

# THE WATER-CURE JOURNAL,

DEVOTED TO THE

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

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"Wash and be Healed."  
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(Dr. Wilson on Water-Cure.)

## THE CAUSES OF STOMACH DISORDER.

First I shall state, briefly but significantly, that these are to be found throughout life in

1. Food.
2. Physic.
3. Fretting.

The last, however, is as often an effect as a cause, in which capacity, notwithstanding, it is necessary to mention it, since, when once established in the mind, by the stomach it returns the compliment; a sort of game in which the life of the individual is the shuttlecock, and the brain and stomach the battledores, that keep it in an uneasy, tost-about state for a certain time, and then let it drop very unceremoniously. But of this more hereafter.

With regard to food and physic, it might perhaps be more strictly correct to place *physic* in the *first* rank, because the ill-usage of the stomach commences with it earlier than with food: "the bland and milky stream" of the mother being considered too great a treat for the poor child to take unadulterated by drugs. I have yet placed it in the second line, because it is taken during the greater part of ex-

istence as a supposed remedy for the evils which food has begotten; although I shall show that it is only the substitution of one evil for another.

But as we most commonly find all these causes preying on the unfortunate stomach at once; as we behold them inextricably mixed up with each other, and hanging together in a necessary chain—the abuse of food begetting the abuse of physic, or vice versâ, and both or each begetting a fretful and irrational mind, which deprives the person of that clearness and power of intellect that would enable him to regulate his food, and avoid all physic whatever,—the better mode of developing the operation of these causes will be to give a sketchy history of a stomach from birth onwards, wherein I will endeavor to portray the manner in which man mars his genuine happiness by that fictitious excitement of his body, which is so often mistaken for happiness. Incidental to this, I shall show that *his attempt to remedy his uneasy sensations by drugs is, if possible, a still more insane act than the production of them by the abuse of food.* I shall further shew how the most fatal and distressing complaints—apoplexy, heart-disease, insanity, hypochondriasis, and so forth,—are necessarily the results of the combined mischief of food and physic, and how, when any of these are

established, they are aggravated by the drugging system of practice, so lamentably prevalent among the purged, vomited, bled, and blistered population of these realms. Finally, I will show how all these diseases of mind and body may be avoided, or, if already in existence, cured or relieved, by the employment of the only remedy that combines efficacy with perfect safety,—the only remedy that is an antidote without a bane,—the only remedy that respects those delicate inner parts wherein the core of man's life is situated,—the only remedy that does not lacerate, and as it were, tear into shreds those delicate nervous parts on which every sensation hangs.—and that remedy is, *the employment of water.*

#### HISTORY OF THE STOMACH IN INFANCY AND CHILDHOOD.

The immediately painful impression of the atmosphere upon the skin of a newborn babe, having subsided in a great degree, the stomach begins to crave for sustenance, and the child sucks vigorously the finger that is introduced into its mouth. The bland milk of its mother, or some artificial resemblance of it, is what is looked for; but what does it actually get? A mixture of butter and sugar, a "leetle" gin and water sweetened, *to bring off the wind*, or a dose of castor oil! Imagine the astonishment of the stomach on the entrance of these matters into its cavity! Its natural gift of analysis is in vain brought into play, for nature never intended it to be exercised on such things at such a time. Accordingly, after an attempt to turn the butter and sugar to account, it gives it up as a bad job, gets ill-tempered, and pours out a quantity of sour juices, which aid in making the butter rancid, and turning the sugar into vinegar. Or if the gin be poured into it, it straightway gets into a violent passion at the intruder, calls all the blood it can obtain from other parts of the body, and strives to surround the burning fluid with an ocean of its own mucus. Or lastly, on finding the castor oil installed, it is so disgusted with its presence, that after several endeavors to return it whence it

came, it makes a violent effort to pass it on to the bowels. In doing which it, as in the last instance, calls a large quantity of blood to its aid, and washes the abomination downwards with a flood of mucus, and with convulsive movements.

Now, in each of these cases, the powers of the stomach are unnaturally taxed: and as is the fact with regard to all living bodies and portions of them, unnatural exertion is followed by extreme exhaustion, which, again, is ever accompanied by extreme irritation. A tired stomach, like a tired man, is very irritable, and whether craving for food, or wearied by digesting too much of it, everything about it feels its anger. Is it a wonder then that this neophyte stomach should get into a vehement rage at finding itself thus worked in the first moments of its mundane existence? Is it a wonder that in this state it should indiscriminately vent itself on all about it, that it should render the brain and every nerve proceeding from it painfully excited? That it does so, is shown by the crying and squalling that ensues on the above-named messes. Besides the inflammatory condition the stomach has been forced into, the castor oil, and the vinegar, that were once sugar and butter, as they pass along the bowels, cause the secretion of vast volumes of air, and as this distends them, they contract spasmodically to get rid of it:—the child is griped in the bowels, as well as inflamed in the stomach. And between the two, the mama, and nurse, and doctor are unreasonable enough to expect that it should be quiet.

It will be asked, "Why are these things given?" Gentle reader, that is a very pertinent question, but 'tis not mine to answer, for I never give them. Ask those who do, and they will probably tell you that—"the septic or putrescent qualities of the retained meconium acting on the villous coat of the intestinal mucous membrane, and the presence of flatus in the cardiac extremity of the stomach, as well as the sacs of the colon, require the catharsis of the one, and the forcible expulsion of the other, by carminatives"! At which the nurse stares with all her eyes, declares that the doctor "speaks like

a book," and that a man who knows so many hard words must be right: the doctor's *hard words* are straightway connected with *hard deeds*, and the poor baby suffers because the doctor "speaks like a book,"—*but does not know the human body*.

For, gentle reader, this stomach and these bowels are not to be washed out like an india-rubber tube, or a gas-pipe. They are, on the contrary, exceedingly lively parts of the body, quite awake to their own interests, and not at all inclined to be passive, while all kinds of filth are thrown into them. And herein consists the ignorance or roguery of him who "speaks like a book." He does not know, or cares not if he does, that a morsel of improper food, or piece of some drug, return from the stomach, or are hurried through the bowels, only because these parts put themselves into excessive action so as to do one or the other: he knows not, or cares not if he does, that such action is communicated to the other organs of the frame, and especially to the brain and heart, and that irreparable mischief thus follows from the repetition of it. If I gave an answer, therefore, it would be either a charitable one, to the effect that these things are done because ignorance is common: or if you prefer the uncharitable explanation, it is that there is some mysterious connection between the stomach of the patient and the pocket of the physician.

I shall allude to this subject hereafter. In the meanwhile I have dwelt on the particular point now, because it stands *exempli gratia* for much that is to follow. The first doses of food and physic the new-born stomach has, are exemplifications of the false principles on which that organ is treated throughout life. The stomach of a babe "asks for bread, and gets a stone;" it asks for milk, and gets castor oil, spirit and water, or butter and sugar. *Règle générale* for the remainder of life.

During several months the stomach is tolerably well treated as regards food, provided the mother performs the duty of nurse. The only exception is that her milk is occasionally rendered *fiery* by the wine, beer, or spirits she takes "to sup-

port her strength," or *purgative*, by the drugs which the doctor—considerate man!—assures her are necessary to rid her of a quantity of bile that has accumulated in the liver, (accumulated, by-the-by, in consequence of the beer-bibbing he has recommended, to "make milk.")

The infantile stomach gets not so well off on the score of physic, as of food. Some way or other it is discovered, that the secretions are not as healthy as they might be, and "a slight alterative," combined with "a gentle laxative," (a grain or two of calomel, to wit, combined with twice the quantity of rhubarb or jalap,) are brought into requisition. Gripping again; but what of that? Is there not a black bottle (laudanum) on that shelf, a white one (magnesia) on the other, and a limpid one (cinnamon or dill-water) on a third, which, mixed together, will stop the pain? Presto, 'tis done; and not only pain, but all the secretions too are stopped. But people are never contented: the secretions were bad, and it was wrong: there are none at all, and that is wrong too. An astute workman, however, is never without his resources and his tools. To work he goes again, and as he cannot make them out to be bad, the secretions must be "restored." The bottles on the shelves exert their magic power again: the clear brown of senna, and the gorgeous yellow of rhubarb tincture, added to the charms of a syrup, made from the same root, invite the eye and palate of the babe, and down they go into the doomed stomach. But this has no eye for colors or taste for sweets: it only knows, and the bowels join it in the knowledge, what pleases and what vexes it, what is pleasurable and what painful labor, what is a welcome and what are unwelcome tenants. Once again they join their floods, like Simois and Scamander, to thrust out the pretty-looking torture—and lo! the secretions are restored.

I would my tale ended here: but more remains behind. Stimulated by such means as these, the stomach and bowels subsequently fall into a state of exhaustion and apathy, out of which the same stimulation alone is deemed capable of arousing them. In this manner it is that even in

infancy the pernicious and unnatural system of purging is established, and embitters the years of a whole existence. It is to the nerves of the belly what dram-drinking is to the brain and its nerves: it begets the necessity—the horrible and destructive necessity—for continually provoking the delicate and sensitive insides of children; insides that were intended by nature for the reception of only the blandest nutriment, and the diluted action of the purest water. Oh! it revolts all intuitive and common sense, it runs counter to all acquired knowledge of the human frame, to behold the tender constitution of infancy thus tampered with, and recklessly lacerated by the hands of ignorance and quackery! Yes, of quackery! For that system is quackery, whose remedies are mysterious, and written in a mysterious jargon, unintelligible to all save the initiated few! That system *is* quackery, wherein the direful consequences of remedies are overlooked in the attempts at immediate but deceiving and transient relief! That system *is* quackery, which thereby throws dust in the eyes of the unlucky and credulous patient! That system *is* quackery, which proceeds on the principle of *drug disease* in lieu of the accidental one! That system *is* quackery, which renders the body exquisitely sensitive to the operation of every cause of disease, both internal and external! That system *is* quackery, wherein men grow rich by the sale of draughts and pills and plasters, calling themselves “professional men” the while! That system *is* quackery, wherein, as is well known, many physicians and apothecaries play into each other’s hands, to the detriment of the patient’s person and pocket, the one “prescribing to suit the other’s bill,” which again regulates the “calling in” of the prescriber! Begotten of mystery and ignorance, quackery owns impudence, insincerity, and extortion for its sponsors, and the entire family of quacks fatten in the garden (such as the Apothecaries at Chelsea?) of drug medication!

This is my belief; and could nine-tenths of the stomachs in this United Kingdom utter their grievances, they would cheer me on in this publication of

it; in which I know full well that I am calling upon myself a torrent of abuse and villification from those interested in the maintenance of this fearful drugging system. But if I succeed in rescuing ever so few stomachs from the deadly agency of this Poison Tree—the Upas of human peace and happiness,—their abuse will be my comfort, their villification my pride.

Yes, it is the “Upas tree of human peace and happiness.” With the earliest days of the babe, it commences to exert a malign influence on the mind. The incessant irritation of the nerves of the stomach and bowels is communicated to, and kept up in, the brain and spinal cord. The child, though it were born with an angel’s temper, would become a fiend under the influence of such physical irritation, such interference with the natural physical processes. It knows not—how should it, since thousands of adults are ignorant?—*why everything vexes and nothing pleases.* Toys and coaxing, rods and rebukes, come in like guise to the excited and fretful nervous system of the child; until the patience of the parent or nurse is wearied, and the sufferer is stamped and treated as an incorrigibly ill-tempered brat. Fresh fuel to the fire! fresh cause for physic! “Surely,” quoth nurse, “summat *must* be the matter, to make master Henry so fractious.” The breast is essayed, to which the child applies his hot and fiery mouth with all the fierce energy of internal fever, and is quiet whilst thirst is being gratified. Rage and restlessness follow again on the cessation of nursing. Now, though each one knows that whilst the child is drinking it is quiet, it never occurs to them—so immense is the power of prejudice!—to cool its stomach and temper with a little water. Cold water indeed! why, any one can give *that!* there is no mystery in *that!* there is no Latin in *that!* “I wouldn’t even *wash* him in water,” once more saith nurse. “Poor baby,” adds the mother, quite affected at the idea of such barbarity, “would they put nasty water into its dear little stomach;—*send for the doctor.*” A flood of sympathy for the disturbed and shaken nerves of the parent escapes from the worthy doctor: the child

is "nailed to sleep" with physic—not *nasty of course*,—and, on the following day, begins to scream again worse than ever.

I put it to any one who has witnessed the rearing of children, whether this is not the true picture of the process as it is usually practised. "*C'est le premier pas qui coute*:" the first error has led to all this; and this leads on to the formation of a character that too often repays with interest the debt of pain and irritation, contracted with the parent in the helpless days of infancy. Subjected to early and unnatural stimulus arising from the stomach, the brain, in after-years, when passion takes on its manly strength, and requires the softening powers of maternal love to moderate its career, and when the kindlier feelings of human nature should be in activity to counteract the absorbing quality of selfishness,—the brain has, by the time those years are reached, acquired such a habit of irritative activity, that the slightest obstacle to the gratification of any passion, or of the most disgusting selfishness, is swept aside by the irresistible impulses of a long-disordered physique; the man is a hard and conflicting, instead of a human and sympathising being; and the pur-blind parent is broken down by the ingratitude and propensities of him *on whom she had bestowed so much care in infancy!*

Is it then so trifling a matter to look to the irritation of food and physic on the stomach in early childhood? I put the question now, in order that the reader may bear it in mind as I proceed in the development of the subject in the after-years of life. For I will show, beyond the possibility of doubt, that the grosser passions of our nature, and the overwhelming selfishness that so revolts our better nature, keep exact pace with the condition of our physical constitution; a truth trite enough in its enunciation, but wofully, most wofully, overlooked in its practical application.

Meantime the brain of the child, which recognises and reacts upon this irritation from below, is not free from that species of it which is announced by actual pain. The temper is rendered bad, but there

may be nothing of what is called *pain* in this. But as the brain sends nerves all over the body, (you cannot prick a part with a pin without lacerating some of its nerves), so there is no part but is rendered more irritable by the same cause. Accordingly, when *teething* commences, there is ten times more pain than nature intended there should be: and this is often so excessive as to produce *inflammation of the brain*, (already dreadfully excited, be it remembered,) ending in *water in the head* or in *convulsions*. The nerves of the skin too become so irritable, that any inequality in the clothing often causes chafing, and the stoppage of a little sweat in the joints, (about the groins, hams, and arm-pits especially,) gives rise to soreness. Children are commonly said never to have headache and *tic-doloureux*: but this may be questioned; at all events they are in excellent condition to have it, when the stomach is worried with food and physic. All the diseases also to which childhood is liable, measles, scarlet-fever, hooping-cough, and so forth, are aggravated in their character, and are accompanied with much more pain and danger, if the stomach and bowels have been previously subjected to the irritating action of medicines.

With regard to these last-named complaints, it may be said, that the drugging of the stomach renders the body infinitely more liable to take their infection than would otherwise be the case, and, when taken, to render the disease of a bad kind and of prolonged convalescence. The evils that follow on them,—such as consumption after measles, water in the head after scarlet-fever, disfigurement after small-pox, &c., are also more formidable under the drugging system, practised both before and during the attack of the particular disease.

For look how the matter stands. Take the instance of scarlet-fever. Here is an inflammation of the skin, which is indicative of, and indeed follows upon, an inflammatory state of the stomach and bowels. What says the man of the drugging system? "We must cool the system;" and straightway he puts that into the said stomach and bowels which in-

flames them worse than ever, namely, purgatives. Or the cry is, "We must determine to the skin," and emetics and opiates conjoined feed the internal flame. (I may mention *en passant* that both these desired effects may be produced by one agent—the simple wet sheet.) Grant that in the due course of *nature*, and in spite of this destructive *art*, the inflammation of the skin, and of the stomach and bowels, diminishes, what ensues? Instead of being subdued, utterly got under, and eradicated, it turns out that the inflammatory action of the parts in question has only been transferred, and dropsy of the head, of the chest, of the belly, or more fortunately of the skin, tell pretty plainly whither the transfer has been. And all this, because men will not credit their eyes, and follow their noses. For the common sense of such a case is this: "I see a hot, inflamed skin, and I see a hot, inflamed stomach; I see also a patient who wants, actually begs for, something cold to bathe these hot places." How any one can respond to this by saying, "*therefore* he should have that which makes both places more and more inflamed," I must ingenuously confess, passes my wit, maternal and acquired. Still such response is made and acted upon: and the stomach echoes the response through many a year of suffering.

So it is, and shame it is so. In these complaints of childhood, which, properly treated, blow over and leave no track behind them, we behold a fertile source of the stomach derangements of that age, to be perpetuated in the subsequent periods of it. "He has never been able to eat plum-pudding since he had the scarlet-fever," says the mother of some pale-faced little boy. "No," it might be replied, "and never will be able, thanks to the pills, powders, and potions, that have traversed his unfortunate inside." And thus in infancy and childhood, one thing after another disagrees, which ought never to have disagreed, and the childish dyspeptic finishes by becoming the full-grown hypochondriac, a misery to himself and all about.

But this miserable system is kept up as an ordinary thing in a child's ordinary

state of health. The ill-judging parent, taught by unlucky experience, that a "powder" puts all to right after infantile gormandising, becomes more and more careless of the child's diet. "Why should the little thing be allowed to cry for a cake, when a powder in the morning will clear it away?" Thus the alternation of purgation and indigestion are kept up; the former remedying for a brief period the immediate symptoms of the latter, which again are renewed with greater intensity at each attack. The purgative relieves, but so far from curing, leaves behind it a sensitiveness of stomach, that renders the improper food more and more irritating each time it is taken, until the same amount of mischief is at length produced by half a tart which a whole one formerly caused.

The effect of drug treatment is further exhibited on the child's external surface. Instead of the healthy red of the plump cheek, we behold the dirty complexion of a skin that hangs in folds from the cheek-bones, making a lengthened in lieu of a rotund chubby face. Instead of the eye dancing in the head with the vivacity of healthy brain circulation, we behold the dull, filmy-looking ball; what should be the white of the eye, yellow, and more or less bloodshot; the eyelids more or less red at the edges, and often affected with styes, or beset with a gummy exudation. The edges of the nostrils are fretted by the irritation of the bowels, and the child is ever rubbing them until they become tumid and sore. The breath is tainted from a like cause within, and from the reddened tonsils and gums. The limbs are small, shrunk, and flabby, whilst the belly is out of all proportion swollen, hard, and hot. Not unfrequently the morbid nourishment of the body generally, and of the bones in particular, that takes place in such cases, leads to the softening of the latter, and either the ribs get flattened at the sides, causing a "pigeon-breast," the bones of the spine give way, and the child becomes crooked, or the weight of the body, in the early attempts to walk, induces the hideous "bow-legs" that are so commonly seen waddling along the streets. And lastly, as regards the whole skin, in-

stead of rapid circulation of blood in it, and consequent softness, elasticity, moisture, and coolness, it is dry, hot, almost bloodless, and of a dingy hue.

The details that might be entered into on these points are endless. But what I have here advanced generally will suffice to show,

1. That food and physic, keeping the stomach and bowels in a state of constant irritation, produce a bad digestion, and the formation of ill-conditioned blood.

2. That this constant irritation extends from the stomach to the brain and the entire nervous system, producing ill-temper, unrefreshing sleep, and a general excitement of the nerves, that renders the individual liable to all the causes of diseases, and these of the worst character.

3. That by the joint operation of this excitement, and the ill condition of the blood alluded to, the nourishment of the exterior of the body is disordered, and this last is bloodless, dingy in complexion, emaciated, distorted, and so forth.

Here, then, is a fine basis on which to build the future individual; the man who, according to all rules of sound morality, is to live *for*, not *upon*, his fellow-being—who is to be loving, kind, compassionate, grateful, long-suffering, and unselfish,—who is to rejoice in his being, and thank God for the sense of bounding life and energy within him,—who is to rise early, and after working with willing and vigorous mind and limb, to sleep an unbroken and dreamless sleep,—who is to terminate a middle age of usefulness and virtue, unruffled by evil passions, and untainted by evil deeds, in an old age of calm contentment, and placid prospect of a death without pain and full of hope!

For such a career was man intended by the beneficent Creator, by whom men were made upright, "but they have sought out many inventions." I leave to others the announcement of the *moral* agencies at work to deteriorate the human being in the early days of his existence. But the absolute necessity that physical training should accompany the moral, is a truth becoming more and more fixed in the belief of all just thinkers. At the same

time, no considerations of trimming policy should deter the medical physiologist from proclaiming that long ere the morale of the child is sufficiently formed to be acted upon by precept or example, the physical machine upon which the soul operates in producing the phenomena of mind, has been deteriorated, in the great majority of instances, by food and physic, to an extent that renders it afterwards a most unfit instrument for the healthy, the virtuous development of the immaterial part of our nature. *A cardinal virtue is the care of the body*, for it leads to the cultivation of the best qualities of the mind, and gives energy to their practical application. The dreamer and spouter of abstract virtue may be possessed of a frame abused by human contrivances, and genius is often so circumstanced; but he alone in whom temperance and prudence, as regards that frame, abound, is capable of rendering, and even eager to render, his virtues useful to all around him.

If, then, the pains and aches of the body, its unnatural irritations and excitements, date from the early abuse of its chief organ, the stomach; if that abuse is made by the early administration of improper food, and its supposed remedy, though real aggravator, physic; the duty of parents is, clearly, to avoid these agents and follow out the dictates of nature. The battle is against antiquated prejudice, not against the interests of parents. For it is plainly their interest to diminish the amount of anxiety attendant on the rearing of their children; and what harrows more than infantile sickness? The mischief begins with the first dose of physic; let me ask, wherefore was it given? Because it is usual. The habit has become established, it is said, afterwards. Reader, I will show you, before I finish these pages, how to overthrow the habit. You have heard but one tale from your youth upwards; you shall hear another and more cheering one; you need to be enlightened, and you shall be, though all the pestles and mortars in broad England are hurled at me.

"Bonis nocet quisquis pepercerit malis."

(To be continued.)

53 (From the Green Mountain Spring.)  
ON THE ABSORPTION OF DRUGS AND POISONS IN THE HUMAN BODY.

*From the German of J. H. Rausse.*

*Introduction.*—The indications of instinct in the healthy animal system, as well as in its acute or health-producing diseases,\* are absolutely infallible. These indications point to water as being, in connexion with warmth, fresh air, and wholesome food, the chief remedy for the cure of disease, and it follows with absolute certainty, that the method of cure by cold water is the only true method, and the drugging system is absolutely untrue and pernicious. Of instincts I have spoken in another place; here I wish to speak of chemistry in its connexion with physiology and pathology. For my own part, I set very little value on chemical investigations in connexion with these subjects, because (and the same is true of chemistry in general,) they cannot be brought to the test of truly scientific evidence, and yet the value of chemical evidence depends entirely upon the degree in which it is susceptible of scientific proof. Chemistry is not a science in the strict sense of the word, and for us can never be. He who possessed a true science of chemistry would thereby possess an absolute and entire knowledge of the material world, an insight to all its elementary processes, and a comprehension of all the minutest phenomena of organic life. But such a knowledge can never be possessed by man, because he is not possessed with the gift of corporeal or spiritual insight beyond the surface, but is only capable of conjectural knowledge through reasoning and analogy, a knowledge liable to be mingled with many errors. To prove the defects and unscientific character of our present chemistry, we need not mention the doubt whether the so-called simple elements are really elements, and not compounds; of the obscurity which hangs over the effects of contact of par-

\* The author considers all acute diseases as natural crises, by which the accidentally disturbed equilibrium of the system is restored, and which it is the true sphere of the medical art to guide and govern, but not abruptly check. We shall give his views on the subject in another number.

ticles of different kinds, and the results which follow from it (chemical affinity; of the indistinctness of the law of growth; of the impossibility of obtaining a truly organic substance by any chemical process; and finally, of our entire ignorance through what processes it is, that the same soil produces plants of the most different kinds, and having the most varied action on the animal system, and yet compounded of the same elements. The explanation, that it arises from the different arrangement of the atoms, is no explanation, because it is founded on nothing and explains nothing.

One thing, however, is certain, that what little of real chemical science we possess is entirely opposed to the medical drug-systems, and entirely in harmony with the theory of disease I have elsewhere endeavored to develop; and that from the chemical point of view, the water treatment appears the only rational method of cure in the sense, that is, in which I intend the phrase, namely, not that the water is a direct specific, but that the system can only, by the help of water, combined with fresh air, proper food, warmth, and exercise, recover that amount of organic vigor necessary to enable it to throw off disease, and not even then can it always throw off all diseases or disease in every stage of its progress.

Since the time of Haller, the dynamic theory has prevailed over other medical systems. Not universally, however; for it is a phenomenon of daily occurrence for practising drug-doctors, to be brought over by their own experience and observations, to the so-called humoral pathology, which recognizes a material substance as the origin of disease. The dynamic theory is still, however, taught in the schools, and it is a natural consequence that the drug-physicians, though employing material substances as remedies, should yet ascribe to them a dynamic mode of operation, at least upon all the organs but the stomach. This dynamic operation may be briefly described as the transmission by the nerves of the effect of the drug from those parts immediately acted upon, to those at a greater

distance. In accordance with this view, the operation of drugs on the parts removed from the immediate action, are divided into two classes; 1st, into such as are conditioned by the consentient action of the nerves,—and these are again divided into sympathetic and antagonistic. In the first case, it is supposed that the local effect of the drug is transmitted by the nerves to the brain, and from it to the remote organs of the body. Through this sympathetic action, an impression is supposed to be produced upon the remote organ corresponding to that at the point of application. The antagonist effect is also supposed to be communicated to and from the brain, but differs from the first in this, that the impression made upon the remote organ is *contrary* to the original effect. This sort of action is especially attributed to those remedies which produce a perceptible degree of irritation upon the point of application.

The *second* mode of action is that which depends on the proximity of the parts. This view is founded upon the fact, that many remedies diffuse their influence through all the tissues of the parts and organs situated immediately round the point of application. A radiating influence is thus supposed depending on the proximity of the parts, because the nervous communication above described does not suffice to explain this kind of action. But here we are struck with an amusing contradiction, because this very influence of proximity is supposed to be produced by the intervention of the nerves.

In this theory of the action of drugs, the idea that the remedy passes into the blood, and produces its action by immediate contact with the organ or part affected by disease, that is, the idea of a purely chemical action of the remedy, is rejected.

We will now undertake to prove the falsity of this dynamic theory, and show that the action of drugs, even when it is pretended that they act on remote organs, is really produced by the passage of the drug into the circulation of the blood, and by its immediate chemical action on the diseased organ, whether remote or near.

The dynamic theory arose chiefly from

the rapidity with which many medicaments produced their effects on remote organs, a rapidity supposed to be incompatible with the idea that they were transmitted by the blood. But later experiments have proved that they stand in no contradiction. J. Mueller found that a substance applied externally to the cuticle appeared within the space of one second in the capillary system, of a part of the surface from which the epidermis had been removed. According to Hering, the whole circulation is accomplished within 25 or 30 seconds.

The following facts are evidence that medicaments and poisons pass into the circulation.

Schubart (Horn's Archives, Feb., 1824, p. 70,) found that 10 or 15 drops of Ittner's hydrocyanic acid had no effect upon the nerves of taste. Orfila has made the same observation. (Diction. de med., tr. by Meissner, 5, 389.) Here is a case, then, of a substance acting upon other parts, but not upon the nerves. Viborg, also, (Trans. R. Soc., Hamb., p. 240,) and Krimer, (Horn's Archives, Nov., 1826, p. 416,) show that hydrocyanic acid produces no effect when brought into immediate contact with the brain, and even with the spinal marrow.

Wede meyer (Researches on the nervous system, p. 24;) cut the nerves of the spine between the last joint of the back and the first of the loins, so as entirely to interrupt all communication by the nerves, and applying hydrocyanic acid to the wound, symptoms of poisoning appeared, and death ensued in twelve hours.

Emmert (Diss. de venenat, acidi Boruss effect, Tub., 1805,) tied the great aorta of the abdomen, and introduced the same acid into a wound in the foot of an animal, and after 72 hours no effects could be perceived, though, upon taking off the ligature, the poison produced its effects within half an hour.

Bouillaud, (Archiv. general do medec., V. XI,) confirms the earlier experiment of Barry, that the application of the cupping-glass to a wound into which the acid had been introduced, prevented all injurious effects; but the poison immediately entered on the removal of the glass.

Stevens (*The Humoral Pathology*, Hamb., 1832, p. 41,) saw 60 leeches die, one after another, from being applied to a person poisoned by the above-mentioned acid.

The fact that the smell of the same acid is plainly to be perceived in the blood of creatures which have been poisoned by it (*Man. of Pract. Toxicology*, by Sobernheim and Simon, p. 264, et. seq.) proves its presence there; and finally Emmert and Krimer have proved the fact by chemical analysis, (*Michael's Archives*, IV., 20.)

Prof. Herr, in his "Theory of the Action of Medicines," sums up the evidence that they enter into the circulation of the blood as follows, giving as evidence a multitude of citations from distinguished chemists, physicians, and toxicologists. He proves it, first, because medicinal substances have been actually discovered in the blood, in the secretions, and exudations, and in the solid parts of the body; secondly, because, after the administration of drugs, their operations are always perceivable later in the remote organs than at the point of application, and the later the more remote: thirdly, because neither change of structure or function at the point of application follow the administration of drugs, though both take place in remote organs: fourthly, because the most various applications of the same drug produce the same effects, &c., &c.

It is also to be observed, that repeated experiments have proved that the absorption of drugs and poisons, as well by the digestive organs as by the skin, takes place by means of the blood vessels, and not by the lymphatics.—The proof of this is, first, the fact that medicinal substances enter the blood-vessels when they come in contact with them externally: secondly, that foreign substances are often detected in the blood, but very seldom in the lymph or chyle: thirdly, that when the thoracic duct has been tied, medicinal substances have been found in the blood, though not in the chyle: fourthly, that drugs and poisons absorbed by the lungs of the heart have been first found in the blood of the left auricle: fifthly, that foreign substances are absorbed by parts

of the body which possess no absorbent vessels; and there are many other proofs which we have not space to enumerate.

The constant change of substance of the system makes it necessary constantly to replace what passes away. The change of blood, or rather of the substances contained in it, into the solid parts of the body, takes place through the intervention of the capillary vessels. In the neighbourhood of these vessels and in the vessels themselves, the needful excitement of the nervous system is produced by the blood. Hence it follows that drugs and poisons introduced into the blood exercise their influence chiefly on those parts of the nervous system which are most closely connected with the capillary system. These are the central parts of the nerves and their extremities on the periphery. This explains why narcotic poisons, applied to the spinal marrow or to the larger nerves previously exposed, produce no visible effects while applied to a portion of the surface, from which the epidermis has been removed, poisoning immediately follows, because it here meets the capillary system and the extremities of the nerves which in the other case were not exposed.

(To be continued.)

#### COLD WATER IN CASES OF SEVERE BURNS.

A case of very extensive burning, treated most successfully by the prolonged application of cold water, has been recorded by Dr. Kuesten,\* the particulars of which seem to indicate the great advantage which may probably be derived from this mode of treatment in most cases of severe burns. Dr. K. was first led to set a high value on the use of cold water in such cases, by observing the good effects which resulted from it in the case of his own child, nine months old, which was severely scalded about the neck, chest, and abdomen, by the upsetting of a tea-kettle containing boiling water. The application of cold water was commenced immediately after the child's dress was removed; very abundant vesicative action had

\* Probably Dr. Kuester, of Kronthal near Frankfort, on the Maine.

already taken place, in the form of numerous large and small blisters. For six hours, without intermission, the application of cold wet cloths was continued, the cloths being replaced by others as quickly as they became warm. At the end of this time, the smaller vessels had quite disappeared, and the places occupied by the larger ones were indicated by more or less intensely reddened spots. The child, meanwhile, had fallen asleep, and it slept soundly the whole night (the accident having occurred about six o'clock in the evening.) On the following morning, the only trace of the burn consisted in a dry shrivelled appearance of the cuticle on one small spot, and this peeled off in a day or two.

The case, however, in which the beneficial effects of this mode of treatment were especially illustrated, occurred in a brandy distiller, who, in consequence of the bursting of the still, was extensively scalded over the body by the boiling and blazing spirits. The man's head, at the time of the accident, was fortunately covered with a thick cloth cap, and escaped injury; but the upper part of the body being defended only by a shirt, suffered severely. When seen by Dr. Kuesten, about an hour after the accident, the patient was almost unconscious; he lay moaning, and constantly ejaculating "Fire!" After washing off, by means of a watering pot, the layers of scraped potatoes which had been spread over the burned surface, it was found that over the whole body, down to the lower part of the thigh, there was scarcely a spot which was not more or less injured. The slightest degree of injury was manifested by vesication; but over the neck, chest, arms, and abdomen, the skin, in places, was quite destroyed. Dr. K. immediately covered the entire burnt surface with linen, and for an hour this was kept constantly cold and wet by pouring cold water over it from a water-pot. After pausing for 5 or 6 minutes the application of cold water was renewed, and continued for another hour, at the end of which time the man had recovered from his state of partial unconsciousness. He was then left, with directions that the application of the cold

water should be continued as before.—When seen about six hours afterwards, the patient was in a promising condition; his face was slightly flushed, eyes open, pulse 100. He complained of a sense of general burning, which was relieved by drinking, and by the repeated application of cold water to the burnt surface. This application was continued until the patient complained of being cold. On examining the injured part, the following day, the places which were previously occupied by the vesications were indicated by intense redness; the other part had much the same appearance as before; portions of the destroyed skin came off on removing the dressing. The injured parts were then dressed with cloths dipped in vinegar, and kept constantly wet by sprinkling cold water on them. The patient had some sleep during the night, and on the following day portions of the skin had resumed almost their natural color; commencing granulations were observed along the margins and within the spaces of the surface where the skin had been destroyed. The pulse was 90, the thirst less intense, and the tongue less dry than on the preceding day. For nine more days, the same treatment was continued, and at the end of this time, the wounds were almost healed.

In the treatment of such severe wounds by this mode, the dressings must of course be changed at least once in the 24 hours.

Dr. K. mentions one or two other instances in which the healing of burns of various degrees of severity was effected most rapidly and satisfactorily by this continued application of cold water.—*London Medical Gazette, from Casper's Wochenschrift, 1st May, 1847.*

(From Rausse's Water-Cure Miscellanies.)

INSTINCT THE GUIDE TO HEALTH.

\* \* \* A multitude of dangers, from all sides, and from every realm of nature, threaten the young of every living being. How was it possible to furnish a means of protection which should not depend on the knowledge and experience they are too young to possess? The parent creature can give only a partial protection, often none whatever, as in the case of fishes,

insects, and those amphibia who leave their eggs to be hatched by the heat of the sun. What a multitude of dangers lie hidden in the vegetable kingdom, in the shape of poisons; how many more in the animal world, in beasts of prey, in some of whom each creature finds its natural enemies! How was it possible, in a world where the law is so general, that one creature should be supported at the expense of others, to provide for the continuance of the different species? It was only possible through *instinct*.

What is Instinct? A pregnant question, the right answering of which involves the condemnation of most of those habits civilization has given birth to, from the beginning of history. It is a question which the learned of various times have answered in various ways, and for the most part, these learned explanations, taken in a literal way, are without any sense whatever. Yet it is a simple question, and one to which every unperverted understanding will render the same answer. "Instinct is that power, possessed by all creatures, of distinguishing, by the sensations of the agreeable and the disagreeable, between what is conducive to health and life, and what is injurious thereto, and giving the impulse to seek the former, and to avoid the latter."

Why does the new-born child cry for its mother's breast? It has a desire for it, because it is necessary to support its life: instinct has already begun to act. Why are the taste and smell of all poisons naturally repulsive and disgusting? That they may warn us from their use. The remains of natural instinct survive even all the perversions of civilization, and there is no poison which, when pure and unmixed with any thing agreeable to the taste, does not create loathing and nausea, and an effort in the stomach to reject it. When, indeed, a little poison is mixed with a large quantity of healthy substance, as alcohol with the nutritious and agreeable elements of wine, the stomach, especially if its instinct has been before perverted, may be deceived. But the first taste of any intoxicating drink creates loathing in an uncorrupted stomach. All navigators and discoverers

agree that savages always at first reject them with the utmost dislike. To this, Cook, Bougainville, Dumont, d'Urville, and many others, have testified. The first warnings of instinct are indeed overcome; the nervous sensibility is destroyed or perverted, and thus the drunkard is made. That the instinct of all savages on this point is soon overcome by their intercourse with whites, is to be explained by their heathenish reverence for, and their desire to imitate, those whom they consider as superior beings.\*

Again, man and all creatures to whom the snake is injurious, feel, without the aid of knowledge and experience, an instinctive shudder and loathing at his approach, and either flee from him or destroy him. The hog, on the other hand, to whom his bite is not injurious, shows no such abhorrence, but seeks him out and eats him, just as he does roots and acorns; and the case is the same with the stork and the crane. The royal lion flies from the scorpion, and when in a cage, will hide himself in the farthest corner, at its appearance; and the colossal elephant trembles at the little insect which enters his trunk, and works thence its fatal way into his brain.

All the promptings of instinct are innate, and need not that development of experience which constitutes wisdom. They limit themselves to what is absolutely necessary for the support of life, and, as far as they go, are absolutely infallible; while wisdom must ever seek and inquire, and at best is very fallible.

An instinct is absolutely infallible, so is it absolutely necessary to the very continuance and preservation of any race of creatures. Any race in whom it should become perverted, would thereby be doomed to destruction, and it needs no extraordinary wisdom to see that the human race is either becoming ripe or rotten for destruction, (*dem Tod entgegenreift oder entgegenfaul.*) Safety is only to be found in a return to the instincts of nature.

Already has man travelled towards ruin for many centuries, a time long enough

\* This seems hardly so much the reason as it is the pleasure they experience in the first effects of alcoholic poisons.

to extinguish any race of animals, if they had renounced their instincts to the same extent. But in the whole series of animal beings the law prevails, that the more perfect in bodily organization a species is, the less it depends upon pure instinct, and the more knowledge and experience takes its place; and thus in the human race, corrupted instinct has found a substitute, though a very fallible one.

From this explanation of the nature of instinct, it follows, that to it is entrusted the selection of the means of supporting the life and health of the animal body. In the same way it follows, that in commencing sickness, the selection of the means of restoring health is entrusted to it also. This follows as a consequence of the first position, and it is likewise a dictate of reason, that to beings created by reason, the right choice of means necessary to their well-being must be given them, without the possibility of error. This capacity must be common to creatures of every rank, even the lowest, and must consist therefore in the development of their lower or sensitive nature, and not in a function of the higher, spiritual nature, or in the results of experience. Still less can it be a product either of true learning or of that mixture of wisdom and folly which constitutes the present art of medicine.

It follows from this, that animals when they become sick, feel an instinctive desire for those means of cure that are adapted to them, and an instinctive satisfaction in their use. This is really the case in all primary, or natural diseases; every man, and still more every animal, feels an ardent desire for the cooling effects of water and a sensible pleasure from its use. I will show hereafter how the instincts, corrupted by the use of poison, cease to be true, and how in secondary or artificial diseases, they are no longer infallible, but on the contrary are not to be depended on.

It follows, finally, from what has been said, that every pretended remedy at which the unperturbed instinct, in primary or natural diseases, feels repugnance and disgust, can be no true remedy, but only a false and injurious one. In this,

then, lies the proof of the pernicious nature of drugs, and it is a conclusive and infallible one, because the healthy instinct is infallible.

The sum of all practical wisdom is contained in the rule to obey the commands of nature, for they are the voice of God; the sum of all theoretical wisdom is the knowledge why the laws of nature are what they are. The sum of all folly, and the source of all error, is rebellion against those laws, and the attempt to improve or correct them; and among the many unhappy efforts of scientific folly, none have been attended with more disastrous consequences than the drug-and-poison-system of medical practice.

I foresee that from minds confused between the instincts implanted by nature, and the perverted lusts which are the fruit of moral and physical poisoning, many voices will be raised against my principle, that the commands which nature gives us through our instincts are to be implicitly obeyed. "What!" says one, "do you tell us to yield ourselves blindly to our lusts and propensities, and thus break down all the barriers which Religion and the laws have built up around us?"

We mean nothing so foolish. Perverted lusts and corrupt passions are not the voice of nature, and are to be fought with and overcome, before you can follow nature's ways. If you have no will for such a change yourself, bring up at least your children so that they may help to strengthen and beautify, and bless the race. Then there will be no need of revolutions and no conspiracies against tyrants. No state will ever forbid men to live simply and follow the guidance of nature in the choice of their manner of living. Where could a despot be found, to forbid men the use of water, to force them to use poison and alcohol, spices and stimulants?

"But the sexual impulse is also an instinct of nature, and how could we blindly give ourselves up to that?"

It is certainly a fundamental instinct, strong in men who lead a wholly natural life, and such can freely yield to it. But recollect that you are the children of artificial life, and with your perverted diet, your passions are stronger than your pow-

ers, while in him who follows nature in his diet, *both are in perfect harmony*. Recollect again that man belongs *by nature* to that class of creatures in whom the connexion of the sexes is permanent. (Such monogamists are to be found in all the classes of the animal creation, among reptiles, animals and birds, but it is most especially true of man.)—The St. Simonists and all the lunatics who have advocated a community of women, knew nothing of history or of human nature. At no time, and among no nation, has polygamy ever been the rule among the whole people. Even among the Turks, it is the exception of the few rich and noble, as is the case even in the same classes among us, though not avowedly and openly. But it is the law of nature, as well as the indispensable basis of the progress of humanity, that the marriage relation should be confined to two; and every man brought up in obedience to nature's laws, and free of the diseases of a false civilization, can, in natural circumstances, always support one wife and her children.

The old generation has little power to accomplish this radical reformation from a corrupt to primitive and natural conditions. He however who, after partaking of the lusts of a corrupt state, and swallowing the poisons of a false healing art, has still the power left to make the change, will find that though to practice the diet of nature will require strenuous self-denial and much hard effort, while the body continues diseased and the instincts perverted, yet after the body has become regenerate through the pain and struggles of the crisis, that same diet will give more satisfaction and pleasure in one year, than the diet of civilized corruption affords in a lifetime.

Finally, though to follow nature's instincts in bodily habits must be the sacred foundation of all efforts at human culture and improvement, we do not mean to say that it is the whole edifice. Rather call it the soil, in which the tree of culture must take firm root, and from it draw wholesome nourishment, that it may lift its arms aloft to heaven, and bud, and blossom, and bear healthful fruit.

A.

## SEDENTARY AND ACTIVE HABITS.

The Swiss are as capable as any body of minute sedentary toil; witness their watch-making. But look at the chamois hunting of the same race of men. While one brother of a family is sitting poring over the little wheels he is fashioning, or the steel springs he is polishing, with all the delicate craft of a Clerkenwell workman, another brother is up and away among the Alps, leaning over chasms of rock or ice, clambering up gullies, creeping through chill crannies in the ice, sinking a hole in the snow to hide himself from his prey, or intently looking from some perilous pinnacle or shelf, on which he has lighted in his ardor, without considering how he was to get forward or backward. When he returns to his home in the valley, faint with hunger, and ready to sink under the weight of his game and gun, he sees perhaps the boat of a third brother, struggling with a sudden squall on the lake, buffeted by waves like those of a stormy sea, but brought to shore safely at last by the strenuous oar and calm skill of the rower. A fourth brother may take possession of the horns of the chamois, cut and polish them, and make them into ornaments, with a labor as skilled and minute as that of the watch-maker. Here, within the life of one family is such provision made for the exercise of active and sedentary power that there is no fear that either kind of power will die.—*Miss Martineau*.

## ADVANTAGES OF THE FAIR SEX.

According to Haller, women bear hunger longer than men; according to Plutarch, they can resist the effects of wine better; according to Unger, they grow older, and are never bald; according to De La Part, they have sea-sickness lighter; according to Aristotle, they can keep up longer in swimming; and according to Pliny, they are *seldom attacked by lions*. (On the contrary, they will run after lions.)—*Harbinger*.

**TURKISH CHILDREN.**—This passage is from the Koran: "During the first seven years of life let the child play; during the next seven years, instruct and correct him; during the seven following,

send him forth into the world, so that he may acquire and adopt its usages. The man will then be perfect."

### THE FASHIONABLE LADY'S PRAYER.

"Give us this day our daily bread,"  
And pies and cakes besides,  
To load the stomach, pain the head,  
And choke the vital tides.  
And if too soon a friend decays,  
Or dies in agony—  
We'll talk of "God's mysterious ways,"  
And lay it all to thee.

Give us, to please a morbid taste,  
In spite of pain and death,  
Consumption-strings around the waist,  
Almost to stop the breath;  
Then, if infirmity attends  
Our stunted progeny,  
In visitation for our sins—  
We'll lay it all to thee.

Give us good houses, large and tall,  
To look the cabins down—  
And servants dodging at our call,  
And shaking at our frown;  
• The poor, however worthy they,  
We'll treat quite scornfully—  
Then sixpence pay, Communion day,  
And settle up with thee.

We do disdain to toil and sweat,  
Like girls of vulgar blood!  
Of labor, give us not a bit,  
For physic nor for food;  
And if for lack of exercise,  
We lack the stamina  
Of those we trample and despise—  
We'll lay it all to thee.

If any curse we have forgot,  
That on a votary  
Fashion let fall, withhold it not,  
But send it grievously;  
And if too hard the millstone light  
For frail humanity—  
We'll never blame ourselves a mite,  
But lay it all to thee.

Yes, give us coffee, wise and tea,  
And hot things introduce,  
The stomach's warm bath thrice a day,  
To weaken and reduce;  
And if defying nature's laws,  
Dyspeptic we must be,—  
We scorn to search for human cause,  
But lay it all to thee.

*Watchman of the Valley.*

## WATER-CURE JOURNAL.

NEW-YORK, DECEMBER, 1847.

☞ To OUR SUBSCRIBERS.—*Many have failed in paying their subscriptions for the past year. Will such do us the favour to send the amount due as soon as possible?*

A Christian mind naturally turns to the Bible on almost every point, and where any proof can be drawn from its pages, willingly accepts it as entitled to no slight regard. It is not intended to carry this principle seriously into scientific details, such as the Sacred Volume was not intended to treat of, or to go to the volume of inspiration to settle the comparative merit of botanical or astronomical systems; but where there is any evidence on a given subject, let us look at it, at any rate, and see fairly what it is.

Now, on the subject of physic and physicians, it struck us, the other day, as we were reading a passage in the gospel of St. Mark, which we shall quote by and by, that it is a singular fact that Scripture says *nothing* in praise of the medical faculty, and next to nothing in favor of drugs or medicines, although both were certainly known from at least as early as the times of Joseph. The first mention we find of physicians is in Gen. 50:2, "And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel." From this, we gather, that if the doctors of Egypt in those days were not very successful in keeping life in the body, they were very expert in the treatment of the latter after the spirit had departed. They cut it and carved it, abstracted such parts as were required by science, and after applying a sufficiency of drugs and spices, the patient might consider himself doctored well

enough to last for 3000 years. Very much in the same manner do the learned of the faculty manage matters in the present day, under similar circumstances. If they have failed to keep life in a patient, they gather round him in force at the last, like the vultures round the expiring camel in the desert, and when he is fairly gone, like Joseph's physicians, they begin to cut and carve, but for very different reasons. The old-fashioned doctors did it for the benefit of the patient himself, whose outward husk was thus preserved almost *ad infinitum*. Our modern scientifics do it in order to discover, *why* it was that the course of treatment they had pursued killed the man, instead of curing him; and they usually find, on ocular inspection, that it was because they were totally mistaken as to the cause, if not the seat, of the poor fellow's disorder: a discovery which must be full of comfort for the deceased himself, as well as his bereaved family.

The passage next in antiquity concerning them is in Job, 13:4, "But ye are forgers of lies, ye are all physicians of no value." There is no additional light to be gained from the context,—hence all we can conclude is, that "physicians of no value" were notorious articles in the days of Job, and from the company with whom they are joined, we infer, the quacks were held in no greater regard than they deserved.

In 2 Chron. 16:12, we read, "And Asa, in the thirty-and-ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians." The natural consequence follows immediately afterwards: "And Asa slept with his fathers."

Jeremiah (46:11) utters a prophecy: "In vain shalt thou use many medicines;

for thou shalt not be cured;" and no prophecy can claim a more general fulfilment in all time than this. It is equally true of Jew and Gentile, bond and free, ancient and modern, high and low, rich and poor, and of all countries under the sun. It may well be called the universal prophecy, especially in these days of the general diffusion of science and patent pills.

With this, we will close our extracts from the Old Testament, and turn to the examination of the New. In Matt. 9:12, our Saviour says: "They that be whole need not a physician, but they that are sick;" and the declaration is of course true. But how far does it extend? It only means that the sick need a physician who will cure them, just as they need many other things which they cannot get. Their needing the doctor is manifestly one thing, and the assertion that if the doctor should come he would cure them, is a bird of another color, about which nothing is said in Scripture. But the whole was evidently said for the symbolical meaning: that sinners have need of the Saviour, the physician of souls; and to this signification it must be mainly applied.

In Luke, 4:23, our Saviour quotes the proverb, "Physician, heal thyself"—a contemptuous proverb, the very existence and evident popularity of which is anything but a compliment to the skill of the professors of the healing art in those days. And we have a detailed case of their practice, the only one given in Scripture, and singularly characteristic, in Mark, 5:25, 26, "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Is not this a perfect parallel to the fashionable and scientific practice of the present day? Have we it not in all its parts? First, the suf-

fering: the poor victim had "suffered many things;" so do those who now come under the hands of the doctors;—"of many physicians;" so they do still; they hold consultations, double the doses, change the treatment, and multiply the sufferings and the amount of the bill;—"and had spent all that she had"—another characteristic of the regular practice, some in this city having been known to charge \$10 for merely looking at a man—scientifically. It is a great deal cheaper, if one must die, to die in the natural way. At the time of this momentous change, the learned aid of the faculty may well be confined, among other expensive luxuries, to the exclusive use of the rich.—"And was nothing bettered:" how many can say the same! "but rather grew worse;"—this is the climax, and the general grand result of all Regular Practice with drugs. For years and years the process goes on, delusive hopes continually dancing before the eyes of the suffering patient, and their fulfilment, at the end, only farther off than ever! Surely, no one can call this "recorded case" favorable to the Faculty!

There is but one more phrase of Scripture to which I would advert: it is where Christ compares himself to a physician; and some might say he would not do this if physicians were not, on the whole, useful members of society. But this does not follow. If it did, then we would argue that because Christ calls himself our advocate, therefore all lawyers are honest men, which the doctors would hardly grant of those whom they have employed to collect their bills. Besides which, the felons might all start up from State's Prison and claim equal consideration with the M. D.'s, because, in another place our Saviour condescends to compare himself to a thief.

But though it seems hard to extract

from Scripture any commendation of the doctors or their drugs, yet in Ecclesiasticus, one of the books of the Apocrypha, where the writer was not restrained by inspiration from making mistakes, we find quite a lusty eulogium on them both, singularly mingled up, however, with dashes of a contrary description. The passage will be found in the beginning of chapter 38, the 8th verse of which reads, speaking of medicines, "Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth." "Of his works there is no end"—that is, when a man has begun taking drugs, he is usually kept at it without end, until life is extinct, which is all the meaning we can extract from the last clause of the verse. For how can it be said that "from the apothecary is peace over all the earth," unless it means that he sends them to that quiet home where strife and quarrelling are over—where peace covers equally the oppressor and his victim—"where the wicked cease from troubling, and the weary are at rest." In v. 9, again, the author, after having highly praised the physician, says: "My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole." This is very good advice, but intimates very plainly that if a man happens to be cured while under the hands of the regular physicians, at all, he is bound to look upon the result as a *special Providence*. Verse 13 says, with an amusing simplicity, "There is a time when in their hands there is good success"—which leads indisputably to the inference that cases of successful treatment were but rare exceptions to the general rule of filling the churchyard. Verse 14 informs us that the physicians of those days used to pray devoutly, that "God would prosper that which they gave for ease and re-

medy, to prolong life." This was doubtless a very pious mode of practice, and would not injure any system of medicine, nor would it deprive the modern regular practice of what little success it has; but still, it could hardly be expected to prevent poisons, repeatedly administered, from having a deleterious effect on the human system. But the 16th verse is the most emphatic on the subject. It runs thus: "He that sinneth before his Maker, let him fall into the hand of the physician!" From this it is plain that the sagacious author, notwithstanding all his occasional pretty words, thought that physicians were sent as a judgment upon a wicked world, to chastise and torment men for their sins; and no one can deny that, in this light, they faithfully fulfil their mission. Let every one then, who has fallen into the hands of the physicians, pray earnestly, "The Lord have mercy upon me, a miserable sinner!"

(From the Editor's Note Book.)

#### A CASE OF CHRONIC INFLAMMATION OF THE STOMACH.

Mrs. C., of this city, an elderly lady, had been severely afflicted with this disease for twelve weeks; had lost all her flesh and strength awaiting a cure by the usual remedies; and, on the verge of the grave, thought of "the water-cure." The stomach was too weak to digest anything; she was almost constantly vomiting—her bowels throwing off bad mucous matter—and she was too feeble to speak distinctly. Of course she was too weak to react well from the baths; still she was cured—and mostly by wet bandages upon the stomach and bowels. They were of three thicknesses, and changed as soon as they were warm; all the heat of the body was concentrated in the stomach and bowels, and of course these bandages warmed

quickly. She was sponged twice a day at first, used injections frequently, and made to drink water often; her food was coarse wheat gruel, given regularly, beginning with a half spoonful at a time and increasing as she grew stronger. In the course of a week she could sit in a tub and have several pails of water poured upon her, twice a day, and lie down refreshed! Each day she gained, but so slow—so very slow; for it takes an old person a longer time to come up from such a long illness and long drugging.—She was the most emaciated living person we ever saw. She is a thankful friend of the water-cure now.

Acute diseases of the stomach are so easily cured in the beginning by bandages, clysters, and the drinking of water, with fasting; and we do it so often, that we cannot but feel impatient at the long, cruel trials the drug-doctors are making their patients suffer.

#### A CASE OF FEVER.

Found an old patient of mine—an English lady—with high fever, delirious, with many other bad symptoms. After bandaging her head thoroughly in wet cloths, she was placed in a cold sitz-bath, and cold water poured over her for ten minutes. She was then enveloped in wet cloths of several thicknesses over most of the body: as they became warm they were changed, until the temperature of the body was lowered sufficiently to relax the treatment. She was then ordered to have the bandages changed every hour until night, when a wet sheet was to be given. She came from this last sheet perfectly cured, and slept as sweetly as a child all night. She was advised to bathe often, next day, to avoid any return of fever. We generally break up the fever in one hour in beginning the treatment, but the treatment

has to be kept up to avoid a return of fever until the *cause* is removed.

The time has come when no one need die of fever. It can *always* be broken up with water.

#### A CASE OF CHILD-BIRTH.

29th October.—Mrs. R. has been confined this morning; has a fine boy; her labour pains were hardly anything, in consequence of the use of water before and after the birth; she sat in water during most of the labour, and often said to me, "My pain is only *pressure*, sir." She has been washed and has gone to sleep.

12 o'clock.—Found her sitting up after her bath.

Evening.—She has been up again, in her bath and rocking-chair.

Second day.—Found her dressed, able to walk about her room, attend to her child, etc.

Third day.—Has been out to walk, but covered her face carefully, so as not to frighten her acquaintances. The child is doing finely, able to do without bandages or catnip. It is so strange that mothers will so torture their little ones by dressing them while so young. A simple linen, loose gown is sufficient for a few weeks. Wrap it in blankets as much as is necessary for warmth, and do not trouble its little tender arms by pulling them through so many unnecessary "fixins."

We have had the pleasure, several times, of seeing them quietly asleep as soon as their clothes had been removed, when they had been constantly crying before. Cold water will soon harden them, and then—proud mothers! if you must—then dress them.

MARRIAGE.—How natural, how strong and pervading throughout various ages, has been the love of marriage. Beyond all

controversy, marriage is the most suitable state of man; is most consonant with his nature and conditions, as well as agreeable to his inclinations. Without marriage, there is, almost necessarily, debilitating dissipation, or a lack of steady, uniform purpose of life, on the one hand, or, on the other, of a cold and unnatural indifference to the true and exalting enjoyments of a well regulated life.

#### THE WATER-CURE.

Reader, do not be alarmed; for we do not by this head mean to assert that we are going to discuss in full the merits of that system of pathological treatment which has recently attracted the attention of the world to so great an extent; but we merely propose giving a few hints upon this all-important matter. In the first place, we believe that no person can lay claim to good health who does not, at least daily, wash his whole body in the "life-giving element;" and we have no doubt, but if all these who now complain so much of low-spirits, ennui, dyspepsia, &c., would but banish their diet of flesh and heating food, and bathe themselves once or twice a day, and take proper exercise, they would no longer be heirs to so many ills as they suppose they are the legitimate inheritors of now. We know from blessed experience in our family, that the water-cure is almost everything it is recommended to be, for at one time our companion was sorely afflicted with that inveterate disease, the erysipelas, and was probably not many removes from death's door, but by exerting ourselves much, we were enabled to place her for a short time at Dr. Kittridge's water establishment, where the disease seemed to be eradicated, and ever since then, nearly a year ago, she has enjoyed excellent health. It is no more than just, however, to say, that she adopted the Graham system of living upon her return from the hydropathic institution, which doubtless contributed in no small degree to the complete recovery of her health. We would say to all afflicted in any manner, try the water-cure system in preference to the dosing and drugging

of the regular faculty. And we cannot forbear here addressing a word to our brethren of the medical fraternity: Why will you not examine this new system, and see if there is not something in it worthy your consideration and adoption? Friends, are you honest in this matter?—*Christian Reformer.*

(For the Water-Cure Journal.)

### FAREWELL TO GRAFENBERG.

FREIHALDAU, Oct., 1846.

Days have passed by, and weeks have flown,

Ev'n *months* have rolled round,

Since wanderers, from our native soil,

We trod Silesia's ground;

And now we bid a *long adieu*

And sigh our last farewell,

For feelings which oppress the *heart*,

The heart alone can tell.

Up lofty mountains, grand and high,

Through forests dark and green,

The early sun, the evening sky,

Our wanderings oft have seen;

The sparkling *Quelles*, clear and bright,

There morning draughts we drew,

As onward through the dusky shade

We brushed the pearly dew.

All these we leave without regret,

And *homeward* turn our eye,

And, smiling, take our last farewell,

Without one sorrowing sigh;

For *other* lands have *mountains* too,

And forests, dark and wild,

And sparkling springs, and morning dews,

And evenings clear and mild.

The bright saloon, the evening dance,

The whirling waltz, so gay,

And giddy triflers met by chance,

*From these* we turn away.

But the dear friends, of *noble* heart,

Who took us by the hand,

And kindly bade us welcome here,

Far from our native land.

When *these* we meet we heave a sigh,

And *sadly* turn away,

For *Hope*, the pole-star of our sky,

Darts scarce a twinkling ray;

We part, no more on earth to meet:

Then heaving bosoms swell,

And trickling tears each other greet,

We cannot say farewell.

L. A. K.

[The writer of the following letter to the Albany Patriot, exhibits strange ignorance as to who of the American practitioners of water, use drugs, and who not. The readers of the Journal, those who have read it from the beginning, need not be informed that Dr. Schieferdecker and ourselves have, all along, both in and out of our establishments, practised *without the use of drugs*. So also Dr. Trall. Dr. Roof, and perhaps some others. If water is the best remedial agent in nature, why resort to that which is not so good?

As regards Dr. Bedortha, now of the Lebanon establishment, we do not know, by word of mouth, precisely how he stands in the matter. A few days since, a former pupil of his told us that he yet believes in the occasional use of drugs. Two years since, he contended for the use of cayenne, lobelia, &c., the least harmless drugs of much potency the materia medica affords.

Whatever may be said for or against the use of drugs, it is worthy of remark, that the great things in all establishments are done by water. This, as the remedial agent, is *the great thing*.

Notwithstanding the errors of the writer of the letter referred to, it is, on the whole, a valuable one, and, with the explanation, we insert it in the Journal.]

(From the Albany Patriot.)

Greenwood Springs,  
Sept. 21st, 1847.

H. Jewett, M. D.,

Allen's Hill, Ontario Co., N. Y. :

*Dear Sir*,—In the strictures which in my last letter I made upon "Gentlemen of the cloth" which you wear, I would not be thought as cherishing toward them any low or illiberal feelings. I hold them—as I do all classes of men—responsible for the difference that exists in the claims they set up, and the results they exhibit.

I am also willing to be charitable—generous, if you please—and admit that it is

not always owing to the ignorance or carelessness of the physician, that the patient dies on his hands, or comes forth from his manipulations a ruined man.

In many, very many instances, are prescriptions ill followed, and for this, *perhaps*, the medical administrator is not to be held in default. Allopathic, like hydropathic physicians, have ignorant, unmanageable patients, and evidently suffer under one disadvantage, from which the hydropathist is free—to wit: *ignorant and careless nurses*; and I am sure I shall meet your approval, if I say that to kind and gentle *nursing*, as much as to the medicine administered, does the sagacious disciple of Hygeia owe his success. His attendants, in a "water-cure," the physician can control. At the houses and the homes of the sick the physician *cannot* have entire and absolute jurisdiction; though it would seem that a little more sternness on his part might, in most cases, remedy this evil somewhat. However, giving "the Faculty" all the benefit, which these and like considerations may offer, what a sad history of drug dealing might be written!

Doctor James Johnson, late a celebrated physician in London, has left it as "his most conscientious opinion, that the *drug treatment kills more than it cures*;" and others, not less celebrated, who can yet bear living testimony, witness no less pointedly in the same direction. I apprehend that the medical corps, or the people *en masse*, are coming to hold the same opinion, for in no thing—relative to human welfare—which needs correction, has a more radical change taken place than in the quantity of medicine at present given to the sick, as compared with the amount given twenty years ago.

I well recollect, in a conversation with you, in which I urged an investigation of homœopathy upon you, you remarked that you were well satisfied "it had already accomplished great good, by forcing allopathic practitioners to deal out much less medicine;" and you added, "that since homœopathy had entered the arena, allopathic physicians had been more than formerly successful."

Now do not misunderstand HYDRO-

**PATHIC physicians.** In no establishment in the United States, or in Europe, save the "Cure" at New Lebanon, in this State, where a physician stands at the head, is the use of medicine *entirely* discarded. There are some institutions—conducted by laymen—where no medicine is given, and *their* success shows that seldom, very seldom indeed, is medicine requisite to cure. The very great success of the "Northampton Water-Cure," under the direction of Mr. David Ruggles, shows in a very especial manner that cold, pure, soft water may be regarded as a very powerful therapeutic agent, without the auxiliaryship of drugs. But Mr. R.'s success may be regarded as an exception to the general result, were the hydropathic treatment to fall into the hands of unprofessional men. Up to this time, as distinguished from hydropathic *physicians*, he may be regarded as the American Priessnitz, for Priessnitz uses *no medicine*. At any rate, he is a remarkable man. In speaking thus of Mr. Ruggles, I do not mean to say that, as a hydropathist, he would not cure some cases where he now fails, were he a scientific physician—I only assert that, *as he is*, he cures more than he leaves uncured of those who seek a cure at his hands; and that this is *everywhere* true of hydropathy, when administered by hydropathic physicians, while "drugs kill more than they cure." Showing that *water without drugs* is far preferable, as a curative agent, to *drugs without water*.

Doctor Wesselhoëft, of the "Brattleboro' Water-Cure," who combines in theory water and medicine, homœopathically administered, declares that in an hundred and twenty-four cases—comprehending a very large variety of diseases—he found medicine useful in only four of them. These were, in *his* opinion, cured much sooner by using medicine with the water treatment, than they could have been by water alone. In the patients Dr. Gleason has had in charge, I think he has administered no drug except in one or two instances, and in the acute diseases which he has treated; and, with almost magic success, he has given no medicine.

Hydropathy has the advantage over allopathy in the attention it pays to diet. No hydropath thinks of grappling with chronic disease without establishing a regimen, and that at times very severe. Thorough attention to dietetics enters as a *constituent* into hydropathic practice. With the practice of the old school, *this is not so*. It is there only an *incident*, unless it may be said to be so in *acute* diseases.

No medical men in this country—if I may be allowed to judge, and I should by this time be able to form some opinion, having in twenty years counselled on my own behalf with not less than two hundred—no men in this country (the followers of Graham not excepted) pay closer attention to the food which the chronically diseased, who may be in their charge, eat, than hydropathic physicians. They are entitled to great praise for their independence, for they will not prescribe for or treat persons who will not give up their noxious weeds and vicious condiments. What allopathist would take a gentleman of high standing, and tell him that as a prerequisite to treatment he must give up wine, tobacco, opium, condiments of all sorts, save salt; tea, coffee; that he must eat bread and milk for breakfast, or perhaps bread and water. Meat and vegetables, simply cooked, for dinner, with plain pudding as a dessert, and bread and milk or water for supper; and would undertake to cure him under conditions no less exacting than these?

The fact that allopathists do *not* impose these terms, is the reason why "the water doctors" get their *incurable* patients, and that hydropathists *do* impose them, is the reason why they cure these incurable patients. A less frequent unstrapping of the pill-bags, and more thorough prescription as to food, would probably aid many "doctors" to cure where they now kill. Calomel is less beneficial than abstinence in the majority of cases where it is given.

But allopathists, as it seems to me, err not only in the quality but in the quantity they permit their patients to eat. I am not now having in mind those smitten with acute diseases, but persons afflicted

with diseases of long standing. If asked by what means I *know* that this is true, I answer, by observation and personal inquiry. Travel over this State and parts of New England, as it has been my lot to do, and you will be astonished in the first place at the well-nigh universal acknowledgment of *ill* health, and, secondly, at the means taken to regain it. Start off East, West, North or South, and six adult persons out of seven that you meet—travel as long as you will—shall confess themselves diseased. What aileth them they do not know, so they send for the doctor. He comes, feels their pulse, looks at their tongue; asks how they have rested? *This* they can answer, and so they say "poorly!" How their appetite has been or is? *This also* they can speak positively about, and so they say "good!" Whereupon, the Esculapius of the hour tells them they want a *cathartic*, and forthwith they are doomed to four marrow-fat-pea-sized pills, and a little water gruel for the meal succeeding—or ☞ CALOMEL. After the purgation had ceased for a few days, the poor creatures are—as they think—better; but *worse* soon succeeds, and they again appeal to the "medicine man," or if they have lost confidence in *him*, they get some "Elixir of Life," some "Cholagogue," or "Lithontriptic," or "Olosonion," or "Sarsaparilla and Yellow Dock chemically combined," or "Brandreth's," or "Phinney's," or "Moffat's," or "Hygeian," or "Grafenberg," or "Indian Vegetable," or "Poor Man's" pills, or the *whole of them*, and turn their stomachs into compounding shops, all the while eating food that would kill alligators, and, as a result, they *die* like sheep with the rot.

At whose door the sin of such mortality lies, it is not difficult to decide. Primarily, it is fairly attachable to the professed physiologists and pathologists, *dicitur* THE PHYSICIANS, who, too ignorant to *know* wherein lieth the *curse*, and of course the "cure," or too knavish, if *not* ignorant, to speak frankly to the people, still demand the public confidence. Oh, sir, a great way off, a revolution doth not lie, which shall change medical practice.

Blessed are all such as shall assist its advancement.

The truth is, dear sir, the people of the U. States, more than any other people on earth with whose dietetic habits I am acquainted, are given to *gluttony*. We are a nation of *gastronomists*. Our wives and daughters and mothers are adepts in the science. Do you hear an editor, a divine, a pleader at the bar, an essayist, uttering *saws* for the youthful of the female sex? Among the foremost *bright* things which they give birth to is "by all means to know how to cook well." We are like the Cretans of old. Our stomachs are the homes of our divinities. The shrines for our offerings are there; and there are the altars for our sacrifices. Heaven consisteth in a full belly—hell in an empty one. With these sage instructors, a girl who should know how to get food in simple form, yet excellent of its kind, and of cookery should know nothing more, though skilful in music and cultivated in intellect, and polite and unaffected in manners, would bear no comparison with her who superadded to these the skill of taking apples, flour, beef, butter, sugar, and salt, cinnamon, pepper, cloves, mace, raisins and wine, and making them into a hodge-podge called mince-pie. Stuff of this kind is called *good food*; and the deadly effects of introducing it into the stomach, the whole materia medica, with all its doctors at its back, cannot overcome.

True, the people remaining mere animals, physicians will get *rich*, but just and merciful Heaven will not permit them to cure *gourmands*—and it is of the ability and potency of the allopathic system in the curative sphere, that I am now speaking, and among other great defects is that of allowing human beings to play "the game of glutton," and then setting up the pretence of being able to cure the diseases consequent, while the cause remains. In all such cases, drugs and the doctor aid the poor fools to kill themselves, and if a glutton wishes to live as a *glutton* the longest time possible, he will do well to keep the pill-bags out of his sight.

From the admissions of physicians and from extensive and close personal obser-

vation, of nothing it seems to me may I speak with more positiveness than of the causes of the cure of diseases as treated by drug doctors. If I may speak at all confidently, let me say that in my opinion allopathists owe their success mostly to *other* things than the medicine they administer.

Suppose a physician were to leave his pill-bags at home, and when called to attend the sick, should answer—arriving at the house, he sets up a rigid inquiry as to the personal habits of the patient and the family. He *demand*s to know what slough-holes they keep, what unventilated rooms, what undrained collars, what half-cured *feather*-beds, what musty straw-beds they have, the stench of which, rarified by the heat of the sleeping rooms, or the sleeping bodies, or the heat of the outer world, comes up into their nostrils continually like a plague—to vitiate and depress and overcome every healthy function of the body. Suppose he should investigate the food they eat, the hot biscuit—indigestible by all animals except the ostrich—the *hot* tea and coffee, which they swallow daily by the quart—the swine's flesh, the meats with their gravies, the pies and cakes and pastries. Suppose he should "pop the question" when the sick man or woman or the other members of the family last washed their bodies *all over*? In fine, were he minute enough in his investigations, think you that with air and water, exercise and abstinence, the pill-bags might not be dispensed with? The lungs want pure air, the stomach healthful, simple, well cooked food, taken with regularity; the skin needs frequent, daily cleansing; the whole body wants appropriate exercise and repose. Must the sick man have more? Enemas? What better than water has the Pharmacopeia? Emetics? Diaphoretics? Tonics? Depletors? Can any thing better be had than water in its various stages of heat and cold, and in its various applications?

Hydropathy insists that, firstly, as a *general* fact, in the management of disease, *drugging should cease*. Secondly, that *water* should take *its* place. Thirdly, that skilful physicians should have its

control. Fourthly, that patients should have good nursing. Fifthly, that they should have simple, and only simple food. Sixthly, that air and exercise, freedom from high excitements, pleasant associations and cheerful companions being added, many who are now regarded as incurable, *might be cured*, and restored to themselves and their fellows.

With high regard, my dear sir,  
I remain yours, truly,  
J. C. JACKSON.

#### FLESH EATING AND VEGETABLE EATING.

To consider man anatomically, he is decidedly a vegetable-eating animal. He is constructed like no flesh-eating animal. He has no teeth and claws like the lion, the tiger, or the cat, but his teeth are short and smooth, like those of the horse, the cow, and the fruit-eating animals; and his hand is evidently intended to pluck the fruits, not to seize and rend his fellow-animals. What animal does man most resemble in every respect? The ape tribes—frugiverous animals. Doves and sheep, by being fed on animal food (and they may be, as has been fully proved), will come to refuse their natural food: thus has it been with man. On the contrary, even cats may be brought up to live on vegetable food, so that they will not touch any sort of flesh, and yet be quite vigorous and sleek. Such cats will kill their natural prey, just as other cats, but will refuse them as food. Man is naturally a vegetable-eating animal: how, then, could he possibly be injured by abstinence from flesh? A man by way of experiment was made to live entirely on animal food; after having persevered ten days, symptoms of incipient putrefaction began to manifest themselves. Dr. Lambe, of London, has lived for the last thirty-years on a diet of vegetable food. He commenced when he was about 50 years of age, so he is now about 80, rather more, I believe, and is still healthy and vigorous. The writer of the *Oriental Annual* mentions that the Hindoos, among whom he travelled, were so free from any tendency to inflammation, that he has seen cases of compound fracture of the skull among

them, yet the patient was at his work, as if nothing ailed him, at the end of three days. How different is it, with our flesh-eating, porter-swilling London brewers: a scratch is almost death to them.—*Dunlop's Fruits and Flowers.*

#### VENTILATION.

The celebrated Dr. Darwin was so impressed with a conviction of the necessity of good air, that, being very popular in the town of Derby, once, on a market-day, he mounted a tub and addressed the listening-crowd: "Ye men of Derby, fellow-citizens, attend to me! I know you to be ingenious and industrious mechanics. By your exertions you procure for yourselves and families the necessaries of life; but if you lose your health, that power of being of use to them must cease. 'This truth all of you know; but I fear some of you do not understand how health is to be maintained in vigor;—this, then, depends upon your breathing an uncontaminated air; for the purity of the air becomes destroyed where many are collected together—the effluvia from the body corrupts it. Keep open, then, the windows of your workshops, and as soon as you rise, open all the windows of your bedrooms. Inattention to this advice, be assured, will bring disease on yourselves, and engender among you typhus fever, which is only another name for putrid fever, which will carry off your wives and children. Let me again repeat my serious advice, *open your windows to let in the fresh air.* Remember what I say; I speak now without a fee, and can have no other interest but your good in this my advice."—*Pioneer and Herald of Freedom.*

"The world in which we live is, as it were, a mighty hot-house. Everything, or almost everything, is feverish—nothing cool and quiet. The food of body and mind—I had almost said of *heart* too—is as exciting and distempered as the rest. Our books and papers are exciting. Our conversation is exciting. Our schools and lyceums are exciting. Our dress is exciting. Our exercise is exciting. Our food

and drink are exciting. I mean more even than this. They are over-exciting. They are of a hot-house kind.—*Dr. Alcott.*

#### SMOKING.

That man can hardly see. What ails his eyes? He's well nigh smoked out and out. We told him so a good many times. We entreated him earnestly, kindly, beseechingly, months ago, to put away for ever and ever the "accursed thing." Did he? Not for a moment;—on he went, puff, puff, puff, all the time: up the street, down the street, over the river, this side and that side, in the boat and on the boat, in the house, out of the house, up stairs and down stairs, that same murky, poisonous, offensive, twisted-up pig-tail, stuck in his mouth, or something very much like pig-tail, "a roll with fire at one end and a fool at the other." Puff in your face, it matters not; ladies or no ladies, all the same. Courtesy, what little remains, is swallowed up in smoke, smoked out, puffed away. Yes, gentle reader, this same smoker has smoked and smoked till he's smoked himself brown, fairly dingified, wrinkled up, and his eyes nearly smoked out. His breath, oh! oh! oh! Hush, be still. Ladies, take care. And still he smokes, keeps smoking, and doubtless will smoke, continue to smoke, till he's nothing but smoke, or evaporates in smoke.—*Ky. Golden Rule.*

#### CHEMICAL ANALYSIS OF TEA.

The Gardener's Chronicle says that the Memoirs of the London Chemical Society contain an interesting paper by Mr. Warrington, on the analysis of tea, in which he states that he has not only removed the whole of the coloring matter, or glazing, from green tea, but he has been able to analyze the matter removed, and prove it, by chemical evidence, to consist of Prussian blue and gypsum principally. So that, in fact, the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster of Paris in hot water. The Chinese do not drink this painted tea—they only sell it.

#### ILLNESS AND CONVALESCENCE OF REV. DR. NOTT.

The distinguished President of Union College is, we are happy to learn, recovering from a very severe attack of inflammatory rheumatism. Ordinary means proving of no avail, he resorted to the Water Treatment at his residence under the care of Dr. Shew, of this city, and with marked benefit. Dr. Nott, having reached fourscore years, nearly, has generally enjoyed remarkably good health. His dietetic and other hygienic habits have been very simple and temperate, and long since he had the good sense and independence of character to cleanse himself of that vile weed, tobacco. It is gratifying that the intellectual faculties of the Doctor remain, at so advanced an age, vigorous and apparently unimpaired.—*N. Y. Tribune, Oct. 14.*

#### LET CHILDREN SING.

We extract the following beautiful and judicious remarks from "Phrenology for Children." It abounds in passages remarkable for their simplicity and eloquence:—

"All children can learn to sing if they begin in season. I do not say all will have the same sweet voices of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

"In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense, going forth to God from every heart which can give utterance to this language from the soul.

"Children, sing! yes, sing with your whole heart! David sang before the Lord, and it is meet that you should do the same; and always, when angry feelings rise in your breasts, curb and check them by singing sweet and cheerful songs."—*Prisoner's Friend.*

We copy this article on "Dietetic Reform," not because we agree with *all* the sentiments of the author, but because we like his views on *diet*.

### DIETETIC REFORM.

BY JAMES SELLERS, JR.

"A few nerves hardly visible on the surface of the tongue create most of the endless stir around us."—*Dr. W. E. Channing.*

It is not essential to our view of this subject, that we consider the perfection of the physical frame the sole object of life. Either they who discard the idea that soul and body are separate entities, or they who look upon the outward man as the mere tabernacle of the spirit, must, upon proper scrutiny, admit the superior claims of this reform, or call in question truths which they have been wont to style self-evident.

Science and general truth through all their stages of development have tended to confirm the intuitively-perceived fact of intimate relationship and dependence between body and mind. And now, when the particular branches of Physiology, Anatomy, and Phrenology are enveloped in clustering revelations of the same great truth, the importance of the subject under consideration is becoming more distinct. Then as a mere instrument for superior mental conception and labor, the physical frame should be regulated with an eye to the highest degree of purity and perfection.

Yet, however evident this fact may be to the inquiring mind, few as yet have felt and acknowledged the defects of the present dietetic habits of the race.

With all the apparent ignorance which prevails upon this vital matter, it is a little singular that the presentation of truth concerning it, almost invariably awakens at least a partial response in the breast of the hearer. Thus, when the standard of abstinence from alcohol was reared in this wine-bibbing nation, despite the fact of its enthronement upon the dining table, the sideboard, in the dancing saloon, the select meeting, and even on the altar of the Church, the wine-cup was felt to be the den of a serpent, as deadly in its sting, as sly in its approaches; and the

faithful note of warning from the earnest advocate of this cause, seemed to fall upon ears not entirely insensible to the presence of danger. The same remark is true of the kindred but more prevalent draughts of tea and coffee. These dishes daily steam upon the table of the veteran teetotaler. And the Washingtonian, dealing his resistless blows upon the hydra-head of alcohol, fails to observe the double monster that springs into existence in the increasing consumption of tea and coffee. When men dashed from their lips the wine-cup, they felt sensibly the absence of the usual stimulus, and thoughtlessly deemed that health demanded a substitute. But the appetite was morbid and artificial; and true wisdom, instead of gratifying it with opium, tobacco, tea, or coffee, would dictate the entire disuse of every unnatural stimulant. The castor has supplanted the decanter, and is faithfully nursing an appetite which may gather such strength of importunity, that men shall forget their vows and fall back to their low estate of sensuality. Individual reform does not pause. If we cease to progress, we are gradually swept back by a strong current of animality to that abyss from which we have emerged. How important, then, is the relinquishment of those fiery condiments which foster every animal passion of our nature, and disturb the equable manifestation of our nature, and disturb the equable manifestation of the loftiest sentiments of the human soul.

It cannot be expected that any partial reform shall secure to us that exemption from the appeals of our lower nature which is the gift only of perfect obedience. Subserviency to one appetite perpetually endangers the freedom of the noblest soul. The sword of the warrior will not be sheathed before the knife of the butcher; and men who look complacently upon the death struggle of the lamb or the ox will scarcely shrink from the gallows, or the murderous scenes of war. In the refined circles of society how many freely partake of that flesh whose hideousness the cook has partially concealed; and yet did necessity impose upon them the slaughter and preparation of the carcase, would well nigh faint at the bare thought of the

task. To such we suggest that what we do by another is essentially the act of our own hands—that the blade of the carving-knife is dyed as deeply as that which opens the vein of the struggling victim. It is said, by sensitive ones, to be vulgar and indelicate to mention these things. So said the slave-holder when reminded of his lust and concubinage. But the true soul shrinks not from the utterance of truth, however it may jar upon the sensual ear. If the social arrangements are such that we cannot see the work of our own hands, some friendly arm is needed to withdraw the veil which shrouds the action from the actor. Intellect recedes before the fattened herd, and morality grows faint beside the meat-block, while human sympathy sickens and dies upon the threshold of the slaughter-house. How vain, then, will be our appeals on behalf of defenceless humanity, when the earth is deluged with the blood of the innocent victims of our lust and sensuality. To the purified palate it is a source of surprise that men do not turn from the revolting diet of animal flesh and secretion, to the sweet feast of fruits and grains, which Nature has lavished upon her great board around which we are all permitted to gather. What!—says the high-liver—would you cut us off from the generous pleasures of the table? Alas! he is indeed a short-sighted epicure who lives to eat. Only he who takes his unleavened cake to keep warm the blood in his veins, knows aught of table-pleasures in their largest sense. His is an appetite that never palls—a debauch followed by no morning aches, and bringing no ghosts of misspent hours and squandered funds.

One of the beauties of the Temperance reformation is, that upon which the changes have been much rung, and with no little justice—its wealth-giving power. The rum-bottle and the ragged elbow are wont to be thought inseparable companions. "Many loaves of wholesome and nourishing bread cannot be reduced to a pint of poison," says the temperance economist, "without diminishing actual wealth."

Six acres of soil, any one of which would give the bread of life to three human beings, cannot exhaust their produce

upon the ox that scarce sustains the gross existence of one flesh consumer, without robbing the individual and the race of that mental and moral culture which is their birth-right.

Female loveliness, cultivation, and accomplishment shall be utter strangers to the farm, while dairy-slavery imposes its shackles upon our maidens, stripping them of those moments which are their inalienable right by virtue of the graces given to improve therein.

Complaint has been uttered that woman has failed to contribute her just proportion to the general treasury of science and literature; but until the crucible supplants the cream-jug, and the butter-print is relinquished for the pen, it will be folly to hope for other results. The great fact stares us in the face, that in this particular, as elsewhere, 'tis Eve that proffers the forbidden fruit to Adam. It is no cause of surprise that refined men and women shrink from labor when so much of it lies in cattle-stalls and cow-yards. Labor, when redeemed from these and other excrescences, will be viewed as the legitimate sphere of the divine man. Woman shall then find her highest attributes dependent upon exertion, and shall throw off the *doll* now imposed by society, that she may assume more readily her divine character. Health and virtue both call for physical exercise, for as the humours of the system stagnate, and the muscles grow weak and in a state of bodily torpidity—so a life on the productions of another's labor destroys the force of conscience, and lowers the moral standard. It may be urged, that society has no further claim upon him who throws into the common treasury a quota of intellect. This may be true of society, but false when applied to the individual member, for nothing short of the divine right to labor can satisfy his claims.

Much eloquence and logic has been spent latterly upon a variety of projects for that associated action whose economies shall abolish poverty, and lift the mass from a state of perpetual delving to one of comparative leisure and freedom from toil.

Now, there is a great truth in thus

banding together more closely the interests and labors of the race, yet if men will gratify their lusts by the sacrifice of the highest attainments of intelligence and morality, associated action will free them, in the pursuit of these gratifications, from a vast amount of necessary drudgery. Hence the tendency of this accumulated power will only be to pander more successfully to sensuality, unless preceded or accompanied by Dietetic Reform.

As it is an act fraught with danger to the bystanders to place in the hands of a fettered maniac the file or the saw, so may association prove a curse by placing within the reach of the sensualist superior facilities for vice than present society confers. Nothing, then, can be more obvious than the fact that human progression has for its basis bodily purification. If the philanthropist would witness the overthrow of slavery, the cessation of war, the abolition of the gallows, or the triumph of temperance, let him withhold from his table carcasses and condiment, and all that shall prove a snare to the pure young souls that gather around his board. And if he be an ardent lover of his race, his efforts will not cease here, but his testimony will be a beacon-light upon every point of Eternity's coast the shifting waves of Time may cast him.

#### A DEAD MAN DINING.

The following ludicrous story is told in the London *Lancet*:—"While residing at Rome, I paid a visit to the lunatic asylum there, and among the remarkable patients, one was pointed out to me who had been saved with much difficulty from inflicting death upon himself by voluntary starvation in bed, under an impression that he was defunct, declaring that dead people never eat. It was soon obvious to all that the issue must be fatal, when the humane doctor bethought of the following stratagem: Half-a-dozen of the attendants, dressed in white shrouds and their faces and hands covered with chalk, were marched in single file, with dead silence, into a room adjoining that of the patient, where he observed them, through a door purposely left open, sit down to a hearty meal. 'Hallo!' said he that was decess-

ed, presently, to an attendant, 'who be they?' 'Dead men,' was the reply. 'What!' rejoined the corpse, 'dead men eat?' 'To be sure they do, as you see,' answered the attendant. 'If that's the case,' exclaimed the defunct, 'I'll join them, for I'm famished;' and thus instantly was the spell broken."—*Balt. Star.*

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