisting wholly on flesh and fish are remarkably unprolific. The inhabitants of Terra del Fuego, we have seen, have the greatest abundance of animal food, and yet their number is very small.

On the other hand, we find the vegetable-eating portions of the human family are so exceedingly prolific that they are constantly under the necessity of devising means and adopting measures to check or to dispose of the excess of population. To say nothing of the vegetable-eating millions of Asia, with whom the very earth and atmosphere seem to teem, we find nearer home a fact so signal and so notorious, that it is greatly marvellous that

it has never met the eye and fixed the attention of those philosophers who so strenuously contend for the necessity of a portion of flesh-meat in the diet of man. It is well known to almost every body in Europe and America, that a very large majority of the inhabitants of Ireland, from generation to generation, never partake of flesh-meat enough to have any appreciable physiological effect on the organic economy of their bodies; and yet Ireland, besides being at all times in such a state of over-fulness of population, as to be constantly threatened, and frequently suffering with extensive distress from want of food, and the lives of hundreds of thousands are shortened by starvation, has poured out such a tide of emigration that she has deluged England, Scotland and America, with her naturally hardy and energetic offspring.

On the whole, therefore, the true evidence in the case, when correctly apprehended and accurately appreciated, instead of serving, in any measure, to prove that the integrity of any function in the organic economy of the human body requires that flesh-meat should form a portion of the diet of man, goes very powerfully and conclusively to prove that the physiological interests of the human constitution are, in every respect, best sustained by a pure vegetable diet.

In regard to the necessity for flesh-meat to enable the human body to endure severe cold, it is contended that God, in creating man with a constitutional capability of acclimating himself to the wintry regions of the North, has made it essential to his most perfect and successful adaptation to those regions, that he should subsist mostly or entirely on animal food. To this I reply that, so far as God has constituted and ordained things in such a manner as that animal substances are all or nearly all that the frigid zones afford for human aliment, and in such a manner as that the human body is far less injuriously affected by the free use of flesh-meat in cold regions than in the torrid or even in the temperate zones, so far it may with propriety be said that God has made it necessary for the inhabitants of the frigid zones to subsist on animal food. But the notion that the physiological powers and functions of the human body are better sustained by flesh-meat than they *can* be by a well-chosen vegetable diet in the wintry regions of the poles, is entirely false. Could proper vegetable food be had in abundance in frigid zones, it would be better aliment for man in every respect than flesh-meat, even in the coldest spot where human life can be preserved. That is, provided man is accustomed to such a diet in those regions from his childhood up, or fully habituated to it before he enters those regions. Or in other words, *all* other things being precisely equal, the man who is fully accustomed to a pure vegetable diet, can endure severer cold, or bear the same degree of cold much longer, than the man who is fully accustomed to a flesh diet.

Were animal heat a mere chemical effect, or were it produced in the same manner as we produce a sudden, sensible glow throughout the system by drinking alcoholic liquor, it might not be easy to perceive how the same diet which best enables us to endure the intense heat of the torrid zone, should also best enable us to endure the intense cold of the frigid zone. But let it be remembered that animal heat is purely the effect of vital function, and that the power of the body to regulate its temperature according to the surrounding medium, so as to sustain the extremes of heat or cold, is always greatest when its physiological properties and powers are in their most healthy and vigorous state and condition. And this, we have seen, is most perfectly secured by a pure and well chosen vegetable diet.

Reasoning from false notions derived from mere momentary sensation, mankind long clung to the opinion that alcoholic liquor would enable them better to endure both heat and cold: and although modern experiments are beginning to set them right concerning alcohol, yet they blindly cherish the idea that flesh-meat is better for them in cold regions, than vegetable food; without pausing to consider that while it actually affords them less real and permanent nourishment, it stimulates them more, and exhausts the vital powers of their organs more rapidly, and therefore,

in all that it differs in its effects from vegetable food, it approaches more nearly to the character of alcohol.

We know that in some of the coldest portions of the Russian Empire, the people subsist on coarse, vegetable food, and are exceedingly hardy and vigorous. I have been assured by highly intelligent gentlemen who have spent many months in Siberia, that no exiles to that wintry region endure the severities of the climate better than those who have been all their lives accustomed to a simple vegetable diet. And it has proved universally true, except in cases of far gone and incurable disease, that all those who have adopted a strict vegetable diet and correct general regimen, in this country, within six or seven years past, have experienced a decided increase of physiological power to endure severe cold, and have found themselves able to preserve the temperature of their bodies more uniform and agreeable with less clothing by day and by night.

It is unquestionably true, however, as testified by those who have attempted to explore the polar regions, that when British sailors and others who have been accustomed to live mostly on salted animal food, are taken into those regions, they are enabled to endure the intense cold better by subsisting on the fresh animal food of the natives. Nevertheless, it is entirely certain that both they and the natives would endure the cold still better, if they were well trained to a correct vegetable diet.

Soft water is the most suitable drink for man, since fermented liquors are rather the product of art than of nature.—*Zimmerman*

VEGETABLE DIET.—EXPERIENCE OF DR. W. A. ALCOTT.

From Dr. Alcott's work on Vegetable Diet. Boston, 1838.)

From the age of five or six months to that of two years, I was literally crammed with flesh-meat; usually of the most gross kind. Such a course was believed, by the fond parents and others, as likely to be productive of the most healthful and happy consequences. The result was an accumulation of adipose substance, that rendered me one of the most unsightly, not to say monstrous productions of nature. I ought not to say *nature*, perhaps; for, if not perverted, she produces no such monsters. At the age of six months, my weight was twenty-five pounds; and it rose soon after to thirty or more.

When I was about two years of age, I had the whooping-cough, and having been brought up to the height, and more than the height of my condition, by over-feeding with fat meat, I suffered exceedingly. I recovered at length, but I had lost my relish, as I am informed, for flesh-meat; and from this time till the age of fourteen, I seldom ate any but the leanest muscle. I was tolerably healthy, but, from the age of two years, was slender; so much so, that at five or six, I only weighed fifty pounds; and was constantly either found fault with, or pitied, because I did not eat meat in quality and quantity like other people. Nor was it without much effort, even at the age of fourteen, that I could bring myself to be reconciled to it. I was also trained to the early use of much cider, and to the moderate use of tea and spirits. I have spoken of my slender constitution; I believe this was in part the result of excessive early labor, and that it was not wholly owing to a premature use of flesh-meat.

I had suffered so much, however, from the belief that I was feeble from the latter cause, that I had no sooner become reconciled to the use of flesh and fish—which was at the age of fourteen—than I indulged in it quite freely. About this time came on an attack of general dropsy, from which, with great difficulty, I recovered. I also had a severe attack of the measles, which, in its turn, came very near carrying me off. These two complaints, or the mercury, digitalis, and other poisons used in endeavoring to effect a cure, left me with an eruptive disease, peculiarly troublesome in hot weather, and with weak eyes.

The eruptive complaint was soon discovered to be less severe, even in hot weather, and while I was using a great deal of exercise, in proportion as I abstained from all drinks but water, and ate none but mild food. Owing to the dis-

covery of this fact and to other causes, I chiefly discontinued the use of stimulating food and drink, during the hottest part of the season; though I committed much error in regard to the quantity of my food, and drank quite too freely of cold water. Still I always found my health best, and my body and mind most vigorous, at the end of summer, or the beginning of autumn, notwithstanding the very hard labor to which I was subjected to on the farm. This increase of vigor was, at that time, attributed chiefly to a free use of summer fruits; for, so deeply had the belief been infixed by early education, that highly stimulating food and drink were indispensable to the full health and strength of mankind, and especially to people who were laboring hard, that, though I sometimes suspected they were not true friends to the human system, my conscience always condemned the suspicion, and pronounced me guilty of a species of high treason for harboring it.

This brings up my dietetic history to the period at which it commences, in the letter to Dr. North. The study of medicine, however, from the age of twenty-four to twenty-seven, and the subsequent study and practice of it for a few years, joined to the changes I made at the same time in my physical habits, and my observations on their effects, led me to reject, one after another, and one group after another, the whole tribe of extra stimulants—solid and fluid.

The sequel of my history remains to be told. Nearly three years and a half have elapsed since the date of my letter to Dr. North, and the results of my experiments are by no means less interesting than those of the former period.

For the last four years, or nearly four years, I have not only abstained from flesh and fish—not having eaten half a pound of both during the whole time—but I have used but little butter, cheese or milk. For some time past, I have discarded butter entirely, and cheese almost entirely. The occasional use of milk, in very small quantities, once a day, has, however, been resorted to; not from necessity, indeed, or to gratify any strong desire or inclination for it, but from a conviction of its happy medicinal effects on my much injured frame. Hot food of every kind, and liquids, with the exception just made, I rarely touch. Nearly every thing is taken in as solid a form and in as simple state as possible; with no condiments, except a very little salt, and with no sweets, sauces, gravies, jellies, preserves, &c. I seldom use more than one sort of food at a time, unless it be to add fruit as a second article; and this is rarely done, except in the morning. I have for a year and a half used no drinks with my meals; and for some months past, have had very little thirst at all; and have seldom drank anything.

And as to the effects, they are such, and have all along been such, as to make me wonder at myself, whenever I think of it. Instead of being constantly subject to cold, and nearly dying with consumption in the spring, I am almost free from any tendency to take cold at all. During the last winter, by neglecting to keep the temperature of my room low enough, and by neglecting also to take sufficient exercise in the open air, I became unusually tender, and suffered to some extent from colds. But I have been well again during the spring, and now feel as if I had recovered my former hardihood.

In regard to other complaints, I may say still more. Of rheumatism, I have have scarcely had a twinge in many years. My eruptive complaint is, I believe, *entirely* gone. The weakness of my eyes has been wholly gone for many years. Indeed, the strength and perfection of my sight and all my senses, (though about forty years of age.) hearing perhaps excepted, in which I perceive no alteration—has appeared to be constantly improving for many years. My stomach and intestines perform their respective duties in the most appropriate, correct and healthful manner. My appetite is constantly good, and as constantly improving; that is, going on towards perfection. I can detect, both by smell and taste, almost anything which is in the least offensive or deleterious in food or drink; and yet I can receive, without immediate apparent disturbance, and readily digest, almost anything which ever entered a hu-

man stomach—knives, pencils, clay, chalk, &c. perhaps excepted. I can eat a full meal of cabbage, or any other very objectionable crude aliment, or even cheese or paste,—a single meal, I mean,—with apparent impunity; not when fatigued, of course, or in any way debilitated, but in the morning and when in full strength. It is true, I make no experiments of this sort, except occasionally *as* experiments.

In my former statement, I gave it as my opinion that vegetable food was less aperient than animal. My opinion now is, that if we were trained on vegetable food, and had never received substances into the stomach which were unduly stimulating, we should find the intestinal or peristaltic action quite sufficient. The apparent sluggishness of the bowels, when we first exchange an animal diet for a vegetable one, is probably owing to our former abuses. At present, I find my plain vegetable food, in moderate and reasonable quantity, quite as aperient as it ought to be, and if I exceed a proper quantity, too much so.

I have now no remaining doubts of the vast importance that would result to mankind, from an universal training from childhood, to the exclusive use of vegetable food. I believe such a course of training, along with a due attention to air, exercise, cleanliness, &c., would be the means of improving our race, physically, intellectually and morally, beyond anything of which the world has yet conceived. But my reasons for this belief will be seen more fully in another place. They are founded in science and the observations of facts around me, much more than on a narrow individual experience.

There is one circumstance which I must not omit, because it is full of admonition and instruction. I have elsewhere stated that, twelve years ago, I had incipient phthisis. Of this fact, and of the fact that there were considerable inroads made by disease on the upper lobe of the right lung, I have not the slightest doubt. The symptoms were such at the time, and subsequently, as could not have been mistaken. Besides, what was, as I conceive, pretty fully established by the symptoms which existed, is rendered still more certain by auscultation. The sounds which are heard during respiration, in the region to which I have alluded, leave no doubt on the minds of skilful medical men of their origin. Still I doubt whether the disease has made any considerable progress for many years.

But, during the winter before last, my employments became excessively laborious; and, for the whole winter and spring, were sufficient for at least two healthy and strong men. They were also almost wholly sedentary. At the end of May, I took a long and rather fatiguing journey through a country by no means the most healthy, and came home somewhat depressed in mind and body, especially the former. I was also unusually emaciated, and I began to have fears of a decline. Still, however, my appetite was good, and I had a good share of bodily strength. The more I directed my attention to myself, the worse I became; and I actually began soon to experience darting pains in the chest, together with other symptoms of a renewal of pulmonary disease. Perceiving my danger, however, from the state of my mind, I at length made a powerful effort to shake off the mental disturbance which succeeded. This, together with moderate labor and rather more exercise than before, seemed gradually to set me right; and I have now been, (May 1838,) for six or eight months, as well as I ever was in my life, except the slight tendency to cold during the winter of which I have already taken notice. I never was more cheerful or more happy; never saw the world in a brighter aspect; never before was it more truly "morning all day" with me. I have paid in part the penalty of my transgressions, of the winter before last; and may, perhaps, go on, in life, many years longer.

I now fear nothing in the future, so far as health and disease are concerned, so much as excessive alimentation. To this evil—and it is a most serious and common one in this land of abundance and busy activity—I am exposed, both from the keenness of my appetite, and the exceeding richness of the simple vegetables and fruits of which I partake. But, within a short time past, I seem to have forgotten

the victory, in a good measure, even in this respect. By eating only one or two things at a time, usually only one, and by measuring or weighing them with the eye —for I weigh them in no other way—I am usually able to confine myself to nearly the proper limits.

This caution, and these efforts at self-government, are not needed, because their neglect involves an immediate suffering; for, as I have already stated, there was never a period in my life before, when I was so completely independent—apparently so, I mean—of external circumstances. I can eat what I please, and as much or as little as I please. I can observe set hours, or be very irregular. I can use a pretty extensive variety at the same meal, and a still greater variety at different meals, or I can live perpetually on a single article—nay, on almost any thing which could be named in the animal or vegetable kingdom—and be perfectly contented and happy in the use of it. I can, in short, eat all the while, work all the while, think all the while, sleep all the while, converse all the while, or play all the while; or I can abstain from any of these, almost all the while. Let me be understood, however. I do not mean to say that either of these courses would be best for me, in the end; but only that I have so far attained to independence of external circumstances, that, for a time, I believe I am able to do or bear all I have mentioned.

One thing more, in this connexion, and I shall have finished my remarks. I sleep too little; but it is because I allow my mind to run over the world so much, and lay so many schemes for human improvement or for human happiness; and because I allow my sympathies to become so deeply enlisted in human suffering and human wo. I should be most healthy, in the end, by spending six hours or more in sleep; whereas I do not probably much exceed five. I have indeed obtained a respite, from the grave, of twelve years, through a partial repentance and amendment of life, and the mercy of God; but did I obey all His laws as well as I do a part of them, I know of no reason why my life might not be lengthened, not merely fifteen years, as was Hezekiah's, but forty or fifty.

THE CRAVAT.

On the propriety of covering the neck in men, the ancients entertained very different ideas from those which prevail at the present day. The Romans, in particular, left this part of the neck uncovered, excepting in inclement weather, when the toga was held around the throat with the hand. They knew nothing of the modern cravat; though under certain circumstances of disease, or in coming out of the warm bath, they were in the habit of wearing upon the neck the *focale* —a kind of collar formed of silk, cotton or wool. This, however, we learn from Quintilian, it was considered effeminate to make use of in public, excepting under the same circumstances in which a covering to the head and legs was permissible.

"Palliolum sicut fascias et focalia excusare potest valetudo."

The question as to grace and health, upon this point, will probably be decided in favor of the Romans. That the cravat by no means contributes to the beauty of the figure, will be confessed by every individual of taste, and hence the best masters in sculpture and painting, endeavor, whenever it is possible, to free the neck from it in their busts and portraits.

That it is not essential to health, even in our uncertain climate, is also evinced by the fact, that in the female sex, those parts of the neck and throat which in man are enveloped with so much care by numerous folds of muslin or cambric, are left uncovered with impunity during all seasons; on the contrary, the custom of covering the neck too warmly, it is more than probable, is not unfrequently the cause of disease.

We do not object to a light and loose cravat, particularly in winter; we should even recommend its use, did the laws in regard to dress emanate from the study of the physician, instead of the shopboard of the tailor or the saloon of some fashionable milliner: as conservators of health, we may, however, be permitted to say, that the constant use of the cravat, too

voluminous, or composed of too thick materials, renders the neck peculiarly liable to the impression of slight degrees of cold: we believe that to this cause are to be referred many inflammatory affections of the throat. There are indeed few individuals accustomed to wear constantly the cravat now in fashion, who can throw it aside for an hour or two, even in summer, without contracting some degree of hoarseness, and experiencing some uneasiness in the throat; and if exposed to a draught of air, or in the evening, a decided quinsy is often the result.

Around the neck are situated many large bloodvessels connected with the brain, as well as other important organs, which cannot be compressed without injurious consequences. So long as the cravat is loose and light, no inconvenience is experienced; but when it is made to embrace the neck with the grasp of a halter, as was a short time since, and is now, too much the custom, the free return of the blood from the head is impeded; the face becomes red and turgid; and the martyr to fashion experiences pain and an overfulness of the head, without suspecting for a moment, "the source from whence his ills arise." When the body is thrown into exertion with the throat thus begirt, the evil is augmented; and in those of full habits, dangerous affections of the head are the consequence. Vertigo; swooning; violent bleeding from the nose, difficult to arrest; and even apoplexy,—are said to have resulted from this cause alone.

A highly respectable physician of this city informed us, not long since, that several young gentlemen have come under his care affected with very distressing and almost constant pain of the head and eyes, Finding that in every instance the cravat was drawn too tightly round the neck, he directed it to be worn in the future more loosely; little else was required to relieve them of their complaints.

Percy, a French surgeon of great celebrity, observes, that most of the fashions in dress have been invented to conceal some weakness or deformity. "That of enormous cravats originated from similar motives. It was borrowed by the French from the English, who introduced it in order to conceal the hideous and disgusting scars left upon their necks by the scrofula, a disease endemic and hereditary among the latter: and, strange to say, this fashion too often occasioned in the French, who had the folly to adopt it, scars equally unsightly—the consequence of the inflammations and ulceration in the glands of the neck to which it gave rise."

During all exertion of the body, it is important that the neck be left free from compression. The cravat should be loosened, also, when we are engaged in reading, writing, or profound study; and invariably should it be removed, together with all ligatures from every part of the body, on retiring to sleep—whether at night, or during the day: much evil has been occasioned by a neglect of such precaution.

A great deal more might be said in regard to this subject. We might hint to the singer and public speaker, the injury voices sustain by a cravat of too great bulk, or one so tightly drawn as to compress the throat and windpipe,—we might warn the young of the danger, when heated by exercise, of throwing off the accustomed covering of the neck,—and a word might be said upon each of those diseases, the presence of which renders the use of a large and tight cravat altogether inadmissible; but we refrain—the goddess of fashion reigns with too despotic a sway, to allow her mandates to be interfered with from mere considerations of comfort or of prudence.—*Journal of Health.*

ABSTEMIOUS DIET.

Many cases of illness, both in adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are caused often by violating the rules of health; and in consequence, some of the organs clogged. Omitting one, two, or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to "clear out the stomachs," always weakens the

system, while abstinence secures a good result, without doing any injury.

Said a young gentleman to a distinguished medical practitioner in Philadelphia,—

"Doctor what do you do for yourself when you have a turn of headache, or other slight attacks?"

"Go without my dinner," was the reply.

"And if that does not cure you, what then?"

"Go without supper."

"But if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicines ourselves, or use them in our families, for we know that starving is better; but we cannot make our patients believe it."

Many cases of slight indisposition are cured by a change of diet. Thus, if persons suffer from constipation, have headaches, slight attacks of fever, or dyspepsia, the cause may often be removed by eating rye, mush and molasses, baked apples and other fruits.—*Dom. Rec. Book.*

TOBACCO.

This is an acrid weed, possessing, when dried and prepared, a power of stimulating and intoxicating; and of poisoning when taken in excess. It is used in a variety of forms. Put into a pipe, to which fire is applied, its fumes are drawn through the mouth, where they act on the nerves, insensibly lulling and stupifying the smoker. In general, smoking is resorted to for the purpose of producing a soothing effect on the feelings and appetite—a hard laboring man, for example, taking a smoke by way of a lunch; but it should always be borne in mind that any imaginary benefit from this temporary stimulus, is at the cost of a corresponding if not greater depression afterwards. The effect of the smoke may be to stay the appetite, but it is only a deceit; the value of the tobacco, applied to the stomach in the shape of food, would be much more beneficial. In short, unless in the mere mode of application, the fumes of tobacco are an intoxicant, like opium or alcohol—they are a dram in the form of smoke. Cigars operate in the same manner, the only distinction being, that they are burnt without the intervention of a pipe. Tobacco is also chewed; a method of use still more revolting than that of consumption in the pipe, and more surely stimulating in effect.

Intoxication to a lesser or greater extent is a certain consequence of using tobacco in any of its forms; hence, between the habitual smoker and the habitual dram-drinker there can scarcely be said to be a shade of difference. It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner in smoking usually experiences its poisonous effects; he is overcome by nausea and a peculiar giddiness, and not unfrequently vomits. Fortunately he is unable to continue the dose, otherwise the consequences might be stupor, convulsions, and death. Practice in this as in every other species of intemperance, lends to a vitiation of appetite and hardened state of feeling; but the intoxication nevertheless does its work on the constitution. The secretion and waste of saliva is considerable; thirst is provoked; and thus the pipe and pot are generally associated.

It has been represented that smoking may be advantageously employed as a preservative against moisture of climate; and the practice of smoking among the Dutch is pointed to as an example. This is a fallacy: smoking, instead of strengthening, weakens the nervous energy and general health; and the practice is only a vice of the males in Holland, for the females of that country do not smoke, and they are not less healthy than members of the other sex. Driven from this excuse, the advocates of smoking represent that it is favorable to study—that it excites the reflective faculties—is the friend of the meditative; and that for these virtues it has been eulogised by poets and divines. We reply, that the brain, in a state of health, requires no such auxiliary, and that this application is at the best a deceptive friend, for it promotes dreamy and visionary notions, and finally robs its

votary of the power of either thinking or acting in a manly manner. Used as a habitual indulgence, its lulling and stupifying effects keep the Germans in a state of contented submission to despotism, and wrapped, as it has been said, in a "transcendental cloud." We feel assured that no great or ennobling thoughts ever issued from the fumes of this intoxicating plant.

When drawn into the nostrils in the form of snuff, tobacco does not lose its intoxicating properties. The particles stimulate the nerves of the nose, and this stimulus reaching the brain, the centre of the nervous energy, intoxication is the result. Though usually taken in such small doses that it communicates only a slight excitement, it nevertheless causes a derangement of certain functions of the nose. These functions are very evident. The nostrils are the outlet of the superabundant wash secreted for cleansing the eye, and if these be stopped, the waste liquid overflows and corrodes the eyelids, causing pain and unsightliness. They also discharge mucus from their inner surface; and if this is injured, the healthiness of the organ is interrupted. The stopping up of the nostrils also impedes breathing, and so far interrupts one of the most important processes appointed by nature. Besides, the nostrils are in immediate contact with the gullet, and a certain amount of snuff is always more or less passed down into the stomach, thereby inflaming its coatings, and impairing the digestive functions. A habitual snuff-taker is generally recognizable by his loss of smell, by his snuffling and snorting, and, if a public speaker, by his defective modulation of voice. Preachers, teachers of vocal music and languages, and, indeed, all those to whom a clear and distinct articulation is of consequence, ought to avoid this habit, which, when carried to excess, is in this respect extremely prejudicial. Those, too, who have a regard for cleanliness, will not accustom themselves to so nauseous and hurtful a practice.—*Albany Patriot.*

Food not too fat or gross, and water as a drink, render our bodies the most firm and strong.—*Boerhaave.*

WHY IS THERE SO MUCH DISEASE AMONG US?

Because, in numbers of things, we do just what, by our nature, we were never intended to do. For example:—

1st. Man is intended to draw fresh air every time he breathes. Almost all people, when in their shops, breathe the same air over and over again. To show the necessity of allowing fresh air continually to enter living rooms, and bad air to escape, it may be stated that every person, during each minute of his life, destroys a quantity of air twice as large as himself.

2d. Man ought to breathe pure air every breath. Our sewers and drains are so bad that the vapors and foul gases arise, and we breathe them.

3d. Man was intended to take exercise every day. Neither his heart, his stomach and bowels, his liver, his skin, his lungs, his kidneys, nor his brains, will act rightly without walking exercise every day. Most of us do not get any walk, or only a very short one, which is scarcely of any use.

4th. Man is formed to take simple and wholesome food. He eats all sorts of things, which not only do him no good, but do him harm; and drinks large quantities of beer, spirits, and wine, which hurt his stomach, and take away the proper use of his brain.

5th. Man ought to wash himself all over with water every day, so as to cleanse the pores of the skin, else they get stopped up; he cannot perspire rightly, and his skin cannot breathe. The majority of the people only wash their hands and face.

6th. Man should wear clean clothes next his skin, because the body gives off bad fluids. At present, many people wear the same thing day after day, for weeks together.

7th. Man was intended to live in the light. Many have scarce any light in their rooms.

8th. Man, in this climate, must wear warm clothing. Many have no flannel, and many are clad with heavy useless things.—*New York Evangelist.*

WATER-CURE JOURNAL.

NEW-YORK, OCTOBER, 1847.

MR. LOCKE'S PATENT PORTABLE COMBINATION SHOWER BATHS.

WITH RULES FOR BATHING.

The advantages of this Bath are,

1. The water is elevated by means of a crank and pulley, requiring but slight effort, the apparatus being very little liable to get out of order.

2. The Bath is used either in the form of shower or douche, according to the fancy of the person bathing.

3. A liberal supply of water is used at each time of bathing.

4. By placing a cork in the bottom of the apparatus, it is conveniently used as a hip bath.

5. It is a very convenient arrangement in which to take a vapor bath, with the useful addition of a tepid, cool, or cold one in connexion.

6. At such times as the bath may not be in use, it may be used as a wardrobe, the top being entirely covered, a thing not common in portable baths.

7. With the aid of the steam apparatus, which is heated by means of a spirit lamp, the vapor bath is made ready in seven minutes, or from warm water in less time.

SOME GENERAL RULES TO BE OBSERVED IN BATHING.

1. Beginners and weak persons should commence moderately. Many are injured by beginning too rapidly. If you have any doubt, take first the lukewarm or tepid bath (from 80 to 90° Fahrenheit.) This would not injure the feeblest child. Then, from day to day, gradually lower the temperature as you feel you can bear.

2. A most important rule is, never to take a cold bath when you are much fatigued. Take, then, the tepid or warm bath, or wait until becoming rested.

3. Never take a cold bath when the body is cold or chilly. Cause first warmth, by friction on the surface, exercise, wrapping up warmly in bed, or by the warm bath, as at from 92 to 98° Fahrenheit.

4. Do not bathe within three hours after a meal, and four hours is still better.

5. It is better to wait at least half an hour after bathing before eating.

6. Always get warm after a bath. Exercise is the most natural and therefore the best mode. But if this is not practicable, use artificial means.

7. Do not take the shower or douche bath on the head. It is better merely to wash well, or *pour* water on that part. The force of water striking upon the head sometimes causes headache and other unpleasant effects. You can easily incline the head forward while in the bath.

8. Under the above rules, sedentary persons, and those not in good health, may bathe advantageously two and even three times a day; the time of rising in the morning being one of the best.

9. The vapor bath is generally made too violent. Let it be moderate, particularly at first. Do not, without the advice of a physician, go beyond the very first appearance of perspiration. Wash, at the same time, the head in cold water. This prevents rushing of blood to that part. You may also keep a cold wet towel on the head during the time of the vapor bath. Take then a tepid, cold or cool bath immediately after the vapor, and, all things properly managed, you have a luxury which one may indeed well be thankful for.

Would you enjoy health, happiness, and long life? The next thing to preserving a clear conscience, and in all things tem-

perance, *take regularly, daily, some form of bath.*—Would you preserve soundness and beauty of teeth, clearness and ruddiness of complexion? Avoid tea, coffee, and tobacco, *and take your daily bath.*—Would you be free from dyspepsia, rheumatism, agues, fevers, consumption, and the many ills that afflict life? Live much in the open air, and in all respects plainly and regularly, *and take your daily bath.*—Would you enjoy, amid the trials of life, serenity of mind, clearness of perception, and the highest perfection of all your bodily and mental powers, in connexion with all the other rules of hygiene? TAKE ALWAYS YOUR DAILY BATH.

Death from drinking Cold Water.—Who ever heard of a bottle being broken by being simply immersed in cold water? Yet if you take a bottle out of boiling-hot water and plunge it into cold, see if it don't snap. So let a rum-drinker turn down, into his cindered stomach, a tumbler of iced water, and see what becomes of him. The next day you will see his death by *cold water* in all the papers.—*Chronotype.*

And who ever heard of health and life being destroyed by the use of fruits and grain, where these had been the food chiefly? But take a stomach irritated, inflamed, cancerous, rotten, with flesh, grease, salt, pepper, countless other improper stimulants and destructive drugs, and fill it at once and repeatedly with man's proper food—if death, sickness or prostration follows, it is all attributed to vegetable diet.—*Regenerator.*

The first of these extracts is based on a perfectly erroneous notion, and a very prevalent one. It implies that *heat* is the cause of the danger in drinking cold water. But scientific demonstration proves incontrovertibly, *that the more heat there is present in the living body, the more genial, salutary, and charm-like is the action of cold water, provided there is not, at the same time, present, decided exhaustion from fatigue.* In a hot day, when the body is heated but not exhausted, or in a fever of whatever kind, if attended with an increase of heat, or in a drunken debauch, which is neither more nor less than an artificial fever, caused by the poisonous stimulus taken, how grateful and salutary is nature's beverage—pure cold water—to drink. But if there is exhaustion, with or without the heat, then, mark, *cold water, whether internally or externally applied, if to any considerable extent, is dangerous;* and thus has many a life been lost. This is the science of the matter. So Mr. Chronotype, or any one else, try prove to the contrary, if you can. Use cold water when you are heated or warm and not exhausted by over-exertion, but use it not when you are cold. Every good thing has both its abuse and use.

Poisoning by the Compounds of Lead in Cards and Wafers.—The New Haven Register mentions lately the case of a child of Mrs. Charles Chapman, of Danbury, Ct., that was poisoned by its putting a visiting card into its mouth, which the mother had given it to play with. It died in forty-eight hours from the effects. An analysis of the card, by Dr. Bennett, showed that the enamel or coating was composed (wholly or in part) of the carbonate of lead. We believe all cards have more or less of the compounds of lead in them.

Wafers always contain preparations of lead, and for that reason should not be put in the mouth. Not much harm could be expected from an occasional application of the poison in this way, but so long as we know there is lead in the composition of wafers and that persons have been thus poisoned, it is the wiser mode to avoid the practice referred to. A little water to the

water is sufficient to moisten it for use. We have warned many persons concerning the practice, but, as far as we know, they generally go on in the same old heedless way, precisely as do the tea and coffee drinkers, users of tobacco, the eaters of salt, &c., &c. Go on, heedless men and women! you will get your pay eventually—with principal and compound interest.

Mental Aberration.—A singular mode of applying water.—We are credibly informed, that something upwards of a year ago, a gentleman of this city, a druggist by the name of Thorn, living in Pearl st., at or near the corner of Madison, was seen one morning to be throwing his bottles out of his store window at a tremendous rate. Possibly he might have felt something of the self-reproach of Faust, when he says:

> "And thus with most infernal pills,
> Among these valleys and these hills,
> Far worse than did the Pest we blazed.
> Thousands did I the poison give;
> They withered off, and I must live
> To hear th' audacious murderers praised."

No person dared venture near the druggist, but at length some one bethought himself that he would try the effects of cold water. A Croton hose-pipe, such as is used for watering the fronts of houses, the streets, &c., was attached to a hydrant, and the full force of water was thrown in upon the crazy man through the window. In a short time his fever of delirium was quelled, and he became quiet and manageable.

Decrease in the sale of Drugs.—A worthy friend of ours (a practitioner of water), who was, a few years since, engaged in selling drugs, informs us his successor finds that within the past two years, there has been a decided falling off in that business; that neither the physicians are buying as much, for their country practice, nor the people for their domestic use. Not only the successor of our friend, but a brother-in-law of his, a druggist in a country town, informed him that such was also the fact in his place. These things show that "there is a better time coming," than that in which we were all school-boys, and dosed and basted by our good mothers for the itch.

Death caused by accident in the use of Drugs.—By the papers we are informed that a short time since, in this city, a poor old lady came to her death by taking laudanum, which she had sent her by an apothecary for rhubarb. Both the apothecary and his clerks are indicted for manslaughter.

Still later, a young lady sent a prescription, written by an old and experienced physician, to a drug store. On receiving the dose she swallowed it, and in two hours afterwards was dead. The doctor had made a mistake in the prescription, and a poison was administered. How often have there been calamities of this kind?

Balls (at Grafenberg).—It is stated that balls are very frequent with the patients in the mammoth cold water establishment at Grafenberg. They must be spiritless gatherings—no champaigne, no negus, no cold punches, to stimulate the brain, brighten the eye, give color to the cheek and volubility to the tongue. Regular wet-blanket amusement, and all *water*, with *pail* faces and inanimate *cup-les!—N. Y. Sunday Times.*

Ye men of Bacchus, go to Grafenberg and see whether water, fresh air, exercise, plain food, and regular habits are not sufficient to give such health, spirits, vivacity and true enjoyment of both moral and corporeal powers as you never yet in your most intense bacchanalian revelries dreamed of. Or rather, practise yourselves for

one twelvemonth the Grafenberg regimen, and see what will be the result.

EFFECTS OF BAD DIET IN A CASE OF WATER TREATMENT.

LETTER FROM ELIZA GRIFFEN.

NEW YORK, 8th mo. 17th, 1847.

Dr. Shew:—For the benefit of that large class of suffering invalids, who may be seeking health at the various hydropathic establishments of our country,—I communicate for thy journal the following particulars of my case. As thou wilt recollect, my difficulty is a very serious injury of the spine, and that I have for several years past, spent much time and money in pursuing the popular mode of treatment, which seemed only to aggravate my disease, and this to a most formidable degree. Finally my attention was directed to the true system of healing. After practising home-bathing a while, according to thy directions, I was conveyed to New York on a bed; and finding the situation, which thou didst then occupy, rather noisy for my frail and shattered nerves, after some delay I placed myself under the care of another practitioner. Under his judicious management, with a strict and unexceptionable diet, I became greatly benefitted. In 4th mo., I removed to a new establishment in which my physician was interested. I still remained under his immediate direction, and continued to improve until the first of 6th mo., when he retired from the firm, and I came under the care of the remaining practitioner.

With a change of physician came a change of diet, which I found, as did others, most unfortunate; and I realized, by sad experience, what I had before learned in theory, that fresh-baked bread, sometimes heavy and sour, stale eggs, rancid butter, greasy puddings, decayed fruits, &c., &c., were not exactly such a "purely dietetic" way of living as was calculated to do credit to the "dietetic" professor, or justice to his "dietetic" patients.

Although I did not partake of the hard pump water, with which his table was bountifully supplied, I suffered repeatedly in the form of convulsions and spasms, from eating some of the above mentioned articles, called pure and healthy food. I consequently resolved to leave the establishment. On informing the doctor of this, he replied that he felt it his duty to charge me double the price I had agreed to pay; alledging, among other reasons for so doing, that my leaving so abruptly, would be a *thousand dollars damage* to his establishment.

I do not write this for the purpose of injuring any one, I do it because I wish patients to investigate the subject of hydropathy and dietetics carefully, so that they may not be deceived as to what they consist in; for water treatment, in very many instances, must prove unavailing, unless the diet consist of the purest articles prepared upon strictly physiological principles. Reason teaches that it must be highly injurious to abstract the animal heat from the system by cold applications, in chronic diseases, without supplying the stomach with proper nourishment, by which the requisite degree of caloric may be kept up.

It is, indeed, a very easy matter for any dentist or doctor, however ignorant he may be of physiology, hydropathy, or dietetics, to fit up baths and purchase the cheapest articles of provision, and then advertise "every convenience for bathing, and a physiological diet."

I am now again under judicious care, and am glad to say that my health is again improving. When first thou didst see me, I was unable to keep upon my feet but a moment at a time. I can now walk about for half an hour without resting; and my general health is much improved. I take the wet sheet, a shower bath, and moderate douching, daily, with frequent local applications. My experience convinces me, that without as correct a diet as I am permitted to enjoy, *water would fail of efficacy in my case.*

Thine respectfully,
ELIZA GRIFFEN.

TIGHT LACING.—A learned doctor, referring to tight lacing, avers that it is a public benefit, inasmuch as it kills all the foolish girls, and leaves the wise ones to grow to be women.—*Selected.*

DYSENTERY.

(From the Water-Cure Manual.)

This disease occurs oftener during the summer and autumn, and in hot climates more than in cold. Upon shipboard, when passengers are much crowded together, among sailors, in camps and prisons, in crowded cities and other places of impure air, this disease, often so destructive, takes place. It occurs sometimes as an epidemic, and is then often very malignant and fatal.

Causes.—These appear to be principally impure air, improper food, and irregularity in meals. Panic is often the exciting cause: as upon ships, if passengers begin to die, more and more begin to have the disease.

Symptoms.—The disease is mostly an inflammation of the mucous or lining membrane of the colon, or lower bowel. The discharges are mucous or bloody, and there is severe tormina, (acute griping or colicky pains,) and tenesmus (frequent and painful, and yet unavailing desire to evacuate the bowels.) As in other severe inflammations, there is always general feverishness. When the discharges are white, the disease is called dysenteria alba, or white dysentery.

Treatment.—This is very easy to understand. We must, of course, quell the general fever. The disease being in the lower bowel, we can get at that directly by injections. Use these always as cool as the patient desires. If it is an infant, that cannot speak for itself, use the injection tepid, quite lukewarm, so as to be comfortable, but never so high quite as 98° F., the heat of the blood. The injection should be persevered in so long as there is pain and bearing down, and as often as a discharge takes place. Sitz baths, not too cold, are very useful. There cannot be too many injections used so long as the pain or discharge continues. Not a particle of nourishment should be given until the disease is arrested, even if it require days. Water in small quantities to be drunk to the full extent of thirst; and as in all affections of the stomach and bowels, food must be commenced with the greatest caution, in tea-spoon quantities, or even less at a time, and gradually increased as the stomach is found able to bear.

A Case.—At a time during the hottest of the past summer, I was called to attend the little son Aaron, of Mrs. Potter's, a very worthy and industrious colored woman, residing in the basement story of the house of Professor Ives, No. 417 Houston street. Not having kept any notes of the case at the time, I give it from memory.

The lad, eight or nine years of age, was taken with dysentery, commencing, as it often does, with bilious vomiting. His health had been poor and the bowels irregular, for some time previously. The tormina, (griping pain in the bowels,) and tenesmus, (bearing down of the lower bowel,) were very severe. There was also high general fever, and much heat in the abdomen. The discharges frequent, and pains and desire almost constant.

It was already the second day, and the boy was quite emaciated and weak. He had been unwell for some time. I commenced by giving a tepid bath, in a wash tub, he being supported the whole while by assistants, and frictions practised over the body as well as he could bear. The bath being considerably cooler than the body, removed much of the general fever and the pains. Fomentations were to be kept about the body, and injections of Croton water, a little tempered, as often as the pains and bearing down were severe, and as often as the general fever should rise he was to be placed again in the half bath as at first. As much cold water was to be taken as could be conveniently, in small quantities at a time, and no nourishment was to be given. These means caused at first a good deal of amendment, still the disease did not give way, as such cases generally do very soon under such treatment, and, after about the third day, he became worse and worse. I saw the little patient a number of times every day, and according to the general course mentioned we did the best we could. However, at about the end of the first week we had succeeded in mastering the disease, when, in the absence of the mother, she having many duties to perform, the little fellow could not resist the temp-

tation, and took an amount of food that again brought on the attack more violent than at first. We then set to work again, treating him upon the same principle as before, of keeping almost entirely without nutriment. We found, as before, that by placing him in the wet sheet, two or three double, from the arm-pits to the knees, and wrapping him up so that he was neither too warm or cold, he could often sleep for two or three hours quite well, and then again, in spite of our best efforts, the griping and bearing down would return, and the discharges become worse. In just two weeks from the first attack, of a Sunday morning, the disease was at its worst pitch, the discharges taking place almost constantly, and the pains, if possible, greater than they had been. From care and anxiety, and constant toil among the sick, I was at this time completely worn out. I called upon a medical friend in whose skill I had confidence, and whose treatment I knew would be very simple. I said to him, "I have a case thus and so, the most obstinate I have ever had of the kind." I expected soon to be in a state I could not possibly attend the boy. I desired him to go with me and I would make one desperate effort, and if I became so sick that I could not keep on, I wished him to study the case, and be ready to attend it. Accordingly we went, and as before said, the disease was at its highest pitch. The little sufferer was, by this time, of course, very weak. I took a force-pump syringe, and with my own hands, the mother aiding, commenced giving injection after injection, using the water quite lukewarm, or warm, as it would be called, my medical friend and myself judging it, from the sensations, to be at 95° F. Without having the boy rise, we gave injection after injection, keeping the bowels all the time as full of water as we possibly could. It was not long before the pain began to give way, and the pulse grew less frequent.—I continued thus giving the injections for about an hour and a half, and during this time the pains and profuse discharges had all ceased. Hard round balls of excrement were passed, and finally, a quite natural movement, and the pulse had come down many beats to about its natural standard. Very greatly to my satisfaction, he, from this moment, rapidly recovered. Now, it may be doubted whether water of so mild a temperature could possibly produce such results. I have given the facts as they occurred, and for one, in the weak state in which the patient was, I dared not use the water any colder than I did.

Every medical man well understands that this disease is every now and then exceedingly obstinate; and runs on for weeks, passing often into a very bad chronic form. Severe attacks of this disease are always dangerous, whatever be the treatment adopted. This is particularly true in city practice. As a general thing, we are able, by water treatment, to arrest attacks of this kind in a very short time, and I never yet, in any instance, had the misfortune to lose a case of the kind. The disease should be attended to at the very first onset, especially if it be epidemic. If this is not done, it may soon pass to ulceration of the bowels, in which there could be but little hope.

If the disease has passed into a chronic form, the principles of treatment are the same, and must be longer continued.

THOUGHTS ON HEALTH.

Sir William Temple says, "A man has but these four things to choose out of: to exercise daily, to be very temperate, to take physic, or to be sick." In reference to these remarks, Dr. Bell says, "We may venture to assert, with a much later writer, that the principal secrets of health are early rising, exercise, personal cleanliness, and leaving the table unoppressed." If a family rises early in the morning, you may calculate it is well governed, and its members are industrious and healthy. A proper use of water is as necessary as of exercise.—"Dispel the ill humors from the pores." Cleanliness is an important virtue.

Johnson, speaking of a book in which temperance was recommended, says: "Such a book should come out every thirty years, dressed in the mode of the times." And an old proverb says: "He that would eat much, must eat little." But it should ever be remembered that

"temperance is not starvation, but moderation." This has been one grand reason why much that has been written about temperance in eating, has produced no more effect.

The proper use of food has been discarded, and starvation, instead of moderation, recommended. But radicalism always finds its true level soon.

It has well been said, "They are the most healthy who have nature for their cook; hunger for their caterer; who have no doctor but the sun and fresh air; and no other physic than temperance and exercise."—*Journal of Health.*

(From the Chronotype.)

MEDICAL REFORM.

A Treatise on Man's Physical Being and Disorders, embracing an Outline of a Theory of Human Life, and a Theory of Disease, its Nature, Cause and Remedy By ISAAC JENNINGS, M. D. *pp.* 375.—*Oberlin, Ohio, Fitch & Jennings.*

MR. WRIGHT:—Perhaps you and your readers may like to hear something of a very strange book, with the above *not* very strange title, published recently on our side of the Alleghanies. Amongst all the medical wonders of the day,—from Brandreth's Universal Pills to Hahneman's Specific Globules, with theories and medical sects to match, with Humoralism, Chrono-Thermalism, Homœopathy, Thompsonianism and Pathetism,—this book is by no means the least. Dr. Jennings, a pupil of Dr. Ives, of New Haven, began to practise about thirty-five years ago in Connecticut, as a "regular" physician. During the course of a practice at least as successful as that of most men, he was gradually becoming sceptical of the utility of medicine; using this word not in the general sense of care of the sick, but to include only drugs and bleeding. The experience of the year 1822 seems to have taken away his last faith in the direct curative value of any means we can use, and left him without guide or theory, a simple unbeliever in medicine, but as yet without anything else to believe in. In the course of a few years, he elaborated a new theory of life, health, and disease, which he now publishes to the world. After he ceased to give medicine, he still made his professional visits, giving bread pills, starch powders, drops of scented and colored waters, &c., directing his attention to causes that impede the efforts of Nature, removing them, and leaving the rest to her. At length he called his employers together, and told them his views and practice. Of course then nobody would employ him any more? Just the contrary; he had expected to be obliged to give up his business, but had as much as ever; his people preferred him, medicine or no medicine, and as long as he stayed with them he was their *medical* adviser.

Dr. Jennings' book contains a theory of Human Life; theory of Disease; view of its occasions, causes, and chief phenomena; results of his own experience and testimony from others, corroborative of his views; examination of Medical Theories, orthodox and heterodox; answers to objections; and lastly, some general directions in the treatment of disease. It is addressed to the people rather than to professional readers, and hence it is written in a popular style, with no eye to a criticism that shall busy itself with anything but the grand result which it is his object to present. He has developed his views by the aid of a finely elaborated doctrine of Vitalism, which, as it is a mere hypothesis, medical writers are rather shy of; but it is a very convenient "counter to reckon by," and always finds favor with the people; and as vitalism is regaining a place in medical doctrines at present, his theory will, in so far at least, fall in with the tendencies of the profession. His practical conclusion, however, may be stated entirely independent of any theory, thus:—Operations dependent upon chemical and mechanical laws being excepted,—in every living structure that series of operations takes place which is best adapted to maintain or restore its health and prolong its life: the various phenomena of disease are part of this vital operation, and are, in every case, *the right action, the best possible action*, for that individual's life and health; and as such, should not be repressed or interfered with. What the ancients called non-naturals,—the things which nature does not decide

for the patient, as air, temperature, rest and motion, position, diet, &c., are of course not a part of this series of vital operation, and are to be managed by the physician according to experience. For example, if a man falls into an epileptic fit, Dr. Jennings says, "Let Nature have her way; she'll do best for him; give him no medicine;" but if he falls into the street-gutter when taken, the Dr. does not say let him lie there because Nature stopt him right there. Chemical and mechanical operations are excepted above; thus, if an artery be cut, blood will flow, and although Nature sets up a process to arrest it, she may be too late, and the mechanical assistance of a ligature may save life. Nature will *set* a broken bone, but it depends upon the physician rightly to fix it immoveably, that Nature's vital process may result in a well-formed organ. It is quite noticeable that Dr. Symonds, in an article "On Excessive Trust to Nature in the cure of Disease," (strange title for a medical article!) brings forward against trusting Nature *almost exclusively* in surgical cases; those whose treatment is of a mechanical, not a vital nature. (See British and Foreign Medical Review, October, 1846.)

Disease, according to Dr. J., is deficiency of vital power, showing itself in some one or more organs or tissues at once, and generally accompanied by,—(observe, not consisting in)—some reparative process of Nature. "No form of diseased action works a cure; although an effort that is being made by the side of this action, and which is generally the occasion of it, is designed for, and tends to the restoration of natural or complete healthy action and healthy condition, yet the diseased action in itself has no such design." Hence he would not interfere with the diseased action, lest he also interfere with the sanative process. He forbids in diet the use of all stimulating drinks, tea, coffee, &c., meat, butter, spices, and all stimulating substances whatever,—making the diet *purely nutritious*. For other views, see the book; want of space forbids the further exhibition of them.

We recommend this book to thinking men, though we do not believe its fundamental doctrine proved or near proved. The most that Dr. J. can justly infer from any facts he has stated, is the conclusion at which the celebrated Dr. Forbes has arrived, as given in his article on Homœopathy, Allopathy and Young Physic, in the Review above named, Jan., 1846, viz: That we may trust more to Nature than has been suspected, and that unassisted, she will do as well as ANY of our prevailing modes of practice. The Homœopathists, however, do not really interfere with nature, and produce no effects; hence they may be deemed Nature-Doctors, looking at disease through their own imaginings, with Hahnemann's huge windbag of a theory on their shoulders. In the present crisis of medicine, this book of Dr. J. would have attracted no small attention if published in the East, and it is valuable as the only instance in the records of the science, of a system of purely expectant treatment followed for years by a physician, and one who could observe unwarped by some particular views of Pathetism and Therapeutics. He had a theory indeed, but we can easily allow for it in estimating results. The pretended facts and successes of the various schools weigh nothing with him, for he has seen Nature do her own work, not according to their theories. We again strongly recommend this work to thinking men, especially to those who know something of the present state of medical opinion and its tendencies; medical students will be repaid for its study by the investigations to which it will direct them, and "Young Physic," as Dr. Forbes sportively names the rising New School, will find in it much to reflect on.

We fear, however, that Dr. J., as a good orthodox man, must recede from his anti-medicine doctrine, and admit that stimulus, yea, that very "poison" against which he says so much, is beneficial. Paul, in 1st Timothy, 5: 23, has decided against him, for he tells Timothy to use a little wine for his stomach's sake and for his often infirmities. This is a scripture proof of druggery. Paul does not teach that medicines cure, and the doctor must give up. Paul and the D.-Ds., with the

Plenary Inspiration, in alliance with the apothecaries, are too strong for him with reason and fact. Cry peccavi! Dr., and confess before the Church with Prof. Finney, who has dared to recommend your work.

N. B.—Those wishing the book, sending $1, post-paid, to the publishers, will receive it post-paid. S. W.

Quincy, Ill., July 17, 1847.

LETTER FROM GRAFENBERG—ILLNESS OF PRIESSNITZ.

(From the New York Tribune.)

Some months ago, there went the rounds of the press, a statement purporting that Priessnitz, the author of the Water-Cure, had been attacked with paralysis, or, as some had it, apoplexy, and that he was, in consequence thereof, in a very precarious situation. Dr. Shew, of this city, has just received a letter from him containing the facts of the case, which we are permitted to publish. We are, beside, informed, on good authority, that the exciting cause of Priessnitz's illness appeared to be that of parting with his eldest daughter, just married, to remove to a distant part of the country, and to whom he was much attached. It should be remembered that Priessnitz has, for years, without any respite, had the medical care of some hundreds of patients, and that in consequence of all this mental effort, it would not be a matter of surprise or discredit should he be attacked with either or both of the diseases alluded to. But Priessnitz, as well as his whole family, follows out rigidly the doctrines he teaches, keeping regular hours, practising bathing daily, using the plainest food, with water the only drink; avoiding that most hateful of all things, tobacco, as well as other stimulants; and through these means he has been able to sustain, with the exception of this slight illness, remarkably firm health.

"Grafenberg, June 28th, 1847.

"Respected Sir: The attack which befel me on the 27th of January, consisted in a swoon, resembling apoplexy, after the effects of which passed off, a scarlet rash made its appearance, which was properly only an after-effect of the swoon. After the lapse of a few days, by use of the water treatment, I was again enabled to superintend my affairs, and find myself at present in my usual good health. Remember me and Mr. Bohme most respectfully to Mr. Colvin, and tell him that Grafenberg is now very full; also America, both North and South, is well represented here at present. For your interest in my behalf, accept my most cordial thanks.

"I subscribe myself to you, wellborn sir,

Your most obedient,

V. Priessnitz."

(From the London National Temperance Chronicle.)

THE BEST DRINK IN HOT WEATHER.

Look at creation on a fine midsummer day. Grass, corn, shrubs, and trees are green with foliage, and waving in the breeze, *how cool and refreshing they look.* Animals are reposing in the shade, and though warmer than the sheltering vegetation, appear to be not over-heated: while a gentle moisture covers their skin, and, by evaporation, prevents their temperature from becoming excessive. These are works of nature, but art imitates them at a distance: the porous wine-cooler, in which the butler immerses the decanter of sherry, allows the transudation of the water through its sides, and so reduces the heat of its contents; the grandee has his tent erected to sit under, and while he is there the canvass is sprinkled with water, which, converted into vapour, carries off the heat, and allows of his being refreshed with the coolness.

All these, and a thousand others, are examples, or attempted imitations, of the wisdom and the goodness of God, who has so plentifully supplied the earth with water!

The plant, the animal, the earthenware, and the canvass, are all obeying the same law: they are receiving water as a fluid, which, joining with the heat, is flying off in the shape of vapor, sometimes visible (as steam), sometimes invisible, yet always carrying heat with it without fail and without interruption. Are these thy wondrous works, Parent of Good? Yes: they

are; and there is a current of *water* constantly passing through our bodies, moistening, cleansing, refreshing, and purifying every particle of living matter!

We see how it is then: in hot weather the sun is drawing off moisture from our bodies, which, indeed, our bodies cheerfully part with, in order to be protected against heat. We cannot, like plants and trees, draw our moisture from the soil; but God has made a most wonderful provision for watering our frames. He has put in us a reservoir, the stomach, from which go off, to the different parts of the body, *pipes to carry* WATER; and there are millions upon millions of them, so many and so fine, that not a particle of our dust, as big as a pin's point, is left without its channel through which to get moisture. Whatever be the nature and constitution of the part, whether it be the hard bone, the soft brain, the bright eye, the opaque skin, the insensible nails, the sensitive nerves, the white tendons, or the red muscles, no matter which, water is driven on to them all, principally by the heart acting as a forcing pump at the centre of motion. There is no fluid in the body naturally but water, and none else need to be put there artificially; 80lbs out of every 100lbs. of a living man, are water. Blood, bile, stomach juice, or any other liquid found in the body, is water, with some solid matter (as albumen, fibrine, soda, iron, &c.) dissolved or suspended in it!

The drinks called tea, coffee, chocolate and cocoa, are water, with some vegetable matter put into it. Soda-water and ginger-pop are water, with different solid roots and salts put into it. Soups and broths are water, with some animal and vegetable substances suspended in it, and so of the rest; disguise it how you will, you are, or you ought to be, a water-drinker! Even the juice of fruits has no liquid but water; there may be, and in the grape, apple, pear, pine, orange, lemon, and others, there are some rich, nourishing, vegetable *substances*; but these are for meat—it is the water they contain that affords the drink.

In hot weather, we want more moisture than we can get from fruits, we want water to be constantly going through our system, and God has made it fit for us; there it is, to be had for fetching, clear, cool, pure, fresh, *sparkling* from the spring! Mark, we say, *sparkling*: yes, God has mixed with it some fresh air to be carried into our bodies along with it, where fresh air is wanted, as well as fresh water.

Now *don't spoil your water*. You will, if you boil it for tea, coffee, or any such things: boiling drives off the air; and your drink is *flat*. You will spoil it, if you have it mixed with alcohol, as it is in beer, cider, wine, spirits, or any other intoxicating drink. If alcohol go along with the water, that spirit will vex, and irritate, and heat every atom it touches; and kindle up a fire in your veins, which you will be drinking more and more and more, to quench, as you think, while all the time you are adding fuel, and making the fire burn more fiercely. Remember the weather is hot, and you want to be *cooled*. There is fire (so to speak,) within and without you, animal heat within, and solar heat without; keep the fire within proper limits by means of water; as well might you quench a house on fire with spirituous liquors, as cool the temper of your body with intoxicating beverages.

Do not put sugar into your water in hot weather; forego the use of sugar then, for, mixing with the blood, it will afford fuel (carbon) for burning, and will make you hotter and more thirsty.

Be content to confess yourself such a fool that you cannot mend God Almighty's drink, *clear, cold water!* The only thing you have to guard agninst is too much of it: even such an innocent and good drink as water may be misused. Look at your plants, they don't want to be deluged with water. Look at the nobleman's servants: they don't throw the water on his tent by bucketsful. Drink sparingly, not more than a teacupful at a time; though you don't want to *increase* the fire that is in you in hot weather, you must be careful *not to put it all out*; if you quench it, you quench the vital spark and die! Gently, softly, kindly, tenderly, regularly moisten your dust, as your thirst and appetite will dictate.

Teetotalers, don't perplex your own

minds, and *bother* your masters (as some do,) by inquiring, if we give up our teetotal liquors, what shall we get? Leave all that ignorant selfishness to the beer and cider drinkers. 'Tis well enough for them to be asking for "substitutes;" any sweet or sour slop is better than the strong drink of the drunkard; but to you I recommend a better thing: Get, friends, *get*, GET, listen now, GET MONEY. *Money will be your best recompense.* O, if the labouring classes of this country would only save their money from useless drinks, they would soon acquire a position and standing which would make unrighteous rulers tremble and mammon-loving teachers hide themselves. Thus helping themselves, God would help them: and instead of the wolves wearing the sheeps' clothing, the sheep would wrap themselves and their families in the textures of their own growth. While we are bound with the ignoble fetters of a debilitating lust, we shall have just what we deserve, *the iron of necessitous poverty entering our souls!*

H. MUDGE.

(From the Golden Rule.)

HEALTHY CHILDREN.

BY DR. WM. A. ALCOTT.*

In every establishment for the education of the young, great attention should be paid not only to their diseases when they arise, but also to their constitutional tendencies to disease. It is in this view that I have dwelt at so much length on scrofula and scrofulous. and they who have the care of orphan establishments ought to know it.

And yet, after all, our business as educators, is with the more healthy rather than with the more feeble. First, because more can be done by taking children on the right side—physically no less than morally—than on the wrong side; and secondly, because our profits, so to speak, are greater in the case of the healthy.—I do not speak here, however, of pecuniary profits, but of gain in physical vigor. I believe I have announced, in a former article, the great doctrine that health is the capital—that the more of it a child or a man has, the more he can get.

The great point then—so far as mere physical management is concerned—is to take the healthy children of an orphan institution and render them more healthy. Just as in order to improve the condition of the mass, we go to work and make the best of them as good as we can. How idle it would be to spend all our strength and exert all our skill, in correcting or punishing error! Equally idle, if not more so, to aim chiefly, in physical matters, at the mere eradication or correction of diseases, and discard tendencies.

But how shall this be arranged in an orphan establishment, so that the healthy shall gain as much health as possible?

I answer, simply by putting the inmates under law. We are not to wait till they become ill, more or less, before we think, for example, for having them use the cold bath. The healthier an individual is, the more good cold bathing will do him.—Just as in morals, the better a person already is, the more serviceable will a given amount of instruction, in that particular line, be likely to prove to him.

But I mentioned cold bathing as an *example* merely. The law of cleanliness is only *one* law among *many*. Pure air is as useful, in adding to our physical capital, as pure water; perhaps more so. So of pure drink and pure food. The more healthy a child already is, the greater should be our effort to see that he breathes the purest air, drinks the most perfect drink, and eats the most healthy food.

It is worthy of particular remark, however, that to direct our attention to the healthiest and best, is not to neglect those who are less healthy and good; but the very reverse. Raise the tone of moral sentiment in an orphan community, or any other, and the more vicious are gainers by it as well as the more virtuous. In like manner, increase the health of the healthy, by a due regard to moral and physical law, and the feebler are sure to gain in an equal if not greater proportion.

This view of the case may not be in accordance with the common prejudices;

* On page 218 of the Journal is an excellent article on Scrofula and Bathing, taken from the Golden Rule, which inadvertently was not credited to Dr. Alcott, as it should have been.

but the question is not so much whether or not it is in accordance with the common belief, as whether it is true. And here, for the present, I close my remarks.

HINTS FOR PARENTS.

Horace Mann, whose pen is always busy in good works, speaks thus of the destructive practice of confining children in pent-up rooms, depriving them of fresh air and exercise—the two most important agents of health and happiness.

People, who shudder at a flesh wound and a trickle of blood, will confine their children like convicts, and compel them, month after month, to breathe quantities of poison. It would less impair the mental and physical constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours in a day, the poisoned air of our school-rooms. Let any man who votes for confining children in small rooms and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and if medical aid be not at hand, the children will never be endangered by his vote afterwards.—*Green Mountain Freeman.*

SCOLDING.

A great deal of injury is done to children by their parents' scolding. Many children have been nearly or quite ruined, and often driven from home, to become vagabonds and wanderers, by scolding. It sours your temper, provided it is sweet, which is a question; if you scold, the more you will have to scold, and because you have become crosser, and your children likewise. Depend upon it, they cannot like you as well after you have berated them, as they did before. You may approach them with firmness and decision, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct and love you, notwithstanding all. But they hate scolding. It stirs up bad blood, while it discloses your weakness and lowers you in their estimation. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace.—*N. Y. Evangelist.*

Side by side there lived two men, one in very regular and correct hygienic habits, the other the reverse, living irregularly and perhaps taking ardent spirits daily. Both live to be a hundred years old. "There," says the sensualist, "we have a proof that habits have nothing to do with longevity and health. Eat, drink, and be merry, as you best can; over your life and health you have no control." By such modes of reasoning does the devil lead men in the deep and all-pervading sensuality of a world.

Most Melancholy Casualty.—Capt. John Poyner, of Dinwiddie county, came to a sudden and painful death on Tuesday last. Having had a chill, he went to take a dose of quinine. He mistook *morphine* for quinine, swallowed it, and was in a very few minutes numbered with the dead. He was in the bloom of manhood, and has left a widow and three little children.—*Petersburgh, Va. Paper.*

A man, whose stomach has for years, if not from the first hour of his life, been habitually abused by way of medicine, food and drink, cannot, by any possible means, become at once a ploughman or a pavior in health. Nature must be allowed time in which to do her work.

Daily use of the cold bath, much exercise in the open air, sleeping on a hard bed, and rigidly temperate habits throughout, were the practices of the Duke of Wellington, and as a natural result, he enjoyed, to a green old age, remarkably firm health of both body and mind.

Let hunger regulate your food, and never eat too much at once; excessive eating tires the stomach, and produces many diseases.—*Chinese Art of Health.*

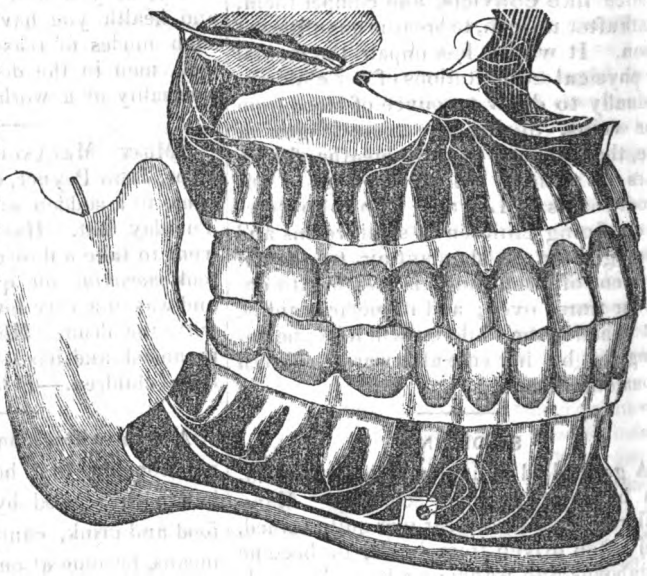
ESSAYS ON THE TEETH—THEIR STRUCTURE, DISEASES, AND TREATMENT.

[No. 2.]

BY JOHN BURDELL, DENTIST.

Plate 2 gives a side view of the upper and under jaw, with the external alveolar sockets removed. The front, upper, and under tooth, which appears darker than the others, belong to the other side of the jaws. After the superior maxillary branch passes through the foramen of the skull, it is subdivided, giving off twigs to different parts of the face, as well as to each root of the upper jaw teeth. The maxillary nerve of the lower jaw is subdivided, not only at the place where it enters the inside of the jaw, near the ear, but at about half its length, where it is seen passing out of the foramen of the external alveolar plate; these twigs are distributed to the lips and integuments of the lower part of the face.

Plate 2.



NERVOUS CONNECTION OF THE TEETH.

The nerves of each jaw are united near the brain. The divisions entering the roots of the teeth frequently sympathize with each other. One tooth may be diseased, and at the same time the corresponding one, or the one near it, will appear to be the seat of pain. Under such circumstances, many sound and valuable teeth have been extracted, without giving relief, while a careful inspector would have detected the offender, and saved the innocent for performing duty, perhaps during a long life.—Let it be remembered, that the loss of a tooth cripples the body, and in some *measure* shortens life. Each member of the system is necessary in its place to sustain the balance of the whole.

The permanent teeth are arranged in the following manner: 1st. The two central incisors, or the two most prominent teeth in front of the mouth. 2nd. The two lateral incisors, one on each side of the central, which are smaller, and *not as* wide. 3rd. The cuspid, or eye-teeth, being pointed, one on each side. 4th. The bicuspids, or small double teeth, two on each side. 5th. The grinding teeth, three on each side, and are much larger and stronger than the others.

Periods at which the permanent teeth generally appear, commencing in the lower jaw:—

First molares at	6 years.	Second bicuspids at	10½ years.
Central incisors	7 "	Cuspids, or eye-teeth	12½ "
Lateral incisors	7½ "	Second molares	13-14 "
First bicuspids	8 "	Wisdom teeth	19-21 "