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General Articles.

TO ALLOPATHIC PHYSICIANS.

GENTLEMEN—In nothing do you and I differ more decidedly than on the point what *human beings shall eat*? You are advocates for *flesh-eating*. And you range over the whole domain of vertebrate life for your constituents. You except horse-flesh; but as civilization advances, of which flesh-eating men are the type, this animal also will come to be included in your list of food-furnishing animals. The French gourmands who have tested it speak of its deliciousness in extravagant terms.

But setting it aside, the ox, the sheep, the swine, the bear, the deer, the raccoon, the squirrel, the musk-rat, and the hedge-hog are proper aliment for man. More than this. You deem them essential to human health. You laugh at vegetarianism. You ridicule it. You speak of it contemptuously. I might, with much pertinence, ask you to what extent you have knowledge of what you laugh at and ridicule? Have you tried to live without animal food yourselves? Have you experimented upon your patients? Are you sure that in endeavoring to keep the people from discontinuing the use of flesh-meat, you are not inducing them to employ you? Will you stake your reputations on the fact that if every family whom you visit were to abstain from meat and other such

articles of food as are only eaten in connection with flesh, for one year, that your practice as doctors would not diminish very perceptibly? I am sure it would; for I am sure that of those diseases peculiar to the United States one third of them all is owing to the food-eater, aggravated, of course, by the manner in which it is prepared. And I am morally certain that were the people to abstain from flesh-eating, and its cognates, they would diminish in the use of *drugs and medicines* to that degree that another third of the prevalent diseases would disappear, and so the health of the masses by this simple process be improved at least 66 per cent.

I am not without my reason for these conclusions. I have tried both ways. All the earlier part of my life, up into mature manhood, I was a flesh-eater. It seems strange to me now that I could so far have foregone the air and bearing of a *MAN*, as to have lusted for the flesh of a *dead animal* as food for me. I can conceive that in great perils—perils by sea or by on-coming starvation—a creature made in the image of God might preserve his life by eating of a *beast*. But that he should go about to plan to feed himself on flesh-meat, and yet be audacious enough to claim heirship to all that is noble, seems very strange to me. Yet, as I have said above, once I did as you now do, and thought as you now think; but now I know a more excellent way.

Since 1846 I have eaten no meat. Along with its abandonment has come the *disuse* of tea, coffee, tobacco, strong drinks, spices, and salt; but what is quite as, if not more, significant is, that following the change from the use to the disuse of these articles of food and drink has come also entire abstinence of all *medicine*. In this have I not achieved a wonderful triumph? Only think of it! A man who always had a doctor or doctors at his bedside, to have lived eleven years almost without taking a particle of food or medicine such as you in your superior wisdom declare a man can not live without; and then to have grown better all the while! Think of that, too. To have disappointed the prognostics of the *wisest* of you; to be alive and in good health years after all of you who knew me—and my case was one not hid in a corner—declared I would be dust and ashes. O, gentlemen! this is very *unscientific* on my part I know, but *nature* would have it so.

I am healthier, heartier, stronger, of greater endurance than in former years. For the last ten years I have grown young. I know no man of my age who lives on a minimum quantity of food as I do, or who can endure protracted mental or bodily labor as I can in the *absence of food*. I have for the last five years eaten but twice in 24 hours, and never *anything in the interim*, and oftentimes I go for days and weeks eating but once in 24 hours. My duties are arduous and greatly varied, and tax my strength greatly; but the severe simplicity in which I live enables my system to recover easily. I eat with better relish, sleep sweeter, have more delicate perception by all my senses, and keep in check to a surprising degree conditions of my body that, under your philosophy of health, long ago would have ended my mortal life. Now, I do not deem myself extravagant in looking forward to *OLD AGE*. As regards my *physique*, so much for *vegetarianism and its adjuncts*.

It is common with you to remark that vegetarians are lank, lean, thin-visaged specimens of human kind, destitute of bodily beauty and grace, and marked in their characteristics by oddity, eccentricity, and defiance of those social rules which underlie the general welfare. Now, for the first point in your criticism I reply, your allegation is not true. The facts are against you. I am ready to test this question practically before any number of impartial persons. I know that a more healthful and perfect assimilation of the nutrient elements of grains, vegetables, and fruits takes place in the *human* subject than can take place of flesh-meats. I have tried it in hundreds of instances, and proved it to the satisfaction of the persons making, by my suggestion, the experiment. In instances too numerous to specify, where persons eating meats, grease, gravies, spices, etc., drinking tea, coffee, and wine, have grown thin, their bodies losing their roundness, and taking on a cadaverous appearance, by change of food and drink along with other auxiliaries, they have come to assume real beauty. My own body, notwithstanding the small quantity of food I eat, keeps up its roundness and plumpness and fairness to a remarkable degree.

I placed on the Fairbanks' scales in my office the other day 55 persons in this institution, under treatment for a great variety of ailments, and

their *average* gain in flesh was 8 pounds. Now, when it is remembered that in at least $\frac{1}{5}$ ths of them the transition from meat-eating to vegetarianism is a period always of more or less mental trial to a patient for a while, this improvement is quite conclusive and gratifying; but doubly so when it is borne in mind that this increase of flesh was mostly of the muscular and not of adipose tissue, thus adding greatly to the *strength* of the persons as well as to their good looks. But this is not all, nor the most important advantage gained in becoming a vegetarian. The larger benefits show themselves in the additional power given to the intellectual and moral nature. Thought flows easier, and the fatigue of long-continued and profound thought is sensibly lessened by abstinence from flesh-meats. A vegetarian—other things being equal—tires less whether at thought or at work than a meat-eater, and can endure the same strain one third longer *without food* than a carnivorous gentleman. The reason is plain. He *wastes* no power, he is cool, deliberate, and easy in the expression of his activities, whereas your flesh-eater, like a bent bow, is always on the strain.

Along with power to perform deep mental labor on grave or earnest occasions by reason of abstinence from animal food, will come increased fervor and purity of the imagination. Most persons have *filthy* imaginations, which condition arises chiefly from bodily states induced by improper food. How can a person with his stomach stuffed three times or oftener each day with meats, spices, grease, gravies, pastries, and *drugs*, have his *ideality* other than foul—the abode of defiled and obscene fantasies never to be made visible without partaking of the noxiousness of a pestilence. The closet and the confessional, the prayer-meeting and the church judicature have witnessed the remorse of the sinner, and the moanings of the fallen over their evil thoughts which they could not suppress, and their evil deeds which they could not forbear to do, and admonition, and suspension, and excommunication have been severally dealt out, as the circumstances might demand, but to no purpose. Poor blind leaders of the blind! Had they known that the Devil seduced these stray ones through their gluttonous appetites, they could have applied a curative, at least they could have administered an *alterative*, for when the *soul* has gone astray it is of no use to seek to induce it to resume its allegiance to God while the *body* is possessed by the Devil.

In the course of a generation we shall be able to show statistics, as are now able to be shown in Flanders, where those who eat meat, as compared with those who eat none, die at the rate of 9 to 6.

Meanwhile, gentlemen, be it your province to laugh at us, while it is ours to labor, to wait, and to win. Yours truly, JAMES C. JACKSON.
GLENN HAVEN W. CURR, SCOTT, CORTLAND CO., N. Y.

SALERATUS.

BY WM. A. ALCOTT, M.D., OF AUBURNDALE, MASS.

MESSENGERS. EDITORS—Your number for February contains an article of considerable length, entitled "Saleratus in Bread and Cake," in which I am alluded to as authority on the subject. Now, as far as I am quoted in the papers, whether from the "Laws of Health" or any of my fugitive pieces, I desire to be correctly understood; and

hence beg your indulgence while I endeavor to set all right.

I do not now recollect having said that thousands of children are annually destroyed by the use of saleratus—at least *directly*. But it is certainly possible I may have said what was set down in the minds of some as its equivalent. It is my opinion, and I do not hesitate at all times to say so, that thousands of children, and not a few older people, perish every year in the United States from diseases that might not have proved fatal, had not their systems been previously affected—irritated—poisoned—by saleratus.

The mischief is brought about in two ways. First, the disease—say diarrhea, dysentery, or cholera morbus—by falling upon the system when the mucous (or lining) membrane of the alimentary canal is in a state of sub-inflammation from the use of saleratus and other condiments, becomes much more severe than it otherwise would be. Secondly, the diseased condition of the membrane already mentioned renders it almost impossible for a physician who gives active medicine to apportion his doses so that they shall not do more harm than good. The task is sufficiently difficult when this membrane is in a normal condition; but when its condition is so greatly abnormal as it must be in those cases where saleratus is habitually used, there are probably nine chances in ten that it will aggravate the disease.

But how does saleratus act to irritate or poison the mucous membrane of the alimentary canal? My answer is as follows:

If saleratus is used when there is acetic acid in the stomach, a portion, greater or smaller, of the saleratus may be decomposed, and the result may be the formation in some degree of a new salt—viz., acetate of potash. Still there may be a surplus of the saleratus, so that the neutralization is not complete; and in that case, a part of the saleratus may have its full force as saleratus on the machinery of the living system.

Again, if saleratus is put into food—whether bread, cake, pudding, or anything else—along with an acid, such as the tartaric or acetic, a neutralization probably takes place in the bread-tray or the cake-bowl, or in the cavity of the stomach, and the residuum is acetate of potash or tartrate of potash. And yet, unless the acid is in exact proportion to the alkali, there may be a small quantity of the alkali left in the stomach to do its work of irritating and poisoning. Indeed, it is seldom that any housekeeper who combines saleratus and sal tartar, or saleratus and any other acid, and puts them into the tray or bowl, or the human stomach, can know that she so combines them as to have the alkali and acid exactly neutralize each other. But if she does not—if either the acid or the alkali, in the smallest quantity, remains uncombined, and goes into the stomach as such, and if the stomach is in a healthy state at the time, it exerts upon that organ its full natural influence; and the full natural influence of saleratus is, I assure you, too deadly to joke about.

As for the new salts sometimes formed by the chemical changes I have mentioned, such as acetate of potash, tartrate of potash, and the like, we do not know but they are themselves injurious. Probably they are so, though not so bad as the saleratus.

I might say much more; but have I not made the subject sufficiently plain? And will it not be the safest way to let the saleratus wholly alone?

A DREAM.

In the quiet stillness of the night, when "deep sleep" fell upon me, there appeared in the atmosphere above a bright and beautiful light—but not dazzling—still attractive, so that I could easily keep my eyes upon it. As it came gently and quietly, like the falling snow, to the earth, there was revealed in it a human form—the form of a man. His brow was large, his eye full and clear, his glance keen and quick; while intelligence beamed from all his features, so that his face shone with brightness.

No one seemed to fear him, as very soon a great multitude gathered about, quietly wondering who the stranger was, from whence he came, and what was his mission to this earth.

At length, in a clear, calm, musical voice, he thus spoke, while all listened entranced to the words of this stranger: "I see," says he, "that you have a beautiful world wherein to live, and that in your organizations you are adapted to enjoy rich delights—to drink in pleasures on every hand. The temple of nature is ever open to you. By your eyes, and by your ears, and by all your senses, you may be introduced to vast store-houses of knowledge. You may warm yourselves by the fires that burn upon nature's altars—see her cabinet, ample as the universe—handle specimens numerous as the sands of the sea—listen to her music, rich, tremulous, grand, and sublime, as her notes of enchantment fall upon the ear, like the song of old among the stars of the morning. I am greatly surprised to find so much of restlessness, wretchedness, and misery among you as I see on every hand." He asks, "Are there not *physical* and *organic* laws by which, as human beings, you are governed?" Again: "Does *obedience* to these laws bring pleasure in full tide; and *disobedience*, floods of misery and sorrow? I am greatly pained, and deeply regret, that you will not use the vast resources in your possession, so as to bring to you joy and pleasure through a long and glorious life.

"I regret to say that my observations have forced me to conclude that *few* if any of you will so carefully expend the *vital capital* that has been bestowed upon you, as to bring forth the amount of joy and pleasure that you were evidently made to be partakers of.

"I see it makes but little difference how profound the knowledge of any one may be in anatomy, physiology, or hygiene—how broad his views of the great, open fields of science that you have among you. Before the richest lessons are learned, you must breathe some of the laws of your being. Grim, gaunt, stern punishment must come. Put on great blisters, and dress them with nitric acid—slay your flesh with a sharp cimeter, and sprinkle the wounds with burning embers—drag-on-mouthed ulceration must gnaw over your bones, and poultice the ghastly sores with red-hot boiling iron—the serpent of leprosy must kiss your lips till you blossom into whiteness, and become more fit for a demon-world than a human-world.

"And happy are ye, then, if ye listen to the voice of outraged nature, and turn kindly and submissively to the hand that smote you.

"You can endure so much, and live amid so great vicissitudes of atmosphere, that you seem

to think, in your might, that you can *force* open all the avenues of pleasure, enjoyment, even in youth, that only belong to ripe manhood. I see that *rash experiment is your teacher*. Your children are the image of your full-grown men. Your child must put its tiny hand upon the stove before it can be taught to let it alone. Actual contact and *blistered fingers* are its only effectual teachers. Your father Adam and mother Eve must try their experiment. They did, and burnt their fingers; and, some say, at the same moment burnt all the fingers of the human race. However this may be, you follow the footsteps of your illustrious predecessors, if you can step far enough to put your feet in the prints they left of groans and agonies as a behest to humanity.

"I see it is of little use to instruct *well men* in the art of life, as they will not obey that which they openly acknowledge to be for their highest good. I see that there is so great elasticity in your constitutions that often many years of transgression must pass before a *full harvest* of sorrow comes. You have among you a book which you highly prize, that makes this statement. Because sentence against an evil work is not speedily executed, therefore the hearts of the sons of men are fully set in them to do evil. As a physical being, I find this most lamentably true.

"I see your youth are rash, impetuous, impatient of restraint, and will not to any extent be guided by the wisdom of his superiors in skill and experience. Each for himself boldly affirms that nothing has as yet impaired his energies—nothing has blunted his powers to enjoy. So on he rushes into all the pleasures of physical existence, saying as he goes, 'Nothing that I want to indulge myself in gives me but pleasure;' till at last a sensitive nervous system yields to the pressure of stimulation and excitement, and a young man in his pride has hopelessly fallen, henceforth only to drink at the fountain of sorrow.

"If, perchance, a man has come up to maturity in strength, he says the same thing; till I am deeply pained to see the recklessness of humanity and the bold violations of the wholesome laws by which you might live and make life a perpetual song, full of music and melody. So I see men confident in their strength by thousands rushing on in hot haste to premature death. I see that the great mass of the race will learn obedience to organic law only when ghastly disease, reeking in human gore, lays his blood-stained fingers upon you, sending chills of horror through every nerve, and freezing the current of life at its fountain.

"Alas! alas! poor specimens of true manhood, you must learn your *richest lessons* in the *school of sorrow*, dark as the gloomy caves where damp-winged bats flit, where solemn owls hoot, and satyrs dance in demoniac delight.

"You have all the facts and principles in your heads, or at your command, by which you can be guided from field to field of fresh delight; but they have not influenced your life—they have not been translated in actions. How sad it seems to me to see the human family selling its birthright to vigor and enjoyment, which might extend over a long period of time, merely to gratify pleasures artificially created. Multitudes, by dint of almost superhuman effort, struggle to *create appetites* for articles horrid and disgusting, working mis-

chief in every department of their bodies, till at last they are led willing captives, bound hand and foot in well-wrought chains; put on the altar of sacrifice, where slow fires gradually torture life from its once stronghold, till the victims look up in agony, roll their sightless eyes in vacancy, and expire.

"Again, I see that every one, whether saint or sinner; whether he prays prayers or utters oaths; whether he goes to the church or theater; whether he be young or old, king or beggar, learned or stupid, must pay the penalty of violated law, not in bank-notes, but in loss of enjoyment, in real sorrow, in biting pains, shattered nerves, impaired vigor, failing vision, loss of hearing, benumbed senses; bearing about the remainder of his life the consciousness that he is paying a debt to the laws of his being in the only receivable currency; paying 'the uttermost farthing,' and interest at the rate of 'five per cent. a month.'"

This is the last thing that I heard in my dream from the vision of wisdom.

May the Goddess Hygeia, whose parents are organic and physical law; whose magnificent brow is radiant with sunshine; whose eyes sparkle with intelligence; whose lips are clothed with smiles, woo you with her silvery tones of sweetness from all that brings sorrow and distress, and point you with her finger of beauty to the paths of freshness and life—the glorious gift of life.

ELMIRA WATER-CURE.

S. O. GLEASON.

MY SACHEL.

BY H. H. HOPE.

CHAPTER IV.—ABBIE.

I HAD grown to manhood, and was sitting at sunset under a tall linden in "our front yard." By my side was a woman, in the fullness of beauty and fashion, a clever woman, a handsome woman, a proud woman, I may say a *haughty* woman. She was not married, but she wanted to be. I knew she wanted to be married. It was as plain to me as it was that the sun was undressing with a view to retire for a night.

We were chatting. She was playing her artillery on me. Now light, then heavy. I dodged and ducked under, and came up in another place, only to dodge another volley. Evidently, she meant that night should be an epoch in her life, to be marked by ever after appropriate ceremonies. I now guess I should have surrendered, but for an incident.

A little girl saved me.

I knew what the woman was. I knew she was as handsome as a leopard, and cunning as a cougar. I knew she had snake eyes and a forked tongue, and I felt in her presence a good deal as I did once when a boy I wandered into the deep, shady old woods back of "our house," and sat me down at the foot of a large bass-wood stump to *muse*. And as I mused, I heard a rustling near, and as it were over or above me. I turned my head over my shoulder, and on the stump's top was a large, black, white-striped-around-the-neck snake, who was *also musing*. Our eyes met, and our looks became *agaze*. He looked and I looked, and we kept on looking at each other till life concentrated itself in looks. Somehow I felt that I was undergoing a metamorphosis—turning into a

snake. I *felt snakey*. How he felt, I never knew; for at this stage of the drama, my father's hired man came that way—a great double-fisted Yorkshire Englishman, who discovered me, and walking up to me, broke out—

"Whoi—Hano! Hinney! o'm a sinner if the laddie's not dazed, gone mad." Then seeing the snake, which had not taken the least notice of his approach, his whole nature seemed to boil over with wrath, and doubling his fist he struck the snake on the head, and mashed it as if a mallet had fallen on it. Simultaneously with the blow came rushing from his ponderous chest, somewhat after the manner of a whirlwind twisting itself through an old and untrimmed orchard, these words:

"Oeu ould searpan! oeu ar to oeur tricks ageen! aa-plain oeur gaims ovr this laddie as oeu did ovr moother Yeeve. The deevle oeu ar, an eever 'll bee." For a whole month I felt as though I could crawl on my belly better than I could walk. When the *little girl* came up I was rapidly in process of transformation. I was becoming like the woman by whose side I was sitting. Everlasting thanks to you, *Abbie!* you broke the charm.

"Please, sir," said the little girl, "will you give me a shilling to buy my sick mother some food?"

This was my first recognition of the little creature's presence—the first knowledge of her existence. Her voice, how sweet it was! I turned to her—she was outside our door yard fence. I bade her come in, but *the beauty* by my side said:

"O, Henry, do not call her in; she's a beggar girl—she's dirty—she's sick; we shall catch her disease. We had better go into the house immediately.

"Go away, girl! we have no shillings for you. We do not patronize beggars; go!"

"Stay, child! stay; I have a shilling for you," said I; "and as this lady would rather you should not come inside the fence, I will come where you are, and bring it to you." And I rose from the bench and walked down the path, and as soon as I saw *her* face, I was once more a *man*. Such eyes! such features! O! they were transcendently beautiful. She was covered *with rags*.

"My dear child, whose are you, and where do you live?"

"I am my mother's," she said with ineffable sweetness, "and we live in Pleasant Street, in a brown house, up stairs."

"Is your mother sick?"

"Yes, sir."

"Are you her only child?"

"Yes, sir."

"Is your father dead?"

"Yes, sir."

"Well; come, I will go with you to see your mother."

"Will you? O, how glad she will be!"

"Will she?"

"Yes, sir."

I stepped back to the seat where I had been sitting, and said to the lady on the seat, "Frances, you must pardon me, but professional duty calls me away from you. Shall I first go with you to the house?" Her eyes sparkled in the dusk of evening like live coals, so angry was she at the breaking of her net, and she said:

"No, sir, I thank you; since duty calls you, I will not take up your time;" and rising she passed me. It was my first awakening to the great and all important truth, that in this age, no less than in Christ's day, devils can become *incarnate*, and from beneath the bones and flesh of the human form make strategic assaults on the resolute in *purpose* and virtuous in *will*. I turned away, and went down the gravel to the gate, and swinging it wide upon its hinges, I passed into the street and clutched with nervous spasm the tiny hand of my angel in rags, thought of my Redeemer,

And grew calm.

I do not know how others feel, but if Jesus were the *myth* Strauss tries to make him, it would not alter my faith. Instead of being a Christian, I should be a saint. Instead of having the faith of Paul, I should have that of Abraham; instead of watching the culmination of His glory on Calvary, I should look for its advent in a stable at Bethlehem. For my nature wants such a *man* to rest upon, to rely on, to confide in, and if He had not already come, I should ante-date His existence and believe *He would*. It is consonant to human nature, that each soul should long for its superior up to whom it may look, and in whom it may trust. He of the lowly birth but holy life—He of the modest mien but mighty faith—He of the ignominious death but inexpressibly glorious Resurrection—He is the *MAN* for me; I bow before Him as in the presence of a *MASTER*, and readily and cheerfully qualify myself as His subject.

With such relations to Him, I naturally enough, I think, found the little beggar girl's hand in mine; and in doing so, I found peace. Rags are not *always* disgusting emblems; like poverty, they shadow forth the *heroic* virtues—they bespeak honesty, faith, patience, hope—they tell of privation borne with manful courage, of suffering endured silently and to good—they often tell of struggles with the arch fiend to the *last resort*, and of triumphant victories over his infernal wiles. Think of those in the olden time, who "wandered in deserts and in mountains, and in dens and caves of the earth, who had trial of *cruel* mockings and scourgings, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy;" the rich and swollen in pride of their day doubtless said to them as this proud woman said to ragged "Angel Abbie," "Go! we have no shillings for you."

I walked quietly and at a moderate pace, yet the tiny tit-bit of a body had to *trot* to keep up with me. We were approaching the dwelling where her mother lived, when in the softest tones I heard the words—

"I love you."

I started as if startled, and looked up to the sky. "Did an angel speak?" I silently asked myself; and then remembering that my angel was by my side, I knew it was she who said,

"I love you." And I responded—

"Do you?"

"Yes, sir."

"Why?"

"Because you are good."

"How do you know?"

"I feel it."

"Can you tell good persons from bad persons by feeling?" I inquired.

"Yes, sir."

"What do you think of the lady that was with me when you came up?"

"She is not good. She is *like a snake*."

I stopped, and looking down, though it had become dark, I could see her eyes as plain as overhead I could see stars, and they glowed with a soft and mellow light such as falls in summertime on a full-moon evening upon the Bay of Naples.

Starting on, I said, "What put the fantasy into your little head, my child, that the lady with me looks like a snake?"

"I have seen her before."

"Where?"

"In my dreams."

"How do you know that this lady is the same you saw in your dreams? You did not see her face to-night."

"I knew her by her voice."

"Did she speak to you in your dreams?"

"Yes, sir."

"What did she say?"

"She said she had no shillings for beggars."

Was the little creature crazy? I had no time to decide this question then, for we had reached the house, and going up a long flight of stairs, she opened the door, and with her pretty voice half screamed, half sang out:

"Mamma, dear mamma! here's a nice, good gentleman come to see you, who will not let you suffer longer."

I entered, and as my eyes always have done me excellent service, enabling me to see many things at a glance, and on occasions to see readily what others did not wish me to see, so, in this instance, I covered at one gaze the whole interior. I saw everything, bed, occupant, chair at its side, vials on the shelf, cupboard and dishes, chairs and table, rag carpet and rug, with a dog embroidered in or on it, rolled up paper curtains at the windows—and I drew conclusions as intuitively as I saw quickly, I knew I was in the presence of a Christian martyr—a woman *alone* with Christ and her child, sick and suffering severe privation, yet *not in despair*.

I walked to the center of the room, and turned to where she lay, and as I looked upon her, my tongue clove to the roof of my mouth—I could not speak. I had never before seen so beautiful a woman. Invalid as she was, she was surprisingly beautiful. But her beauty was not that of statuary, it was that of the soul.

"Sir, will you please be seated?"

"Madam," I stammeringly replied, "I, I come to see what I can do for you. Your little daughter reported you as needing assistance."

"I do, sir. At present I am confined, and need help."

"Well, madam, you shall have it; only tell me in what direction to begin."

Will any one believe it? The little sprite who had brought me to her mother's door, had quietly walked to my side, took my hand in hers, and as soon as I was seated, clambered up into my lap and fell asleep. I ministered to the wants of the mother, but her derangement were of vital organs,

and in six days Angel Abbie became my ward. Since I first saw her she has grown to womanhood, is highly cultured and accomplished, but retains the same power to discern character as when I first met her, and in all that relates to divine teachings and divine wisdom, is far in advance of any other person that I know now living. Over my family, over myself, over our neighbors, over our animals, she has a softening, refining esthetic influence. She seems to be attended by invisible Forces at work by her desire. If she seats herself in the shade of a tree, the birds in its branches awake from their slumber and begin to sing. The lambs on our hillsides are alive to skip and leap about whenever she is present. Our old dog "Bounce" greets her with a more loyal and sublime affection than any one else. Our children in her arms forget their heart aches, and drop to dreamless sleep, to awake and murmur her name first in the dawn of the morning. Our minister declares, that when she is at church he is certain of a blessing, for she walks with God. The poor rise up and bless her, and the sick speak her praises continually. My love for her no man can measure, and all who know her feel that we do but fully indicate her character when we call her

"THE ANGEL OF OUR HOUSEHOLD."

LETTER NO. 4.

GLEN HAVEN, March 8, 1856.

From Harriet N. Austin

To _____

DEAR BLANK: I had occasion to make a short trip from home last week, and on my way stopped at a hotel, from which I rode in the omnibus to the railroad dépôt. On entering the vehicle, I found a pretty little girl, some five or six years old, alone. I spoke pleasantly to her, and asked her if she was going in the cars. "No." "Whose little girl are you?" "Mr. L's," a gentleman boarding at the hotel. The ride was short, and we conversed but little, but parted with the tacit understanding that we were good friends. When I returned two days after, on leaving the cars and going into the omnibus, the first face I saw was that of my little friend. "O," I said, "did you ride down this cold day?" "Yes; I *knew* you would come." "And did you come to meet me?" "Yes." I can not tell you how grateful to me this little incident was. I had never seen her before, and did not intimate to her that I should ever return. I only spoke a few kind words to her; yet these taught her so certainly that I was her friend, that she watched for my return, and by instinct or some other power found out when it would be. When I rode away from the hotel shortly afterward, her little blue hood was thrust out of the door to catch the last glimpse of me, and a smiling "good-bye" was on her face.

How easy it would be, my dear Blank, to strew our own paths with roses! Some persons there are who shed sunshine on all the little things around them; and those are the ones who are most like little children. Naturalness, simplicity, and frankness characterize all they do. They are guided by the promptings of their hearts, and not by the "usages of society." You know when we meet a child stranger we put ourselves

on its level of freedom at once. We address it familiarly, show our interest in it by pleasant glances, and if possible do it some little kindness. A sympathy is immediately established between us. Yet we are not practicing hypocrisy toward the child. We *do* feel interested in it, and are as much gladdened by its sympathy as it is by ours. There is that in our hearts which claims fraternity with it. But when we meet a stranger man or woman, our heart promptings are not heard. Conventionality is the rule of our action. We treat them as if we belonged to different orders of being, and there were no common bond between us. This is unnatural and constrained. Human nature, and even the nature of the lower animals, would prompt us to acknowledge our kind wherever we meet them.

The Saviour said, "Except ye become like little children, ye can not enter into the kingdom of Heaven." I have often thought, that if we could become like children in our intercourse with each other, the kingdom of Heaven would be begun on earth. Beautiful sympathies would often spring up where now there is only a barren waste.

You may seek to grow wise, Blank, but do not grow old—I mean, do not act like grown-up people. Keep your heart fresh and young. You must have due regard for prudence and propriety; but whenever you can, let warm, generous impulses guide you. Then you will not grow old. I will tell you now what I meant by writing you some time ago, that I hoped you would never be ashamed of your age. You know that persons, women more than men, and unmarried more than married women, after they get to be twenty-five or thirty years old, do not like to have their ages mentioned. They like to be thought younger than they are. The reason of this is, the habits of persons, and the influence of an artificial state of society upon them, make them grow unlovely as they grow old. They become care-worn, anxious, fretful, and selfish. These qualities of mind and heart stamp themselves upon the face, and it grows less pleasant than when young. So individuals hope, by making it appear that they are younger in years than they really are, to get credit for better qualities than they really possess. But he who, in accordance with the wish of the Creator, grows better as he advances in years; who becomes more generous, charitable, and self-sacrificing, and consequently happier and handsomer (for do you not know that a beautiful soul makes a beautiful face?), need not care what his age is. On one account, I would rather be young than old—I want to live a good, long time in this world yet, and "see what we shall see" a hundred years hence. But I would rather be in the place of some persons I know who have lived sixty years, than in the place of some others who have not lived twenty-five. The former have kept more freshness, kindliness, faith in humanity, elasticity, and joyousness than the latter. If you shall be buoyant of spirit and of step, vigorous in intellect and in body, and warm and loving at heart, you will not be ashamed to tell your age when you are fifty—will you, Blank? In my next I will send you some additional recipes for making you still like a little child when you arrive at that age. Till then, adieu.

WHAT A WOMAN CAN DO.

Mrs. C. E. P. writes from St. Charles, Kane County, Ill.:

"You will please allow me to introduce myself as a new correspondent and friend of reforms, especially of the much needed one, Hygeopathy. Notwithstanding the hard times I have been impelled by a sense of duty which I owe to mankind in general, and especially the publishers of the W. C. JOURNAL (for the great and important truths which we have gleaned from their writings), to start out in search of subscribers for the W. C. J. In one whole day and a part of three more I succeeded in getting 22 names, including one for the PHRENOLOGICAL JOURNAL, all of which you will find inclosed in your printed form, with the necessary funds. This is my first attempt in getting subscribers; but if every friend of Water-Cure will do as much, we venture to say that we shall very soon see the fruits of our labor returning to us so abundantly as to make our hearts leap with joy, and the Allopaths to tremble with fear for their *all-killing drugs*. Friends of reform everywhere, show the world that you are really its friends by procuring and sending at least one club of subscribers to Fowler and Wells, who are the promulgators of this *glorious reform*. We need their help, and they ours, at this time especially. We think we know that their publications have saved us enough in doctors' bills in the past month alone to pay for the JOURNAL a lifetime. I had an attack of typhoid fever and neuralgia in the left side of my neck, both at the same time, and both very severe. The fever my husband treated with the usual appliances of wet-sheet packs, pouring head bath, etc., which broke it in about a week; and the neuralgia, although very painful, and my neck so swollen that I could swallow nothing but water, yielded to the treatment in less than two weeks. I am now again in perfect health. My husband has read all the Water-Cure works he could procure, and with the Encyclopedia has been able to treat diseases with the most perfect success, and has had considerable experience. We have quite a number of advocates of the system in this place, and think in time our town will be able to dispense with the Allopaths altogether.

"With much respect I subscribe myself a friend to Water-Cure and an enemy to drugs."

Why can not one thousand of our subscribers do as much for us, for themselves, and for the cause of all mankind? Among our readers are ten thousand women and as many men who could, by a little effort, send us a club of five, ten, or twenty names. If this were done quickly it would not be many years before drugging would be the unpopular side of medical practice, and then the world would begin to find out the meaning of the word health.

WHAT WATER DID.

Years ago, I was a pale and puny child. Delicate from birth, I seemed in a fair way ever to remain so; but in some way my mother came to think that bathing in cold water every morning would be beneficial. A strange idea, truly! But, notwithstanding, a *small vessel* of pure water was placed in my room, and I began cautiously to apply it. I soon became delighted with my prescription; it was quite a different thing from swallowing all that nasty stuff which before had been my portion.

How magical the influence of that little bowl of

water! To think that that should bring color to my pale cheeks and strength to my fragile limbs, yet it was even so, and from that hour we were friends.

The WATER-CURE JOURNAL had not then found its way to my home, with its lessons of experience and wisdom, and ere I was permitted to con its pages burning fever was raging in my veins; and then I called for water, cold water, but my friends thought surely it would kill me then, and O, what strange stories they told about me, strange girl! But when able to leave my bed again, with what delight did I throw the "doctor stuff" out of the window, and bade it a long farewell, for I have not taken any from that day to this, with the exception of one dose of "little pills all sugar coated."

When I became acquainted with the JOURNAL, I felt that I had found a friend. It was what I needed, and I have perused its pages with pleasure and profit. With joy I have found it becoming more and more highly appreciated by many. May its monthly visits continue until it shall find a place in every home, and poor perverted human beings become willingly obedient to natural laws. A. M.

DISCUSSION ON THE NATURE OF DISEASE.

WHAT IS DISEASE?

BY N. BEDORTH, M.D.

MR. EDITOR—I owe an apology to your numerous readers for not pursuing more promptly the subject under discussion. All I can say is, that the press of business has so occupied my time that I could find none for controversy. In addition to the daily routine of the duties of a large establishment, I am superintending the erection of a large edifice as an addition to my establishment; I hope to have more leisure soon.

Nevertheless the subject loses none of its importance by delay. Neither has Dr. Trall or any one a right to suppose that I am convinced of my being in error, or his having the truth because of my silence.

I will frankly acknowledge I have no controversy for the sake of controversy, but only for the truth. But so far as his arguments and illustrations are concerned at present, they fail to satisfy my mind, and fail to meet the objections which I honestly urge against his theory.

If "disease is remedial action," then it follows, so far as I can see, that all interference on the part of the physician, except to supply the physiological wants of the system in food, air, light, water, etc., would be wrong.

I conclude from Dr. Trall's advice to many of his patients that *this* is the view he takes. If so, then, we have Dr. Isaac Jennings' theory of disease and of remedies, which is simply this: Let alone—hands off—the vital forces or nature are doing all that can be done for the sick; every remedial agent interferes with the vital forces, and is therefore wrong.

My views on that subject are quite different. Several years' experience and a careful observation lead me to a very different conclusion.

I hold that disease is an *inability of some organ or organs of the system to perform their functions*. I wish to have it distinctly understood that this inability I do not regard as a "mere negation," "nothing," "death itself." Suppose a man was capable of lifting one hundred pounds? This was the standard of health with him; now, if he can lift only ninety pounds, or sixty, or twenty, or even ten pounds, he is *not dead*, but he is not in health—he is diseased, he is unable to do what health requires. We need not know what form the disease takes, or whether there is any remedial action; there is an inability to perform what health requires, and that constitutes disease. "Health is something," "disease is the opposite;" there are only two states.

If there is not health, then there must be disease. Now, if disease consists in remedial action, what condition was the system in before the remedial action took place? If in a state of health, why was there any remedial action? If in a state of disease, then remedial action is not the disease, unless we have two diseases at the same time, one con-

tending against the other, which would be a house divided against itself and could not stand. I wish to have my idea distinctly understood, which is this: That I recognize a condition of the system which I call disease before any remedial action takes place.

The remedial action is set up simply and solely for the purpose of removing that condition, or, in other words, to restore health. The remedial action is the vital forces or the efforts of nature contending against this diseased condition, or the causes of it.

I believe the above is plainly stated. We can see what I consider as disease and what I consider remedial action. They are certainly two very distinct and opposite conditions.

If the above view be correct, we have the whole field of medical science opened to us in a rational theory. Disease is inability of some organ or organs to perform their functions. Remedial action is the effort which nature or the vital forces make to restore that ability.

The duty of the physician consists in aiding the vital forces with such elements or agents as can be used either in removing the causes of disease or in repairing the evils that the organism may have sustained; a remedy is any element or agent in nature that acts in harmony with the vital forces, either in removing the cause of disease or in repairing evils that the system may have sustained, or, in other words, in restoring *ability* to any or every organ so that every function of the system shall be properly performed.

In further pursuing this subject we come now directly to the most important point for our serious consideration, viz., Practical Medication. Can anything be used except food, water, air, light, exercise, and rest, as the system may demand, to aid the vital forces in overcoming either the cause of the disease or the inability itself. If it can be proved that there is nothing to be done by the way of exciting or aiding the remedial action of the system except in the supply of the natural wants, food, water, rest, etc., then Dr. Trall, although wrong in theory, would be right in practice. Then it would follow, the less of medication in any form the better. Water, motorpathy, electro-chemical baths, and all medical appliances except so far as they might be simply hygienic, would fall under condemnation. I suppose that Dr. Trall does not wish to be understood, that all his medical appliances are merely hygienic. If so, his advertisement in this paper is calculated to mislead; he speaks there of cancers, fistulas, polypus, tumors, etc., as being cured by an easy process.

The operations of hygiene are pretty generally understood. A due supply of good food, water, light, exercise, and rest are essential to good health. In all ordinary ailments a proper attention to these things will be sufficient to restore health; but in a case of malignant disease, such as cancer, under these hygienic measures—followed after the best rules—the patient often grows worse and worse. Almost everybody supposes something else is to be done.

Dr. Trall advertises to do it. Does he mean to have us understand that he has a new hygienic process by which diseases are cured in an easier way? or has he some other way of curing the disease? We desire to know precisely his practice as well as his theory. Does he call the electro-chemical bath, refrigerants, and "mild caustics," which we find in his notices, hygienic? He may have so great a latitude to his hygienic appliances that the most conservative allopathic physician would find no fault with him. He talks a great deal against drugs, but let us be sure he does not use them under a variety of modifications and call them hygienic. "Caustics" have been considered as a pretty severe part of drug practice; if Dr. Trall makes the use of them hygienic, then we shall know how to understand him. Perhaps he can give us a rational explanation.

In the last, or February number of the WATER-CURE JOURNAL, A. L. G., of Johnstown, Pa., writes to know if minerals are poisonous; quoting from Dr. Cutter, that "as minerals entered into the elements of the human body, they were not poisonous;" to which Dr. Trall replies, that "as metallic and mineral substances do not enter into the elements of the body, the assertion that all minerals are poisonous, however small the quantity, is true." Does Dr. Trall mean to say that lime, iron, and sulphur do not enter into the elements of the human body, or do we understand him that these substances are not minerals? Lime is an element in every body that has bones, and iron is found in every animal that has red blood, etc.

If he will explain some such assertions we may be better prepared to understand his hygienic practice. If he includes minerals, "caustic," etc., in his hygienic practice, he

may be more in harmony with the old-school physicians than he thinks, and might, by letting his practice be known, gain friends from among those who are now his enemies.

Our object in this number is to ascertain, if possible, the precise nature of disease. I have objected to Dr. Trall's definition, and given some imperfect views of my own. Dr. Trall recognizes but "two conditions of the human system, that of health and disease: the one is the opposite of the other." Health is the normal action of all the functions of the body. Disease is remedial action, or "the efforts of nature to overcome morbid causes." What are these morbid causes? Dr. Trall will answer—drugs, poisons of any kind, pork, sausages, coffee, etc. Now, we can not see why there should be any remedial action until there was a disease existing prior to it. If not, why should there be remedial action? Remedial action, in my theory, has two important offices to perform. The first is to remove the morbid causes as far as possible; the second is to repair any evils that the organism may have suffered. Suppose a horse should kick a man and break his leg, the remedial action would be called into requisition simply to heal the broken leg, and not remove the horse that broke it. It would be merely in repairing the mischief. After the leg was broken, there was a disease, and that, too, before there was any remedial action; at least it was the "opposite of health"—Dr. Trall's definition. There was also an inability to perform the functions of a sound leg, which, according to my definition, is all that is necessary to make a disease.

The remedial action, *alias* the fever and inflammation, are nature's operations in performing the cure, and are no more to be considered as the disease than the kick of the horse that broke the leg. Again, if a man should take into his stomach some poison, as arsenic or tartar-emetic, the remedial action would show itself in producing vomiting. If vomiting took place immediately before the poison injured the stomach, everything would go on again as usual; but if the coats of the stomach were injured by the poison, then, after the poison was expelled by vomiting, there might be inflammation or fever for days and weeks in the stomach, just the same as in the broken leg, until the mischief was repaired. The inflammation or fever should not be called the disease, but "remedial action;" the object of which is to heal the stomach. Physicians know that there may be ulcers in the stomach without vomiting or inflammation. In such cases the patient may die without remedial action. If remedial action, then, is disease, the patient dies without any disease. To illustrate still further—suppose a person has a decayed tooth. It may be painful and sore, or it may not be. We will call the pain the remedial action—that constitutes the disease according to Dr. Trall. It is badly decayed. When there is no pain in the tooth, is there therefore no disease? If the tooth were extracted should we not regard the decay as the evidence of disease, and not the pain? The pain is the sign or warning that the vital forces or nature hold out to us that there is something wrong. There may be, and often is, disease in a tooth without pain or inflammation. In such a case we have the phenomenon of disease without pain or fever or any remedial action. Therefore we conclude that remedial action is not disease. We shall endeavor to pursue this subject still further in a future number. We present this subject as our views. As soon as we are convinced that we are wrong we will frankly acknowledge it. We hope to have the matter settled according to truth. The interest of the public demands that it be thoroughly discussed.

SARATOGA SPRINGS WATER-CURE.

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

In the first proposition laid down by Dr. Bedortha in the above article, he states the premises correctly, and then draws exactly the wrong conclusion, thus nullifying his logic completely. He says—if disease is remedial action, all interference *except* [...] supplying physiological wants would be wrong, and this leads to Dr. Jennings' "let-alone" practice.

This is marvelous reasoning! Do we let a fellow-mortal alone when we supply his wants? What a queer "letting alone" it would be if the rich men of our city should supply all the physiological wants of the cold and hungry! Such a "letting alone" would cause the angels in heaven to smile on the earth. This is precisely the kind of "letting alone"—the do-something kind—that I advocate and

practice; and what more, in the name of Esculapius and all the Springs of Saratoga, would you have us do for a sick man or a well one "except" to supply his physiological wants? If a man in the water should be struggling with all his might for the shore, would you, in supplying him with the conditions of safety—a rope, a plank, a friendly hand, or whatever else you could throw to his assistance so that his "remedial action" toward the shore would be successful—would you, in aiding him thus, be "letting him alone"—*seriously*? If this is letting alone, what in the name of Congress-water do you call doctoring? Something *unphysiological*, perhaps? Something that the system does not want!

You still regard disease as inability, but do not regard inability as a "mere negation." I am sorry you do not say what you do regard it. What you do not is of no consequence.

If inability is not "nothing," it is something. Webster, in his Dictionary, defines inability to be the *want* of power or of something else; and the want of something is the absence of something wanted, and absence is a "negation," or there is no "nothing" in the universe. Your position reminds me of the anecdote of a "colored darkey" who went to California after gold. On landing at San Francisco, the very first thing he found was a *large supply of nothing to eat*!

Your "lifting" argument is entirely irrelevant. The weight which a well or a sick person can lift varies at all periods of life from the cradle to the grave, and there is the natural end of that matter. *Requiescat in pace*. But this new illustration narrows your theory down a little, "small by degrees and beautifully less," so that now disease may be said to consist in *inability to lift*!

Your next point is a repetition of the question you have asked before, and which I have many times answered. "Now if disease consists in remedial action, what condition was the system in before the remedial action took place?" etc. It was in a condition of *impurity or obstruction*. To illustrate—Mix together a tablespoonful of lobelia seeds, ten grains of ipecac, half an ounce of No. 6, and half a pound of Epsom salts. Swallow them. Now watch closely the phenomena. You experience a deathly nausea about the epigastrium; there is painful working, rumbling, and cramping among the bowels; there is a general relaxation of the whole muscular system (inability to lift), and then follow a tremendous vomiting and purging—the cholera as sure as you are a sick sinner.

Now the *disease*, according to my notion, consists in the effort of the system to get this huge dose of medicine out. This effort is *remedial action*, because it contemplates the purification of the system. The *cause or occasion* of the disease or effort is the presence of morbid matters—the lobelia, ipecac, No. 6, and salts aforesaid within the domain of life, where they have no business. And the *condition* of the stomach and bowels, before the remedial action took place, was obstruction, the obstructing materials being the lobelia, ipecac, No. 6, and salts, heretofore mentioned. There is truly inability to lift, and inability of all the organs of the system to perform their functions during the remedial struggle, because the vital energies are chiefly directed to the expulsion of the poisons. And as this is the point which you and medical men generally so totally misapprehend, I will make one more effort to reduce it to a logical demonstration.

It is very true that, while the stomach and bowels, assisted by the vital energies of the entire system, are laboring for dear life to get rid of this "infernal machine"—the drugs—digestion can not be performed; nor can any other function be performed normally, because all are at work *abnormally*, that is to say *remedially*. But the "inability" is incidental. It is the *consequence* of the disease, not the disease itself. When you have a patient who is vomiting and purging violently, do you call the disease *indigestion*, which means inability of the stomach to perform its function? or do you term it *cholera*, which means an *ability* to cast out morbid matters from the alimentary canal? Would you medicate the *inability* of the stomach to digest, or would you aid and regulate the effort of the alimentary canal to free itself of noxious matters? And how would you medicate "except" by supplying proper physiological conditions, in air, food, drink, bathing, temperature, and other "let-alone" measures, so that the remedial effort would succeed in removing the impurities without destroying the organism, and health be thus regained?

You say in one place, "The remedial action is the vital

forces or the efforts of nature contending against this diseased condition, or the causes of it."

Very well, I have no particular objection to the term diseased condition; but when you speak of *remedial action* you imply what I do by the term *diseased action*; an action is not a condition, and the symptoms of disease, pain, heat, redness, swelling, spasm, vomiting, purging, diarrhoea, diuresis, etc., so far from being evidences or *inability*, are the direct manifestations of the *ability* of the system to war upon impurities. They are themselves the manifestations of the remedial effort.

In a high fever the effort at depuration is mainly toward the skin, hence the remedial action is mainly in that direction. In cholera the effort at depuration is almost wholly through the bowels, hence the remedial action is in that direction. But it is *action* in both cases, and in all cases *action*, not "inability to act," is the essence of disease.

We have, then, diseased action and healthy action; and I will try to explain to you wherein the difference lies. *Healthy action* is that which appropriates to the system the elements of its growth and replenishment, as food and drink. It is simply *nutritive action*. It makes tissue or force-material. Healthy action, which I define "vital action in relation to things normal," converts the elements of nutriment into the substance of our bodies, and, at the same time, ejects or removes the waste or effete material. *It uses things usable*. Diseased action, which I define "vital action in relation to things abnormal," wars against poisons, expels impurities, *ejects things not usable*.

After stating your theory of inability several times, you lay down your principle of practice, and here I am happy to find that you agree with me exactly. You say: "The duty of the physician consists in aiding the vital forces with such elements or agents as can be used, either in removing the causes of disease or in repairing the evils that the organism may have sustained." Pray what do you mean unless it is "letting alone" by supplying the physiological wants? If a man has poison in his stomach, drugs and medicines in his bowels, or impurities in his blood, in what better way could we assist the vital forces in their efforts to get rid of them than by supplying the physiological want of water a proper temperature externally and internally? It is true that while all the energies of the system are occupied in expelling a given impurity or poison, as in the case of small-pox, there is necessarily an inability of the skin to perform its normal depurating function; but would you, in a case of small-pox, doctor the *actions* of the system, or the inability of the skin? If the latter, I have a curiosity to know *how* you would do it? What possible way is there for restoring the cutaneous function except by getting out the small-pox virus?

The great stress of Dr. Bedortha's article is, after all, "practical medication," and the especial point he endeavors to make here seems to be to connect my method for treating cancers, tumors, etc., with drug-medication. I am very glad of the opportunity to set Dr. Bedortha, and all others concerned, right in this matter.

What is drug medication? What is medication itself? A simple definition of our terms will relieve the subject of all its difficulties.

Webster defines medication to be "the impregnation of the system with medicines." Drug-medication would be, therefore, the impregnation of the system with drugs. In this way physicians of the drug-schools, as their standard authors admit, "cure one disease by producing another." Allopaths try to cure by producing a drug-disease as different as possible from the original one. Homeopaths profess to cure by inducing a similar drug-disease. Eclectics pretend that their medicines, in some mysterious way, operate "sanatively," and are also assimilated to the tissues. Physio-medicals, or Thomsonians, contend that their drugs operate "in harmony with the vital powers."

All of this medication I reject totally. I profess to cure by *hygienic medication*, and that only. I would "impregnate the system" with such things as "supply the physiological wants."

Now, then, let us see what all this has to do with "caustics" and "cancers." "Curing a cancer" is a figurative expression. No one will pretend that by "curing a cancer" is understood the restoration of a cancer to health. We cure cancers just as we do worms—we *kill* them. We destroy them with caustic; we choke them with a ligature; we cut them out with a knife. In all cases we remove and destroy them. If we treat worms drug-opathically, we kill them. If we treat cancers with

drugs or caustics, we kill them; and if we treat the human system with drugs, we kill or injure it also.

Well, sir, a cancer is an abnormal growth. We wish to destroy it. We therefore kill it. Here we go drug-medication—*kill*. If we wished to give health, vigor, long life, and a natural death to a cancer, or other morbid growth, we should treat it hygienically. We should "let it alone" by "supplying its physiological wants." We should furnish it with the freshest air, the purest water, the best of food, etc. But we do not wish the thing to live at all. We prefer it should die. We regard it as we do a worm, a parasite, a serpent, a "malignant disease," a cancer. We decree that it *shall* die. We give it a dose of druggery, and it *does* die. The vital powers then cast it off; and, by means of *hygienic medication*, we so purify the system that it does not reappear.

The rationale of this medication, which you express so much anxiety to understand, is simply this. All abnormal growths possess a lower grade of vitality than the normal tissues. For this reason it is possible to apply to them poisons which will occasion a destruction of their vitality, without seriously affecting that of the normal tissue. In this way we get rid of them. I can not see why any one need confound the killing of a cancer with caustic with drug-medication of the system, any more than one should confound the exsolation of a wart from a man's hand with a mercurial salivation. The drug-medication—the killing—applies to that which is no part of the normal organism.

Old Samuel Thomson remarked, as truthfully as witily, "Our doctors take the same method to cure sick persons, that our farmers do to kill well hogs: *they bleed them*." We take the same way to cure cancers that malefactors do to poison well folks to death: *we give them drugs*.

I have already said enough to meet all you have advanced relevant to the main question; but as you present the same child in so many dresses, and as with each change of dress you seem to imagine you have produced a new child, it may serve to satisfy if not enlighten both you and the reader if I reply distinctly to a few more of your points, and thus "*kill two birds with one stone*."

You say the "operations of hygiene" are pretty well understood. I confess my profound ignorance of the "operations of hygiene." In fact, I do not believe there are any "operations of hygiene." I will wait, however, until you enlighten me—if you can.

So far as my talk against drugs is concerned, I mean precisely what I say, no more, no less.

As to minerals, I regard them as poisons. It is true that some of their *element*-or chemical constituents enter into the composition of living tissues. But minerals themselves do not. A mineral is one thing; its constituents are other things. Nitric acid is a poison, yet its elements—oxygen and nitrogen, constitute the air we breathe. Phosphorus is a poison; so is sulphur, lime, iron, carbonic acid gas, oxygen, hydrogen, nitrogen, ammonia, alcohol, chlorine, and ten thousand other things. Yet when their elements are so combined as to form apples, potatoes, air, water, wheat, rye, raisins, prunes, etc., they are wholesome and nutritious. One of the grossest delusions that ever misled the scientific world is the notion that whatever can be obtained from or produced in the process of chemical analysis, of the structures of a living body, is a food, or a hygienic agent in its separate or simple state. It is in this way that Liebig and all the great chemists, and almost the whole medical profession, make out that virulent poison, alcohol, to be "respiratory food." You are in precisely the same error. If arsenic, antimony, copper, and mercury were invariably found as constituents of the human body, by a chemical analysis they would be no less poisonous if taken into the system in their mineral or metallic state. Chemistry and vitality are very different matters, as you may learn if you study the subject a few years faithfully, as I profess to have done.

You say again, "Dr. T. recognizes but two conditions of the human system," etc. Oh, no, doctor! You have mistaken what I charged to be the doctrine of the medical profession, for a declaration of my own opinions. I recognize as many conditions of the system as there are years, days, hours, minutes, or moments in one's lifetime. I recognize, however, disease to be always "an effort of nature" to remove from the system what does not belong to it, or can not be used by it, or to repair any damages it may have sustained from accidents or injuries. And this brings us to your argument of the broken leg.

Suppose the patient had broken his neck instead of his leg? Would there have been any disease then? When

the butcher opens the jugular of an ox, or wrings the chicken's neck, or knocks the bleating lamb on the head with a blow that renders it motionless forever, is there any disease in either case? There is perfect and profound "inability of the organs to perform their respective functions," but there is "no effort of nature," no "remedial action," to repair the damage. There is no "vital action in relation to things abnormal," because there is no vitality; and there is no disease. The process by which a broken leg is repaired is called inflammation. It is an effort to repair the damage. It is remedial, because there is something to be remedied. It is attended with heat, pain, swelling, increased circulation, etc. This remedial effort may be so violent as to destroy the structures and defeat its own purpose, and the judicious physician will then aid and assist nature by supplying the physiological want of a little cold water. He should not apply caustics externally nor give drugs internally, unless the object was to *kill* the leg, or some part of it.

"Why," you ask, "should there be any remedial action before there is any disease?" Verily, again, there is not. The remedial action, I reiterate, *is* the disease.

"All that is necessary," you say, "to constitute a disease [in the case of a broken leg] is inability to perform the functions of a sound leg." Then how dreadfully must those poor creatures afore-mentioned—the murdered ox, chicken, and lamb—be diseased when they are "dead and killed." Not only have they each and severally the greatest possible inability to perform the functions of a sound leg, but a most profound and absolute inability to perform the functions of any sound organ whatever. As a physician, what would you propose to do for them?

Your arsenical and antimonial experiment is unfortunate for your position. It proves my theory and refutes yours. You say, "If a man should take into his stomach some poison, as arsenic or tartar emetic, the remedial action would show itself in *producing vomiting*," etc. Almost a hit, doctor. It would show itself in the *act* of vomiting. Vomiting is itself the remedial effort to eject the poison. But suppose the vomiting did not fully eject the poison? Inflammation would follow. This is a remedial effort of another kind. The blood is sent to the extreme vessels with great force, in defense of the organ, and this defensive action is inflammation. Should both vomiting and local inflammation fail to "destroy the adversary," the poison would be carried into the circulation, and expelled at the various outlets. The various glands and secreting surfaces would pour out their fluids, the skin would be in a perspiration, all the organism would be in commotion; there would be a fever; and the fever would be the drug-disease; and the drug-disease is the remedial action of the system, the effort to get rid of the poison in still another way.

This simple explanation furnishes us with a solution of the many mysterious operations of drug-medicines, as they are called. It shows us how it is, after the system has been once thoroughly poisoned with a promiscuous medley of drugs, that the vital powers are wasting and wearing themselves out for years after, and perhaps as long as life lasts, in their efforts to get them out of the system. No one who fully comprehends this truth will ever be a drug-doctor, albeit he may *kill cancers with poisons*.

We go from the broken leg upward to the decayed tooth. "We will call the pain the remedial action; that constitutes the disease according to Dr. T."

Dr. T. respectfully declines. Call it what you please, but please do not accord to me what I distinctly deny. Pain is always an *evidence* of disease. Disease may exist, however, without pain. But pain itself is no more disease, than that broken leg is the horse's foot which kicked the leg. The injury is evidence of the kick, but is not the kick itself.

You ask, "If the tooth were extracted should we not regard the decay as the evidence of disease, and not the pain?" No, sir, not by all the grinders of our herbivorous fellow-creatures. Pain is the evidence of *existing* disease. Decay is the consequence of disease, and the evidence that disease *has existed*.

In conclusion; as the rationale that applies to any one disease, or to the *modus operandi* of any one medicine, covers the whole ground, I invite you to select any disease by name you please, and any medicine or remedy you please, and then let us discuss our subject by applying your theory of *inability*, and mine of *remedial effort*, to all the phenomena. This will present the subject in a manner susceptible of absolute demonstration; and be much more interesting and profitable to our readers.

The Month.

NEW YORK, APRIL, 1868.

WATER.

"To the days of the aged it addeth length,
To the might of the strong it addeth strength.
It freshens the heart, it brightens the sight,
'Tis like quaffing a goblet of morning light."

TOPICS OF THE MONTH.

BY R. T. TRALL, M.D.

HOME-TREATMENT.—A perusal of some hundreds of letters per month, containing all sorts of questions, on all sorts of subjects pertaining to health and disease, affords us a pretty fair opportunity to judge wherein our subscribers are most liable to err, in the application of our system to the multitudinous and ever-varying circumstances of disease. Almost everywhere there is a lamentable misunderstanding of *first principles*. This, however, is not to be wondered at, as the whole medical profession is entirely wrong in its fundamental premises, and all the people have been so long miseducated.

Almost every day in the year we read several communications, in which we are requested to prescribe some remedy to a given disease, or to a certain set of symptoms. We have been telling our readers for years that we can not do this, and yet such communications continue to crowd upon us thicker and faster.

Please understand that diseases are the consequences of unphysiological habits; and that remedies or remedial plans are such measures as will, by placing the living system under organic law, enable it to recover again the normal state. The physician's business is to advise the *disuse* of whatever is wrong in the habits of the patient, and the *use* of such influences, agents, or conditions as will best "aid and assist nature" in removing morbid causes, and restoring the functions to their true physiological relations.

Patients, who write to us, frequently relate a formidable list of mere feelings, pains, aches, symptoms, etc., and tell us that they do not *now* take medicines, do not *now* use liquor nor tobacco, use *very little* tea and coffee, do not eat *much* meat, very seldom use pork, *try* to live as physiologically *as they can* under the circumstances, etc.

Now, so far as enabling us to understand and prescribe for their cases is con-

cerned, they might as well have written us an account of William Morton's sensations, when he discovered the open Polar Sea.

What we wish to know of those who ask us to give directions through the WATER-CURE JOURNAL for self-treatment is, the influences which *do* affect them, not those which *do not*. We wish to know precisely what they eat and drink—the very articles, and how prepared; their avocations and habits of exercise; their former diseases, and the medicines taken for them, as well as the existing symptoms. Also, whether they use, habitually or occasionally, stimulants, narcotics, or condiments of any description; and whether they have heretofore used them, and to what extent. If all these circumstances are carefully and correctly stated, we can, in most cases, indicate the ailment and the curative measures.

STIMULANTS IN FEVERS.—Among the strangest of the strange delusions of physicians and people—a delusion from which all so-called water-cure physicians are not exempt—is that which supposes that stimulants are necessary to keep feeble invalids from "running down," and are useful in cases of great debility, "sinking," etc. The following extract from a letter (we have several similar ones from various parts of the country) presents the subject properly before us:

Fevers were quite common here last fall and winter, and it has been my duty to attend upon the sick as a watcher. The cases have been treated by allopathic M.D.'s; many have proved fatal. Some kind of a powder constitutes the principal medicine in the first stages, and it is continued so long as the patient takes medicine of any kind. I can not understand why, if the powder is good for the fever, it should be continued after the fever has left the patient. When the fever leaves the patient very low and weak, the first resort is to rum and brandy, and beef-broth, or the broth of some wild game. The doctors contend that the stomach is weak, and wants something to assist it in digesting, or, in other words, the stomach is not in a condition to receive food and appropriate it so as to strengthen the patient; and that, owing to the weakness of the stomach, it would be very risky to give food sufficient to keep the patient from sinking. Thus the necessity for stimulants and flesh-meat broths, as acting more efficiently and being more nourishing than common food or bread. Does brandy, rum, or any such stimulant assist the stomach in digesting food in the case of either a well or a sick person? I would like your opinion as to the best course to pursue when a patient is so very low with a fever.

The best thing you can do in such cases is to let the patient alone. *Rest* is the one thing needful. Thousands are killed by injudicious meddling when the system is doing just right and only wants time. The idea that any *poison*—rum, brandy, etc.—

can strengthen the patient better than food, is ridiculously absurd, notwithstanding it is the doctrine now taught in medical schools. When the patient is too weak to digest food, food should not be given. *He wants rest*. Stimulants do not impart vitality, nor aid digestion, nor give strength. They are simply destructive of them. They occasion vital resistance, which is a warfare against their pernicious nature, and in this warfare the organism evinces more activity; but it is the activity of disease, a resistance to a poison, and still further wastes the vital powers, and lessens the patient's chance for final recovery. We have not, during the last fifteen years' practice, given a particle of stimulus of any kind in the "sinking stage" of fevers, and we have not lost a single patient of any form of fever.

AN AWAKENING IN TENNESSEE.—S. A. S. writes from Cross Plains: "There have been some remarkable cures in this neighborhood by water-treatment. The disbelievers are inclined to close their eyes and ears, yet occasionally they do cry out, as it were, 'Paul, Paul, thou almost persuadest me,' etc. Indeed, some have become fully persuaded already, and utterly refuse all allopathic treatment. I think by the time that another sickly season shall have passed, we shall send you a larger club for the WATER-CURE JOURNAL. A good hydropath could do well here."

SUMMER TERM OF THE NEW YORK HYGIEO-THERAPEUTIC COLLEGE.—The prospect is that we shall have a large class to commence the Summer Term with. Many who were prevented from attending the Winter Term on account of the financial crisis, have signified their intention to attend the Summer Term. A majority of the summer class intend also to remain through the year, and graduate at the end of the next Winter Term. It is certainly good policy for all who have the means to attend two courses of lectures, and become thoroughly posted, not only in the more practical subjects, but in all the collateral departments. We are now in possession of a good anatomical museum, having recently added the extensive and admirable preparations of Dr. Thomas, formerly used by the Philadelphia Female Medical College, so that we can now make the demonstrations in this department very full and complete. We have also added to our chemical and philosophical apparatus, so that these subjects will be more extensively treated than heretofore.

The present term will close about the tenth of this month (April), and we would like to have all who contemplate attending the Summer Term, especially if they desire room and board in the institution, or in our private house, to give us the earliest notice practicable.

With our increased facilities for demonstration and experience in teaching, we are enabled to shorten the school terms, so as to save to the students and ourselves a few weeks of time, without detracting from the completeness of the course.

Hereafter the Summer Term will commence on the second Monday in May, and the Winter Term on the second Monday in November. Each term will continue twenty weeks. There will be a vacation of three or four weeks in the middle of the Summer Term. The tuition for the Summer Term will be \$50; Winter Term, \$75; matriculation fee, \$5; graduation, \$20. Board can be had at \$3 50 per week and upward, according to rooms and other accommodations.

MIXING UP THE PATHIES.—The following communication from a lady in Wisconsin, is a fair sample of several we read every week in the year. It is instructive. It shows the difficulty in carrying out our system among ignorant people, opposing doctors, and meddling friends and neighbors. But so it must be, all over the world, until the people are properly educated in the simple laws of common sense, as applied to health and disease:

As I have frequently noticed that you solicit people to send you their experience in "water-cure," I contribute mine. It is now about nine years since I became converted to the faith, though opposed on every side, but it made no difference to me, as this is a free country, and I don't know what our God-given reasoning powers are for, if not to exercise; therefore I shall use mine as it "seemeth good" to me. I have a family of five children, and they know not how medicine tastes—I mean apothecary medicine—as I was never in favor of that; and before I became convinced that water was the only true healing remedy, I used to give a little herb tea and the like of that. Now, I think it was *nature*, not the tea, that performed the cure. My neighbors often wonder how it is that my children are always well and tough, while theirs are sickly things, afflicted with scrofula, erysipelas, fits, and all sorts of fevers; but let me cite them to the *true* cause, and they will instantly tell me, it *can't* be, for what virtue *can there be in water*? I would say to them: Just go without it a few days, and perhaps they will know that it has one virtue at least, viz., to slake thirst. They tell me, if they or their children should go out in all sorts of weather as I and mine do, they would certainly die. Almost every day of the year I keep one window open at least, which makes them roll up their eyes in horror. However, they do not really think that we belong to a different race of beings from themselves, but seem to imagine that we must have strong constitutions. If we have, it is not from

the use of pork, strong drink, or tobacco, which are about the only sources of strength that many of our neighbors can boast of.

Here, as in many other places, it was quite sickly last fall, there being many cases of fever. My husband and oldest boy were both taken with typhoid fever, and we doctored them *per* directions in the "Encyclopedia;" the boy was well in three weeks, and the man *would* have been, had not some of the kind, considerate neighbors made it their business to call several times a day and tell him—who of course was weak and easily excited—that he was certainly getting worse (when I knew better), and *must* have a doctor, that I would sacrifice his life to carry out "Water-Cure" principles, and unknown to me got his consent to have a doctor. I then gave up, for what use is there, in trying to carry out two systems? The doctor doctored, the neighbors counseled, and told me that I must not give him any more cold water to drink. When they spoke of water, it was always *so cold*, it makes me shiver *now* to think of it; he must have tea, *good strong tea*—that would strengthen him. I presume they forgot to advise an occasional cigar; however, he would not have got it any more than he did the tea, for in what I did for him I was *determined* to act conscientiously. Well, in a week after the doctor came, his mouth was perfectly raw; the cause I presume is best known to the doctor (I don't wish to judge others as they do me because I don't believe as they do), and he continued to grow "no better very fast." I then persuaded him to dismiss the doctor, and send for an eclectic Water-Cure (she calls herself) lady practitioner. In about three weeks after she commenced to doctor him, he was well enough so as to attend to his business. I truly believe if he had been treated hydropathically all through his sickness, it would have saved him much pain and expense. My two youngest boys were attacked with the fever, but I broke it up in a week. My children I have treated with water in measles, whooping-cough, and mumps, and they always come out right.

THE MYSTERIES OF NATURE.—Under this title will be found, in another place, the advertisement of a book, which will be of peculiar interest to many persons. In giving place to the advertisement, we do so on the assurance of several medical gentlemen of different schools, in whose opinion and discretion we have confidence, in addition to the intrinsic evidences of the book itself, that it is strictly a scientific work, and in no sense obnoxious to any charge of charlatanaury or empiricism.

The work is a translation of the manuscripts of an eminent physician and physiologist, P. F. Sixt, M.D., of Erfurt, Germany, and is devoted to an exposition of the physiological law, which determines the sex of offspring. The theory advanced is sustained by a series of well-conducted experiments, which are detailed with elaborate precision. The work also gives rules for the application of the law, so as to give to parents and the raisers of domestic animals the voluntary choice of the sex of the progeny. It also contains the criticisms of some of the most celebrated physiologists and chemists of Europe.

The data and the arguments presented seem to furnish the complete solution of a

problem which has so long baffled the investigations of the learned. The theory is indorsed by several highly respectable physicians of New York and Boston, whose names are appended to a circular recommending the work. And we are assured by Mr. A. Rullman, of West Bloomfield, N. J., that he has himself tested the theory on a variety of animals during the last ten years, without a failure in a single instance. Those who have an interest at stake in an heir, of one or the other sex, will appreciate its importance.

COMPLIMENTARY RESOLUTIONS.

At the close of a course of ten lectures on Phrenology and Physiognomy, by Dr. Barlow J. Smith, at the Hygeio-Medical College, New York, the following resolutions were unanimously adopted by the medical class, with the request for their publication in the PHRENOLOGICAL and WATER-CURE JOURNALS:

Whereas, We have listened with pleasure and profit to a course of lectures by our fellow-student, Dr. B. J. Smith, on Phrenology and Physiognomy, and as we deem these sciences of the utmost importance, therefore

Resolved, That in Dr. Smith we recognize a teacher of Phrenology of whom this College may well be proud, and that he is capable of reflecting honor upon the science he so ably demonstrates.

Resolved, That his discoveries in Physiognomy claim our highest attention and regard as reformers and students of Nature.

Resolved, That we highly appreciate Professor Smith's application of Phrenology to the study and diagnosis of disease; and that as students of medicine we have derived principles of diagnosis which are of inestimable value, being enabled to determine, from an examination of the head, with what particular disease a patient is afflicted.

Resolved, That as the principles of Phrenology, by which Dr. Smith determines the healthy or diseased condition of the body are original, not having been claimed or set forth by any other individual, he deserves great credit for their discovery.

Resolved, That as Professor Smith intends to leave our institution soon for a permanent residence in California, where he intends to disseminate these truths and the principles of Hygiene, as taught at this College, we heartily recommend him to the friends of our cause, wherever he may locate.

A. T. HAMILTON,
B. W. CHILDS,
E. H. PHILLIPS, } *Committee.*

To Correspondents.

Answers in this department are given by Dr. TRALL.

PRAIRIE ITCH.—B. F. W., Brownsdale, Minn. Will Dr. Trall please give specific directions in the next number of the WATER-CURE JOURNAL for the treatment of the Itch? There are a number of the inhabitants in this vicinity afflicted with what they term the Prairie Itch, which they find very difficult to cure. The first symptoms are an exceedingly stinging, burning sensation, without any appearance of eruptions, and an itching whenever the person afflicted experiences a change of temperature. When the eruptions first appear they are small and very red, and the matter from them is transparent, but in the advanced stages they appear like small boils, and yield a thick, yellow fluid. Some of the persons afflicted have eaten no meat, and lived on plain food for a long time. What shall they do?

They should take a bath daily, and live physiologically. You say the patients "have eaten no meat, and have lived on plain food for a long time." This gives us no definite information. There are things much worse than meat, and persons may eat *plain* food which is very unwholesome. Tell us precisely what you do eat, and leave us to judge of its plainness and other qualities.

REMITTENT FEVER.—Dr. J. S. Galloway, of Fruit Hills, Ohio, communicates the following:

Dr. Glass, of Cincinnati, has lately been very sick—as sick as I ever saw any one—with remittent fever, not expecting the fatal cases I have witnessed. With a very badly shattered constitution, he had scarcely the shade of a chance to recover. But he is getting well, and his recovery is attributable to the persevering use of hygienic agencies alone. This case, which was the entire object of my attention for four weeks, has confirmed my faith, before strong in the truth of our principles.

DYSPEPSIA.—E. A. F., Wilmington, Vt. I have a sister who for many years has been troubled with constipated bowels. For two years past she has been confined to her room, suffering much from indigestion, cold extremities, pain in the side, etc., and for the last few months has been obliged to keep her bed most of the time. At intervals she has a very sore mouth. The edges of her tongue are of a bright red color, while the middle of her tongue and cheeks presents a frostlike appearance. Food distresses her very much. Fine flour cream toast "sets best." Has been in the habit of eating sparingly; is now greatly reduced, not weighing one half her usual weight. Her hands are of a reddish-yellow hue, with contracted cords, emaciated muscles, and the whole very painful. She has always lived allopathically and doctored allopathically, taken patent medicines, etc. Is not a believer in water-treatment; has tried it several times, and thought "it did not agree with her."

Now, will you please answer in the WATER-CURE JOURNAL the following questions relative to the above: 1. What is her disease? 2. What causes the trouble and pain in her hands? 3. Is calomel the cause of her sore mouth? 4. Is there any probable chance for her recovery under proper treatment? 5. What particular treatment would you prescribe?

1. Dyspepsia. 2. Disease and drugs. 3. It may be or may not. Her diet is almost as bad as calomel. 4. Yes. 5. We would not prescribe home-treatment in such a case. Our system would not be properly applied, and, as before, would "not agree with her." Her only chance is the discipline of an establishment.

COLD WATER AND SLEEP.—W. H., Pawlet, Vt. Is it injurious for dyspeptics to put their hands in cold water (our M.D.'s here say so)? Is it injurious to allow persons sick with a fever, or any acute disease, to sleep all they are inclined to, whether sleepiness is induced by the primary disease or the effects of medicines? The custom with us is to awaken such a patient often, to prevent too much sleep.

We say no to both questions. The doctors and the people generally are entirely wrong on those, as on a thousand other points.

INCIDENT CONSUMPTION.—L. A. L., Sandusky, Ohio. My husband has for six months past complained of a pain and soreness in the vicinity of the breastbone (at times not felt at all) after any unusual exertion, such as running or singing; is troubled with a sharp pain and feeling of exhaustion; has a slight cough, and in the morning expectorates a thick substance. Will you tell us in the next JOURNAL what causes this trouble? We use pork in no form, drink water, eat meat sparingly, bathe daily, and live temperately in all respects. My husband formerly used tobacco, but has not for the past year and a half.

The cough, expectoration, occasional pain in the chest, and feeling of exhaustion indicate the approach of tuberculosis of the lungs. All such cases must be attended to at the commencement, or they soon become incurable.

DYSPEPSIA AND MISMENSTRUATION.—H. H., Southern Indiana. We can not answer your questions, because you give no data to judge from. You say you "live as physiological as you can." Such language conveys no information to us. We wish to know how physiologically you *can* and *do* live.

LONGEVITY NORTH AND SOUTH.—R. O. B., Solon, Ohio. 1. Why (according to the last census) do we find that, in the Southern States, more people live to the age of one hundred years than in the Northern States, though the Northern States are more densely populated? 2. Should decayed vegetables be fed to milch cows?

1. We presume the Southern people are out-doors more of the time, inhaling fresh air. Our Northern people, in the winter season, sleep in close, unventilated, and often artificially heated rooms; and what is worse still, gormandize on bad diet. 2. No.

SWEETS AND ACIDS.—S. A. Will Dr. Trall please answer the following questions through the WATER-CURE JOURNAL: Should sweets and acids be prohibited in case of cancer humor? Are not sweets necessary to the growth of children? And if so, should they be prohibited in case of humor? Are acids good for the blood of people afflicted with rheumatism?

"Sweets and acids," in their separate state, as sugar and vinegar, are bad in both cases. But the saccharine and the acid elements of food, as they exist in bread, potatoes, apples, berries, etc., are good in both cases.

S. J. G., Faribault, Wis., writes: If you have any good lecturers or physicians to spare, please pass them this way, for we are sadly in need of them. Our little town numbers some two thousand or more, and we are the *town* of the county. I think a good lecturer would draw full houses, notwithstanding the hard times. Our doctors are quinine, morphine, and calomel doctors, and people are beginning to think there is a better way. An agent, or any one that had the time, could probably obtain a good club for your journals.

"Who would be free, themselves must strike the blow."

If your people need the knowledge of a better way, and the benefits of it, they should rely only on their own good right arms. If they wait for somebody to come along and do the work, then they may wait until "wisdom is pushed out of life." Heaven helps those, and those only, who help themselves.

DYSPEPSIA.—W. T., Factoryville, N. Y. I am seriously affected with dyspepsia and indigestion, food remaining in my stomach from six to twelve hours undigested; head very warm, legs and feet cold; dimness of sight; headache; palpitation of the heart; at times very feeble, and then very strong. I am forty-two years of age, of nervous temperament, have been used to eating farmer's fare, never used any tobacco nor alcoholic stimulants, but have worked hard at lumbering all my life. Please state through the WATER-CURE JOURNAL the mode of life and diet best for me?

Wash the whole surface twice a day with tepid water; rub the skin thoroughly afterward with dry towels. The diet should be confined wholly to unbolted bread and other unconcentrated farinaceous preparations, with fruits and vegetables. Avoid butter, cheese, milk, and sugar. Hip-baths, followed by rubbing and kneading the abdominal muscles, will be beneficial.

CATARRH.—J. A. F., Albany, N. Y. I have been troubled for some two years past with a severe form of catarrh. Please inform me through the WATER-CURE JOURNAL the best means of getting rid of it, or of alleviating it as much as possible, and oblige. Noticing that you answered such inquiries in your JOURNAL, I addressed a line to you in December, but found no answer in January number.

We have hundreds of similar questions every month, which we do not answer, for the reason that we can not. To cure catarrh in general requires a general regulation of the habits of life according to physiological laws. To treat a particular case of catarrh successfully requires an adaptation of hygienic agencies to the circumstances of the case, and a correction of whatever is wrong in the personal habits. You do not tell us what these are, hence we have no data to prescribe from. We have more than a hundred times stated that we can not prescribe to the name of a disease, but to the conditions and habits of the patient.

TAPIOCA.—D. R., Frederick, Md. "Dr. Trall, can tapioca be healthful food if the plant is poisonous, as said in your Cook Book? Please explain."

Some parts of a plant may be poisonous and other parts nutritious, as the bark of the apple-tree and the apple, the root of the May-apple and the fruit, etc.

DIMNESS OF VISION.—I. Z. B., Kansas. Hold the eyes in tepid or moderately cool water two or three times a day, for one or two minutes at a time. Winking the lids in the water may be practiced advantageously. Gentle friction after each eye-bath, by rubbing around the lids, is frequently useful in such cases.

OLD CHEESE.—F. K. "Will Dr. Trall please tell us, through the WATER-CURE JOURNAL, why old cheese is injurious?"

Because the digestive organs do not receive it as food, but treat it very much as they do pepper, arsenic, or any other poison. And this occasions inflammation, vital waste, debility, and indigestion.

CONSUMPTION.—E. O., Torrington, Conn. The symptoms you describe indicate consumption. Attend to it soon, or it may be too late.

DYSENTERY FROM INFANCY.—T. R., Sawyer's Mills, S. C. The complaint you describe is not dysentery, but diarrhea. You can never get well while you use fat meat freely and strong coffee. Eat the plainest food. Your diet should be mostly dry, and consist principally of coarse bread and fruit. Drink nothing at meals. You should select articles of food to suit the morbid sensations of your stomach, but get your digestive organs accustomed to wholesome food. We can not in this place write out detailed explanations on all the subjects you mention. You will find the information you desire in our standard books.

PAISY, ETC.—L. S., Petersburg, Ill. Your sister, whose case you describe, is evidently consumptive, although the disease may be now in an incipient stage and curable. We can not indicate any plan of treatment save regard to the general health, without knowing positively whether she has seated consumption or not. And your account of her symptoms is not sufficiently precise to enable us to determine this point.

CHOCOLATE AND WARTS.—R. M. H., Michigan Bluffs, Cal. "Dr. Trall, I would respectfully submit the following questions: Is the use of chocolate as a drink at meals injurious under any circumstances—if so, what? At two different times, for two or three years at a time, the backs of my hands have been partially covered with flat, scaly warts; what is the cause of them, and their mysterious appearing and disappearing?"

No drink is wholesome as meals. Chocolate is less wholesome than water. Something in your habits causes the warts; but what we do not know, because you tell us nothing about them.

NELLY—OUT WEST.—"If a child should be taken, when but a few days old, from its own mother and given to another woman to be *nourished* and brought up by her as her own, would it not be likely to have a disposition and constitution similar to its foster-mother's? 2. Should the children of such a person and those of a foster brother or sister intermarry? Would it not be very much like marrying *uncle* cousins? 3. Is buckwheat healthy as an article of diet? Some say it will give those that eat it the itch."

1. Yes. 2. If brought up in the same house or neighborhood, intermarriage might be objectionable; otherwise not. 3. Buckwheat is wholesome, but is usually spoiled in cooking. It is the burnt lard, butter, and molasses that occasion the itch.

COLD EXTREMITIES.—J. P. B., Huntingdon, L. I. "Please tell us, through the JOURNAL, is it on account of imperfect circulation of the blood that the extremities become cold soon? What is the remedy?"

Yes. To cure it, restore the circulation. The best way to do this can only be indicated when we have a knowledge of the patient's condition and habits. Cases of prolapsus, such as you mention, are cured in a few months—sometimes in a few weeks. The usual expense is \$8 per week.

CONGENITAL BLINDNESS.—H. G., Granville, Ill. "I have a little sister, about eighteen months old, who was born blind, or nearly so. There appears to be a kind of a film in her eyes which covers the pupil entirely, and the iris all but a slight rim around on the outside where it connects with the white. We discovered that she could see a little by holding a candle before her 'in the evening' a little while, and then moving it from side to side, and up and down, she would follow it with her eyes, but in the daytime she can't see anything. She is perfectly healthy in every other respect."

The probability is that the abnormal formation or deposit can be removed, but we could not tell what process or means to recommend without seeing it.

FELONS.—E. P. M. The best way to manage a felon is, to freeze it, on its first appearance, a few times, with a mixture of salt and ice. The application may be continued five to ten minutes at a time. Very cold water is the next best application.

ERYSIPELAS IN THE EYES.—H. B., Pine Valley, Pa. All you can do is to live on the purest and simplest food, bathe just enough for personal comfort and cleanliness, and trust the result to nature.

MANUAL LABOR WATER-CURE.—C. H. F. Mr. Estee's address is Petersburg, N. Y. By directing a letter to him, you will get all the information you desire respecting his establishment.

PAIN IN THE BREAST.—J. L., Minnesota. We can not tell what occasions the distress in your side when lifting or chopping, for the reason that you do not describe your various habits of life. As you say you have a "good appetite," the probability is that you eat constipating food, or eat too much. It will be safe to try the experiment of a little "hunger-cure."

NUTS AND SLEEPLESSNESS.—B. W. "What do you think of our Northern nuts, such as the chestnut, the butternut, and the walnut, as food for acrofulous persons at regular meal-times? "What would you advise to be done for sleeplessness, or uncontrollable thought at night?"

Nuts are not advisable for invalids, but are wholesome for well and well-trained stomachs.

If you would sleep well, all you have to do is to attend to all the conditions of health.

FLATULENCE.—D. H., Dayton, Va. "What would you advise me to do for the worst state of flatulence? Would a cold shower-bath, every morning at this season of the year, be injurious, or not, to one who is subject to cold feet and palpitation of the heart? I take exercise on horseback every day that the weather will admit, eat barley or rye mush, with fresh milk from the cow for breakfast, use a good deal of Graham bread with sweet cream for dinner and supper, and take a tepid sponge-bath every morning in a warm room."

The cold shower would be injurious. The tepid sponge-bath is useful; so would be the tepid sitz-baths. Milk is not good for you, neither is cream. Your diet should be of dry, solid food, as unleavened coarse bread, uncooked fruits, baked potatoes, parched corn, etc. Avoid mushes.

INDIGESTION.—H. D., Georgetown, C. W. "Please inform me, through the WATER-CURE JOURNAL, what ails me, and the best way to effect a cure. A great part of my food rises up from my stomach, and the most part is very sour; it also feels quite loaded; palpitation at the heart, and also a beating either in or opposite the stomach. I have been bad with it over four years, and have tried a great variety of medicines, but to no purpose. I use unleavened bread made of unbolted flour, vegetables, oat-meal mush, and a little beef. My appetite is good, but feels weak."

You are badly dyspeptic, and will be fortunate if you recover in a year or two. Adhere strictly to a plain dietary, and be careful not to over-eat. Wear the wet girdle a part of each day. Take one or two hip-baths, of a moderate temperature, daily. The tepid-sponge, or ablation to the whole surface, should be employed each morning on rising.

MARASMUS.—S. E. H., Waupun, Wis. We can not tell the reason why your infant is sick and growing worse. There is of course something wrong in its management, or in the habits of its mother; but you give us no data by which to tell what it is, as you allude merely to a few things she has eaten at some times and has not eaten at others. Tell us everything she takes into her stomach, be it food, drink, condiment, medicine, or poison.

AN OLD-SCHOOL DOCTOR.—J. A. D., in forwarding a club of subscribers from N. Berwick, Me., remarks:

"Your old subscriber, Dr. J. Carne, whose name has always been on my lists, will probably never take any more papers of any kind; he has always taken both JOURNALS, but he is now too old and feeble to read. He was an 'old-school doctor,' but in the last of his practice he was not bashful in calling the pill doctors and their theory all a humbug. He thought favorably of the Water-Cure, and practiced it in some cases."

Such "old-school" doctors are not so scarce as many people suppose. We have had the names of a few scores of them. We are of opinion that the list will swell to thousands before many years.

OTORRHEA.—G. W. S., Port Carbon, O. "I have been troubled for some time past with a running ear. The matter is of an offensive and disagreeable odor. I took it from a severe cold some years since. Will you please to answer, through your valuable JOURNAL, what is necessary to bring it to its natural condition? I have been taking some of Kennedy's medicines, but they have done no good. I am a flesh-eater, and I eat fine flour. My general health is good, and I have never known myself to be sick. I am of the bilious temperament, about sixteen years old. By answering the above, you will oblige one of your attentive readers."

We differ. Your health is not good, and you are sick all the time, whether you know it or not. You have bad blood and impure secretions, as the foul running sore of the ear very plainly manifests. Leave off drug-taking; abandon the use of flesh and fine flour; keep the skin clean by means of daily bathing, and the bowels free by means of plain, wholesome food, and "Nature" will probably cure you in due time. How you can be an attentive reader of the JOURNAL, and follow such bad habits, we can not understand.

ANONYMOUS.—We seldom pay any attention to anonymous letters. We see scores of them every month, asking for information, signed A. B., C. D., E. F., etc., etc. They make excellent material to kindle fires with, and are generally so appropriated. If, therefore, our friends wish to keep us in kindling fuel during the cold term, they will please send along their communications and withhold their names.

PALPITATION AND CHRONIC RHEUMATISM.—J. B. M., Helena, Ky. Both of the above cases can be readily cured at a good establishment. But it would be useless to undertake home-treatment in connection with drug-medicines and "pork and gravy" diet.

CRISIS.—S. F. B.—McArthur. The eruptions, boils, etc., are no doubt the evidence of a critical action. Take gentle treatment so long as the crisis lasts, and live very plain.

ALLOPATHIC SLANG.—J. R. D., Wallonia, Ky. "Is there (as asserted by some allopathists) any tendency to dropsy from the free drinking of water? Your subscribers, who wish to apply the system to practice, frequently ask the question why you do not give the general treatment of different diseases as applied by your regular physicians?"

There is no such tendency. Those who assert the contrary are ignoramuses, or worse than boobies. We do not often mention the kind of drug-treatment employed in given diseases, for the reason that it is so horrible that few would believe it. We should be accused of exaggeration or falsehood.

"SIMILIA SIMILIBUS CURANTUR."—M. F., Pa. "Dr. Trail: Dear Sir—I have for some time been treating my brother for an affection of the Schneiderian membrane of the nose, upon Homeopathic principles, without much benefit. Would you give me an idea of its Hydropathic management, also its prognosis, through the WATER-CURE JOURNAL? His nose has been sore for several years. It is worse in the winter. The whole membrane is involved back to the posterior part of the *naris*. It forms a scab, which does not remain long, but comes off from the fluid which the membrane constantly secretes."

The mere statement that a man has a sore nose does not afford us sufficient data for diagnosis, prognosis, or therapy. Please give us a description of the whole man, and tell us all about his habits of life, the diseases he has had, the drugs he has taken, etc. Tell us also how you doctor the "Schneiderian membrane on Homeopathic principles."

ENLARGED LIVER.—The short breath, piles, constipation, etc., of which you complain, originated, primarily, from a diseased liver. The essential part of the treatment relates to the diet. It must be very plain, coarse enough to keep the bowels free, and very abstemious. Avoid milk, sugar, salt, and spices.

BAD HUMOR.—W. E. S., Portland, Me. "I have a child, four years of age, who is troubled with a bad humor on the head, forming large scabs; also is troubled with bunches on the neck. Will you please inform me, through your excellent JOURNAL, the best mode of treatment, and also the best food for her to eat (her health otherwise is very good); by so doing, you will oblige one of your constant readers."

Give her a tepid-bath daily, and restrict the diet to coarse bread, mushes, potatoes, fruits, etc., avoiding all grease, salt, sugar, or other seasonings.

CORNS AND CARIOUS TOOTH.—N. J. H., Homer, N. Y. "1. To what denomination does Rev. G. S. Weaver belong, and where does he preach?"

"2d. What is the best remedy for corns?"
"3d. I have an ulcerated, front tooth, with which I dislike to part. Can it be cured? and if so, how?"
"4th. What is the price of 'Life and Times of Aaron Burr'?"

1. St. Louis. 2. Bathing frequently in tepid water, and scraping or cutting off the callous surface. 3. You can arrest the process of decay by living physiologically and having the dentist plug the cavity. 4. \$1.50.

DIABETES.—T. S., Flemington. "Can Diabetes be cured? If so, how? Is there any reliable book on the subject?"

It is curable, in the early stages, by a full and thorough course of hygieno-therapeutic treatment. The Hydropathic Encyclopedia will give you more information than any other work.

DYSPEPSIA AND NERVOUS DEBILITY.—E. McJ., Mobile. The most important thing to attend to in your case is the dietary. Avoid fine flour, grease, and all condiments. A tepid general bath, and one or two sitz-baths daily, of an agreeably cool temperature, would be useful. Also the wet girdle occasionally.

ENLARGED LIVER.—G. G., Slate Hill, N. Y. "About a month ago I was taken with a dull pain in my left side constantly, and had a slight pain in my right occasionally. This pain has been growing worse ever since, and now I have a feeling as though the region of the bronchia and Adam's apple was filled with phlegm, which I am constantly trying to spit up, but can not. My bowels are regular, but my urine is very yellow."

"I am eighteen years old, and weigh 155 pounds. I never was sick before; used to eat a great deal of meat, but don't now. I drink nothing but cold water—otherwise my diet is that of a common farmer."

You have an enlargement of the liver, and possibly slight tuberculation of the lungs. Your only safety consists in adopting at once a strict and abstemious farina-

ceous and fruit diet. Take a tepid sponge-bath mornings, and a hip-bath in the evening. Wear the wet girdle during the night until warm weather; then wear it during the day, and omit it during the night.

SICK HEADACHE.—W. S., Pomeroy, O. "I have for some time had it in my mind to state to you the case of my little daughter, now thirteen years old, and ask your advice relative to it."

"She has for four or five years past been subject to spells of severe headache, accompanied with sickness and great distress at her stomach. These spells have occurred during that length of time at intervals of from two to three weeks; she seldom if ever escapes a longer period. We at first gave such medicines as were recommended by the physician, but have always been careful about dosing her to any great extent. 'Jayne's Vermifuge,' for some time, was our principal medicine; she derived little or no benefit from it. For the last two or three years we have eschewed all medicines in this as well as all other cases of illness in our family, following as nearly as we could the mode of treatment prescribed in the 'JOURNAL' and 'Hydropathic Family Physician,' and with very satisfactory results, except in the case under notice. As to her habits, she takes a good deal of exercise. In her diet we think her very self-denying. She abstains from butter, pork, everything sweet; uses very little meat of any kind; occasionally drinks a cup of coffee, but does not make a practice of drinking it. She attends school, but is not more closely confined than children generally. She loves to read, and we have sometimes feared that in this she goes beyond what is prudent."

"Her uncle, who is a physician of some eminence, has just sent her some pills and drops, which he thinks will benefit her; to-day we were almost tempted to try them, but having set our faces against the use of medicines, we have concluded to solicit your advice, which you will confer a favor by giving through the WATER-CURE JOURNAL."

Please tell us what she *does* eat, not what she *abstains from*, and then we will try to answer your questions.

Business Notices.

TO OUR CANADIAN FRIENDS.—In sending subscriptions for our publications, don't forget to inclose a sufficient sum above the subscription price to pay the postage to the lines, which is 6 cents a year on each Journal, and 26 cents a year for *Life Illustrated*.

Don't send Canadian or English shillings and call it twenty-five cents, as they are worth only from 20 to 22 cents here—and don't forget to pay your postage.

We received a letter a few days since from Canada containing an English sixpence, on which we paid 10 cents postage. Such transactions are not profitable.

MATRIMONIAL CORRESPONDENCE was discontinued because it gave us too much trouble and no pay. We now insert advertisements at 25 cents a line. Replies to be addressed to the advertiser—not to us.

SPECIAL NOTICES.

SUBSCRIBERS, POSTMASTERS, and others, are respectfully solicited to act as AGENTS for this JOURNAL. A liberal commission will be given. See Club Rates.

TEACHERS, EDITORS, AND CLERGYMEN are invited to obtain subscribers in the neighborhood where they reside. Traveling Agents may obtain Certificates on presenting suitable recommendations.

CLUBS may be composed of persons in all parts of the United States. It will be the same to the Publishers if they send papers to one or a hundred different post-offices. Additions made at any time at Club Rates.

POSTAGE.—The postage on this JOURNAL to any part of the United States is six cents a year. The postage is payable in advance at the office of delivery.

SEVERAL Bank Notes, Postage Stamps, or small Gold or Silver Coins, may be inclosed and sent in a letter to the Publishers, without increasing the postage.

REMITTANCES.—Checks, Drafts, or Bills on New York, Boston, or Philadelphia, properly indorsed, may be remitted.

OUR terms are, PAYMENT IN ADVANCE. No Journal sent before or longer than paid for.

CORRESPONDENTS will please be particular to give the name of the Post-Office, County, and State.

Advertisements.

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

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

To WATER-CURE PHYSICIANS.—

Dr. Trall would like to associate with himself, in the management of the New York Hygienic-Therapeutic College, a physician with some capital, who is competent to Lecture in the School, and attend to general practice. The Meriden Mountain House, at Meriden, Conn., will be sold or leased on liberal terms. It is a good location for a summer boarding-house, and one of the best places for a Water-Cure Establishment that can be found in New England. Address 26 R. T. TRALL, M.D., 15 Laight Street, New York.

To WATER-CURE PHYSICIANS.—

One of experience can hear of a situation by addressing the undersigned, accompanying the same with reference.

JOSEPH DAVISON,

1* Lawrence Water-Cure, Braintree, Vermont.



R. T. TRALL, M.D., } Proprietors.
O. W. MAY, M.D., }

Dr. May, of the Highland Home Water-Cure, having united with Dr. Trall in the management of the Hydropathic Institute, 15 Laight Street, the sick may rely on having every attention required, and all the facilities for treatment that are known to our system. Electro-chemical baths are judiciously and discriminatingly administered; kineplastic, callisthenic, and all other hygienic exercises are practiced and taught; cancers, fistulas, polypus tumors, etc., are cured by a new and easy process; uterine diseases and displacements in all their varieties and complications are made a specialty; lying-in women accommodated with suitable apartments and proper nurses. Additional accommodations have been provided for the convenience of boarders and the friends of patients. Out-door practice in city and country attended to.

The SCHOOL DEPARTMENT will be found a great advantage to invalids, and, indeed, to all the inmates of the establishment, as they are privileged to attend nearly all of the lectures and exercises of the professors and medical class without additional charge. Prices always reasonable, and due allowance made for the times to those who require a long course of treatment.

DR. TAYLOR'S WATER-CURE AND

KINESIPATHIC INSTITUTION, 650 Sixth Av., N. York. Invalids are treated, according to the nature of their complaints, by Hygienic methods only.

A pamphlet on the treatment of Consumption by the Compressed Air-Bath; also one on the Movement Cure, will be sent to those ordering them, inclosing postage.

GEO. H. TAYLOR; C. F. TAYLOR.

GEO. F. ADAMS, M.D., WATER-

CURE PHYSICIAN will open, May 1st, a large first-class House on Brooklyn Heights, corner of Columbia and Cranberry Streets, for the accommodation of Patients and Boarders. The House is delightfully situated, overlooking as it does New York Harbor, East River, Bay, and surrounding country, and can not be surpassed as a summer residence.

BROOKLYN, March 10th.

WATER-CURE FOR LADIES.—DR.

Amelia W. Lines has returned to Williamsburg and taken the very commodious and pleasantly-situated house No. 28 South Fourth, corner of Second Street, which is now ready for the reception of Patients and Boarders.

FREE TO THE SICK.—A PAMPH-

LET ON DISEASES OF WOMEN, with Observations on Lung and Chronic Maladies, may be had gratuitously by addressing SYLVESTER S. STRONG, M.D., 80* Remedial Institute, Saratoga Springs, N. Y.

DR. ROBERT HAMILTON, FORMERLY connected with the Saratoga Water-Cure, has associated with him Prof. M. CALKINS, M.D., of Philadelphia, who will open their new Institution for the reception of Patients at Saratoga Springs, N. Y., on the 30th March, 1858.

For Terms and Circulars, address
ROBERT HAMILTON M.D.

DR. BEDORTHA'S WATER-CURE

ESTABLISHMENT is at Saratoga Springs.

KENOSHA WATER-CURE.—THIS

Cure is located in the city of Kenosha, on the western shore of Lake Michigan, which for health, pure air, and delightful scenery can not be surpassed by any other city East or West. The Cure is situated in a retired but pleasant part of the city, and commands a fine view of the lake. It is about two hours' ride from Chicago or Milwaukee. Address H. T. SEELEY, M.D.

TO THE PUBLIC.—WE, THE

undersigned, Patients of Glen Haven Water-Cure, having experienced great benefit from Dr. J. C. Jackson's peculiar method of treating disease, desire to express our opinion that there is no place in the United States where superior facilities for obtaining HEALTH are afforded to the sick.

His peculiar mode of applying water, his dietetic regulations, which are quite original, the great importance which he gives to physical exercise, the pleasant social influences, the power which in a very remarkable degree he possesses, of controlling the mental conditions of his patients, together with his instructive and entertaining lectures, make this institution a most desirable residence for the invalid; and in proof of our conviction we affix our names and places of residence.

GLEN HAVEN, March 8, 1858.

Henry Patrick, Grand Rapids, Michigan.

Louisa Patrick, " "

Corneilus E. Dunshoe, Kalamazoo, " "

Frank Richardson, Almont, " "

Jesse McKee, Yorktown, N. Y.

Francis E. Lester, East Schodack, N. Y.

J. L. Davidson, San Francisco, Cal.

S. G. Davis, South Westport, Mass.

W. A. Prentiss, Frenshville, Pa.

Leonard Johnson, Hooper, N. Y.

Nicholas G.ingar, Joliet, Illinois.

Mrs. E. E. Gongar, " "

Calvin Oatis, Waukesha, Wis.

Charles A. Strong, Ousey, N. Y.

Fred. Van Riper, Cayuga, N. Y.

Mrs. E. Garrison, Cedar Falls, Iowa.

Rev. Wm. A. Simmons, Griffin, Ga.

Mrs. G. Simmons, " "

Mrs. J. M. Stone, Newark, Ohio.

James D. Spear, Springfield, Ill.

Duncan Campbell, Perth, C. W.

Theron L. Taft, Barrillville, R. I.

Harriet E. Tucker, Cortland, Ill.

W. G. Markley, Skeppackville, Pa.

Harvey L. Brown, Sandy Hill, N. Y.

J. T. Clapp, Mentor, Ohio.

Mrs. F. M. Case, Bryan, " "

A. W. Hubbard, Rushville, Ind.

E. A. Hamilton, Fayetteville, Tenn.

N. R. Wadleigh, Boston, Mass.

Mrs. Clara Baydes, Muscatine, Iowa.

A. H. Brown, Sidney, Maine.

David H. Plaine, Bonanza, Va.

Mrs. M. Plaine, " "

Edna T. King, New York City.

Mrs. Martha B. Mosser, Marietta, Pa.

Mrs. Virgil Hillyer, 85 Broad St. New York.

Mrs. A. W. Dismars, New York City.

Edward Parsons, Chicago, Ill.

Mrs. E. Parsons, " "

Frank D. Barton, Vergennes, Vt.

Miss Emily S. Newland, Otego, N. Y.

E. K. Rugg, Iowa City, Iowa.

Miss Emma Rugg, " "

Mrs. Jane B. Godfrey, New Haven, Ct.

F. Wilson Hurel, Bridgeport, " "

S. A. Blair, Hartsford, Pa.

Warren Karle, Solon, Ohio.

A. D. Robbins, Hartsford, Pa.

D. H. Blair, Meriden, Ct.

John F. Moore, Seneca Castle, N. Y.

J. Sanford Sears, Nantucket, Mass.

Mrs. Ann C. Joy, Forkville, Pa.

Joseph Black, Rome, N. Y.

T. B. Starr, Pawtuxet, R. I.

John Shirk, Chambersburg, Pa.

Mrs. M. N. Cotton, North Chenaug, Pa.

M. W. Simmons, Brockport, N. Y.

Mrs. L. A. Clark, Winona, Ill.

J. B. Hastings, Lee Center, Ill.

Charles Fullerton, Chicago, " "

Margaret Wiley, Marietta, Pa.

Miss Frances Colts, Syracuse, N. Y.

John R. Holmes, Boston, Mass.

J. Seth A. Suel, Sullivan, Pa.

Whitfield Sandford, Esq., Genesee, Ill.

James H. Perkins, Clyde, N. Y.

George F. Martin, Jericho, " "

David M. Meyer, Marietta, Pa.

John Ternill, Picton, C. W.

DR. J. P. WALLACE, OF THE

Hydropathic Medical College, has opened the commodious House No. 52 Morton Street, near Hudson, for reception of patients. Dr. W.'s experience—having for some time been associated with Dr. Trall—enables him to give the fullest assurance to patients that their cases will be treated with due discrimination, and strict regard to the true principles of health and disease. His establishment combines all the latest improvements in the application of remedies. Every facility afforded for comfort and a speedy cure. Special attention given to sore and weak eyes, and to diseases and displacements peculiar to females.

Dr. W. being connected with the College, his patients will have access to most of the lectures free—a rare opportunity! The location is convenient, quiet, and healthy. Terms low!

J. P. WALLACE, M.D., Proprietor, 52 Morton Street, New York.

MOUNT PROSPECT WATER-CURE,

Binghamton, N. Y., eight hours' ride from the city by New York and Erie Railroad. For terms, etc., address Nov. 1st J. H. NORTH M.D.

JAMESTOWN WATER CURE,

Jamestown, Chautauque Co., N. Y. Female Physician, Mrs. C. L. SMALLEY, M.D., of O. Address CHAS. PARKER M.D. Ap. 4

PETERSBURG LITERARY INSTI-

TUTE, AND HYGIENIC MANUAL LABOR WATER-CURE.—The greatest need of our times is Water-Cure conducted on a plan so as to afford facilities for a certain class of invalids to PARTIALLY PAY THEIR EXPENSE BY MANUAL LABOR.

Useful employment is far more conducive to health than the amusements the patients usually indulge in at our Cures, while under treatment, too often keeping the mind intensely occupied for hours when it needs rest, and neglecting bodily exercise, which is one of the greatest means of re-establishing a healthy condition of the system.

On this principle we intend to conduct our Cure, opening on the 17th May, 1858, for the treatment of diseases by all the facilities our system affords, including the Electro-Chemical Baths.

Our location is delightful; the surrounding scenery is truly magnificent: situated on a hill, and surrounded by hills, with pure air and pure soft spring water in abundance.

We intend it shall be a MODEL INSTITUTION, and truly a home for the sick.

Terms.—From \$3 to \$5 per week. Prescription for home treatment, \$1.

This Water-Cure, as will be seen, is to be identified with a well-organized Literary Institution which is now in successful operation under the supervision of Professor L. E. Livermore, who is Principal of the Institution. By this connection of the School with the Water-Cure, Students may enjoy advantages for the preservation of health not usually provided at our public schools.

For particulars, inclose stamp for circulars.

N. W. FALES, M.D., } Physicians.
Mrs. S. M. ESTEE, }
Rev. AZOR ESTEE, Proprietor.

PETERSBURG, REMSELAKE COUNTY, N. Y. 11

DR. VAIL'S GRANITE STATE

WATER-CURE, HILL VILLAGE, N. H.—This institution has, for the last three years, given all who desired it an opportunity to reduce their expenses, by services rendered; and as the regular charges for board and treatment are as moderate as any institution of the kind in the United States, it affords great advantages to those of moderate means. Although we have thus allowed many hundreds of dollars to patients, and thereby brought health and power, and happiness to many a sufferer that might otherwise never have attained to them, yet, in consequence of the increased patronage it has brought us, we do not believe we have been pecuniarily the losers thereby. We shall, therefore, continue to extend the blessings of our peculiar mode of healing (which we do not pretend differ very widely from that of our professional brethren, but is only our peculiar manner of appropriating and applying the great and all-powerful elements and agencies which the Creator has provided for us in the maintenance of our health, and the eradication of our diseases), by adhering to the system of providing useful employment for such as desire them, and in our judgment may be profited thereby.

We are satisfied, from much experience, that suitable employment for a portion of the time is most better adapted to the wants of many a chronic sufferer, and will much more certainly facilitate and insure his recovery, than any more exercise for its own sake. This latter, however, is by no means to be neglected, and is in many cases indispensable.

We have, during the past year, restored those to sight who had been from one to two years blind; made those to walk who had been from one to five years entirely deprived of the use of their limbs; and restored numerous cases of various diseases, not less remarkable as regards the time of their continuance or the terror of their character—only, that these qualities are not quite so palpable and obvious to the common observer.

We treat diseases peculiar to the female organization, of every kind, and find them amenable to our measures in almost every case, no matter how hopeless they may seem. Spasmodic, and like affections peculiar to males, are successfully treated, where directions are strictly followed. Patients will receive a circular with further information, by addressing the Proprietor, inclosing a stamp.

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ELMIRA WATER-CURE.—THIS CURE HAS BEEN OPEN NEARLY SIX YEARS. ITS PHYSICIANS HAVE HAD A large experience in the treatment of every variety of Chronic Disease. For more than thirteen years they have given their best energies to the study and practice of the profession. During this time more than 10,000 cases have been prescribed for.

The CURE has been greatly improved during the past year. More than \$3,000 have been expended in putting up new buildings, and in improvements on the old. The rapid increase of business has demanded more room and better facilities. No expense has been spared, within our means, to make our house worthy of the name of a Home for the Invalid.

Our location has ever elicited the admiration of all our visitors and guests. It combines the bold and romantic with the more quiet and gentle phases of nature. The city and country are at one view represented. The walks in the ravines and groves back of the CURE have been greatly improved this season. There is a new foot-bridge spanning a deep ravine; paths, with nice seats for resting-places, embowered in deep shade for retreats from the scorching summer's sun.

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Extra Curled Parsley,	Hyssop,
Improved Parsnip,	Pennyroyal,
Cherry Pepper,	Catnip,
Long Cayenne do.,	Elecampane.

The following are too bulky to be sent by mail, but may be ordered by express at the following prices, in New York. Address **FWLER AND WELLS**, as below:

Early Masagran Beans, per qt.,	20	Champion of Eng'd Peas, per quart,	40
Small Long Pod do.,	20	Queen of Dwarf do.,	50
Broad Windsor do.,	20	British Queen do.,	50
Early Rob Roy Dwarf,	20	Early's New Dwarf Mammoth do.,	50
Early China Dwarf,	20	Stanley Marrow do.,	50
Early Mohawk do.,	20	Knights' New Tall Mammoth do.,	50
Early Half Moon do.,	20	Early's New Dwarf do.,	50
Early Black Tampion do.,	20	Dwarf Golden Marrow do.,	50
Early Marrowfat (White) do.,	20	Dwarf Blue Imperial do.,	50
Early Zebra Dwarf do.,	20	Bishop's Long Podded do.,	50
Horticultural Pole do.,	20	Conn. Short Pumpkin do.,	50
Red Pole Cranberry do.,	20	Spring Yetches or Tares do.,	50
Extra Early do.,	20	Orange do.,	50
Daniel O'Rourke do.,	20	Yellow Locust, per lb.,	1 00
Ex'ly Early Cedo Null Peas do.,	20	Honey do.,	1 00
Extra Early Canada do.,	20	Apple Seed do.,	50
Ex'ly Prince Albert do.,	20	Pear do.,	50
Early Warwick do.,	20	Strawberry Seed, 13 sorts do.,	50
Early Chatham do.,	20	separate, per paper,	25
Early Washington do.,	20	Current Seed,	25

For the South, California, and Oregon these seeds should be ordered at once, for Spring planting. In Florida, Louisiana, Texas, Alabama, Georgia, and Mississippi the people will soon plant their gardens. We hope all will be ready in good time, for a good garden furnishes half the food for many a family.

FLOWER SEEDS.—PREPAID BY MAIL.—We have obtained from the best sources, in Europe and America, a choice selection of the best varieties of FLOWER SEEDS yet produced. They are carefully assorted and put up, with strong wrappings in DOLLAR PACKAGES, to go by mail, postpaid.

PACKAGE NO. 1.—SIXTEEN KINDS.

Dioscorea Cornelia,	Annual China Pink,
Ipomoea Burdickii,	Scarlet Cactus,
Phlox Drummondii,	Centauria Americana,
Mixed Portulaca,	Fine Dwarf China Aster,
Mignone,	Mixed Globe Amaranthus,
African Hibiscus,	Mixed Candytuft,
Callipais elegans picta,	Fine Dwarf Lupine,
White Cypress Vine,	Mixed Petunia.

PACKAGE NO. 2.—FOURTEEN KINDS.

Phlox Queen Victoria,	Fine Pansy,
Centauria Macrostaphon,	Mixed Leptodaphn,
New Carnation striped Portulaca,	Lupinus Cruckshankii,
Gaura Lindheimeri,	Mixed Nemophila,
Centauria Depressa,	Mixed Thunbergia,
New large flowering Mignone,	Finest German Scabious,
Extra Double China Pink,	New Drop Scarlet Nasturtium.

PACKAGE NO. 3.—TWELVE KINDS.

Acerolifolium Roseum,	Perilla Nauckiana,
Phlox Louis Napoleon,	New Va. legated Viola Tricolor,
New White striped Pink,	Portulaca Aurea,
New Camellia Balsamea,	Blumenbachia Insignis,
New Variegated Flax,	Whitavia Grandiflora,
Mixed Eutoca,	Viscaria Cull Rosea.

[Those who wish for only 1 package of these FLOWER SEEDS, should specify according to the numbers, which they prefer.—No. 1, No. 2, or No. 3. It will be seen that No. 1 contains sixteen varieties; No. 2, fourteen varieties, and No. 3, twelve varieties. One dollar pays for one package. Three dollars pay for the whole three packages, forty-two varieties. We pay postage on the seeds at the New York office. Address **FWLER AND WELLS**, 308 Broadway, New York.

Miscellaneous.

THE REMEDY FOR HARD TIMES.

J. C. W. under date of Elkhart, Tioga County, Pa., writes:

In my solicitations for subscribers the excuse rendered almost invariably is "hard times," "can't afford it;" yet, perhaps, the same individuals indulge habits pernicious to their physical and moral well-being that cost them ten times as much per year as the prices asked for the JOURNALS.

I have met this objection by saying that in the principles taught by these JOURNALS they will find an antidote for the "hard times" of which they complain. Yes, gentlemen, were the principles which radiate from 308 Broadway as a common center (through the medium of your invaluable publications), universally adopted and practically carried out in the habits of life, no "hard times" or commercial crises would or could take place.

I thank common sense and your untiring efforts that these principles, by means of the circulation of the JOURNALS, are sowing the seeds of progress and reform among the rugged hills of Tioga Co., Pa. May they "take root downward and bear fruit upward" is the prayer of your unworthy subscriber.

IMPORTANCE OF PROPER DIET.

"I don't care what I eat," is a remark which is sometimes made by persons who wish to have it understood that they are indifferent about eating. What we eat should be a matter of the very first importance. A man is made physically by what he eats, and to some extent at least morally, mentally, and spiritually. The food which is daily taken into the stomach is, presently, an actual part of the economy. If that food is of the best kind, and adapted to produce and nourish healthy tissue, a strong and healthy condition of body must result, if the habits are good. If, on the other hand, food is carelessly selected, and made gross by cookery, the blood of the body, which is the life thereof, becomes unhealthy, and the whole economy must suffer. The mind, which is so intimately related to the body, must sympathize. The old Latin proverb, "*Mens sana, in sano corpore*," the sound mind in the sound body, is founded in a true physiology. Eating is, then, a matter of prime importance. In every household it should be a matter of the greatest importance to select the best qualities of such kinds of food as are best adapted to preserve health, and the greatest care should be taken in preparing them. This should not be a piece of foolish fussiness, but a matter of both duty and pleasure. Dr. Graham used to say that none but a wife or mother ought to make bread; certainly some one who is interested in the health of the family, and who understands how to care for it, should superintend the cooking. Those who attend to this matter will be sure to attend to other matters pertaining to health; sickness will not intrude upon them, and death will occur only from the actual wearing out of the machine.

J. H. NORTH, M.D.

BINGHAMTON, N. Y.

COLD-WATER SONG.

BY WM. W. STOCKWELL.

Cold water, cold water is precious indeed,
And e'er for its virtues I'll faithfully plead:
'Tis Nature's own beverage for Adam's whole race,
And naught from the still can suffice in its place.

'Tis better than coffee, 'tis better than tea,
Brought over the waves of the foam-crested sea;
'Tis better, and cheaper, and healthier far
Than draughts from the still, which our happiness mar.

Then, thou who art voyaging on life's heaving sea,
With high hope and spirit exultingly free—
With compass nor chart in thy hand for thy guide,
As onward thy life-boat shall hurriedly glide—

If thou wouldst enjoy through this brief life on earth

The gladd'ning fruition of innocent mirth,
Beware how temptation shall lead thee astray,
And blasted are all thy fond hopes of to-day!

Beware of the poisonous potations which bring
But sorrow, remorse, and gaunt poverty's sting;
And fill not thy glass at the death-brewing still,
But take of the purest cold water thy fill.

The purest cold water thy beverage should be;
'Tis better for me, it is better for thee—
'Tis best in our youth, it is best in old age,
The best thing the fever of thirst to assuage.

When fevers are raging with fast-growing flame,
And torturing pains course their way through thy frame,

There's nothing like water thy fever to stay,
Or banish the pains which oppress thee away!

I do love cold water!—the stream and the lake,
The ocean, the rain-drop, and falling snow-flake!
For water was precious in ages of old,
And ages to come shall its worth still unfold!

Then join in our song, and most cheerfully sing
The praises of water, the beverage king!
Cold water, the purest cold water for me!
Cold water, the sparkling cold water for thee!

RAVENNA, OHIO.

"THE OLD FOLKS AT HOME."

MESSRS. FOWLER AND WELLS—I have been a constant reader of your publications for about two years past. I am well persuaded they give a great amount of useful information. Indeed, they have benefited me more than any reform paper I have ever read. I am now eighty years of age, and my wife eighty-two. We have had a great opportunity of proving the success of the drug doctors, and it is our opinion that they kill as many as they cure. In fact, we do not believe their drugs cure any, nor any get well under their care, except those who have constitutions sufficient to throw off their poisons. As you have desired us to write short communications, I will write to you but of one benefit I have received from the WATER-CURE JOURNAL, although I have received many.

About four months past my wife was taken with a fever; we applied the water-cure for her disease, as far as we understood it; it worked like a charm. She was very sick; but by applying the water-cure system, she lay more quiet

than ever I saw her before in a fever. It came to a crisis in a short time; she had no relapse, nor drugs to throw off, and she was about her work in a few days. I now send you my thanks for the information you have given me through your JOURNALS. They carry the greatest reform that has been published throughout many centuries.

FISHERVILLE, N. H.

JOHN ELKIM.

POOR ENCOURAGEMENT FOR DOCTORS.

J. M. S., writing from Flowerfield, Mich., says: "The Water-Cure system is doing its work in this country. On Prairie Ronde, my old residence, many families refrain from calling physicians; and through the Encyclopedia (I have one) and other books, and the JOURNAL, obtain sufficient information in regard to water appliances, in cases of disease, and the laws of health, as to preclude in a great measure the supposed necessity of calling for a physician's aid in sickness. They are not in as great demand here as formerly. There are some timid, well-disposed ones who fall in with the Water-Cure movement, take the JOURNAL, believe in its doctrine; but when disease comes stalking into the family, prostrating this one and that, terror takes possession of them, and the doctor must be sent for. But by degrees will such see the folly of such a course, and ultimately be led to abandon it; and the sooner the better."

IMPROVEMENT IN DENTISTRY.

THE face is formed of different bones and muscles which give it shape and expression. The loss of the natural teeth and consequent absorption of the alveolar processes cause the muscles to fall in. There are in many persons four points of the face that become sunken, which the mere insertion of artificial teeth will not restore; viz., one upon each side beneath the malar or cheek bone, and one upon each side of the base of the nose in a line toward the front position of the molar bone. These muscles are very flexible, and are easily sustained in their proper position by means of attachments to the denture of such form and size as may be requisite to reproduce symmetry, and restore the face to its original pleasing and natural expression; thus combining in a great degree the skill of the artist with that of the dentist. The practicability of thus rejuvenating the sunken cheek has been well tested by Dr. J. Allen, No. 30 Bond Street, late professor in the Ohio College of Dental Surgery.

This, in combination with his improvements in artificial teeth which unite strength, cleanliness, natural tone, and truthful expression, constitutes a new and most perfect system of constructing artificial dentures. There is no metal plate to be seen when the mouth is opened; in place of which a perfectly natural appearing continuous gum, roof, and ruga of the mouth are displayed, which make the teeth appear as the work of nature. This method is now regarded by many of the most eminent members of the dental, chemical, and medical profession as worthy the highest commendation, and they have so testified in the United States courts, in suits for infringement of the author's patent. (See advertisement.)