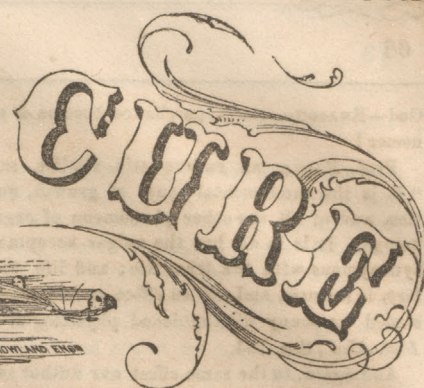




# WATER-CURE



## JOURNAL

AND HERALD OF REFORMS, DEVOTED TO

Physiology, Hydropathy, and the Laws of Life.

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### Contents.

GENERAL ARTICLES:	PAGE	PAGE
Theory and Practice, No. 2.	65	Brandy-and-Water-Cure—A
"Hygelo-Therapia".....	66	Call from Alabama.....
To Dr. Henry Glasspool.....	67	The Discussion on Disease—
Letter to R. T. Trall, M.D....	68	From Glen Haven to Dans-
Letter from Harriet N. Aus-	68	ville—Home-Treatment at
tin, No. 11.....	69	a Water-Cure—Water-Cure
Physical Health.....	69	in Brooklyn—Binghamton
My Satchel. Chap. XI., XII.	70	Water-Cure—Close of the
THE MONTH:		Summer Term.....
Yellow Fever—Ague and Fe-		To CORRESPONDENTS.....
ver—A Shot from an Eclectic.....	72	The Light Spreading.....
Water-Cure in the Family—		Health-Reform Organizations
		Preventive Medication.....
		Prospectus of Life Illustrated.

### General Articles.

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

#### THEORY AND PRACTICE—No. II.

BY D. A. GORTON, M.D.

##### THE PHILOSOPHY OF VITALITY.

THE "Theory and Practice" of medicine, as yet, has had little to do with vital philosophy. Eminent men in the medical profession—men of much sense and considerable learning—have studied, with admirable perseverance, the impponderable forces of nature, and demonstrated the fact of vital existence; but, seemingly, they have been contented with *discovery*, merely, having failed to modify their practice consistently with a true exposition of the laws of life.

Any system of *therapeutics* not founded on, and consistent with, the philosophy of vitality, must be founded in error. And furthermore, the practice of such a system must be attended with evils to the race in *direct* proportion to the extensiveness of its practice. These two propositions I hold to be as true as the axioms of Euclid.

It is therefore positively certain that if we would do away with quackery and blind speculation in the treatment of disease, and institute a sound and philosophical system of *therapeutics* in

their stead, we must first study the phenomena of *vitality*, and ascertain the laws by which it invariably acts on the external world. Let us therefore inquire,

1st. *What is Vitality?*—The phenomena which are manifested in the process of organization evidently depend on some power or principle distinct from the properties common to unorganized matter. It is a common observation, in the Essays of Vitalists, on this interesting subject, that the vital principle, in obeying the constitutional laws of arrangement, supersedes the forces which govern the mutual behavior of matter in its primitive state. This is unquestionably true; but how far this mysterious force is dependent upon *chemical* and *physical* principles for a positive identity, in the beginning, has never been satisfactorily explained by any observer in vital philosophy. Its existence has been considered by many eminent physiologists, among whom are Graham and Paine, to be entirely independent of all the forces of the material world, and therefore to be either a principle proceeding directly from the WILL of an omnific BEING, or else an incomprehensible, invisible *force*, which seizes matter in certain states of refinement and appropriates it to the common uses of growth and development. Scientific opinions on this subject are exceeding curious, if not instructive. Thus:

M. D. BLAINVILLE, according to Comte, characterizes life "as the double interior motion, general and continuous, of composition and decomposition." This definition is perfectly consonant with the opinion of Comte himself. Carpenter and Prichard, who are inclined to the *chemical* theory of *vitality*, both eminent physiologists, and as if perplexed with the varied phenomena presented by living beings, abruptly conclude that life is the energizing influence of the creative spirit of God. In like manner, Graham concludes that "the delineating and directing finger of Omnipotence inscribed the constitutional laws of every form, and by those laws imparts to each form its own peculiar nature, and properties, and powers, and defined the mode of conduct to all material action."—*Science of Human Life*, Sec. 89.

LIEBIG goes to work quite differently to account for the same phenomena. The following speculative exposition is nearly fresh from the crucible. "There is nothing to prevent us from

considering the *vital force* as a *peculiar* property which is possessed by certain material bodies, and becomes sensible when their elementary particles are combined in a certain arrangement or form.

"This supposition," he continues, "*takes from the vital phenomena nothing of their wonderful peculiarity*. It may therefore be considered as a *resting point* from which an investigation into these phenomena, and the laws which regulate them, may be commenced; exactly as we consider the laws and properties of light to be dependent on a certain luminiferous matter, or other, which has no further connection with the laws ascertained by investigation."—*Animal Chemistry*, Chap. 3d, Sec. 1st.

Here we have the material view of this subject; it is well expressed, and meets the approbation of chemists generally. The views of vitalists, as already quoted, appear to us *foggy*, and partaking too much of the unknown and mysterious. When we contrast the opinions of both classes of philosophers (chemical and vital), we are equally satisfied of the fallibility of their data, as well as the impossibility of man's investigating that, at least in a manner satisfactory to reason, *which lies beyond the capacity of his perception*. He has no faculties for the recognition of the *nature* of causes, nor to perceive the *real* nature of the simplest atom in this universe of matter. We therefore conclude that the *essence* of vitality, to discover which the profoundest inquiries have been instituted, must remain throughout all coming time a *living secret*—unknown and unappreciated by finite beings! Hence, all thought spent in the investigation of its nature will, as we have shown, confound the seeking student, and wrap the thoughtful mind in a maze of inexplicable mystery. We can, however, with profit, study its phenomena, and thereby deduce its laws and modes of development in animate forms, and its relation to the inorganic world. That it has a *dependent* relation to the material world we are quite confident, because "all are but parts of one stupendous whole." The highest forms of existences are developed and supported by the lower. If there is one solitary exception to this remark, the great chain of mutual dependencies is broken, and there is no certainty of anything! The greatest gift of

God—REASON—would perchance become a misnomer!

Prof. PAINE, an enthusiastic vitalist, says: "It is the fundamental cause of growth, nutrition, and of all the other phenomena of organic beings. It is in all but the vulgar acceptance, synonymous with the term life; and life, therefore, is a *cause*, and not an effect, as has been assumed by many distinguished physiologists."—*Inst. Med.*, Sec. 164.

And again, to the same effect our author says: "The principle of life, or life itself, may be sum- marily defined as a *cause*, consisting of certain specific properties, appertaining to organic matter, capable of being acted upon by external and internal physical agents, by the nervous power, and by moral causes, and of thus being brought into a state of action itself, and in no other way!"—*Ibid.*, Sec. 172.

In that part of the last section which I have italicized, our author has evidently laid the foundation whereby to demonstrate the efficacy of drugs in the treatment of disease. His fallacy will soon be made apparent.

We accept the idea that life is a *cause*, and as such the foundation of organic beings. It is a great truth, fully supported by the facts and teachings of organic nature. But, strictly speaking, it is not synonymous with vitality. Vitality, as the term is generally used, implies three causes or principles, viz., motion (*mobility*), life itself (*irritability*), and sensation (*sensibility*). These three principles are the vital properties of Dr. Trall and others, but which I perceive to be distinct and independent principles animating the animal form. *Mobility* is the only principle possessed by organic beings in common with the inorganic world, and which is as distinct from life as life is from intelligence.

The animating principle of vegetation is life. It controls all the phenomena of growth and nutrition in the vegetable, and, combined with *sensibility* and *mobility*, is the fundamental cause of all the new forms and higher existences which peoples this rolling orb, and inspires it with life and beauty.

Hence we see that what is termed vitality, or animal life, is not the play of physical forces, as electricity, or the action of oxygen on muscular fiber, but self-animating, imponderable forces, which have been instituted by creative Wisdom, and which are manifested through progressive LAWS in the great economy of nature.

2. *Mode of Activity.*—Through the several organs of the animal body the living forces act on the external world, producing pain (*abnormal action*) or pleasure (*normal action*), according as the media acted upon are in harmony with, or opposed to, the laws of organic relation. To illustrate: Through the organs of sight the vital principle acts upon the luminous rays which are focalized upon the retina, and is thus enabled to feel the properties of light and convey to the mind the pleasing variety of external objects. But take away light and substitute another medium instead, the conditions of activity are destroyed, and therefore the normal operation of the organ can no longer be maintained. Again: the vital instincts of the nutritive system act on the substances which are supplied as food; and in their conservative capacities they appropriate

the food proper, rejecting the *residuum* as a foreign mass, incapable of subserving organic purposes. We believe it to be a LAW that whatever enters the organic domain which is incapable of supplying nutriment to the living tissues, is speedily ejected, without compromise or reserve, through the most convenient channel.

It hence appears that there are two modes of vital action which must be maintained, or dissolution is the legitimate and immediate result; these are *preservative* and *conservative*. So wonderfully diligent and constant is conservative action, that many physiologists, among whom is Graham, consider "life a forced state"—"a temporary victory over the causes which induce death." This is true, however, only when the living subject occupies abnormal relations to life. Thus, when deleterious substances, as improper food or drink, or poisonous drugs, are taken within the vital domain, then it becomes necessary that conservative action should interpose resistance; under such circumstances, the old adage is literally true. Likewise, when an individual is placed in an impure or miasmatic atmosphere, or subjected to an elevated temperature, or a freezing one, then, also, it may be truly said that "life is a forced state"—warring against the "causes which induce death."

From this same predisposition on the part of the living forces has arisen, in the minds of many observers, the erroneous idea of their capability of "being acted upon by external and internal physical agents," etc. (Paine), as illustrated by the apparent facts of "stimulation" and excitation. But it will be readily perceived that stimulation is vital action, and vital action can not be exerted by matter unendowed with sensitive properties. Hence the exact reverse is true, namely, that vitality is capable of acting on the "external and internal physical agents" as well as the subordinate forces of nature.

When we reflect, therefore, upon the wonderful manifestations of life and the controlling principles of this boundless universe, we no longer hesitate to recognize the vital principles as the immediate source of all that is noble and admirable in mind and all that is lovely and sublime in external nature. Through the progressive laws of development they cause vegetation to spring from its granite bed into waving life, clothing the rolling earth with the magnificent verdure of spring and harvest time. The green foliage of forest trees, the busy hum of innumerable insects, and the bounding pulsations of animal life, are alike dependent on their mystic power. Were it not for these vivifying principles, the delicate rose could put on no tinted hues, nor the growing plants unroll their tender leaves, when bathed with the fresh drops of evening dew. The old granite rocks might continue to crumble noiselessly into dust; planets and suns might continue to perform their wonderful revolutions, but there would be no herbage to adorn their rough and rocky surfaces! no blooming flowers exhaling their ethereal fragrance! and, above all, there would be no joyous flow of youthful spirits awakening happy emotions of love in kindred hearts, shedding a halo of light and beauty on all around! No; on the contrary, all would be a dead and dreary waste! a complete and terrible failure of Divine wisdom and power!

3. *Conclusion.*—Finally, the conclusions which we have arrived at from the foregoing data, may be briefly summed up as follows:

I. That vitality is founded in the principles of nature.

II. That, as manifested in animal existence, it is essentially an expression of the principles of motion, life, and sensation—three principles as distinct from one and the other as each is from the principle of gravitation.

III. That, strictly speaking, it has no properties. Principles have laws—modes of action—not properties. Tissues possess properties.

IV. That vitality (as embodying the sum of the principles named) is the "fundamental cause of growth and nutrition, and all other phenomena of organic beings." It must therefore be the basis of pathology as well as the foundation of rational physiology.

V. That it acts on the external world by virtue of its nature.

VI. That it is always and invariably governed by the idea of self-preservation and perpetuation.

VII. That its normal action, in the animal body, requires natural relations as a condition.

VIII. That when these are supplied, the most perfect development is obtained.

IX. That the absence of perfect adaptation, or physiological conditions, is the source of all the dwarfish forms and inharmony of development which abound in external nature.

X. That it is the source of the sublime and magnificent, the lovely and beautiful, and the well-spring of enjoyment; in brief, all that is pleasing and delightful in animal and vegetable existences.

HYGIENIC INSTITUTION, NEW YORK, Oct. 1, 1858.

### "HYGIEO-THERAPIA."

BY A. J. COMPTON, M.D.

ONE of the most difficult tasks which meets the practitioner of Hygiene in his daily routine of labors is the thorough indoctrination in the mind of his patient of the philosophy of the conditions of health and their use in the cure and prevention of disease, thus making the idea a part of him, giving him faith, and hope, and courage to assist him in working out his own redemption from the bondage of appetite, fashion, or disease.

Persons too often go to establishments just as they have been educated, and after having passed through the dangers and drugs of the mineral or vegetable prescriber of poison, with the sole idea of positive and speedy relief. Not knowing that in most cases the road back is almost as long as it was down, they suppose the hygienist is a "doctor," and of course as it is called "Water-Cure," water is his drug, with which disease is to be speedily drowned, instead of poisoned out, and bright, blessed health at once secured.

It is evident that the progress of the patient in restoration to health depends greatly upon his knowledge of, and faith in, the great principles which underlie our whole system of therapeutics. He must have faith, or he will not be likely to do much for his own relief; and there must be something upon which this faith shall be predicated; for if he does not understand it, he can never be-

lieve that pure, soft water, pure air, and pure diet, exercise, rest, etc., can be used by the organic power so as to restore him to health.

It must be so understood by him that he can readily see *how* and *why* "the conditions of health" must insure health to the economy subject to their use and influence, sooner or later; and if he can know and feel this, he is sure to come off in the end victorious.

All this must be done ere the man is wholly converted and saved to the cause of Christ, which is but the cause of human redemption; and the professed hygienist who fears or neglects to do this for his patient, is recreant to the high and holy trust he holds. If he *can't* do it, he is out of his sphere; and if he has the ability and *don't* do it, then he should be branded as an unfaithful servant, and dispossessed of his position among the disciples of Hygeia, and his talent and place given to some one else who has the manly courage to resist temptation and refuse to bow to the god of mammon or fashion. It is a missionary enterprise, a saving of the bodies and souls of men from sickness, sorrow, and premature dissolution, and we must educate, rather than medicate. For three thousand years have others been trying to redeem man by medicating him. The scheme has totally failed, and worse, because it has increased rather than diminished the difficulty. The system of "Hygeio-Therapia," as taught and practiced by all true hydropathists, is founded in Nature and is true, or it is not. If true, then it at once ought to be adopted as such to the exclusion of all contending theories and systems, and propagated with all worthy zeal and interest, because *truth knows no compromise*. If it is not true, then no good man ought to engage in it, even if he could make money by the operation.

It is true that disease arises from infraction of law, or that it does not.

If the affirmative is fully proven to be a truth, then it follows, as a necessary sequence, that health comes from obedience to law, because they (health and disease) are opposites.

This is the grand pivotal center upon which everything pertaining to our system turns as to its truth or falsity, and its adaptability or non-adaptability to man's needs and necessities, and no species of sophistry or *ad captandum* style of argumentation can change it. And it seems to me that upon this ground the final struggle between the opposing forces of Hygeia and Drugdom is to come off, and the fate of both decided. Man is created by law, and his existence perpetuated by the same, or he is the offspring of chance, and the universe but an expansion of the same principle, giving us chaos and confusion everywhere and order and tangibility nowhere. The majority of minds accept the truth of our declaration as far as the moral nature of man is concerned, yet by their actions they deny that such is the case with regard to his physical nature, not seeming to know that if it be true with one it must with the other, for, so far at least as this world and its uses are concerned, they are one and inseparable.

If it be true that physical deficiencies as well as moral arise from infraction of law, then our duty as physicians and philanthropists becomes at once easy of comprehension, it being nothing more or less than the replacing of the body under law—

doing away at once with the array of "lancet, powder, pill, and bolus;" for in the natural view of things no one would ever dream of making the lungs a receptacle of anything but pure air, or the stomach of pure food and pure water as drink, or of marring or oppressing any portion of the anatomical structure of man, externally or internally. This is what we contend for, and what we must have ere our mission is accomplished and humanity in the full sense redeemed.

"YELLOW SPRINGS WATER-CURE," O., June, 1858.

#### TO DR. HENRY GLASSPOOL, OF ST. PAUL'S, MIN.

DEAR DOCTOR—In a little misnamed sheet, entitled *Western Water-Cure Journal*, got up and published for the purpose of lauding, glorifying, and advertising another misnomer, *The Forest City Water-Cure*, is found a letter from you saying things which indicate an inquiring mind, and one that is willing to cut loose from the old ideas if found erroneous and untenable, which have been inculcated in earlier education; and a disposition to seek out a more correct and truthful philosophy, or "a better way." You say, "Educated in the allopathic school, I have long been aware of its insufficiency and often injuriousness, \* \* \* but don't at present clearly see that we are justified in sweeping, at one fell swoop, the practical experience of two thousand years." "Errors in those days they undoubtedly committed; \* \* \* but still they knew something of the effects which medicinal agents produce on the animal organization." Now I will hazard the assertion, that neither they, nor yourself, Doctor, either, knew or can tell "the modus operandi of medicines," or their "effects on the animal organization;" if you did, you could not advocate their use for a single moment. Neither could you bid "God speed you in your *Journal*," which advocates the use of such agencies as wear out and destroy *vitality*, instead of building up and strengthening the vital forces. When you come to learn that the vital forces, excited to action by the use of so-called *medicines* (poisons), are nothing but the efforts of the *vis medicatrix natura*, or the healing powers of nature, to expel from the system, "the domain of life," something uncongenial, foreign, unassimilable, and of course injurious, you will have learned a practical lesson of more value than is taught in both the allopathic and homeopathic schools, and which may guide you in all after life, for the benefit of poor suffering humanity. It is hard, we know, "to unlearn what we have learned amiss;" but when you throw off entirely—a hard task, to be sure—the effects of early erroneous education, which, in your own language, shows itself in a "one-sided tendency to fetter the imagination and paralyze thought," you will be in a situation to study nature's laws unbiased, "which are the laws of God," and learn from them that to introduce into the human system any substance or article which causes commotion there, is but to introduce something unfriendly and deleterious to human well-being; that this commotion is but nature's efforts to expel such deleterious matters, and wears out vitality just in proportion to its uncongeniality or poisonous qualities; that the only safe and sure way is to give nature a fair field, with nothing but the original causes of disease to contend with, and not the

double fight against that and the medicines (poisons) too.

And now, Doctor, will you not study this matter understandingly, and qualify yourself to benefit your race, instead of following a practice and inculcating ideas prejudicial to your fellow-beings? You have the material in you to make a first-rate reformer, which only needs to be directed in the right channels and in the right manner, to make you one of the most useful of men, and qualified to instruct others in the right way, whom you may "see walking blindly." Your article in the main is a very good one, and were it not for the errors which have been introduced into it calculated to lead people astray, might have been suffered to pass unnoticed, or without comment; but as these errors lie at the foundation of all the superstructures of the old school, both of Allopathy and Homeopathy, I deem it but proper that they should be noticed and commented upon in as public a manner as they have been given to the world. You "admit the influence of early training [over which you had no control] in forming your thoughts, and consequently actions," which "influence," it is fair to presume, had a controlling power over the opinions expressed in your article.

And now a word as to the misnomers spoken of at the commencement of this. It is a misnomer to call a journal "Water-Cure" which advocates, and is got up expressly to advocate, drugging in any of its forms. It is a misnomer to call an establishment "Water-Cure" that is conducted on the principle of administering drugs. It is more and worse than a misnomer—it is hypocritical. It is like "stealing the livery of the court of heaven to serve the devil in," by taking the name of a system which is doing so much good in the world, and reforming the practice of "the healing art," for the purpose of covering up and glossing over a practice incompatible with it. And now look over the little sheet in which your article appears, and see by what sophistry it attempts to bolster up its false assumption in the article headed "Water-Cures." It starts with the assumption that "the number of hydropathic establishments diminishes in this country," and in giving the reasons for it says: "But, more than all, water-cures have died from exclusiveness." It is thought by some that the editor of that sheet has killed one institution, and much injured another he has had charge of, by introducing homeopathic drugs, to say nothing of a third, which hardly had an existence to start on. He further says that "the day is fast approaching when those establishments that teach that *water and vegetable diet* comprise the whole *materia medica*, will be among the things that were;" just as though there were institutions that teach it; and then tries to bolster up the falsehood, thus conveyed by indirection, by saying that "the most flourishing water-cures in this country at the present time are *eclectic* in their character." Then follows, with a seeming fairness, a list of "the most successful;" given "for the benefit of the invalid," leaving it to be inferred that those establishments which lay claim to drawing the greatest number are "the most successful" in curing disease. And even this list ignores and leaves out entirely an (a rival, perhaps) institution of longer standing, equally or more popular, eclectic

also in its character, that has performed probably double the number of good cures; and the one, too, that the institution that this paper is got up expressly to laud and bolster up, was said to have been established expressly to rival and break down. This list also leaves out Glen Haven—probably more popular than any named—but conducted on strict hydropathic principles, with no drugging or pretended eclecticism. If “successful” is to be estimated by the comparative number of cures performed, probably those institutions which abjure drugging in all its forms have all the advantage; besides, their cures do not need curing over so often as when apparent cures are drugged up. I am yet to learn of any institution where more good cures have been performed, in proportion to the number treated, than at my own “Highland Home Water-Cure” before its destruction by fire. It would accommodate but about thirty, but they could have the best of attention, and the success was most satisfactory and complete; no drugs fostered the idea that medicines were ever necessary.

Consider also the falsehood and mean fling at those who discard drugging in the saying that “water and vegetable diet comprise the whole *materia medica*.” Now I will not stigmatize the writer as “a fool or knave,” but the article evinces a wonderful ignorance of what constitutes water-cure, or a willful design to deceive those who read it. Let the writer attend one course of lectures at our Hygieo-Therapeutic Medical College, and he will learn that his representations are not only untrue, but evince a kind of meanness unbecoming the truthful gentleman any one should be, who assumes to hold the honorable position of a true physician. Had the writer known the true principles of water-cure—and he ought to, from the positions he has held—he could not have written that article unless from sinister or interested motives; and if he knows nothing of it, he had no right to make the assertions. Perhaps it ought not to be surprising that such a man should assume the editorship of a paper and call it a *Water-Cure Journal* while it advocates the use of drug-medication, or conduct an establishment on a drugging plan and call it “Water-Cure.” But I should not think it strange if he should, like the preceptor of his associate, after gleaning all the reputation he could by calling it by that name, change the title to “Analytic,” and deny water-cure any of the credit; or like another of similiar pretensions, “Motorpathy.” What assumption! What pretension! It is said that mankind are better satisfied with being deceived than in knowing the truth, and perhaps the Doctor means to serve them with what they like best. Your article appearing in the same paper with these other fallacies, makes a kind of propriety for noticing both in the same article.

MADISON (WIS.) WATER-CURE. O. W. MAY, M.D.

#### LETTER TO R. T. TRALL, M.D.

MY DEAR SIR—I congratulate you on the prospects for the fall and winter terms of “the Hygieo-Therapeutic Institute.” If there is one thing I wish more than another in relation to the Health Reform, it is the introduction to every neighborhood, town, village, and city of hygienic physicians, whose first and foremost business shall

be to keep the people instructed in the laws of life and health, and if possible induce them to obey those laws, and so *preserve* their health. I am disgusted with sickness. I am tired at the sight of it. I do not believe in its necessity, nor in its propriety. I detest the philosophy that argues that to be ill is to be natural, and I will not accept any generalizations as sound that lead to such conclusions. The world is all wrong on this matter, and I rejoice in any movement from any quarter that legitimately seeks to set the world right. Toward such end I prize the establishment of an institution such as you preside over as of incalculable value. In this matter I differ decidedly with that *foreign* gentleman, Dr. Charles Munde, who thinks your school an “ignorant school”—a conclusion drawn from an *entire want of knowledge on his own part of the operations of the Institute*, or the qualifications of the students you send out. I can not conceive how a man of moderate talent at least, as Dr. Munde is admitted to be by those who know him, could so far forget himself as to make a statement so damaging to himself, unless I account for it on the ground that he greatly lacks ingenuousness or tact. He evidently knows nothing of the matter about which he undertook to speak. Says an eastern proverb,

“Speech is silver,  
But Silence is golden.”

Dr. Munde would have made *money* by saying nothing.

I flatter myself, my friend, that neither you nor I need trouble ourselves as to the position we occupy in this greatest reformation of the century in which we live. If communication by means of the press with the people can give us a chance to be understood, by this time we are *on record*, and in such form that there is no necessity of mistaking what we believe and what we are seeking to accomplish. More than this. We have so far gotten along in the exposition of our ideas, that the public mind is arrested, and its attention distinctly directed toward them, so that they are not likely to be set one side, because an estimable but somewhat irritable gentleman like Dr. Munde finds them in *his way*. If he and others like him have yet to learn that the United States are not Germany, the sooner the better for them all. They are not like Germany in many respects, but chiefly in the fact that here *ideas* control men; there, *men* control ideas. You and I are after ideas, which having found, we are desirous and determined to work up into the popular heart of our great country. If any *man*, or “Water-Cure,” or “Institution” gets in the path of the progress of truth, it *must take the consequences*. We are not to blame. How much good the college has done, no one can tell. But I am sure it has done all that could be expected of it in the time that it has had existence, and the good that it may do I can not contemplate without profound satisfaction. I will tell the readers of the *JOURNAL* wherein I think it capable of doing good.

1. By teaching its graduates, and through them the people, that “drugs and medicines” do not cure sick persons—thus inducing them to forbear their use. How deplorable the condition of the people *now*! No poor, unpitied drunkard is more entirely dependent by habitual indulgence on

gross liquors for strength, than are the great masses of the people on “medicinal poisons” for *health*. To live is but another name for “*ill health*,” to be ill is to have a doctor; to have a doctor is to take poison; to do this is to be subject to daily tortures for years and *then die*. Both of us know that large numbers of persons in our country are sick from having been drugged, and that they have been so drugged—for it is *drugged* they have been—as to be sick only from that cause, and that they can never again know health, but must, till the hour when vital action ceases, linger out lives of unspeakable wretchedness. Now to put a stop to this wholesale professional butchery will be one good result of the establishment of “*the Institute*” at New York. For as fast as graduates go out and get at their work, will the people know better than to take poisons, and knowing better, will *do better*.

2. The graduates will *show* the people how to keep *well*. It is one thing to *tell* a person how to do a thing—quite another to *show* him how to do it. This is a practical age, and the best philosophy in all departments of knowledge is that of Induction. To see a thing done is to learn how to do it. To be told of it is to be left in the dark about it. We need to illustrate our hydropathic theory before our Fellows, to *show* that we are better than they are because we *live* better; that while they are feeble, we are strong; while they are sick, we are in health; while they take poisons, we let them alone; that while they live ignorant of the general and special conditions on which health depends, we are getting to be more and more intelligent every day. Such testimony will tell. It is of no use to *preach* this gospel to the people unless the benefits are seen in the *lives* of the preachers. But no man is so humble that his *life*, if consonant to truth, is not mighty to redeem. To educate men and women at “the HYGEO-THERAPEUTIC INSTITUTE,” and set them down in the hamlets, villages, and towns, not to get their *livings* out of others’ misery and wretchedness, but by honest labor, and yet so to advise and assist as greatly to improve the health of the people, is to do a work for humanity for which no monument can compensate. It *may be* that in doing it special practice will become nearly obsolete, and yours and mine and Dr. Munde’s may greatly diminish; but this should be theme of rejoicing rather than of unmanly complaining. I should bless God if there *were no sick* persons to seek assistance at my hands. It would make my life much happier, my task much easier; but what is of far more consequence than what concerns *me*, it would so change the face of society, that one unaccustomed to such a state of things would think he was in a dream. How Poverty, Intemperance, and Crime would be lessened by the simple change from general sickness to general health! Give to every person in our land normal conditions of *body*, and how they would react on his states of mind and heart—would it not be wonderful?

3. I am glad of the establishment of the College, because of the advantages it gives to *women* to become intelligent on the subject of health. With all the advances which as a *people* we have made in the ideas we cherish relative to woman, there is much remaining to be changed before we shall emancipate her. Our social relations smack

still of the *Oriental*. They are quite harem-ic. The prevalent idea is that she was made for *man*, instead of *with man*, for God's glory. Almost all our arrangements respecting her, whether legal or customary, are made on the basis that by nature she is fitted for seclusion and privacy, all of which is physiologically and philosophically untrue. Her organization fits her for activity, and that which is *emergent*. We do her great wrong when we suppose her qualified constitutionally for a dull, rapid life—one whose round of duties is monotonous, and without variety. I am surprised that thinking, intelligent men are so lacking in sagacity as to the constitutional proclivities of woman. Facts—isolated and unused, to be sure—exist in plenty to show that she is fitted to do specially well whatever requires promptitude and instant action. Her failure arises from want of *practice* and opportunity. It is a *great mistake* that to enlarge her ideas and make her sphere more comprehensive, is to make her inattentive to that class of duties which requires minute care. *I never knew a good nurse who was not a good housekeeper. I never knew a good physician—one who looked thoroughly into all the conditions of his sick-room—seeing that the patient was taken care of as he should be—who was not a good provider for his own household.* To educate women to be physicians is to enable them to educate their sex generally to be better women, wives, and mothers. Most certainly, we can not readily get through your College a class of graduates less fit to illustrate right ideas on health-questions than the other medical schools vomit forth—tobacco chewers and smokers, lager-bier and rum and brandy drinkers—mint-julep suckers, “tea and coffee guzzlers,” pork eaters, poison givers—men whose flesh is foul, whose breath is fetid, whose language is unchaste, whose lives are a burlesque on the profession they have chosen. If they constitute the standard of attainment and character, I earnestly hope your graduates may not seek to reach it, for with few exceptions they are unworthy to be followed.

I bid you and your students take comfort to yourselves. Only insure that their knowledge and acquisitions shall inure, through the power of their personal example, to the benefit of the principles you instill, and within twenty-five years—when you and I shall have become old and worn—the truths we have inculcated, and your graduates have elaborated by successful practice, shall command the attention and respect of the honest and true over our whole land.

I am faithfully your co-worker,

J. C. JACKSON.

GLEN HAVEN WATER-CURE, N. Y., Oct. 10, 1858.

#### LETTER No. 11.

HOMER, N. Y., October, 1858.

From Harriet N. Austin

To ———.

DEAR BLANK—I am in a transition state—passing from Glen Haven to *our new home* and tarrying on the way, as the Jews tarried in their passage from Egypt to the *land of promise*. And my experience is not wholly unlike theirs, for there is much in it to discipline and fit me for an advanced life. I am staying, with fifteen of our

patients, at a hotel in the pretty little village of Homer, waiting for things to be made ready to receive us when we shall move forward. Meanwhile we are learning to be very comfortable, and very much at home, and very family-like where we are. I am cook, going into the kitchen daily and helping to get *up our* meals. We make excellent bread by stirring Graham flour into warm water until the batter is as thick as it can well be stirred, and then dropping on to baking-tins in the form of common sized biscuits, and baking thirty to forty minutes in a hot oven. Also by making a very stiff batter of Indian meal and boiling hot water, and spreading it on tins in cakes half to three quarters of an inch thick, and baking in a hot oven. We have very good pies, both of apple and pumpkin, the crust being made of Graham flour mixed with cream. We have nice baked potatoes and baked apples; we have tomatoes, berries, peaches, squashes, turnips, corn, and beans, all without any salt or vinegar, or pepper or butter. So you see that persons can *fare sumptuously* in a hotel, without eating the flesh of dead animals, or drinking tea or coffee. We sit down to breakfast at 8 30 and to dinner at 3 P.M., all by ourselves; and then we have a little sitting-room of our own, where we meet at the hour of twilight and sing, and read the Scriptures, and acknowledge that it is God who preserves our lives from destruction and saves our souls from death, and commit ourselves anew to his holy keeping.

We are learning how to be patient, and cheerful, and courageous under circumstances in themselves not desirable. We would much prefer to be settled in our home, and are longing for the signal giving us notice to go on. We could easily become impatient, depressed, and sad; but we have determined to be brave—to assume cheerfulness if we feel it not. Have you learned, Blank, how great power there is in this? When you feel disheartened or desolate, force yourself to *appear* cheerful and pleasant, and you will immediately find that by so acting a brighter and more hopeful condition of mind is created. It is just the same as in physical depression or derangement. If we nurse and cherish a pain or ache, making it appear to others and to ourselves as important as possible, we can really magnify it and increase its injurious effect on us. While on the contrary we can sometimes completely overcome a morbid tendency, by persistently making the least of it. The devils of disease and of despondency are sometimes made to flee from us by resisting them.

We are learning, too, that our content is greatly increased by ceasing to make it our object to promote our own content, and striving to promote the enjoyment of others. When we cease to be anxious about our own happiness, and devote ourselves to others, we find frequently a keener zest in their enjoyments than we have ever found in our own.

Another thing we are learning, is to be more charitable toward those in whom we see faults. We find that we sometimes condemn actions in comparative strangers which we can excuse and pity when we come to know the persons better, to know their peculiarities of temperament and organization, their lack of early training, their deprivations, their trials, sorrows, and tempta-

tions. So we will henceforth cherish a spirit of kindness and compassion toward the faulty, and not judge them harshly till we have placed ourselves in their circumstances.

Do you know the difference, my dear Blank, between hearing a thing or having heard it many times, and *learning* it? Don't you know you have heard many things all your life, and know them by heart, which still have never made the least impression on your soul—the life of you? Well, all this which I have been writing you we have *heard* often enough, but we are now becoming conscious of it, and incorporating it into our lives. The Israelites had to endure many years of hardship before they became wise. It was not sufficient that the truth should be preached to them once. They had to *learn* it. Trusting that our wanderings may end as happily as theirs, I close with the assurance that I remain, very truly,

Your friend.

#### PHYSICAL HEALTH.

THE New-Englanders set too little value on physical health. They do not prize a strong body. Men in cities always decay in vigor; they are smaller in size, feebler in strength. The average age at death, in Boston, is not quite twenty. In Dukes County it is over forty-five. So twenty men in Dukes County will live nine hundred years; in Boston only four hundred. There are great odds in the healthiness of towns. In Lowell twenty-one die out of one thousand each year; in Boston, twenty-four; in Baltimore, twenty-five; in Philadelphia, twenty-six; in Savannah, forty-one; in New Orleans, eighty-one. Out of one thousand men in New Orleans, sixty more will die in the year than at Lowell. There are similar odds in different parts of the city. Men take little notice of these things, and try to live where they are sure to die. They attend much to money, and little to man; and so, in getting the means of living, they lose life itself. Farmers die at sixty-four; shoemakers at forty-three; printers at thirty-six. So thirty-six farmers will live as long as forty-three shoemakers, or sixty-four printers. Why? The farmer breathes air; the shoemaker, wax and leather; the printer, ink and type metal. In schools great stress is laid on training the mind; always the mind, nothing but the mind. The most excessive stimulants are applied to make little girls learn the maximum of books in the minimum of time. We forget that God also made the body; and, if this “earthen vessel” be cracked, that all the spiritual “treasure” runs out, and perishes from the earth. For success in life there is needed a good brain and a good body. One is worth little without the other. What God has joined we are everlastingly putting asunder. But most of the eminent men in America have tough bodies; what power of work is in them! Look at the rich merchants, at our great lawyers and judges; men of science, politics, letters. They are men of vigorous health, who can eat dinners, and sleep o' nights, and work also days long; they live to a decent and respectable age. A venerable doctor of medicine, more than eighty years old, may be seen every day in Boston walking his rounds; at that great age manfully representing not only the science

but also the charity of that healing art he has done so much to improve as well as to apply: we never look at Dr. James Jackson without reverent thankfulness for the wise and temperate vigor which has kept him useful so long. Mr. Quincy has a national reputation, not only for integrity, which never forsook him in times of trial, but also for that strength of body which holds nobly out in his eighty-seventh year. The happy old age of these two venerable and well-known men is due to their inheritance less than to their active, regular, and temperate habits; because wise, their life is also long.

The fashionable idea of what a woman should be is nearly as pernicious as the theological conception of what God is; almost as unnatural. She must be as feeble as a ghost. Hardly can she bear the burden of her ill-supported clothes. Steady and continuous toil is impossible to such a doll. She glories in her shame; and is as proud of weakness as Hercules and Sampson are supposed to have been of their legs and great burly shoulders. But we doubt if it be natural that a "cultivated woman" should be a cross between a ghost and a London doll. Charlemagne's daughter, on her shoulder carrying home her lover through the treacherous and new-fallen snow, is a little nearer the natural type of the animal woman. "In the sweat of thy face shalt thou eat bread," though reported as a curse for man alone, is a blessing which the Infinite pronounces also on woman: the second benediction recorded in Genesis.

A certain amount of work is necessary to keep the body sound. Our life is the dying of old particles, and their replacement by new ones. Part of the effete matter must be got rid of by perspiration, through the pores of the skin. The natural work of earning food, shelter, raiment is also the natural means for health. If this be not done, there is an accumulation of dead matter; and the delicate woman, too proud to cook her dinner or to wash her clothes, at length comes to this vile drudgery—the menial work of dragging about all day a piece of "a slovenly, unhandsome corse." Heaven save us from the righteous sentence to such hard labor for life! No court of doctors can reverse the decision of that Infinite Chief Justice whose law is the constitution of the universe. Let us suppose an average New England woman at her marriageable age weighs 120 pounds, and a man 140 pounds. Suppose two idle lovers of this bulk has so lived that ten per cent. of their bodies is thus effete—dead, but not buried. When they stand up and join hands in wedlock, there is a marriage of 234 pounds of live man and woman; and also of twenty-six pounds of male and female corpse. We know a family where one mother bore fourteen children; none of them died under seventy-five years of age. A woman who bears, breeds, and brings up a dozen, or half that number, of healthy, hardy, long-lived sons and daughters, is a mother worth being proud of. Had such a generation of women as now fill up our great towns lived in New England a hundred years ago, the Revolution would have been impossible. Puny women may become dry nurses to a coward, not mothers to great, brave, burly-bodied men. If we look into the Church registers of the country towns, for the last one hundred and fifty years, we find from eight to twelve births to a marriage. The chil-

dren grew up, the parents did not think "a large family is a great curse." We know a man whose six male ancestors, now sleeping in New England soil, will average about seventy-seven years; while the six female come to about eighty. The first and the last of these women each bore her eleven children—one of them had but seven, and she became a widow at forty—and one had fourteen.

In Boston, this year, five thousand eight hundred will be born; of these more than one thousand will die before the first of January, 1859. Part of this monstrous mortality will come from bad management, bad air, bad food, from poverty. Want still prowls about the cradle, and clutches at the baby's throat, this ugly hyena of civilization; but much of it also from the lack of vitality in the mother; yet more of it from the bad habits of men, debauched by intemperance of various kinds, visiting the iniquity of the father upon the children, to the third and fourth generations.

It is rather a puny set of men who grow up in our great towns—spindle-legged ("without visible means of support"), ashamed of their bodies (not wholly without reason), yet pampering them with luxuries. We have left off manly games to our hurt; but it was refreshing to see men and women rejoice in skates last winter. The members of engine companies are the only men who can go faster than a walk; but for the frequent fires we fear running would become one of the "lost arts." Military trainings are getting out of fashion, for war is deservedly hateful; and the intemperance which has always been the attendant, if not of military, at least of militia glory, has made the public a little fearful of that common sort of manly pastime. Our few soldiers have fine uniforms, they march well—on a smooth road, a mile at a time—and perform their evolutions with the precision of clockwork; such regular uniformity we have never seen in the armies of France, Austria, or Prussia, or even England. But the city soldiers lack bodily power. In the time of Shay's rebellion, in the winter of 1786-87, a company of Boston light infantry had twelve hours' notice that they must march to Springfield. They started at daylight next morning; there were about ninety in rank and file. We had the story from one them, a young carpenter then, an old merchant when he told the tale. Each man had his weapons, his blanket, and three days' provisions on his back. By the roadside they ate their rough, cold dinner at Framingham, twenty-six miles off; they slept at Worcester, eighteen miles farther on. The next day it stormed; and through snow eight inches deep they marched forty-six miles more. They stopped their music—only a fife and drum—ten miles from their journey's end; and when at eight o'clock in the evening they wheeled into Springfield, the solid tread of the men was the first tidings the insurgents got that the troops had left Boston. If the "Tigers" of 1858 were to march ninety miles in two days, there would be nothing left of them but a bearskin!

It appears that 20,734 persons died in Massachusetts in 1856; that is, about 2 out of 109. It is not extravagant to suppose that two persons are sick all the time for one that dies; thus 41,468 persons in Massachusetts are continually sick; that is, 1,132,000 persons endure 41,000 years of sickness in each twelvemonth. If this evil were distributed uniformly over the community, it would give a little more than thirteen days' sickness to each man, woman, and child. How many are continually ailing with one malady or another! What an army of doctors—allopathic, homeopathic, hydropathic, sudoripathic, mixopathic, and pneumatopathic—are waging war on disease! What ammunition and medical weapons, terrible to look upon, are stored up in the great arsenals of this human warfare, this really creative fight,

tended by diligent apothecaries! The amount of invalidism is frightful to contemplate.

Look a moment at the consequences of sickness. There is a positive pain borne directly by the sick, and indirectly by their companions and friends. What a monstrous evil that is! It changes life from a delight to a torment; the natural functions of the body are ill performed, and this frame is found to be not only "wonderfully" made, but also "fearfully." In their normal state all the senses are inlets of delight; but sickness shuts gladness out from all these five doors of the human house, and fills it full of "shrieks, and shapes, and sights unholy."

Taken as a whole, the indirect pain of such a stand and wait, looking on with eyes of sympathy, and folding their unavailing hands, is more than the sick man directly encounters himself. What a vast amount of suffering from this direct and this reflected pain!

Then there is the pecuniary cost of sickness. The man's power of productive industry has gone from him. The mechanic's right hand has lost its cunning now; the faithful mother would, but can not, care for husband or for child; the great, nice brain of genius is like the soft *encephalon* of the fool. Let us estimate the cost as light as possible. Of the 41,468 perennial sick, suppose that 21,468 are persons whose power of productive industry is worth nothing to the country, even in their health; that they only earn their living; that 10,000 are men who, in health, would earn each \$300 a year more than it costs to feed, clothe, house, comfort, and amuse them; and 10,000 more are women who, if well, would earn \$150 apiece, besides their similar keep; then the simple cessation of this industry costs the State \$4,500,000 a year. If we should double these figures, and say \$9,000,000, we think we should still be within the mark. Suppose that it costs but a dollar a day to nurse, diet, and doctor each of these 41,468 invalids—a quite moderate calculation—that amounts to \$15,135,820. We may safely say that sickness costs the people of Massachusetts, directly, \$20,000,000 a year, in these two items alone. In other words, if all the people were healthy, except the twenty thousand who die, Massachusetts would add \$20,000,000 more to her annual increase of honest wealth, to her means of use and beauty.—*Christian Examiner*.

## MY SACHEL.

BY H. H. HOPE.

### CHAPTER XI.—THE TWIN CHILDREN.

So the Governor went to Peggy's home. A *talked-of* Governor is a great man. His emblems of office are to many minds little less than royal-ties—powerful magnets which attach multitudes. How then must a Governor who is *alive* look? It is curious to watch human character in its relations to *power*. Those who have no *innate* strength always accept strength proffered from *without*. Those who *are* strong, are not disposed to—

bend their knees

And worship—men.

Of all persons living in —, Peggy was least likely to be smitten with admiration for a Governor. She had one master, who is Christ, and she called no other by that title. She respected authority, but she carried in her soul such evidences of *His* power, that earthly titles and earthly insignia amounted to but little.

The Governor *knocked* at Peggy's house—for she had no bell. All the bell she had was on the old cow's neck, and tingled there as during the day she fed on the grasses that bordered the marshes of the SULPHUR SPRING. Occasionally in the night, as the cow lay on the hillock a little

one side of Peggy's front door, a sudden twitch of the head would give the bell a ding-dong, which under the entire stillness of the night would sound afar, but was of a mellow kind, striking the ear very pleasantly. This was all the bell Peggy had; and as her cow was an early riser, she had the privilege of waking the family at dawn of day.

The Governor knocked at Peggy's door, and she opened it. There they stood—the man of power, both intrinsic and external, the woman of faith and hope—face to face. Peggy was the first to speak; she naturally would speak first, because she had been educated by the usages of society to be polite, and because she had learned in a higher school than society that Christianity from one of its sides was but another name for politeness. To do unto others as we would have them do unto us is *true politeness*. Peggy said—

"Good-morning, sir; can I do anything for you?"

"Yes, madam," said the Governor, "you can. I have come to see you about *your children*." Black as she was she grew a shade pale—as the thought ran through her head that possibly her Charlie and Annie might have *relations*. But in an instant she was calm, and said—

"Will you walk in, sir, and take a seat?"

"If you please, madam," the Governor replied, and stepped inside the door, and seated himself.

"Now, sir, what about my children?" asked Peggy.

"Only this," he replied, "to know if you want or need anything for their assistance or for your own, and if so, to let me help you. I heard of your faith and your charity, of your devotion and your noble doing, and my desire grew strong to help you—if you will let me, or would like to have me. I am a husband but not a father, have wealth and position, and would esteem it a great privilege to help educate those whom Providence has placed under your guardianship."

"Thank you, sir, you are a Christian gentleman. But I must decline your offer. I am amply able to support them, and for years to come pay all the expenses needful for their schooling."

"But you may be taken sick, and die?"

"O, no, I shall not, sir. There is strength and vigor in this frame enough to last many years yet."

"But the strong die," said the Governor.

"I know they do, but the folly is theirs. God makes the strong to live. If to be strong is no security against death, why does Heaven make men strong. It seems to me that to every human creature to whom is given strength—in that strength is a guarantee for life. If the guarantee fails, it is because God in giving it gives also the power to break it. Other things being equal—the strong has the advantage in his strength over the weak. Am I not right?"

The Governor was getting *new ideas*. In this direction he was being taught—he was a pupil. He hesitated for half an instant, and replied—

"Yes, you are right."

"If I am, then I rely on my constitution, and the health I enjoy under it, as much as I should on a revelation from Heaven on the subject. For what are the *laws* of life, but Jehovah's voice declaratory of His intentions? The prophet Ezekiel sets this view forth when he declares that the soul that sinneth, it shall die. I have no fears of dying yet. I have *my work* to do, and till it is done I

shall live, and be able to support my children. Were I even poorer than I am, I should not like assistance, for I stand pledged to *One* for whom I cherish the profoundest regard, never to take help of another while *He is able to help me*."

"May I ask who that *person* is?" inquired the Governor.

Rising from her seat with a grace that would have fitted a queen, and looking him in the face, she gradually raised her finger toward Heaven and said, "*My MASTER!*"

"He is my Master, too," the Governor said.

"Is He?" asked Peggy. "Then we are one."

"Yes, Peggy, we are one. Or if there is any distinction between us, most manifestly it is in your favor. Jesus is your Master—that is plain enough to see. I hope He is mine."

"I know He is mine."

"I see you do. I also must *know* that he is my Master."

"No difficulty in settling that question, sir, so you wish it settled. If any man will, says the Saviour, My Father and I will come to him, and make our abode with him, and dwell with him, and be in him. All this could not take place and have not one *know* who was his Master."

"You are right, Peggy, you are right. God bless you for thus instructing me, for I am a man of authority, having those under me, and I will once and forever know who is my Master, and Him only will I serve! I am going to leave town to-day, but I shall call on you when on my way home. Then I shall want to see the children. Keep them tidy and well-behaved, Peggy. Keep them to simple habits; educate them to wide observation; let them see things as they exist, and tell them how they should be, to be right, and you will succeed; and count on me for help, if you need it," and the Governor rose, shook hands with her, and went away.

He had but just stepped off the curb-stone before a servant-girl from the hotel came in softly through the back door, and said—

"O, Peggy, do you know who that is who has been to see you?"

"No, who is he?"

"Landlord says he's a *live Governor*."

"A live Governor?"

"Yes!" he says he is the Governor of *this State*.

"He is, eh?"

"Yes, he is."

"Well, he is a good-looking man, and is a smart man, and a gentleman, but he does *not compare* with my Governor. There, child, run back, and tell the landlord, that my Governor is King of kings and Lord of lords, and that in his sight an earthly prince is only a MAN."

#### CHAPTER XII.

As soon as the Governor arrived, he went to his room and wrote the following letter:

Village of —, 18—.

MY DEAR WIFE—I have found L—'s children. I know I have. I met them on the sidewalk this morning before breakfast, and the instant I saw them I knew them from their resemblance to her. They are boy and girl, and but that the girl is the smaller—*petite*—they would pass for twins of either sex, if dressed to represent the sex. Surpassingly beautiful children they are, exquisitely chiseled faces, too handsome by far,

but for one redeeming quality (you know I think a human face can be so handsome as to destroy expression)—their *eyes*. Such magnificent eyes! large, and liquid, and blue; they set off their faces, as dress does an ordinary man. Dear L—! she lies in the grave-yard, with nothing but a board to mark the spot. But more of this when I have had time to visit the grave.

Where do you suppose I found the home of these children? I venture to say, you would answer, could I put the question in person, "Why, in some *rich man's* family. L— must have had friends—and when she died, those friends took pity—and pity is akin to love—on her children, and gave them home and its comforts." That is what I suppose you would say. Nine persons in ten would *say* so. But they would be mistaken—*greatly* mistaken, *extremely* mistaken—for I did not find such home for them; but I found them in possession of a home and a mother whose kindness and love have become the talk of the region for twenty miles round. I found them living in the little story-and-a-half cottage of a *negro woman*. Think of it! This poor but noble woman stepped between these orphan babes and one of our Christian institutions called a *Poor-house*. She took them, desolate as they were, into her arms and blessed them, and took them to her own home and nurtured them, labored for them, ate for them the bread of carefulness, and for them has kept watch and ward like a sentinel.

I visited her this morning. I, the Governor of this *great State*; I, the great man of the hour, who on my mission of mercy have to travel *incognito*, in order to keep from *fêtes*, and dinners, and public notices—I visited this poor, humble woman, and I pledge you my knightly word that I never stood in the presence of royalty abroad with half the diffidence that I sat myself in her *presence*. I have attended worship at St. Peter's, have listened to the choir in St. Paul's; I have heard cardinals, and bishops, and priests, and ministers of our own dear land, *hold forth* to their hearers GLAD TIDINGS, but none of them affected me as did she. I felt her power before I had been in her cot ten minutes, but it was some little time before I mastered the philosophy of its operation. At length I saw its source. Like a rivulet that issues at the base of an overhanging, craggy mountain, her strength flows forth calm and cool from her *Life*. She *walks with God*. As I parted from her, I could but think of the remark of the Saviour, when he declared of one whom He had healed, that He had not seen so great faith—no, not in Israel. My dear wife, I am not as great a Pharisee as I was before I went up into this temple to pray. It is a beautiful ordering of our Father's that Humanity has two extremes, and that the best good of either is only found in meeting the other.

I shall not at present take measures to secure any control over the children, because I believe they are safer under her care than anywhere else, and also because I think she has a moral as well as legal right to them. While, therefore, she can do for them all that ought to be done, she has prior rights to any we could set up, and when the day comes that she can not take care of them, she will readily listen to reason. So for the present the matter rests. After having visited L—'s grave, I shall go on west, and then home, till which time, adieu.

GOVERNOR.

# The Month.

NEW YORK, NOVEMBER, 1858.

## 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.

**YELLOW FEVER.**—Charleston, New Orleans, Mobile, and some other Southern cities, have suffered severely from this disease recently; nor have its ravages yet entirely ceased for the season. Medical men (as with most other diseases) do not agree at all as to its essential nature nor causes, nor with respect to its proper mode of treatment. Some prescribe the calomel and opium plan; others reduce with bleeding and tartar emetic; and others give brandy and quinine. The general result is, about one half of all the patients die.

We do not believe this terrible mortality is necessary. We do not regard the yellow fever as very dangerous in itself. Like all other fevers, it is an effort of the system to free itself of morbid matters, and would generally be successful *if left entirely to itself*. We believe, therefore, that the mortality from yellow fever is mainly owing to the medication. In other words, we believe the *doctors kill* more than the disease does. This is equally true of all other fevers, in fact, of almost all other diseases, as we can show by abundant statistics, and will, whenever the profession will join issue with us on this point.

Yellow fever is but a severe form of typhus. The "yellowness" and the "black vomit," when present, merely indicate a great derangement in the function of the liver, a condition which frequently happens in all forms of putrid fever, whether typhoid or remittent. The ship fever is another form of typhus, and scarcely differs from yellow fever in any important pathological condition, and requires precisely the same plan of treatment.

All of the fevers named, or rather all the forms of one fever, and, indeed, all varieties of malignant fever of a putrid form, are referable to two conditions, which constitute their causes, viz., miasm or morbid matter from decaying organic matter outside of the patient, and morbid humors, foul secretions, or retained effete matters

within. Usually all of these conditions exist. A person whose veins circulated no extraordinary impurities in the blood could no more have any malignant disease than pure water could undergo fermentation. Physiological habits are, therefore, a perfect protection, as we shall endeavor to demonstrate, at least in one case, if we ever have the opportunity to visit New Orleans, as we expect to, during a yellow-fever epidemic.

But the non-professional can not understand our theorizing, and the regular physicians will not pay any attention to it, therefore we come at once to the practical application—the treatment of yellow fever. A New Orleans physician has lately proposed a plan for the prevention of yellow fever. It consists, substantially, in fasting a couple of days, drinking plentifully of cold water, and then dieting very plainly and sparingly; warm baths are also to be taken daily.

Though this plan could be improved, we have no doubt of its entire efficiency. It is, as any one ought to be able to understand, a process of purification. Fasting, ablution, and water-drinking are admirable ways to enable a body to get rid of its impurities, and then, the body being purified within, it can successfully defend itself against the outside contagion or infection. The plan is strictly Hygieio-Therapeutic.

The hydropathic plan has cured many cases of yellow fever—some of them in New Orleans—and as far as we have heard, has never failed to cure, where no drugs of any kind were employed. All that is required is to give the patient cool water to drink according to thirst; cold wet cloths to the region of the stomach so long as the sickness, nausea, or burning heat continues; frequent tepid or cool ablutions to the whole surface; so long as the heat continues above the normal standard; free exposure to the fresh air—the patient should be placed out-doors in the shade if possible; abstinence from all food, and all slops, broths, cordials, and every mixture or thing having the semblance of food or medicine, until the patient is fairly convalescent.

**AGUE AND FEVER.**—In several portions of the Western country the ague and fever has been unusually prevalent lately. We have had a score of communications asking for special information on the subject. Some of our correspondents succeed as well as heart could wish with hygienic ap-

pliances; but a few there are who can not make Water-Cure work satisfactorily. One of these is J. M. B., of Seymour, Ind., who states his case as follows:

There never has been so much sickness in this country before, and notwithstanding the hosts of drug doctors and drug stores, the demand is greater than the supply. There is no country, perhaps, where more coffee, pork, tobacco, and whisky are used; still my family has suffered as much or more than my neighbors, and we use none of the above, nor have we used any drugs to break the fits as others have; our little ones have had it until it seems as if they were too weak to shake any more. The teachings of the WATER-CURE JOURNAL look very reasonable in theory, but in practice my doubts rise up mountain high.

We would say to Mr. J. M. B., and to all others similarly situated, that there are many other things quite as bad as coffee, pork, tobacco, and whisky, so far as the "shakes" are concerned. A diet consisting chiefly of fine flour, butter, starch, and sugar, is even worse. In all cases where we have had an opportunity to investigate all the circumstances where people have failed in home-treatment, there has been something grossly wrong in the diet. We have had scores of ague and fever patients come hundreds of miles to our city Institution, and we have never failed to cure them in a few days. We gave them just as much of the *hunger-cure* as they were disposed to *eat*. Ague and fever is connected with extreme torpor and congestion of the liver, and to overcome this the diet must be exceedingly plain and very abstemious.

**A SHOT FROM AN ECLECTIC.**—We are awfully exposed between two fires. In front are the formidable hosts of orthodox Allopathy; and in the rear, the numerous professors of the various irregular *pathies*, *isms*, and *ics*. But, nevertheless, we feel comparatively safe. Whether our safety consists in our coat of mail, our skill in dodging, or in the carelessness of the shooters, we leave others to determine. It seems to us that our opponents never see our true position; hence when they think they are taking deadly aim, we always happen to be somewhere else. Instead of hitting us, or hurting us (only as we may be frightened by the dreadful noise they make), they merely damage the man of straw they have themselves set up. We have read a story of a Paddy, "lately come over," who purchased a gun and went on a hunting expedition. Soon he espied a bird in the top of a tall tree, whereupon, elevating his "fowling-piece," and *shutting both eyes*, he "blazed away." Never suspecting there could be any mistake in his

aim, he began to search under the tree for the fallen game, when, starting a frog from its hiding place, he eagerly seized the creature, exclaiming: "Arrah! and wasn't ye a purty bird afore I shot all the feathers off ye?"

One of the latest shooting affairs of the kind we have endeavored to illustrate, "came off" in the *Southern Medical Reformer* of September last, over the signature of C., which, being interpreted, means Professor Coxe. The Professor discharges his blunderbuss in the following style:

DR. R. T. TRALL, OF THE WATER-CURE JOURNAL.—Dr. Trall, of the WATER-CURE JOURNAL, of July last, thinks, perhaps, that he has let off, at my expense, a very considerable amount of self-gratulation and gassy importance in his aqueous effort, but as I am in the habit of check-mating such neophytes in their mad career, I deem it proper to bestow upon him a passing notice, merely assuring him that he has slightly missed his man in the particular cause and matter of what seems to him to be his especial agony on theoretical speculation. If Dr. Trall had, as he ought to have done, reported my entire speech, there would be no necessity for my saying a word by way of explanation or rejoinder. Yet as he has thought fit to garble and mystify what I did say in my very brief address to the Convention of the Southern States, on the nature of fever, inflammation, and disease, I take this occasion to reply to him by requesting him to place before his readers a plain, unvarnished statement of what I did say in reference to these topics. Suffice it to remark that he commits himself to the long exploded and silly idea, that disease is an effort of nature to expel itself, and that there are two classes of functions in operation during the existence of the human organism, viz.: *normal* and *abnormal*, the latter of which is his, Dr. Trall's own discovery, and for which very marvelous disclosure to the medical world he richly deserves a *leather medal*. Don't all speak at once! Yet to him belongs the boon of discovering *abnormal functions* in the human organism. His memory is surely very treacherous, or his growing importance very inordinate, otherwise he could not forget the fact that he was totally demolished on the very subject which he opens to me for grave discussion, by Prof. Curtis. In that discussion Dr. Trall was whipped out of his boots and whipped for having boots on at his green age. See Prof. Curtis' Slashing of Dr. Trall in the *Southern Medical Reformer* and *Review* of 1855. Why, scientific men who read that controversy are of the opinion and belief that this would-be critic—Dr. Trall—knows actually nothing whatever of sound Medical Philosophy. In that controversy he proved himself to be a wordy bag of gas, and the laugh went the rounds with Allopaths, Eclectics, Homeopaths, and even intelligent Hydropaths in the South, that he met no proposition fairly propounded by Curtis. In a word, he was completely used up. My advice to him is to review carefully the papers written to him by Prof. Curtis, and to keep cool on the subject of controversy, for fear that some one might aptly suggest that unusually large ears will, ere long, begin to peep out from under the lion's skin. *Verbum sat.* C.

Now, Professor, as we have stood your fire, turn about is fair play. If we can't ruffle your feathers the first shot, we will not catch an opossum and think we have got you. *Firstly*, we have never advocated the doctrine that disease is an effort of nature to expel disease. *Secondly*,

the doctrine was never exploded. *Thirdly*, such a doctrine was never entertained by any human being. *Fourthly*, we have never pretended that there were two classes of functions, one normal and the other abnormal. *Fifthly*, there is no truth in anything you say about these matters. *Sixthly* and lastly, we will give you a reward of one thousand dollars if you will prove the first assertion; and if you will prove the others, we will double the reward at every step from *Firstly* to *Sixthly*. Are you in want of a little change, Professor?

As to misrepresenting you, send us your explanation of *irritation*, *inflammation*, and *fever*, just as you wish to have it go on record. Do it carefully and deliberately, in view of criticism, and we will publish it, and then leave the reader to judge between us. *Dare* you do this?

WATER-CURE IN THE FAMILY.—Mrs. S. A. S., writing from Sandusky, Ohio, says:

We have practiced Water-Cure in our family about seven years, and now our confidence is almost perfect. We have carried our children through measles, whooping-cough, croup, dysentery, and scarlet fever, bringing them out safely, while children were dying all around us. Our little boy of two summers was taken very ill with dysentery and fever; we considered him very dangerously sick, and thought that if we could annihilate space so as to have had you by his side, to give advice and strengthen our hands, money would be no object. But thanks to faith and faithful labor, our boy is with us still, although I was warned not to let him die before my face and do nothing for him.

BRANDY-AND-WATER-CURE.—J. B. T., of Talbot County, Georgia, thinks he derives great advantages from mixing a little brandy with the water for bathing purposes. He writes:

The WATER-CURE JOURNAL is having the desired effect in this place, and causing great excitement especially among allopathic physicians. I have been treating my own family, and some of my neighbors, on a plan of my own, without any landmarks to guide me but observation and common sense. I was induced to take this course in consequence of the deaths which occurred in my own family from the effects of allopathic treatment. My practice is, in every case, to use brandy with water. I commenced using this before I became acquainted with your system. As soon as I read your works I saw at once that most of your system was true; but from my experience with brandy, I can not give it up, your opinions to the contrary notwithstanding. While I believe that water alone will cure most cases, I believe that, by using brandy in connection with it, cures can be made in a shorter time. A few weeks since I was called to an adjoining county by a man who had typhoid fever in his family; three regular physicians were in attendance; three of the family had already died, and three more were expected to die. I told them that I could break up typhoid fever in twenty-four hours; the people said it was impossible, and the physicians gave me one case that was considered the most complicated, to try my plan on. In thirty hours I had the fever broke, and the next case I broke in about ten hours. I do not believe that such cases can be cured so soon with water alone; but I believe

that your system is working a great reformation in the medical practice of our country.

Our friend ought not to allow his logic to be so fuddled with a little brandy. If he could understand the *modus operandi* of brandy or any other poison—for brandy is a poison—his delusion would be dissipated in a moment. We have been in the habit of "breaking up" typhoid fevers within twenty-four hours with "water alone" for more than a dozen years, and in some cases in less than ten hours. What we *do know* we offer as an offset to what our friend *don't believe*. It is true that brandy-and-water treatment, externally applied, is infinitely better than drugs taken internally. But we assure him that if he will give water a fair trial, he will find it better without than with the alcoholic poison. But his mistake lies farther back. He imagines, as many others do in spite of our repeated asseverations to the contrary, that our system is a *water-cure*. It is a *hygienic cure*, employing all agents which have normal relations to the living organism, and excluding all poisons. The principle on which J. B. P. advocates the use of brandy will apply just as well in favor of any drug or poison under the sun.

A CALL FROM ALABAMA.—B. N. H. writes from Bruceville:

Why can not Dr. Trall send some of his numerous graduates down here. I know of scores in this vicinity who would never send for an allopathist were a hydropathic establishment or physician within reach. The people here are getting about ripe for the introduction of the Water-Cure system; even the doctors are incorporating it with their practice, and becoming what Dr. Trall would call Hydrodrugopathic.

We get sick, become alarmed, and send for a doctor; of course we must submit, though unwillingly, simply because we can not help ourselves. Dr. Trall will, perhaps, say you can help yourselves; subscribe for the WATER-CURE JOURNAL; get the "Encyclopedia," and do your own doctoring. I answer, there are numbers who, if they are not entirely illiterate, are nearly so, and who can not, or will not, trust themselves with the lives of their families and friends. They say, and with a good degree of philosophy too, that the hydropathic system requires skill and knowledge of the human organism, and of the nature of disease and the action of remedial agents, as well as other systems of treatment. I know that I can not write well, but you see the point aimed at. We want doctors, scientific and well-educated men and women, to practice Hydropathy among us. Our diseases are principally fevers of the different types, and female diseases.

As usual, our reply is, we have no doctors to send. But we can assure our friend that no treatment is better than bad treatment. It is always better to do nothing than to do injury. Allopathic treatment does not cure. On the contrary, it only contributes to the chance of the patient's dying. We say emphatically, drug-

medication is not curative, but *killative*. The first lesson for the people to learn is to cease to do evil. Better a thousand times trust to nature and common sense, or if the latter article can not be had, trust nature without the common sense, than employ a drug doctor. Whatever you do, or omit to do, do not poison a person because he is sick.

**THE DISCUSSION ON DISEASE.**—Since our article in reply to Dr. Bedortha, in the August number (which *may have killed him*, for we have not heard a syllable from him since), a score or two of correspondents have "pitched in" to the controversy rather promiscuously, and propounded a great variety of questions, which we are asked to answer.

We have room here for only one of these communications, and this is selected because it represents the spirit of at least a dozen similar letters:

**EDS. WATER-CURE JOURNAL.**—Will you permit me, through your valuable JOURNAL to address a few questions to that most invincible reasoner, Dr. Trall? 1. In case of disease the system is said to be in a condition of impurity or obstruction. Is it because the remedial effort can not conquer and remove such conditions, that death ensues, or does this effort destroy the vital forces? 2. When a patient is suffering from paralysis, for instance, if an arm is palsied, and he is totally unable to move it, is not here a case of disease clearly consisting of inability? 3. In hernia and prolapsus (when not the result of accident), which is the most correct definition of these diseases, remedial effort, or inability of the organs to maintain their positions and sustain their proper functions? 4. All medicines, we are told, act injuriously by exhausting vital power. In many instances, in taking a thorough course of water-treatment, the patient becomes extremely weak—why is it more injurious to waste vitality by purely vegetable medicines than by water? 5. Are there no instances where a vegetable tonic or astringent can be administered with advantages to the patient? We are much interested in the discussion, "What is Disease?" and hope truth will eventually be established. H. B.

MARLBORO', N. H.

1. If there is a very great amount of impurity in proportion to the vigor of the constitution, the vital forces will exhaust themselves in efforts to remove it, and death be the result. 2. Palsy is a term applied to a loss of sensibility or motion, or both in a part, and is therefore a mere condition in this sense. The disease in this case is the struggle which so completely absorbs all the available vital energies in an attempt to remove from the system the causes of the paralysis, that some parts are left, for a longer or shorter time, without their usual or proportional supply, hence their inability. 3. Hernia and prolapsus are mere mechanical conditions—changes of place. Disease is morbid

action, not condition. They may be the consequences of disease, or the causes of disease; but when they induce disease it is manifested by action, and is properly called inflammation, secretion, suppuration, absorption, effusion, etc. 4. It is just as injurious to waste a *given amount* of vitality by means of water-treatment as by the administration of "pure vegetable medicines," or any other poisons. The only advantage, and the great advantage, of water-treatment consists in the fact that it need not necessarily waste vitality at all, to any appreciable extent. It does not, if it is properly applied. What some call *thorough* water-treatment is sometimes very *improper* treatment. 5. Do not ask us to prove a negative. Logically the thing is impossible. If you can show that there are advantages in vegetable tonics and astringents, in any case, please do so.

**FROM GLEN HAVEN TO DANSVILLE.**—We learn that Dr. Jackson has left Glen Haven, and opened at the Dansville Establishment. This may surprise those of our readers who have been in the habit of regarding Jackson and Glen Haven as synonymous terms. But the change or exchange is very much after a fashion we had long expected. Glen Haven is a fine *little place*. But it didn't grow any, and the Doctor did. It was a "pent up Utica," while he began to think of "the whole boundless continent." Hence he must needs migrate. He must have more room. He must have more extensive buildings. He must be on some leading thoroughfare whence he can *radiate* in all directions rapidly and conveniently. Slow coaches and lazy steamboats will no longer answer. He must be on the line of railroads, and in communication with telegraphs. All of these facilities for doing the greatest amount of business in the shortest time, abound in and around his new location; and we know Dansville to be one of the most beautiful and salubrious places that can anywhere be found.

Abundant success to the Dansville Water-Cure!

**HOME-TREATMENT AT A WATER-CURE.**—Our readers are referred to the advertisement of Rev. Mr. Estee, of the Petersburg Water-Cure. He proposes to furnish indigent invalids, who are able, in part, to wait on themselves, but who can not have the proper facilities for self-treatment at home, with rooms, board, and bathing ac-

commodations at a v-ry small charge. There are hundreds of young men who are in need of precisely such advantages, and now is their opportunity.

**WATER-CURE IN BROOKLYN.**—Our friend and co-laborer, Dr. Adams, of Brooklyn, who has for several years done a flourishing and successful business (without using the first drug), has opened a well-arranged and elegantly-furnished establishment, on the far-famed and truly beautiful "Brooklyn Heights." Brooklyn is one of the most admirably located cities in the world, and the "Heights" is the loveliest spot in the city. The view, which commands all New York, Williamsburg, Jersey City, Staten Island, the Narrows, the North and East rivers, the bay and harbor, several military fortifications, half a dozen miles of shipping, a dozen ferries, three or four cemeteries, and all the region round about for many miles into the country, is a panorama whereon the eye can gaze for hours at a time, as well as "many a time and oft." In a few weeks the pure soft water from the Long Island Ponds will circulate its life-giving and purifying streams through the houses, and then we can hardly imagine anything necessary, desirable, or luxurious that the invalid can not find at Nos. 63 and 65 Columbia Street, Brooklyn.

**THE BINGHAMTON WATER-CURE**, under the auspices of Dr. O. V. Thayer's practice and proprietorship, has been greatly enlarged during the past season. This gentleman, after many years of successful practice in curing various diseases, has earned for himself an enviable reputation as a man and a physician. The convenience and beauty of the location, the excellent spring water and pure air peculiar to the place, combine in rendering it attractive to the invalid. He offers the same facilities and favorable terms for treatment and cure in the autumn and winter that he does for the spring and summer, and happy always to give prompt attention to correspondents from a distance.

**CLOSE OF THE SUMMER TERM.**—The Summer Term of the New York Hygeio-Therapeutic College closed on the first day of October.

The following students took the degree of M.D. Mrs. Eliza W. Farnham, California; Wm. B. Potter, Knowlesville, N.Y.; A. C. Bowman, New York city; Mrs. L. L. S. Campbell, Iowa; H. Adonian, Constantinople, Turkey.

## To Correspondents.

Answers in this department are given by Dr. TRALL.

**CONSUMPTION.**—T. M., Sherburne, N. Y. Being a constant reader of the JOURNAL, and finally having become a convert to its doctrines, I wish, through its columns, to have your opinion of my case. I have been troubled for the last three years with a slight cough, and for the last two years the expectoration has occasionally been streaked with blood. In the last year I have had ten or a dozen different spells of spitting blood of a thick, dark color, some of it at times being clotted and black. The quantity raised has varied from a mouthful to a half pint. I have occasional pains in the chest, and when coughing can sometimes hear a rattling, squeaking noise in the upper part of my right lung. One of our M. D.'s examined me, said that the flattening of the chest over the upper part of my right lung was evidence that the lung was wasting away, and said he could not cure me, and did not believe I could be cured. He pronounced my left lung sound—examined me with a stethoscope. I also have pains in both sides, most severe in my right side, extending to my shoulder-blade, and thence on top of my shoulder. These last pains I felt long before I had any pains in my chest. Sometimes I have darting pains through my head—bowels constipated, and cold extremities. I am able to do light work. My principal articles of diet are rye-pudding eaten with molasses, baked potatoes with a little cream and salt, milk and fruit. Now for the questions. 1. Was our regular right in his decisions? 2. What shall I eat? 3. As I am not able at present to go to an establishment, what can I do for myself at home?

Your physician is right as to the nature of your disease. Your only chance for recovery is to go to a good water-cure, and that very soon.

**HARD WATER AND FEVERS.**—R. M., Bruceville, Ala. I am no doctor, not a bit of it, but I have contended that the water we drink has but little to do in bringing on bilious, remittent, intermittent, or typhoid fevers—in a word, malarious diseases. I hear a great many persons, and some doctors, say—your water is bad, perhaps limey; it will make you all sick, give you the fever, or give you the chills, etc. Now, I think, that when the drinking of impure water makes one sick, the disease is apt to be bowel complaint, indigestion, etc., and thereby may indirectly contribute to bring on fever, by weakening the vital forces and rendering them less able to throw off the miasmatic poison taken into the system through the lungs and skin. Will you please answer through your JOURNAL, am I correct, or am I not?

Your explanation is correct. Hard water is directly the cause of diseases of the bowels and kidneys, and indirectly the cause of fevers. It is, however, just as bad to be indirectly killed, as to be killed directly.

**MERCURIAL RHEUMATISM.**—J. Q. C. S., Anna, Ill. Mercury in the system is a very common cause of the worst forms of chronic rheumatism. The electro-chemical baths are well adapted to your case. You can not get them without going to an establishment. You should remain about one month. The expense would be seven or eight dollars a week.

**MISURINATION.**—H. A. M., New Jersey. Incontinence of urine may be the result of subparalysis, inflammation or gravel. Your best way is to go to a water-cure for one or two months. It would cost you \$7 per week. Eat fruit only with the morning and noon meals. You had better eat no supper at all. Starch is not good food. Grapes may be eaten with their seeds.

**ABRACADABRA.**—T. S. H. In case of rheumatism, disease of the skin, nervous affection, inflammation of the tonsils, asthma or phthisis, as the case may be, what kind of bath is necessary, when, and how often should it be applied? Under the treatment of such disease, what kind of diet is most wholesome for the patient to use?

We can not answer loose questions without writing a treatise on each of the affections named. The inquirer will find all of these subjects explained in the "Hydro-pathic Encyclopedia."

**INTERMITTENT FEVER.**—J. A. L., Moneka, Kansas. Will you please to give, in the WATER-CURE JOURNAL, directions for home-treatment of fever and ague, and what the diet of patients should be, and much oblige many subscribers?

Give a warm bath, or hot fomentation on the approach of the cold stage; give the wet-sheet pack in the height of the hot stage; and restrict the patient to a very abstemious diet of coarse bread and fruit.

**TYPHUS AND HYDRO-DRUGGERY.**—B. F. F., Houka, Miss. I have practiced the water-cure a little at home the last three years, and I and my family have derived considerable benefit from it. But I occasionally have a case that seems stubborn, and I get affrighted and send for a doctor (there is not a water-cure physician in one hundred miles of me). A case of this kind occurred three

months ago. My son, 12 years of age, was taken with fever just three months ago. I applied the water the best I could for two weeks, when he was so sick that I feared to risk my judgment longer. I called in a doctor who gave him blue mass, etc., for three days, when he pronounced him past recovery. I then sent for two other doctors. The three consulted together and pronounced it a bad case of typhoid fever. He was then delirious most of the time. Two of the doctors practiced on him a few days, and then one of them for three weeks. He became rational, but continued to decline. Thinking a change of doctors might profit, I called in a fourth one, who had some reputation for treating typhoid fever. After examining him, this doctor said he do could nothing with medicine, but would "trust him in the hands of Nature," prescribing good nursing. I followed this prescription, as I did the rest, strictly. My son has seemed to improve for a week, and then he would have fever, and lose about as much as he gained, and so he has progressed until the present. He is now a mere skeleton. His tongue is yet red. His appetite is very good. The last week he has got able to sit alone in bed, but he improves very slowly. Our doctor forbids the use of water on him. What course would you prescribe for him?

Stop running after doctors and drugs. Sponge him with tepid water whenever he is uncomfortably warm, give him all the water he desires to drink, and leave the rest to nature.

**TEETH.**—R. S. B., Romeo, Mich. I should like to inquire of Dr. Trall if persons who have poor natural teeth or artificial ones can masticate their unleavened bread properly? My impression is, that a large majority of individuals have such poor teeth that fermented bread is better adapted to their masticators; and as to masticating any unleavened bread that I have been able to obtain, with artificial teeth, it seems almost impossible. My experience with artificial teeth is that they are better than poor natural ones, but not equal to good natural ones by any means.

Your experience is that of all other persons. Art can never excel nature in the manufacture of teeth, nor, indeed, in the manufacture of any living organ or structure. Poor teeth can not masticate anything properly, but they are better than no teeth. But bread can always be made without fermentation, so as to be better for all persons, be their teeth natural or artificial, good, bad, or indifferent, or be they toothless, than the fermented article.

**JAUNDICE.**—A. N. H., Oshawa, C. W. Until some twelvemonth since I lived as people generally do, when I found my bowels constipated. Attention to diet, etc., has restored regular evacuation. Always after eating there is a feeling of fullness and oppression in the lower part of the abdomen. Sometimes have slight pains about the shoulder-blades and sides. Dizziness sometimes after inhaling a full breath, and stooping. A dull yellowish tinge generally to be seen about the margin of my eyeballs. Appetite good. Food consists principally of bread, fruits, garden sauce, milk and mushes. My stomach appears to be healthy. I attribute the ailment to the bowels, and through them also to the liver. I have the "Encyclopedia" and "Family Gymnasium."

Leave off the milk and mushes, and eat less in quantity.

**BAD FOOD AND WORSE DRUGS.**—J. H. C., Auburn, N. Y. Will you please answer a few questions in regard to what is the matter with one who is troubled as I shall describe—and what will cure the same? through your valuable paper—the WATER-CURE JOURNAL. I am twenty-six years of age. I have been troubled more or less for three or four years with spells of having sour stomach, at intervals of a few days—followed by a kind of "summer complaint," or dysentery—which would last a day or two at a time. It seems to trouble me most in the summer time. Some seasons I get along very well, do not have but very little of such trouble; and at other times during the summer, I will be troubled with constipation for perhaps a week or two, then "the scale will turn," and I will have a dysentery for several days, etc. I have always been in the habit of using apothecaries' medicines (and that pretty freely), until this summer. This summer a doctor from Saratoga Springs (Dr. E. B. F.) put up here at one of the hotels and made considerable of "display," and I had him examine and prescribe for me. He said that he could cure me in two months; I took of his prescription one month, and was brought on to the bed; then I had what some call a "sugar-pill doctor." I was quite sick a week, and began to get better, and resumed my work again in about a week more. Since that time, I have been troubled as before, with constipation, and at times I have thought that I would have the piles, unless I got rid of my costiveness. Since I was sick, and at the time—what passed my bowels would sometimes have blood with it. I have lately become a reader of your WATER-CURE JOURNAL, which I like very much; and for a week or two back I have adopted a new plan of diet, which is plainer food. I have always eaten almost everything that I wanted, and drank tea and coffee. Within two weeks back I have dropped tea, coffee, and all flesh meat—cake, and everything very rich or greasy. I have felt a great deal better than I have before in a great while, but am still quite costive.

Bad living and drug-medication are the causes of your malady; but as you are now getting better on plain food and bathing, what in the name of Esculapius would you have more?

**PROLAPSUS.**—M. A. M., Mountain Villa, Texas. You have been so severely poisoned with the drugs which the doctors have prescribed for you, that your chance to recover by home-treatment is very small. If possible, go to an establishment at once. Do not eat fine bread, milk, nor butter.

**COLIC.**—A. F. D., Salem, Oregon. The case you describe was constipated colic, that is, colic resulting from constipation. It would not be strictly correct to call it congestion, for this means an over-distention of the blood-vessels, whereas constipation is an obstruction of the alimentary canal. It is well you took the case in hand. Drug doctors are almost sure kill in such cases here, and we presume the same is true in Oregon.

**PILES.**—J. C. McG., Golconda, Ill. Please inform me, through your next number of the JOURNAL, of the treatment for piles, as I have been suffering from them both externally and internally ever since last March?

First of all attend to the general health, especially as relates to the dietary; then use enemata, if necessary, to keep the bowels entirely free, and small injections of cold water at bed-time. Hip-baths are useful in almost all cases.

**PUNY BABY.**—J. W., Morrow, O. I have a sister, seven months old, who is very feeble; she wants to nurse all the time; her eyes have a very bright appearance; she throws up her nourishment, and does not weigh more than one pound more than she did when she was born. What shall we do for her?

Treat her hygieo-therapeutically. We can not give particular directions without knowing all about her mother's habits of life.

**AGUE AND FEVER.**—A. B., Anna Union College, Ill. Will Dr. Trall have the goodness to inform some of us in South Illinois how to decide in case of ague and fever when the fever is at its highest point? We have your "Encyclopedia," have studied the article on fevers, but still we can not manage ague and fever to suit us with water. What quantity of water constitutes a good injection sufficient to move the bowels thoroughly? You give us no guide as regards quantity, when prescribing warm or cold water injections in your "Encyclopedia." Please enlighten us through the WATER-CURE JOURNAL, and oblige several sufferers.

1. When the heat is above the normal standard all over the surface, and the patient has lost the feeling of chilliness. 2. All the water the bowels will conveniently receive.

**CAUSE OF CANINE MADNESS.**—A. McA., New Hope, C. W. Dr. R. T. Trall: Please inform me, through the JOURNAL, as to the cause of dogs getting mad? The people in this section of country are dreadfully afflicted with them.

Foul aliment and overheating or worrying the animals, are the usual causes. Dogs that are fed on rotting flesh and putrefying blood very easily become rabid, especially if they are made to fight other dogs or war on other animals, at the same time.

**LAGER BEER AND TOMATOES.**—M. J. M., Platte Co., Mo. A physician of my acquaintance attended a German who had his leg broken. Said patient was in the habit of drinking lager beer for some time previous to the accident, but abandoned the use of it altogether when he got hurt. There was no apparent change in the fracture for about six months—the broken parts remaining disunited. At the end of that time the beer was resumed and the patient recovered. Question. Did he owe his cure to the lager beer, or did nature overcome both the wound and the action of the beer? The tomato has all the good effects of calomel, with none of the bad—so says a distinguished Allopathic physician. 1st. Is the tomatoe characterized in this way? 2d. Has it any superiority over other vegetables? and what is the best manner of preparing it? Will Dr. Trall please answer these questions through the WATER-CURE JOURNAL?

It has long been known, and is frequently remarked by English surgeons, that wounds and bodily injuries of all kinds heal with difficulty in beer drinkers. In the case mentioned it required six months to overcome the effects of the previous drinking so far as to enable the fracture to heal. Perhaps he would not get in so morbid a state again short of one or two years, even if he drank as before. The notion that there is anything analogous between the effects of tomatoes and calomel is an exceedingly silly whim. One is a wholesome food, the other is a rank poison. Tomatoes have no medicinal properties more than have grapes, apples, mush-melons, or a hundred other fruits. Stewing is the best method of cooking them.

**DISEASED LIVER AND LUNGS.**—M. T. S., Vernon, Iowa. For the past two or three years I have had a dull pain or soreness in the spinal column between the shoulders, extending under the left shoulder-blade some three inches from the point. It seldom pained me until quite recently, only after some hard labor or when sewing.

I have also a hurting in the upper part of the chest under the collar-bone that is sometimes increased by drawing a long, deep breath. I have at times a slight cough and expectorate considerably; much more, however, by an effort to clear the throat than by coughing; raise a clear, tough mucus, like the white of an egg speckled with yellow matter. For two weeks past have had a dull headache and dizziness, have also canker sores in the mouth, and have had at times for years, but of late they are worse; I have thought, perhaps, nursing is the cause of their being worse, as I have a nursing child some four months old. I go to bed weary and get up weary, and have not felt rested for more than a year, though I do my housework most of the time. Generally bathe on going to bed and frequently in the morning. My appetite is generally good and bowels regular; food generally sits well, though sometimes sours. My diet consists mostly of light bread made of fine flour, butter, milk, vegetables, sometimes a little meat, and generally tea or coffee for breakfast. I have taken no drugs for a number of years, and never but little quinine or calomel. Do the tonsils of the throat absorb away in any disease?

You have a badly diseased liver and slightly diseased lungs, and the fine flour, butter, tea, coffee, etc., are rapidly hurrying you into fatal consumption. Leave them off before it is too late. The tonsils are sometimes absorbed in the process of ulceration.

**LIVER COMPLAINT.**—E. J., Janesville, Wis. All sweating processes are improper in your case. Take a tepid rubbing sheet in the morning, a moderately cool sitz-bath in the afternoon, and restrict your diet to coarse bread, ripe fruits, and vegetables. Drink only according to thirst. Use neither salt, vinegar, sugar, milk, butter, nor cheese.

**REST AFTER EATING.**—A. B. A., Port Republic, N. J. Please inform me, through the columns of the WATER-CURE JOURNAL, how long it is actually necessary to rest the system after eating a full meal.

It depends on what you eat, when you eat, how much you eat, what your state of health or disease is, and what you propose to do after eating. Vital functions are not mechanical processes, hence not reducible to mathematical admeasurement.

**MENTAL EMOTIONS.**—J. E. C., Buffalo, N. Y. I am in practice a vegetarian, having abandoned flesh food nearly a year ago, with much advantage, I will add. But I am in doubt as to one point on which I would solicit an answer in your excellent JOURNAL. Query, then—Is a vegetarian more or less liable to injury from strong emotions than one who uses a mixed diet?

He is liable to stronger emotions from objects which address themselves to his moral, social, and intellectual powers, but to weaker emotions from objects addressed to his more self-relative or animal propensities. A great practical truth is hereby indicated, viz.: Violent exercises of the lower passions are rapidly exhausting to vital energy, while very strong moral emotions can be sustained a long time with comparatively little injury.

**CONGESTION OF THE BRAIN.**—A Presbyterian Preacher, Buffalo, N. Y. Dr. Trall—Will you please inform your clerical readers, through the columns of the WATER-CURE JOURNAL, what is the best method of equalizing the circulation after the excitement of earnest preaching? There is a sense of nervous prostration, the pulsations of the heart are quick. I sometimes take a damp towel and rub the whole surface of the body vigorously for a few moments. Ought a preacher to go to bed immediately after preaching? Is the lying or the sitting posture the best to restore an equilibrium?

Walk or sit in the fresh air. Do not lie down until the head becomes comparatively cool. Sponging the body with tepid or moderately cool water, and wetting the forehead and crown of the head with a little very cold water, are useful. Going to bed with the brain in a state of excitement and engorgement is bad practice. Better recline an hour or two in an easy-chair, and look over some amusing book or sensible newspaper, until the brain is entirely quiet. Then you may lie down and get natural rest.

**IN A PREDICAMENT.**—G. E. C. complains that our arguments in favor of a vegetarian diet are not so strong as the arguments on the other side, and wants us to say something about it. We have nothing to say. Like all other human beings, our perplexed fellow-citizen is bound to believe and act according to his own appreciation of the evidence. But when he asserts that he has lived strictly according to the teachings of the "Encyclopedia," and is the worse for it, we beg leave to differ. We simply know this is not true. Tell us, friend, precisely how you do live, and leave us to judge whether you do or do not live according to the "Encyclopedia." We will then have something to say. All the questions you ask are not only plainly answered in the "Encyclopedia," but fully and clearly explained. If you can not understand the explana-

tions, or are not satisfied with them, the fault may possibly be yours and not ours.

**MEDICAL STUDENT.**—L. E. O., New Philadelphia, O. We would not advise a medical student to study the dead languages as preliminary to a course of lectures. From the lectures you will learn all the Latin and other technicalities that can be of any practical use. We use "Wilson's Anatomy" as a text-book on the subject.

### THE LIGHT SPREADING.

DEAR JOURNAL.—It is not long since I became a reader of your valuable pages, and it may perhaps be thought impudent in me to trouble you with anything I have to say; but I have been so much benefited by the humble "home voices" since I became a subscriber, that I feel like throwing in my mite.

I am now, and have been for the last six years, a reader of three or four weeklies and as many more monthlies, but among them all there is not one that I consider contains half as much matter of real worth, in the same space, and—which is by far the greater consideration—as rich food for the mind, as either of your two journals—WATER-CURE and PHRENOLOGICAL. They are always looked for with more anxiety than any other, because I am always sure of a good intellectual treat; and the beauty of it is, they have never yet disappointed me.

I came across the back numbers of *Life* from Jan. 1 to April 1, and you can count on my name (which I will send through your agent) for the next year to come. All I can say of *Life* is, that as long as it gets no worse, and I have a dollar in the world, I am bound to have it. By the influence of your publications I have been induced to quit the use of tobacco, which alone, in a pecuniary point of view—by far the least consideration—is sufficient to pay for the three publications during the remainder of my life. Indeed, since the introduction of your journals in our family, a new light has dawned upon us.

We live plainer and better, and consequently enjoy better health than we have ever before since we kept house. I always enjoyed what I considered good health, but my wife has seen many a sick day and swallowed medicine almost by the pound; more than ever she will after this.

About a month ago she had obstinate constipation of the bowels, and got intense pain, so much so that she became quite unconscious. In the emergency I ran across the street to our regular family physician, an allopath quack, to see what was to be done. He came immediately, and after examining the patient prescribed morphine to ease the pain, and pills to purge. By the time he had left she felt a little more at ease—having taken no medicine however—and having made up my mind that she should swallow no more morphine, I started across the hills to a friend, whom I knew to be a believer in Water-Cure and the owner of a syringe. In one hour I was back, and by the aid of copious tepid injections, in three hours more my wife was after her work again; whereas had she taken the morphine and pills she would have been certain of keeping her bed for the next three days to come. The morphine was put into the stove and the pills out at the window.

Facts are stubborn things, friend Allopaths, and I should not at all be surprised if, through the influence of the WATER-CURE JOURNAL, be-

fore long, you were beginning to "see the handwriting on the wall."

I spun this yarn much longer than I had intended when I commenced, and you will use your own discretion about it. Scissor it or take it for kindlings, as you see fit; nobody is the worse off at all events for my penning and sending it. Perhaps more hereafter.

TRIO.

CONESTOGO.

### HEALTH-REFORM ORGANIZATIONS.

MESSRS. FOWLER AND WELLS—I suppose a good many people in the East are intending to emigrate to the West this year. We all know the advantages of organization in politics, in religion, in temperance—in short, in everything calculated to promote the interests of mankind, temporal or spiritual. This has also been successfully and beneficially applied to emigration. I need not undertake to show the advantages likely to be secured by moving into a new country in organized companies, transplanting at once all the institutions and privileges of society enjoyed by the older settled portions of the country. All can see this at a glance.

Now, no doubt there are many readers of the JOURNAL, and others who do not read it, who have a desire to secure a home and independence in the great, growing, and fertile West, who do not believe in the fattening and slaughter of animals for human food, nor in the use of the foul weed, tobacco, and distilled poisons, and would like to live in a community where none of these nor any like nuisances are tolerated. What person of pure tastes and cleanly habits does not have some one or more of his senses offended almost daily by gross violations of decency or humanity, by his fellow-creatures? Now I for one, and I suppose there are many such, would very much like to be one of a community whose members, instead of trying to make the greatest amount of diseased animal flesh out of the wholesome products of the soil, would direct their energies to improve the quality and quantity of the grains and fruits (especially the latter) for the delight as well as the sustenance of man. And what might not be done in this direction if a whole intelligent community were to engage in a noble emulation for so worthy an object? And that it would be eminently profitable as well as pleasing to cultivate the grains and vegetables, and especially the fruits in their highest perfection and in large quantities, none will doubt who have looked into the subject and know the high price fruit bears at the West.

Can not, then, an organization be formed upon a basis of health-principles, pure morals, true refinement, and elevated intelligence, of persons who would like to follow the above pursuits? There are plenty of good places in the West favorable for the objects of such an association. A community settled under such auspices and by such people could hardly fail to be thriving and prosperous. The details of the organization and settlement of it I do not propose to enter into here. I merely throw out these thoughts as a suggestion, hoping they may strike some one favorably who will take it up and set the ball in motion. It may perhaps be necessary to add, that I do not propose to have this community established on any Communist principles.

C. N. BROWN.

FAIRFIELD, IOWA.

## 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.

### HYGEO-THERAPEUTIC COLLEGE.

—The Lectures for the Winter term of 1858-9 will commence on Monday, Nov. 8, 1858, and continue twenty weeks.

#### FACULTY.

R. T. TRALL, M.D., Institutes of Medicine, Theory and Practice, Materia Medica, and Female Diseases.  
J. P. WALLACE, M.D., Anatomy, Surgery, and Obstetrics.  
Mrs. HULDAH PAGE, M.D., Physiology and Hygiene.  
LEVI REUBEN, M.D., Chemistry and Natural Philosophy.  
F. H. BRIGGS, Education.  
L. N. FOWLER, A.M., Phrenology.  
Mrs. L. F. FOWLER, M.D., Clinical Midwifery.  
In addition to the regular course of lectures, clinical instruction will be given weekly by Dr. Trall, and occasionally by D. A. Gorton, M.D., and Mrs. C. L. Smalley, M.D., Associate Physicians of the New York Hygeo-Medical Institute.

Terms.—Fees to all the Lectures, \$75; do., with board in the Institution, \$150; Matriculation fee, \$5; Graduation fee, \$20.

For circulars, catalogues, etc., address

R. T. TRALL, M.D., Principal,  
15 Laight Street, New York.

### Water-Cure and Hydropathic Medical College.



NO. 15 LAIGHT STREET, NEW YORK.

### DR. R. T. TRALL HAVING ASSO-

ciated in the management of his extensive establishment Drs. Gorton and Smalley, is now more fully prepared to give satisfaction in the treatment and cure of all CURABLE DISEASES, of whatever kind or name. Invalids placing themselves under our care can have the very best security for being treated SKILLFULLY and SCIENTIFICALLY, as we stand the acknowledged head of the HYGIENIC SYSTEM and HEALTH REFORM in the United States—yea, in the world.

Special attention is now given to *Uterine Diseases and Displacements*, by Mrs. C. L. Smalley, M.D., who has made this class of diseases a SPECIAL study for the past ten years.

Lying-in women are provided with pleasant apartments, and every convenience calculated to render *parturition easy and natural*.

Bardors, permanent or transient, are provided with pleasant accommodations, and also a *strictly PHYSIOLOGICAL* DIST.

Our location is pleasant and healthy, being adjacent to St. John's Park, and but a short distance from the Bay and the Hudson River, on the west side of the city.

Drs. Gorton and Smalley (experienced physicians) will attend to out-door practice promptly and efficiently.

R. T. TRALL, M.D., } Physicians  
D. A. GORTON, M.D., } and  
MRS. C. L. SMALLEY, M.D., } Proprietors.

### THE BROOKLYN HEIGHTS

Water-Cure Establishment is located at Nos. 63 and 65 Columbia Street, Brooklyn L. L. Rooms for patients and boarders. Outside practice attended to both in city and country.  
G. F. ADAMS, M.D.,  
Physician and Proprietor.

### DRS. GEO. H. AND CHARLES F.

TAYLOR treat all kinds of diseases by Water-Cure, Movement-Cure, and other Hygienic means, at 67 West 38th Street, New York. They will also attend calls to lecture in other places on these subjects.

### SARATOGA SPRINGS REMEDIAL

INSTITUTE is open all the year. Special attention is given to *female, lung, and chronic diseases*. For Circular, containing valuable information, address in full, as there is another person of similar name.

SYLVESTER S. STRONG, M.D.

### DR. VAIL'S GRANITE STATE WA-

TER-CURE is at Hill Village, N. H. For several years past Dr. V. has given such of his patients as desired it, and were able to engage in it, employment at manual labor. No kind of exercise has so good an influence upon the mind and spirits of the invalid, and none is more valuable in the treatment of chronic diseases. It is always better than exercise merely for its own sake, while it affords many an opportunity to reduce their expenses.

Dr. V. has had much experience in the treatment of a great variety of chronic diseases. In the treatment of all the various diseases peculiar to females he has been remarkably successful. Prolapsus, ulceration, leucorrhoea, amenorrhoea, dysmenorrhoea, have generally been made to disappear, never again to return.

Dr. V. has treated numerous cases of spermatorrhoea and other disorders of the male sex, with perfect success. Young men who find their health declining from the causes should not put the matter off until it is too late.

Many years' experience has shown us that very many cases that look perfectly hopeless are completely curable. We say to the sick, take courage. Long years of suffering do not preclude your recovery. Hundreds of our patients will testify to this. Send us an account of your diseases and we will tell you the prospect of your success. The winter is the very best season for the patient's success in a large number of chronic cases, and the patronage of this institute is about as large at this season as at any other.

Patients will please inclose a stamp for circular. 1t

### ATHOL WATER-CURE.—FOR

particulars, address GEO. FIELD, M.D., Athol, Mass.

### WATER-CURE FOR FEMALES EX-

CLUSIVELY, at Columbus, Ohio. Terms, 7 to 10 dollars per week. For particulars, address, W. SHEPARD, M.D. May, 1t.

### GRANVILLE (OHIO) WATER-CURE

is prospering finely under the care of its successful founders, Drs. Bancroft and Sinslet.  
Granville, Licking County, Ohio.

### REMOVAL TO OUR HOME.—TO

OUR FRIENDS, AND TO THE SICK.—We have changed our residence. Our post-office address is Dansville, Livingston Co., N. Y. The name of our Water-Cure is

#### OUR HOME,

and it is open for patients through the winter. We have had no home for years. Now we have one, and what it is to ourselves we mean it shall be to our patients. Those who have been to create within the Institution over which we presided—the *air of Home*. Henceforth we shall be able to do as we desire. In our new situation we shall have great advantages for curing the sick. The Home is large, well ventilated, and will be well furnished, and at all hazards or expenses be kept neat and clean. We are in fine farming region, and in healthful climate, and our water is soft as rain water. We have the entire control of the Institution from the cellar to the garret. What we undertake to do, we shall do, and our old patients may send us their friends, assured that for the way in which they are received and treated we will be responsible. All that F. Wilson Hurd and Co. in their advertisement, say of the beauty of the scenery at OUR HOME is strictly true. Will the readers of the WATER-CURE JOURNAL accept of our monthly visitations to their homes from OUR HOME? Will they listen to our words, and, if they are true, heed them? They may rely on it, that our hearts will be lighter, our spirits more buoyant, our insight of the right keener, our love for the truth more fervent, for our removal, for here we mean the spirit of truth shall dwell—that spirit of whom Christ, promising it to His disciples, said, He should be a Comforter. We mean the sick shall get well in OUR HOME, more speedily than ever we have cured them. We have not come here so much to make ourselves rich as to have a fair opportunity to enunciate truth by and through great simplicity and purity of life. The world knows nothing of simple habits, simple tastes, simple manners for human beings. Even Christians know so little compared with what they ought, that not unselfed they, and most always the world, make the mistake of calling simplicity of life impurity of life. We mean to live so, that a better standard of thought and feeling shall prevail. This we shall do it. If in doing so we are able to make money, we shall do it. We know that those who are able to avail themselves of our services as Physicians will pay us well, and we know we shall give them the strictest and most devoted attention. By night or by day they shall feel our hearts keep time to theirs. Long years have we devoted to the care of the sick. They have come to us from afar, and have gone away restored to health. They will be glad to learn as will all our personal friends, that from OUR HOME we shall speak to the Public words that will do the human soul good, and that if from our labors in the past we have had awarded to us reputation as Physicians, our future success shall throw the past into shadow. The sick of either sex will have the benefit of our skill not only, but they will also have the force of our example and the example of all our helpers. We do not intend to keep disturbers in OUR HOME.

If you want to know more of us, send for a Circular of the Institution, or for a copy of THE LETTER-BOX for October. Meanwhile we remain for Water-Cure.

Very respectfully your friends,  
JAMES C. JACKSON, M.D.,  
MRS. LUCRETIA E. JACKSON,  
HARRIET N. AUSTIN.

### OUR HOME!!—THIS WATER-

CURE is now open to the public for winter treatment, and, as we think, under auspices more favorable than any Establishment of like character in the State of New York has ever opened. It is situated in Western New York, on a mountain side, with one of the most magnificent landscapes visible from its piazzas which eye ever looked on, and it is supplied with *water soft as dew* from a spring which rises 500 feet higher than the top of THE CURE, the mountain itself being from base to top a thousand feet.

Our building is 100 feet long, four stories high, and forty feet wide. The rooms are high between joists, and admirably well ventilated. The climate is salubrious, the country round about very beautiful for rides and drives, and the means of communication easy. The Home will be neatly furnished and kept clean, will have good beds and kind attendants to take care of the sick. But our chief attraction, aside from our excellent natural advantages, and the one on which we chiefly rely to induce the sick to visit us, is our PHYSICIANS. It is well known, that of all the methods adopted for the treatment of the sick, the Hydropathic treatment is the most efficient. But while it is so when judiciously administered, it is equally injurious when unskillfully applied. Now, in forming our Company and opening our Establishment, it gives us pleasure to be able to say that after much labor and negotiation we have secured the professional services of JAMES C. JACKSON, M.D., DR. LUCRETIA E. JACKSON, and DR. HARRIET N. AUSTIN, late the physicians of Glen Haven Water-Cure. Dr. Jackson as a practitioner has had by far the largest Hydropathic practice of any physician in the United States; his name and his fame are co-extensive with the philosophy he represents; his success thousands on thousands can testify to. As a writer it is unanimously admitted that he ranks among the first in the country. As an advocate for Water-Cure his ability and eloquence are confessed. As a man and a Christian he is widely known, and as well as he is widely known. Mrs. Jackson, his wife, who is also a physician, but whose health has been delicate, and therefore has been quite retired for a year or two, will, we are happy to announce, take her place in OUR HOME as a medical adviser and counselor. Her very numerous personal friends will be glad to learn that Mrs. Jackson will be found at her post, looking after the wants of our sick guests, and by her skill and wisdom and genial sympathy aid them in their recovery. Miss Harriet N. Austin is so well and so favorably known as a physician to all who have been at the Glen, and also to all who have been readers of the Water-Cure Journal, that it is not needful to enlarge on her merits. She stands at the head of female Hydropathic physicians in the United States, and has probably a larger circle of warm personal friends than any other woman in the Union.

Of our *elms*, we can only say that having long been connected with Water-Cure Establishments, we think we know how an Institution of this sort ought to be conducted. And as we have great faith in the principle of Water-Cure, and great love for our work, have a nice location, pure soft water in abundance, healthy climate, and physicians whose names are a passport to our reliability and trustworthiness, we confidently appeal to those who are sick, that in visiting OUR HOME they will find facilities for recovery of health scarcely equaled, certainly not exceeded, in the Union.

TRACTS.—We have them prepared by our physicians on specific subjects, as follows, and for sale:

Serfuta, three cents,	Spermatorrhoea, six cents,
Dyspepsia, three cents,	To Young Men, six cents,
Dress Reform, six cents,	Hints on the Reproductive Organs, fifteen cents,

which we send singly, postage paid, for the prices above, and the whole, postage paid, for fifteen three-cent stamps, and if, on reading them, the purchaser does not think his money well laid out, he can have it refunded on application by letter.

A Circular of "OUR HOME" will be sent to any person on transmitting a three-cent postage stamp. This will give prices, what one needs in the Institution, route, etc., etc.

ROUTE.—From the East on the New York and Erie Railroad to Corning, then on the Buffalo, New York, and Erie Road to Wayland, or from East on the New York Central Railroad to Rochester, N. Y., thence on the Genesee Valley Railroad to Wayland, or from the West come to Buffalo, then on the Buffalo, New York, and Erie Railroad to Wayland, at which place there arrives and departs a good stage-coach on the arrival and departure of each train. Persons coming will have to ride five miles over a good plank road to reach the CURE. All letters making application for admission to the CURE or for Circulars, should be addressed to Dr. Jackson or Dr. Harriet N. Austin, and all letters for Tracts to F. Wilson Hurd.

Post Office address is, "Dansville, Livingston Co., N. Y." Respectfully, F. WILSON HURD & CO.

### DR. GEO. HOYT, 77 BEDFORD

Street, Boston, visits patients throughout New England. He also lectures before Lyceums and other associations on *Water-Cure, Physiology, and Hygiene*. 1t

### SARATOGA WATER-CURE, ON

BROADWAY, near CONGRESS SPRING.—Open all the year for Invalids and Boarders. Chemical and Vapor Baths, also Hot and Cold Baths for citizens or strangers, at all hours of the day.

Saratoga Springs, N. Y. N. BEDORTHA, M.D., Proprietor.

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All diseases treated upon strictly hygienic principles. ELECTRO-CHEMICAL BATHS administered. Address, DR. WM. B. & SARAH W. KERNY, Galesburg, Knox Co., Ill. 1t

## WHERE TO FIND A LOST "PEARL OF GREAT PRICE"

—HEALTH!—None can truly sympathize with the sick but those who know from experience what it is to be deprived of health. Those only who have writhed in the agony of acute disease, or pined under the hopeless, heart-sickening protraction of chronic maladies, know how to feel for fellow-sufferers. And, on the other hand, it is only the sick who can adequately appreciate the sense of duty by which those who have themselves been sufferers, but who are now obtaining relief, or have already fully regained the lost treasure of health, are impelled to make known the agencies that have availed to work out their deliverance.

All of us, whose names are appended, have been residents at New Grafenberg Water-Cure, Herkimer Co., New York, for various periods of time. In one or other of our number, disease in every imaginable form, acute and chronic, and in every stage of progress, has been skillfully and successfully treated.

Having been ourselves the recipients of such signal benefits, from our residence at New Grafenberg, and believing as we do, that almost all of you—physically "weary and heavy laden ones"—who are struggling under the crushing weight of your burdens, may, if you seek for it here without delay, find in due time like deliverance, it will not be a matter of wonder to you that we feel a longing desire that this Establishment should become more widely known. Those of us to whose names a star is prefixed have also had experience of other water-cures, whose claims to public respect we would be the last to undervalue. Compared with the drug and poison shops of Allopathy, all Water-Cures that deserve the name must be good; and it would indeed rejoice our hearts to know that all of them were in a flourishing condition. But even where all are good, there is always a better and a best; and so deeply have our knowledge, observation, and experience impressed us with the merits of New Grafenberg, that it presents itself to us at this time in the light of a special duty to proclaim them through the length and breadth of the land. And the performance of this duty we feel the more incumbent, as the physicians of this Cure, with that extreme modesty which is sometimes found associated with rare merit, seem to have hitherto shrunk, perhaps too sensitively, from blazing forth their own praises.

To be more specific, we would urge the suffering ones, to whom we are addressing ourselves, to come to New Grafenberg for the following, among other reasons:

1. The skill of the physicians. It would be out of place to illustrate a skill which ap-

pears to us truly wonderful, by details of cures effected under such hopeless circumstances as have elicited our highest admiration, and earned our most devoted gratitude. But we hold ourselves prepared to communicate, either by letter or otherwise, and to furnish facts, the knowledge of which ought to satisfy the most incredulous, that we do not without ample warrant thus strongly express ourselves.

2. The attention paid to patients. The medical staff consists of Dr. Holland and Dr. Thomas. Patients are individually seen, examined, and prescribed for at least once a day, and in critical cases are cheerfully waited upon at all necessary hours, whether by day or night. The close attention thus bestowed upon them, and the skill which they are made to feel is brought to bear upon their cases, inspire a hope and confidence that not only beguile the tedium of convalescence, but do much to aid in the restoration of health.

3. There are no drugs of any kind used in this Establishment.

4. The water is soft, abundant, and of excellent quality.

5. The Electro-Chemical baths are administered in all cases to which they are adapted, and without any extra charge.

6. The bed-rooms, bath-rooms, and parlors combine in a high degree neatness, comfort, and convenience.

7. In the dietary arrangement there is ample variety of the most wholesome and nutritious food, chiefly, without being exclusively, vegetarian, of which the physicians partake in common with their patients—any preferences that may at any time be found necessary being in favor of the latter. The charges are moderate, and, indeed, the whole aspect of the place is suggestive of the idea—not so much that it is a money-making establishment, as a place to get well in.

8. Pleasantly located, about five miles southeast of Utica, at an elevation of 1,000 feet above the level of the Mohawk, and commanding views of the city, with a varied landscape, stretching away to a distance of 40 miles, the situation is at once eminently beautiful and salubrious.

For these and other reasons we say, in conclusion, to our sick and suffering brothers and sisters who may be, as we once were, anxiously inquiring, "Is there no balm in Gilead?" Come to New Grafenberg; come without delay, that ye may obtain the help ye need, and that, if it yet be possible, ye may, in your ultimate restoration to health, regain a LOST PEARL OF VERY GREAT PRICE INDEED.

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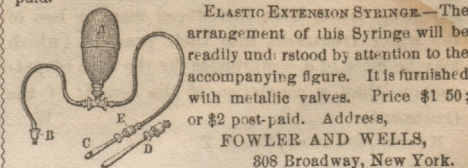
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It is nothing new for you to hear one say that he owes his temporal salvation to the principles taught in the WATER-CURE JOURNAL. I inherited a feeble constitution, which was reduced in my early life, by "taking medicine," to a condition that made life indeed a burden. I commenced living on the principles which you advocate, and found there was relief for me. I have now used no "medicines" for twelve years or more. I can not make myself a new constitution, but I am enabled to keep what remains of the one I had. I have used water in its various forms, but mostly as a preventive. The quickest way to cure diseases is, never to have them. The system of hydropathy confers inestimable benefits by spreading a knowledge of the laws of health. How much better it is to *prevent* a disease than to *cure* it, even though we are sure of a remedy! There are hundreds whom I meet with in life, suffering life's pains and ills, the *cause* of whose sufferings is simply a violation of the laws of health. But the sufferers are ignorant of these laws, and hence wonder at the mysterious Providence that brings so much affliction upon them. When I see such cases, I have an impulsive desire to begin and preach to them the doctrines of hydropathy. But likely as not my benevolent effort would be considered only as the nonsense of a cold water fool, or, at any rate, *treated* as such. Still, I can not avoid expressing my opinion. What tries my patience most, is to see persons give themselves over to the doctors to be bled and blistered, and dosed with calomel and fed on pills. Of course I am willing people should do as they choose, but I pity them when I see them under the hands of the doctors. I am not a physician myself, and I do not seek to become one; and I have no hostile feeling toward any one of the order. They have always treated me kindly, and those whom I have known have been respectable men. I do not condemn the *men*, but the *system* on which they practice; and I can but pray in my heart that the time may soon come when their kingdom shall fall.

Clergymen are often troubled with "sore throats" and bronchitis. When I commenced to preach I could not speak aloud for more than fifteen minutes at a time without pain in the throat. I commenced the use of the wet-pack around the throat, wearing them sometimes two and three nights or days in the course of the week. My voice constantly became stronger and clearer, and I can now do all my talking without pain. This wet-pack will save a voyage to England or the Sandwich Islands, if clergymen would have faith enough to try it.

The principles of hydropathy are but little known in this section of country. I am scattering your paper wherever I find an opening. I trust some good seed will be sown. I have, however, met with some few families who practice the system; and some of the physicians in this and the adjoining towns have introduced more or less of the water treatment into their practice (which may be more of a compromise for the sake of patronage, than a conviction of the *benefit* of the treatment).

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