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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."

NATIONAL HEALTH ASSOCIATION.

The first annual meeting of the National Health Association was held in Canaseraga Hall, Dansville, N. Y., under the immediate auspices of Dr. Jackson and associates of "Our Home on the Hill-side," during the days and evenings of September 14th and 15th, 1859. The arrangements for the meetings were all that could have been desired, and the large hall was well-filled during the entire session. Not one of the seven or eight drug-physicians gave the movement the least favor or encouragement. Only two of them showed the light of their countenances in the hall, and they came apparently with the view of counteracting rather than of strengthening any influence which the proceedings might have upon the public mind.

The Convention formally organized on Wednesday morning by calling Dr. Trall, of New York, to the chair, who proceeded to explain the fundamental and radical differences between the drug and the hygienic systems of medication. He charged the popular system as being totally false in its philosophy, and, as a necessary consequence, vastly more injurious than useful to the world. He boldly charged three quarters of all the diseases and premature deaths which now afflict so-

ciety, upon the erroneous doctrines and fatal practices of medical men. And he showed that, by adopting false and erroneous premises, and wholly misinterpreting the laws of nature as applicable to the living organism, physicians have, in all ages, been blind leaders of the blind; and were, to this day, unable correctly to explain the nature of a single one of their thousand diseases, or the rationale of the action of any one of their three thousand remedies. In order to put these assertions to the proof, he offered to give any one of the drug-physicians of Dansville one hundred dollars if he would come before the audience, and correctly explain his own system; another hundred dollars if he would correctly tell the people what the principles of the hygienic system were; another hundred dollars if he would explain the nature of disease; and a hundred dollars each if he would give the true rationale of any of the different diseases; another hundred if he would explain the *modus operandi* of medicines; a hundred dollars each if he would give the rationale of the different classes of medicines; and, finally, a hundred dollars each for as many of his remedies as he would correctly explain the action of.

Dr. Trall was very careful to state that he meant no disrespect to the medical profession in general, nor to the physicians of Dansville in particular. He conceded them to be gentlemen and scholars, intelligent, and well informed in the arts and sciences generally, and as philanthropic as any other class in the community. But the error was in their system. Its premises were false, hence its problems were all wrong, so that no physician, from their stand-point, could correctly explain any fundamental problem in relation to the theory of medical science, or the practice of the healing art.

This offer (or challenge, as many considered it) was noised about the village, and gave mortal offense to some of the doctors. One of them, Dr. Hovey by name, attended in the afternoon of the second day, and charged Dr. Trall with insulting the medical profession of Dansville, accusing them of not knowing anything, etc. Dr. Trall explained that he had not accused the physicians of Dansville of ignorance but of error. He admitted that the physicians of Dansville could explain the problems propounded as well as the Professors in any of the New York, Philadelphia, or Boston Colleges could; and these all confessed their profound ignorance. This did not satisfy the pugnacious doctor, who seemed determined to make the controversy a personal rather than a professional one. Dr. Trall, then, to bring the matter to an issue and present it in the simplest manner possible, offered to give Dr. Hovey one hundred dollars if he would explain correctly the action of

a dose of castor oil on the bowels, or a piece of bread on the human stomach. This offer fairly enraged the good doctor; and after a little whispering between Dr. Hovey and a Dr. Morron, a traveling lecturer and debater on Spiritualism, and a fluent, witty man withal, Dr. M., came on the stand, and offered to explain the *bread problem*. Dr. Morron then proceeded to state, very correctly, the anatomy of the digestive organs, and some of the changes which the aliment undergoes in its various stages of digestion. Before he had finished, Dr. Trall interrupted him to re-state the question in the same words: "I will give one hundred dollars if the gentleman will explain the action of a piece of bread on the human stomach."

"Certainly; all right; I so understand it," said Dr. Morron, and went on to finish his anatomy, etc. After he had concluded, Dr. Trall arose and asked Dr. Morron if he had explained "the action of a piece of bread on the human stomach?" "Yes, certainly," said Dr. Morron; "but I don't care anything about the hundred dollars." "The hundred dollars are at your service when you earn them," replied Dr. Trall; "but so far from answering the question I proposed, you have not even talked about it."

"Did you not say you would give one hundred dollars if I would explain the process of digestion?"

"No, sir, I said nothing about digestion. I said, the action of bread on the human stomach."

"The action of bread is it, a ha! I thought you meant the process of digestion."

"No. I meant what I said."

Dr. Hovey, seeing that his friend was effectually used up in not understanding the point after it had been stated several times very plainly, and in the same words, could contain himself no longer. He arose and accused Dr. Trall of quibbling, and a number of other unamiable things. "Dr. Trall has come here and insulted the profession of Dansville," said Dr. Hovey, "and I am not disposed to let him dodge out of it in this way. We will have this matter discussed. Dr. Trall shall put up his money, and a committee shall be appointed to decide it," etc.

Dr. Trall replied, "I accept your proposition to discuss the matter, and with all the conditions you have named." Dr. Hovey then silently subsidised for the day. Dr. Trall renewed the challenge the next day, and in the evening Dr. Jackson, in behalf of Dr. Trall, assured Dr. Hovey and the medical gentlemen present, that Dr. Trall was ready for the discussion with all the conditions Dr. Hovey had named, and would see him or them so soon as the Convention adjourned, and make the usual arrangements for a debate. No response was made; nothing was heard from the doctors, nor could Dr. Trall ascertain that any of them were present. However, after the meeting had adjourned and the hall was nearly cleared, Dr. Hovey and his friend, a Dr. Patchin (the latter

an old and gray-haired Esculapian, and, to all appearance, the worse for liquor, or tobacco, or both,) called out loudly for Dr. Trall, and accused him of trying to get away so as to dodge the discussion. Dr. Trall returned, followed by twenty or thirty who were just leaving, when a dialogue to the following purport ensued:

Dr. H. Just as I expected, you were trying to get away without meeting us.

Dr. T. If you say you will discuss any question between us, I am ready.

Dr. H. You have come here and insulted us. You have accused the physicians of Dansville of not knowing anything; now you are trying to avoid the responsibility.

Dr. T. Not at all, sir; I was not before aware of your presence. Just say that you will discuss the matter, and the thing is settled.

Dr. H. You offered a hundred dollars if any physician would explain the process of digestion, and then tried to quibble out of it. You are a—a—

Dr. T. Hold on, doctor. I said nothing about the process of digestion.

Dr. H. You did, and several others heard you.

Dr. T. Find the person who heard me say so.

Dr. H. (after gazing around dubiously). They are all gone away now.

Dr. T. I said the *action of bread* on the human stomach. Ask Dr. Morron.

Dr. Morron was appealed to, but by this time he had got the question through his hair, and so was obliged to confirm the statement of Dr. Trall, and this converted the doctor's cloudy visage into very thunder and lightning.

Dr. H. Put up your money, and put your question in writing and we will meet you.

Dr. T. Who is *we*? Say that *you* will meet me, and I am ready.

Dr. H. That is nothing to you. We will have some one.

Dr. T. It is something to me. I shall not accept any booby or blackguard you might turn out. Let me know my man. If it is you, say so. If not, hold your peace.

Dr. Patchin then came to the rescue of his friend (and he fairly trembled with wrath, vexation, anxiety, liquor, tobacco, nervousness, or from some other cause or causes).

Dr. P. The committee to decide this discussion must be specially educated to understand such subjects, and their competency must be certified by others who are so educated.

Dr. T. Bah! Your game is very transparent. You must have the question we discuss decided by a committee composed exclusively of *Allopathic physicians*, whose competency must be certified by other Allopathic physicians. Very generous on your part. No wonder you dare not trust any one else. I did not expect, gentlemen, to bring you before the people with your system. You know too well it will not bear discussion, so good-bye.

So ended the confabulation with the doctors. Dr. Jackson, in his opening remarks the following evening, declined having anything to do with any discussion with the Dansville doctors; but he assured the physicians and the people that Dr. Trall would not dodge nor quibble, but would perform all he had promised. His method of discussing these matters of difference was by curing the sick. He defended the profession in the matter of dosing and drugging invalids, and laid the blame on the people. The people live wrong, and violate the laws of health continually; and when sickness and suffering come as the necessary consequences, they send for the doctors to give them medicine, and the doctors give it because the people demand it. Dr. Jackson alluded to an epidemic then prevailing at Wayland, near Dansville, where many deaths had occurred under drug-treatment, and the people were in consternation. He had been called to see two cases—a father and son—whom he instructed to let medicine alone, attend to cleanliness and ventilation, and keep quiet. "I gave them an idea," said Dr. Jackson; "ideas are my medicines, and they were better in a few hours."

We may remark, in this connection, that on the evening succeeding the Convention, Dr. Jackson gave a lecture in one of their churches, to the people of Wayland, and no doubt put the disease, the panic, and the doctors to flight. But whether Dr. Jackson's defense of the Dansville doctors, or Dr. Trall's attack, as it was called, was most damaging to their reputation and business, we leave the reader to judge.

As a part of the first day's proceedings, the following officers were unanimously elected for the ensuing year:

PRESIDENT,

R. T. TRALL, M.D., New York.

VICE PRESIDENTS.

Ralph Hanley, Jr., Sheepscot Bridge, Maine.

Mrs. Martha J. Webb, Claremont, N. H.

Frank D. Barton, Vergennes, Vt.

Mrs. Frances B. Johnson, Fiskdale, Mass.

T. B. Carpenter, New Haven, Conn.

E. M. Aldrich, Providence, R. I.

O. D. Blanchard, Fayetteville, N. Y.

Mrs. Virgil Hilyer, Jersey City, N. J.

Randal Evans, Bridgeport, Penn.

D. H. Plaine, Bonsacks, Virginia.

H. B. Farrar, Farboro, N. C.

Samuel Irwin, Jonesboro, S. C.

Rev. Wm. A. Simmons, Macon, Ga.

D. F. Prout, Mobile, Alabama.

John Clarke, New Granada, Miss.

James B. Powell, Sequin, Texas.

M. W. Graves, Florence, Kentucky.

John A. Hamilton, Fayetteville, Tenn.

J. S. Galloway, Ohio.

R. S. Taylor, Indiana.

Whitfield Sandford, Illinois.

E. K. Rugg, Iowa.

Josiah Miller, St. Louis, Mo.

J. M. McElroy, Luton, Ark.

Calvin Otis, Waukesha, Wisconsin.

Hon. John Ball, Grand Rapids, Mich.

Henry A. Brewster, Florence, Nebraska.

Washington F. Anderson, Salt Lake City, Utah.

Ira Spaulding, Niagara Falls, Canada.

RECORDING SECRETARY—M. W. Simmons.

CORRESPONDING SEC.—Mrs. M. J. M. Hurd.

TREASURER—Giles E. Jackson.

EXECUTIVE COMMITTEE—F. Wilson Hurd; Jas. G. Clark; H. N. Austin; N. P. Burgess; Z. P. Glass.

In the evening, Rev. G. W. Trask, of Massachusetts, gave a lecture on tobacco. He treated mainly of its pathological consequences, and gave a fearful exposition of its ruinous effects on the physical, moral, and intellectual nature of man, and of its rapidly degenerating effects on the young. As nearly, if not quite, all the doctors of Dansville are said to be tobacco-users, we rather suspect that they did not like this part of the performance any too well. Mr. Trask also spoke to the boys and girls in the schools of the village, and called them together in the hall, when a large number were induced to sign the anti-tobacco pledge—a pledge which very properly includes also liquor-drinking and profane swearing. Great good will result to the people of Dansville from the labors of Mr. Trask.

The principal feature of the morning's exercises of the second day was an admirable address, by Dr. Harriet N. Austin, on dress. Though the most difficult and most unpopular of all the subjects which can be presented to a promiscuous assembly, it was delivered in an excellent manner and with telling effect. No speaker was listened to with more profound attention, and, as far as we could judge, the "American Costume" gained many theoretical and some practical friends as the result of Miss Austin's illustrations. Her address ought to have been heard by every votary of fashion, male and female, in the land.

Giles R. Jackson (son of Dr. Jackson) related his observations, on the subject of female dress, while residing in Florence, Nebraska. He had seen females, in the emigrant trains (going to and returning from Utah), who had traveled every mile of the distance both ways on foot, some twenty-

two hundred miles in all, and they invariably wore the short dress. Their experience was that they could travel two miles in the short dress with less fatigue than they could one mile in the long or ordinary dress. His remarks were exceedingly well delivered, and received with much applause.

In the afternoon, addresses were made by Drs. Jackson, Glass, Hurd, and Mrs. Paxton.

Dr. Jackson reviewed the general ground of our Health Reform, and related many remarkable cases which had occurred in his practice as a physician, and in his experience as an invalid.

Dr. Glass gave an extremely interesting and affecting account of his own recent sickness. He was, while residing near Cincinnati, attacked with typhoid fever; as he was partially delirious, as is frequently the case in this fever, his friends sent for an allopathic physician. But the doctor found an obstinate patient, for Dr. Glass retained enough of his reason to refuse to swallow any of his stuff. His friends insisted that he should take it, and, with the aid of the doctor, undertook to force it down his throat. The poor sufferer resisted with all his feeble might, but numbers prevailed. They held his hands and pried open his mouth, and so vigorously did he struggle to avoid the dosing and drugging, that the skin was abraded from his wrists, and his mouth and lips were severely cut and bruised. However, as good luck would have it, the physician of his own choice, Dr. Galloway, a thorough Hydropathist, arrived in a few days, and put a stop to the drugging, and so *allowed* the patient to get well. We have heard many awful stories of this horrid and abominable business of crugging sick folks by force and fraud, but nothing more disgraceful to the deluded doctors than the case of Dr. Glass.

F. Wilson Hurd treated particularly on the subject of ventilation, as applicable to invalids, to private dwellings, to churches, and the public institutions.

Mrs. Paxton paid a feeling tribute to the cause of health reform, and to the noble band who were so earnestly and effectively carrying forward the good work against the combined powers of fashion, sensuality, false pride, and sordid interest.

The evening of the second day was occupied almost wholly by Dr. Jackson. His subject was diet. But in his popular style of matter and of manner he embraced, incidentally, a wide range of subjects, interspersing his reasonings and arguments with many practical illustrations and impressive anecdotes. His own experience in the hands of a score or two of the most eminent drug physicians of the country was related, and made a powerful impression. The rescue of his wife (Mrs. Jackson stood conspicuously on the platform, *à la* American costume, while her case was described) from the very jaws of death, as explained by the doctor, affected the audience deeply—some even to tears.

As a popular speaker on Health Reform, Dr. Jackson has no equal. We wish every city and village in the United States could hear him half a dozen of times; it would be the death knell of druggery. It is impossible for an audience of five hundred persons to listen to him for a single hour without some scores of them being partially or completely converted from the error of their ways. He places the Health Reform enterprise on the high ground of religious duty. It is pre-eminently Christian. Soundness of mind and purity of heart can never be predicated on a diseased body. It appeals, therefore, to the highest motives and the holiest impulses that can actuate a human being. During his address on diet, which occupied nearly two hours, every seat and all the standing room of Canaseraga Hall were occupied with earnest and anxious listeners, who seemed to grow more and more interested to the last, always excepting Drs. Hovey and Patchin aforesaid.

We shall be greatly disappointed if the impression which this Convention has made on the people of Dansville does not result in a great reform in the habits of the people, and a corresponding

damage to the business of the doctors. Dansville is a lovely village. The place and all its surroundings are beautiful exceedingly. A more salubrious locality exists not on earth, and can scarcely be imagined. Would the people there but adopt the principles advocated in the Convention, diseases would disappear from the place, and all the drug-doctors could be made useful in some better business than dealing out poisons to the people, because they are so silly, and so deluded, and so miseducated as to demand them.

The following communications, among many others of similar tenor, were received and read, from the warm friends of the Association who were unable to attend:

NEW GLOBE VILLAGE, SOUTHBRIDGE Sept. 7th, 1859.
Dr. J. C. JACKSON, "Our Home," Dansville, N. Y.

Dear Sir—Yours of the 20th ult. is at hand: for which please accept our thanks. It would afford Mrs. E. and myself great pleasure to attend the Health Convention, at its approaching anniversary in your place. We have thought and talked much about it; but it seems not to be practicable, or consistent with other duties now devolving upon us. We would like to be there, not only to attend the meetings, and by our presence to contribute to the furtherance of the praiseworthy object of this new organization—to teach the people health, to make them intelligent on this subject; to impart, if we might, some of our experience—what we have learned by living fifty years—and to hear and learn from others; but to form the personal acquaintance of yourself, Dr. Austin, and others, whom we would be glad to see and greet.

Till I was about thirty years of age, I ever enjoyed the best of health. I had received from my parents, as they also had from theirs, a good physical constitution. My mother lived to the age of 78; her mother to that of 96 years. My father still lives, aged 81; and his grandmother lived to the age of 108 years. But, for twenty years—from thirty to fifty years of age—I was, much of the time, an invalid, subject to frequent colds, fevers, and asthma. I understood not, and obeyed not, as I now understand and obey, the laws of life and health. I am now quite well. Mrs. E., too, is well; and, unlike most other women, ever has been well.

While we believe in, and would ever gratefully acknowledge the care of, a kind Providence over us, and regard all our sicknesses as judgments inflicted for sin, we are wont now to consider the transgressions of all Nature's laws—physical as well as moral—to be sinful; and we see less and less mystery in all our chastisements.

With the best wishes that all who meet may have a good time, that much good instruction may be imparted, and that all the recipients of it may have a will to put it in practice. F. W. EMMONS

To F. WILSON HURD, Chairman of Ex. Com. of N. H. A.

Dear Sir—Exceedingly do I regret the necessity which compels my absence from the anniversary meeting of your Association; for I consider its objects and aims second to those of no other organization under heaven, and I wish to bear some part in their triumph, so that when, partly at least, through its instrumentality, health shall be conferred on men, I may be among those who shall come near the gods. Deprived of this privilege I can not fail to avail myself of another, that of expressing my entire sympathy with the movement you have so well and wisely inaugurated—a movement which must soon challenge the consideration of philanthropists and Christians everywhere; one in which it becomes all who have hearts to do and to suffer for humanity's sake to be enlisted.

The people must have health. The heavy burdens of disease which bear them down must be removed before they are free to accept any other gospel in all its fullness.

To restore the race to its primitive condition, in this respect, to unfold and illustrate the principles of hygiene, to bring men from the darkness of ancient pill-bags and drug shops into the

marvelous light of obedience to nature, is, as I understand it, the object of your organization. And what nobler mission has any association to fulfill? What more likely to commend itself to a people nine tenths of whom are invalid?

The spirit of inquiry on this subject is abroad. Men are beginning to question the divinity of disease, to wonder if health is not of God, if it should not be the rule and sickness the exception instead of the converse; if obedience to God's laws will not give and secure it better than deadly poisonous and murderous lancets.

Your efforts will be appreciated, your teachings will be received.

Let, then, the deliberations of this first anniversary Convention be characterized by wisdom and moderation, so as to give to its influence the widest extension. Some degree of enthusiasm on this subject is certainly allowable; still, I would have all things done "decently and in order;" all things counted but lost, so that the world may be won back to its allegiance to God and obedience to His laws, whether they be found written upon tables of stone amid thunder and lightning, or more silently inscribed upon the fleshy tablets of the temples it inhabits. HENRY A. BREWSTER.

OMAHA, Aug. 27th, 1859.

Friends—I cheerfully grant the request, as far as in me lies, to lend a helping hand to promote the object of your gathering. Whenever a stroke of my pen can do ought to turn public attention to the laws of health, and the great necessity of studying them in their relation to human happiness, or to make health-reformers more zealous in the practical application of their knowledge, as well as in spreading it, it shall be freely given.

The importance of healthy physical development has been the theme of so many pens for the last few years, that it seems scarcely probable that any are still wholly in the dark as to the means of its attainment. Nor are they. People know better that they do. It is not, generally speaking, with the approbation of their judgment that they indulge in health-destroying habits and practices. There are two reasons for this dereliction: It is erroneously supposed that the most enjoyment is to be gained by catering to common physical desires; and that, however disordered a state the body may be thrown into by such gratification, there is a panacea for it to be found in medicine.

I have often thought that there was a close analogy between "getting religion," so called, and drug-taking. The one is supposed to exempt a person from the consequences of all previous sin, no matter how great it may have been, and the other to drive disease from the body, enabling the functions of life to go on as harmoniously and vigorously as before war was waged against them by false conditions.

The consequence is, that transgression of moral law in the one case and of physical in the other is indulged in, as though with impunity; it is granted license by the blind faith in its supposed remedies. Could people see that the eternal progression of the mind depends upon its present development and improvement—on its freedom from error—they would shun the petty wrong thoughts and acts of every-day life as arch enemies of happiness—the end of human existence—and not as now sin away the earth-life, thinking at last to seek and find pardon which will place them at the right hand of the Most High. So with the physical; if the fact was fully appreciated, that every violation of health laws, however slight, inevitably lessens permanently the capacity for normal action and long life, and so of physical enjoyment and consequent mental growth and happiness, disease-producing practices, now encouraged also by a delusive belief in the curative power of drugs, would soon be numbered with the things that were.

The laws which govern the physical, as well as those which control the mental or moral nature of man are God-ordained; and, like their non-obedience, is followed by evil consequences, which,

however much they may be mitigated by right-doing, can never be entirely removed. And this leads me to what I was going to say.

Having become so perverted in natural instincts and perceptions, people mistake abnormal for normal desires; and instead of granting a natural supply of the real needs of the body, its artificial wants, to its detriment, are sedulously attended to. Strange to say, even when they see that the ultimate results of such a course are evil only, they persistently pursue it. Thousands to-day sit down to dinners of seasoned, compounded food which they know is wholly unfit to serve the demands of the system—to build strong, healthy tissue—and why? Evidently because they care more for the present gratification of a false taste than for an ultimate real good; more for animal enjoyment than mental.

In reality, a great loss of enjoyment is incurred, even in the present, by yielding to the promptings of perverted senses. A strict adherence to hygienic living soon renders them natural, when their action is far more pleasurable. So the sacrifice and loss is only on the side of those who fail to live in harmony with the laws of health. When I am commended for practicing self-denial (and it is always in a pitying tone) in regard to diet, dress, etc., I always use the occasion to refute the erroneous idea that any sacrifice of enjoyment is required to live simply and healthfully, and assert that, on the contrary, the plainest fare with a natural appetite affords more gustatory enjoyment, and of a higher order, than an epicurean diet with a perverted taste; and so of the other senses.

In connection with hygienic knowledge, a truer conception of the higher enjoyments of life, and of its value and uses, is needed to make our people rank as high in the scale of health and happiness as it is in their power to. Let those who see the light but point it out, and soon health-joyous and bounding—will become the rule as much as it is now the exception.

ELEEN BEARD HARMAN.

AUBORA, ILL., Sept. 7th, 1859.

LETTER No. 22.

From Harriet N. Austin

To ———:

DEAR BLANK—We of the Health Reform School are undoubtedly thought to be a very offensive people—always finding fault, complaining of the way in which the people eat, or drink, or dress, or work, or sleep, or play—attacking the doctors, blaming the ministers, or finding something wrong somewhere which we can assail. But the truth is, we are acting on the defensive. The health, hope, peace, comfort, and usefulness of our people are ruined by their habits, and by the treatment which they receive at the hands of their doctors; and our object is to defend them against themselves and their professed friends. We want to defend children against their mothers and fathers—generations, unborn and unbegotten, against the terrible wrongs which their parents by their indulgences would inflict upon them. Men have trembled and staggered these many years under the heaps of sickness and pain which the devil and his angels have piled upon them. It is time that an army should arise and attack these legions at every point. The health-reformers will succeed if they fight under the banner of Him who is all-conquering.

I find fault, now, with the practice which women, and men, too, have of wearing shawls in walking. If one is to ride in a cold day, a good, thick woolen shawl, enveloping him from head to foot, may be a very nice thing. At least, I do not complain of it. But when one comes to walk, he wants to get the benefit of walking. There is no form of exercise better calculated than this to bring into use a large number of muscles, to equalize the circula-

tion, to demand free play of the lungs, and to give tone to the brain and nervous system. But in order to derive benefit from it, one must walk with a firm, positive tread, with the body upright, the shoulders thrown back, the arms free to swing at the sides, the chest uncramped, and the body comfortably clad in all its parts, and overburdened in none. Now if you will watch the next hundred men and women whom you shall see walking in shawls, you will see that ninety-nine of them violate nearly all these conditions. The shawl is held in front by the arms crossing the chest, thus depriving them of all motion; the gait is stooping; the shoulders are brought forward upon the chest, constraining the action of the lungs, and a disproportionate amount of clothing is carried about the shoulders. Indeed, this article of clothing can not be worn to any purpose in any other way. If it is simply fastened at the throat, and left to hang loosely, unconfined by the arms, it is of no use as a protection against cold. It is lifted by every wind, and the air circulates freely about the arms and body. Hence I object to it as being one of the poorest articles of apparel that men or women can wear. How men should have consented to substitute it for the comfortable and useful overcoat, I can not understand. But if their adoption of it would lead women to discard it and take the coat, our sex would surely have gained much by the exchange.

To those who wish to *know* what is right, and knowing, to *do* it, a hint is as good as a lecture. All such persons should have coats or sacks, or cloaks with sleeves, which, while they afford ample protection to the arms and chest, leave them unconstrained. Yours, as of old.

OUR HOME, DANVILLE, N. Y., October, 1859.

FAMILIAR LETTERS—No. 5. TO THE GRADUATES AND STUDENTS OF THE NEW YORK HYDROPATHIC COLLEGE.

GENTLEMEN AND LADIES—Perhaps there is no physician in *this* country—now Dr. Shew is dead; perhaps none in the world, now Vincent Priessnitz is dead—who relies more largely upon WATER as a hygienic and curative agent, than myself. Certainly the generality of so-called Water-Cure physicians do not; and I know of no one who does, unless I except Dr. Harriet N. Austin, and I imagine she does not. Yet very few practitioners give as few baths as I do, or give them of as mild temperature as I do.

In laying as much stress as I do on Water, as an available agent to the VITAL FORCES, whereby abnormal conditions are to be overcome, I do not, either in my estimate of it or my use of it, overlook the value of other means to health which God has provided. There is no physician more careful in his dietetic injunctions; none more careful in respect to sleep, exercise, ventilation, the government of the passions, social interchanges, wasteful expenditure of strength. Certainly none more desirous to illustrate by his *life* the correctness of his views; and yet, with all due regard to any and every means at my command, I have steadily grown into a larger and wider confidence in Water as a means for overcoming the morbid conditions of the human body.

I do not ask *you* to believe in it. I do not ask *you* to believe anything I say. My object is not to make proselytes; it is simply to state what I believe, and having given utterance to it, to let it take its chances. Once spoken, it is no longer mine. It is the world's—for good or ill—for good, if it is true; for no good, if it is not true. Having had as large opportunity as any living man to test the uses of *Water*, with a view to effect *specific* as well as *general* changes of condition of the human body, I deem it but right to let you see, the longer I practice, the larger my faith in it is.

Of course, I am not foolish enough to claim for

Water a "*power*" to do anything. I only claim that, in itself, it is a substance which can be used by the vital instincts or energies to the overcoming of the "*ill*," or "*sickly*," or "*morbid*," or "*diseased*" states of the human body, in greater range, in wider extent, in larger degrees, in more abundant measure, than any other substance known to me; and I solemnly aver to you, that now I feel certain of restoring to health—*other* things being equal—persons who, years ago, I should have most positively and peremptorily declined to treat. Understand me. I mean to say, that placing them where food, clothing, sleep, aeration, exercise, mental condition, should have been the same years ago as now, then I should have failed to cure, when now I should succeed; and my failure then, and my success now, would be attributed to *my want* of knowledge then, and to *my knowledge now*, how to use WATER. Still further, understand me. I do not mean to *undervalue other* means, but that rating them as highly as other hygieno-therapeutic physicians do, I rate Water much more highly than they do. I am just as certain that it is capable of greatly more extended application by the vital instincts than by medical men is generally supposed, as I am that I am talking to you. One might *logically* infer this to be the case, from the simple fact of the extent to which the life powers use Water in maintaining normal conditions of the body. If our theory is true, that disease is VITAL ACTION *abnormally* expressed, then to my mind it follows, irresistibly, that such means as the organism needs and must have to keep itself in health, are the means, and the *only* means, which it needs and must have to recover lost ground—to overcome sickness. As Water in a healthy body forms a large constituent in its structure, and is therefore an essential element in such structure, why may I not, *a priori*, or on abstract principles, infer that its *use* in the system, or on the system, when *morbid* conditions exist, may be very varied and extensive? I think I might thus infer—at any rate I did, and from it I proceeded in my studies, and such has been my success, that I am more than satisfied with it. I bless God daily for it; and while I am sedulously and faithfully studying the influences of light, heat, air, electricity, food, etc., and gaining knowledge in respect to their effects on the human organism, as yet I know of no way in which to apply one, or all of them, so as to substitute them for Water, either in keeping the body in health or overcoming its sicknesses. They have their several and collective uses, and great and essential they are; but I know of no one of them that I can use as I can Water, to change and overcome morbid conditions; and I regard it as unfortunate, to a great, and radical, and revolutionary movement like this, that, after having practically abjured faith in it, men should still call their hotels and drug shops WATER-CURES, for not one in ten of the establishments going under this name in the United States is more entitled to it than the Massasoit House, at Springfield, Mass., or the Congress Hall, at Saratoga. Put this question to the test yourselves, and judge for yourselves, as I do. How many Water-Cures in this country use *soft* water? How many are there that use *hard* water who do *not* use drugs? I do not know of one. How many of them pay attention to diet, so as to have their food cooked plainly and free from condiments? How many of them refuse to put on their tables stall-fed meats, which, in the very nature of the case, are scrofulous or poisonous? This whole matter of Water-Cure bids fair to turn out an *arrant imposition*, unless it is speedily redeemed from contempt. For blind as *the people* are, that blindness operates only so far as their instincts are asleep: when once they are aroused, they will judge this MOVEMENT with just judgment. And for one, as I have from the first of my medical practice appealed to *the people from the physicians*, and challenged their closest scrutiny into my philosophy of treating disease, so I intend to do in the future, asking them to apply their *common sense* to this question, as to all others, and decide for themselves in the light of results. Years ago, as far back as when Dr. Wilmarth—now de-

ceased—was the physician of a Water-Cure, I settled this whole question for myself. I was solicited to attend a convention of *rational* hydropathists, and I flatly refused. In reply, I told those who invited me, that I would never attend a convention of *doctors* whose object should be to take this cause off its feet, by maiming it; that I was a *radical*, not a *rational* hydropathist; that I did not know a *rational* hydropathist who was not an eclectic physician, and far more deeply involved in giving Podophyllin, Lobelia, and Homeopathic pellets than in giving baths; and that as far as I was concerned, my objections to the WATER-CURE JOURNAL were not that it was *too radical*, but that it was *too conservative*, and that instead of joining them to ask of its publishers that they would change its editorial management, I was frequently writing them, asking them to loosen their check-rein on their editor, and allow him to fight as bold a battle as I knew his heart desired. I also told these *rational* hydropathic doctors, that I never would rest easy till a National Health Association was formed, whose position and direct influence should be against their notions of hydrodrugging, as well as drug medication in general; and from that day I should go to *the people* on the issue, and see what results years would bring about. The thing is *done*. On the 31st of May, 1858, at Glen Haven, a National Society was formed, and the 14th and 15th of September, 1859, its annual meeting was held in Dansville, and was triumphantly successful. In this—November Journal—you will get the report, and can judge for yourselves. We are now a *united* force, and my heart's desire is satisfied in this respect. From this time onward our philosophy makes rapid progress. Let us stand by it on all occasions, "*push on the column*," close up our ranks, aid each other in all directions, and have all the vigor and influence of a *conclave*, while we do all things openly. I feel that *my* work is only begun; that if, as a practitioner, I have hitherto been successful, in time to come I shall be more so; and that if in days past I have, by tongue and pen, cheered those who have been struggling toward the place where light dwelleth, I shall, by God's goodness, continue to be able to plead our cause, and win for it victories that shall gladden the true-hearted.

JAMES C. JACKSON.
OUR HOME ON THE HILL-SIDE, DANVILLE, N. Y.

WATER-CURE IN NEW HAVEN.

THE world moves!—New Haven moves! Who would have supposed that a conservative drug-physician, in the conservative city of New Haven, beneath the shadow of conservative Yale College, would have thought of employing the wet-sheet pack as a remedial agent? Yet such is actually the fact. Since our arrival, a drug-physician, entertaining "*liberal* views," and wishing to test the "*new system*," ordered a rheumatic patient packed. His idea in regard to the length of time during which a patient should remain in a pack being somewhat vague, he directed the patient packed *only twelve hours*, in order to avoid the dangerous routine of "*cold-water* doctors." As might have been expected by any one not bewildered by false theories, the patient was unable to speak before one half of the prescribed time had expired. His friends becoming justly alarmed, removed him from the pack, contrary to the doctor's orders. All the parties concerned are now fully convinced that Water Cure is dangerous.

This is one of a thousand instances that might be adduced to show how utterly impossible it is for any one to treat disease scientifically, without understanding its essential nature. Notwithstanding the hospitals and medical schools of New York are under the management of the *élite* of the profession in America, a judicious prescription of water, exercise, or diet is rarely heard within their walls. Regarding disease as a mysterious something, they endeavor to destroy it by bleeding, poisoning, or drowning.

OLLAPOD.

THE VOICE;

RIGHT MANAGEMENT IN SPEAKING AND READING,
INCLUDING
THE PRINCIPLES OF TRUE ELOQUENCE.

Together with the Functions of the Vocal Organs—the Motion of the Letters of the Alphabet—the Cultivation of the Ear—the Disorders of the Vocal and Articulating Organs—Origin and Construction of the English Language—Proper Methods of Delivery—Remedial Effects of Reading and Speaking, etc.

CHAPTER V
LANGUAGE.

SINCE, then, it is manifest that the proper understanding of the functions of the vocal organ is essential to the development of the Art of Speaking, I now propose briefly to inquire into the origin and construction of the English language—a study unfortunately but too often neglected in our public schools and universities. Long use has reconciled us to the exclusive culture of the Dead Languages, and Greek and Latin have had a full, if not more than their share of attention. I would not be understood as detracting from their importance, but a man's native language ought also to be included in the general list of studies, and not to be left as it now is, to be taken up or neglected according to his own disposition and fancy.

The English language may stand a comparison with any of the modern languages. It may not be so soft as the Italian, so broadly expressive as the German, or so colloquial as the French, but it has powers, range, and beauties of its own, which make ample compensation for those qualities it may not possess; and among them I claim for it a great power of expression in speaking, from its monosyllabic character. It seems to have been determined as a language about the beginning of the thirteenth century, when the English became an amalgamated nation, and has been divided by some into these three epochs, namely: "old English, from Henry III. to Richard II., middle English, from Richard II. to Elizabeth, and modern English from the time of James I." The effect of the Norman invasion upon our Anglo-Saxon language, Mr. Campbell observes, "was like that of a great inundation, which at first buries the face of the landscape under its waters, but which at last subsiding, leaves behind it the elements of new beauty and fertility." The first effect was to degrade the Anglo-Saxon tongue to the exclusive use of the inferior classes; though thus reduced it still survived, but disappeared, as the language of superior life and public business. About the middle of the thirteenth century, as I have observed, when the dawn of liberty made its appearance above the horizon, the genius of the native tongue prevailed, and "subdued to Saxon grammar and construction the numerous Norman words which had found their way into the language." The English may thus be considered a compound of two lingual elements—the Anglo-Saxon and Norman, and through these, of the Gothic and Latin. The Norman being derived from the Latin, while the Anglo-Saxon is a branch of the Gothic. By this combination it first received the germ of poetry, and gained a wealth and compass of expression which it would probably have not otherwise obtained.

The English, being thus in its essence the offspring of two languages of diverse origin, seems admirably adapted to absorb whatever comes within its reach, and it has, in consequence, become since a mixture of nearly all the modern European languages. This facility of adoption has by some been considered a reproach—I think without reason, for it still retains its Anglo-Saxon basis, though it has dropped the Saxon inflections; and the additions, when firmly incorporated, only increase its richness and expressiveness. Being thus settled into the character of a language, it has been improved and enriched by the genius of its authors from the time of Chaucer, whose writings tended materially to establish and consolidate it. After the lapse of two centuries a great luminary rises up before us—the "immortal Shakespeare"—by whom our language seemed, as it were, to have been

elevated and placed on a pedestal for succeeding generations to look at and admire. When we consider that a Spenser was his cotemporary, our admiration of the power of one individual to establish a language, which, after three centuries, still regards him as its starting-point, can only be exceeded by the genius displayed in the writings themselves. The English has here made its stand, for if we look back through the intervening time and examine the style of the many celebrated works since bequeathed to us, the language will be found substantially the same. Nor, indeed, does any further development seem necessary, except such as may arise from the requirements of science. It must be confessed, however, that science has not added to the euphony of the language, and there is some danger of marring the vernacular idiom by the very means adopted to extend its power.

Let us now contemplate the English language as we find it, and ascertain what has been done for its advancement in our own day. For a long time the authority of our great lexicographer almost annihilated inquiry into its etymology and construction, and it was not until Horne Tooke, in his *Diversions of Purley*, opened out new sources of information, that any attempt was made to gain an intimate and thorough understanding of the force and power of expression of which the language was capable.

Mr. Tooke clearly proved that "all words, even those that are expressive of the nicest operations of our minds, were originally borrowed from the objects of external perception"—a very curious circumstance in the history of language and of the human mind itself. He also showed that many words are merely abbreviations or the signs of other words. Now these abbreviations, as Mr. Tooke observes, "are the wheels of language, the wings of Mercury;" consequently they have, if possible, a greater significance even than those words which are the original signs of ideas. These abbreviations, if rightly understood, ought to have a marked influence in giving power of expression in the delivery of language. And although Mr. Tooke may not be considered a safe authority as an etymologist, to him belongs the great merit of having demonstrated that all the parts of speech, including those which grammarians have often considered as expletives and unmeaning particles, may be resolved into nouns and verbs, but that they have been reduced to another form for the purpose of giving wings to the expression of thought. The etymology of such words will, therefore, be not only a true guide to the import of the words themselves, but it will do more. If it is made the basis of elocution, it will give force to the language, and at the same time add greatly to the power of delivery, by placing in a proper light all those apparently insignificant words upon which it is evident the power of the language in speaking depends.

An example will best explain my meaning. I will therefore select one from the Lord's Prayer, so that it may be familiar to all. "And forgive us our trespasses, as we forgive them that trespass against us." Now this sentence is clearly conditional; the word *as*, according to Tooke, is an article, and has the meaning of "it, that, which;" it therefore stands for "which trespasses," and is an abbreviation, doing away with the necessity of repetition; it has, therefore, almost the force of a sentence in itself, and having immediate reference to the preceding sentence in the delivery, belongs to it, a pause being made after the word and not before, as is usually done. This will give it sufficient emphasis, and at the same time not only adds force to the expression, but also explains its own meaning. I will now take the sentence that follows: "And lead us not into temptation, but deliver us from evil." This sentence is generally read as if it comprised two parts, whereas, in reality, it is but one, being conditional in its meaning, and connected with the word *but*. Now this word, according to Tooke, is the imperative of an Anglo-Saxon verb, *beonutan*, or *beutan*, or *betan*, to be out, that is, to set aside. It is an abbreviation, and connects the two parts of the sentence thus—"And lead us not into temptation but (setting this aside) deliver us from evil," the force of the whole passage being this: not only "lead us not into temptation, but, setting this aside in addition also, deliver us from evil;" and the word thus seems to give greater power, for we may add, also, even the suspicion of evil, for the sentence may be made to carry this additional meaning. The force of the language in both these sentences is clearly brought out, the word *as* in the one case and *but* in the other being abbreviations, should be taken in connection with the first parts of each sentence, and, by a slight pause being made after them in the delivery, the true meaning is made palpable, and additional power is gained in reading. I shall, however, enter more fully into this subject in the following chapters.

I will now give a brief recapitulation. I have treated of the formation and functions of the vocal organ. I have entered minutely into the organic formation of the letters of the alphabet, as a principal

point in the development of the functions of the vocal organ itself. I have shown, also, that the ear plays a very important part in the management of the voice; pointing out the very serious consequences which must follow any material deviation from those natural laws upon which the whole system is based; and finally, the combination and application of these as a basis, for those rules which ought to guide the speaker or reader in the delivery of language. And I am the more desirous of being understood on this point, my object being to show that elocution and a fine style of reading are not a sort of heaven-born inspiration in individuals, but that the knowledge of the first elements, as I have here pointed out, are essential and requisite as a basis to act upon. It is no argument to say that some may speak and read well without attending to such minutiae, but the number, from the general complaint of bad delivery, must be very few. The real question is, would they or would they not, if the principles of speaking and elocution are rightly understood, have done much better; or it may be, if they could produce no greater effect upon others, they would decidedly effect what they do with much greater ease to themselves.

It is strange that in England, where, more than in any other, I may say a necessity for public speaking is requisite, there is literally no school. Neither at Oxford nor Cambridge is speaking made a part of education. Men intended for the Church or the Bar are never made to understand that there is a right and a wrong method of making use of the organs of speech. The foundation of the faculty is entirely mechanical, but like every other it requires both culture and care to prepare the organs for the expression of language. Many, however, are apt to imagine that the consideration of words is beneath them. They wish to be orators at once, or think that the power of declamation depends upon impulse, and that good speaking and correct and elegant reading are within any one's reach at option. We need but point, in answer, to our Pulpit readers and Parliamentary orators.

I have entered thus minutely into many parts connected with Speech, because it is only by strict attention to minute points, and to the rules laid down, that the subject can be thoroughly understood, so as to produce the required result of expansive power of voice and clear and distinct utterance without effort. In fact, the management of the voice is a subject which appears to have met with little attention; yet, upon a right understanding of it depends not only the elements of speech, but elocution itself; for without a knowledge of the proper use of the organs of delivery, the full power of speech can not be obtained. All examples of the most successful of ancient and modern speakers go to show the attention paid to such preliminary considerations, even though the principles may not have been correct; and my endeavor has been to establish a permanent basis, founded on natural principles, the importance of which must be obvious to all to whom Speech forms an element in their professional career.

CHAPTER VI.

ON DELIVERY.—PART I.

It seems strange that the cultivation of the Art of Speaking, which at one time received so much attention, should subsequently, for so long a period, have been utterly neglected, and if revived in these later days, only under auspices by no means encouraging. The circumstances of the times, when a Demosthenes or a Cicero could, by the power of speech alone, command attention, were no doubt favorable to the development of this art. Under the mental despotism of bigotry and absolutism which belonged to the middle ages, freedom of speech was of course impossible, and hence the art languished; for it is in free states alone that it can flourish. Assuming this, then, as an axiom, to what are we to attribute the absence of this art in a country like England, whose very existence depends on this liberty, if not license of speech? where, on every occasion, whether in the Senate, the Pulpit, or the Bar, where, at every event, public or private, "Speaking" seems almost a necessity, yet there is no school for its cultivation.

It is, perhaps, not difficult to account for this negation, and many circumstances might be adduced which no doubt concur to bring about this state of things. There are some who think that internal impulse, at the time of speaking, is a sufficient guide. Others imagine that the study of words, and their delivery, is beneath them. Others get a settled idea that the power of speaking is a natural gift, and consequently unattainable by any previous preparation. From those who trust to the impulse of the moment, there is nothing to be expected but coarseness and incoherence. If the study of language is beneath any one, its correct delivery will never be attained. To those

who hold the power of speech to be a natural gift, it may be answered that it is no more so than any other faculty, which may be improved by cultivation. The experience of the past proves this, for from the time of Demosthenes to the present, those who have excelled have done so only through hard labor and perseverance. They have studied not only the power of language, but also its correct delivery. Every inflection of voice has been a matter of thought, every point for expression has been duly weighed. An individual who has thus studied, shows himself ready and prepared, even when called upon suddenly, to speak. Like a painter who has reached the highest point of his art, the roughest sketch betrays the hand of the master. And so it is with him who has acquired the Art of Speaking, whatever the occasion, a few words spoken show the presence of the orator.

It is a common observation that a good speaker or reader is rarely to be found. If some few do excel, it only strengthens this general position; and the reason is obvious, there is no attention paid to the cultivation of the voice, or to its right use in delivery. At schools in England, everything is taught but the mother tongue and its correct pronunciation. And a man is thus left in after life, should circumstances throw him into a profession requiring the use of the voice, to do the best he can with all the imperfections and inequalities he has grown up with. It is true, we have a system of set speeches at many of our public schools, but no one will be found to say that a boy, who may have excelled in a set speech will, from that circumstance alone, attain to any eminence as a speaker. There is no need, however, to expatiate further; the want of correct delivery is generally admitted, and public attention has lately been directed to this deficiency, from the great and acknowledged extension of the evil. The subject is one which has occupied my attention for many years, but I have been deterred from giving publicity to my views, knowing that they were opposed to those generally received; but the public avowal of the evil shows, by inference, that something is wanting. The rules hitherto given have not been found sufficient. I hope I shall not be considered presumptuous, if I say that what I here advance will fill up this want, and that the rules I lay down will be generally applicable for all who wish to acquire a right method of delivery.

There is an idea prevalent, that in speaking or reading no attention should be paid to the voice. That such an impression should exist is not to be wondered at, since it has received the sanction of very high authority. In Archbishop Whately's volume on Rhetoric the subject of elocution is introduced separately. Throughout this part, his Grace labors to establish a rule that the voice ought to be ignored, that is, in speaking, the organs of speech are to be lost sight of and forgotten. This is almost the sole point insisted on in this part on elocution, and for which his Grace takes credit on account of its originality. It is as much as to propose to a player on the violin, or any other instrument, that he must forget his instrument in his performance. A proposition needing only to be mentioned to show its absurdity, yet this is the position his Grace aims wholly to establish. That the subject-matter should receive full attention, must of course be obvious, but so ought the delivery, and the voice is the instrument of delivery. To recur to the simile, his Grace's proposition is, as if a player should attend only to the notes and not to his instrument, the medium alone by which the notes are made intelligible, and the intended effect produced.

As, however, this *dictum* of Archbishop Whately's stands at the very threshold of the subject, it will be necessary to consider on what foundation it rests. His Grace puts the case thus. "The object of correct reading is to convey to the hearers, through the medium of the ear, what is conveyed to the reader by the eye; to put them in the same situation with him who has the book before him; to exhibit to them, in short, by the voice, not only each word, but also all the stops, paragraphs, italic characters, notes of interrogation, etc., which his sight presents to him. Impressive reading superadds to this some degree of adaptation of the tones of the voice to the character of the subject and of the style."

"But speaking, *i. e.*, natural speaking, when the speaker is uttering his own sentiments, and is thinking exclusively of them, has something in it distinct from all this; it conveys, by the sounds which reach the ear, the idea that what is said is the immediate effusion of the speaker's own mind, which he is desirous of imparting to others. A decisive proof of this is, that if any one overhears the voice of a stranger, suppose in the next room, without being able to catch the sense of what is said, he will hardly ever be for a moment at a loss to decide whether he is reading or speaking; and this, though the hearer may not be one who ever paid any critical attention to the various modulations of the human voice. So wide is the difference of the tones employed on these two occasions, be the subject what it may."

From the passages quoted above, it certainly appears that his Grace adopts this view—that in speaking a man necessarily falls into a natural manner, while in reading he uses an artificial one—and then his Grace lays down this law: “The practical rule then to be adopted in conformity with the principles here maintained is, not only to pay no studied attention to the voice, but studiously to withdraw the attention from it, and to dwell as intently as possible on the sense, trusting to nature to suggest spontaneously the proper emphases and tones. Many persons are so far impressed with the truth of the doctrine here inculcated, as to acknowledge that it is a great fault in a reader to be too much occupied with thoughts respecting his own voice, and thus they think to steer a middle course between opposite extremes; but it should be remembered that this middle course entirely nullifies the whole advantage proposed by the plan recommended. A reader is sure to pay too much attention to his voice, not only if he pays no attention at all, but if he does not strenuously labor to withdraw his attention from it altogether.”

Now, as to delivery, which, after all this medley of words, is the sole point at issue, the question has really nothing whatever to do with any supposed difference, as between reading and speaking; nor whether a man, when delivering his own sentiments, as in speaking, uses a natural manner, or in reading, an artificial one, allowing for a moment even that this is the case, but the real object in speaking or reading is to do so in the best manner possible, which, according to his Grace’s “practical rule,” can only be done by ignoring the voice altogether. Now the fallacy in this reasoning is, that a natural manner does not depend upon any supposed difference between reading and speaking, but whether the speaker or reader uses the organs of speech in the natural manner. This is by no means a consequence of speaking spontaneously, as his Grace assumes. The right management of the organs of speech must be acquired just like that of any other physical faculty, and I assume the fact, which may be amply borne out by the experience of most men, that the proper use of these organs is not an ordinary acquirement. A man grows up and speaks, as daily examples will testify, in a manner which shows at once that the natural action is certainly not understood; and when he speaks his own sentiments, he then falls spontaneously into those irregularities of style and manner imbibed in youth, and now become to him uncontrollable habits. Yet, according to the argument of Archbishop Whately, this is the natural manner, and is, moreover, the manner by which “a man will be in the way of indefinitely improving himself in after-life.”

Let us carry out his Grace’s reasoning to its necessary consequences. And for this purpose it is right to go to the proper source for the natural manner in the unsophisticated countryman. Will any one say that in this instance the organs of speech are rightly used? Again, taking the aggregate, even of those that are called the educated classes, in the majority of instances, can it be said that the voice is ever used according to the intention of Nature in the formation of the organ? yet this is the basis upon which his Grace relies for indefinite improvement in after life. The truth is, most people in England are left to themselves to form their own method of speech. The right management of the voice has no place in education, and hence the principal cause of so much bad speaking, and especially of so much bad reading, as the charge lies mostly against the clergy, is the very point which his Grace takes so much pains to inculcate; the voice has been ignored too effectually, and the error lies, I affirm, in thus ignoring the voice, instead of insisting upon acquiring a perfect command over it. The speaker or reader need, then, be at no trouble to think about his delivery, for, having a control over the organs of speech, he can always make use of his power to the best advantage. According, however, to Archbishop Whately’s views, Hodge, the plowman, must be the best speaker, for he always utters his own sentiments, and in the natural manner, that is, he ignores the voice, for he knows nothing about it. And the tale told of the plowman turned preacher answers all his Grace’s necessary conditions, who, on being thus addressed: “Why, I hear you have taken to preach, when you can’t even read,” replied, “No, mother reads, I ’spounds.” Now, surely, in Hodge’s expositions, we should have the two presumed great *desiderata*, a spontaneous utterance of sentiments and the natural manner. It is enough. Behold his Grace’s model speaker.

In Chapter II., section 5, his Grace, in remarking on the department of education, observes that the sounds uttered are then only to be attended to when they are such as ought to be corrected in ordinary conversation; for “many young persons have habits, and such as not seldom grow up with them, either of an indistinct pronunciation, which makes the vowels audible, while the consonants are slurred, or of dropping the voice, toward the close of a sentence, so as to be

nearly inaudible, or of rising into a scream, or of too rapid and hurried an utterance, or of some provincial vulgarity, etc., all such faults should, as has been said, be corrected, not in reading only, but in ordinary speaking.” Now, what does all this mean, but the cultivation of the voice. If, through instruction, these defects are removed, what is it but that the speaker has so far gained the command over his voice, not that the voice is forgotten or lost sight of. Nor does this imply, that having overcome these defects, and by strict attention, the utterance is improved, that the reading is then necessarily artificial, yet this is his Grace’s inference, who thus continues: “But on the other hand, all those faults of delivery, which, though common in reading, do not occur in ordinary speaking, constitute a distinct class, and must be carefully indeed corrected, but in a totally different manner, for hardly any one, in ordinary conversation, speaks as if he did not understand, or did not really mean what he is saying. In reference, therefore, to correct reading (in respect of the sense), and impressive reading, such as shall convey the true import and full force of what is said, the appeal must be made to the learner’s own mind, and his attention should be drawn from the sound to the sense of what he is reading, and the instructor should give admonitions, when needed, not, as in the other case, by saying you have pronounced that word wrong, pronounce it so-and-so, or you read too quick, etc.; but read that passage as if you understood it, read this suitably to a command, that to an interrogation, to express the scorn, the exultation, the earnestness of that passage, as if you were expressing such a feeling of your own in your own words.” This passage contains all the rules his Grace vouchsafes to give as to delivery. Assuming their correctness, how are they to be carried out except solely by strict attention to the voice? A command, an interrogation, earnestness, exultation, if conveyed at all, must be by varying inflections of voice. There is no other conceivable way than by a modulation of the tones, and it is self-evident that a speaker who wishes to give his meaning correctly, can only do so to the best advantage by strict and particular attention to the voice. The expression depends entirely upon a modification of the sounds, and the proposal to effect this object by his Grace’s “practical rule” of ignoring the voice, is, I maintain, utterly unintelligible. If mere motion of the will is sufficient, then every one has the power, and ought to speak correctly. The practical answer to all these assumptions is the fact, that of the legion who attempt to become speakers, scarcely one succeeds.

Again, at Chapter III., and at the conclusion of section 5, his Grace observes, “The credit, on the contrary, of having a fine elocution is to be obtained at the expense of a very moderate share of pains, though at the expense, also, inevitably of much of the force of what is said.” If fine elocution is to be so easily obtained, how is it that so few possess the power? A fine elocution is the aim of every speaker and reader, and if only requiring a moderate share of pains, we ought to abound with fine specimens. What is the fact? a formidable array of failures. It would be useless to pursue this matter further. If fine elocution is to be gained by a negation of the voice, or by a very moderate share of pains, orators would spring up like mushrooms. Where are they, then? Why do they not appear in support of his Grace’s originality of view?

I think I may assume, that this position of ignoring the voice is altogether untenable, if carried to its necessary consequences. Yet this is the principal point insisted on in this famous chapter on elocution. Now I contend, that as regards delivery, it is a mere waste of words to suppose cases of distinction between reading and speaking. A person when he intends to speak, speaks, when he intends to read, reads. And the difference is, that a speaker has the advantage which unexpectedness gives him over his audience. In a speech, whatever is said comes fresh upon the hearer, and mere fluency combined with energy, in most instances, goes a great way to establish a man’s fame as an orator.

In reading, the case is far different; here the audience knows probably every word that is about to be uttered, and is consequently critical, if not hypercritical. And this is the position of the Clergy, always admitting, however, that clerical reading is sufficiently bad. A speaker is concerned only in the sentiments he utters, the reader must weigh the expression of every word. A greater license is allowed to a speaker, and hence it is that a style and manner are not only tolerated but approved of, which, in a reader, would be unconditionally and properly condemned. Of what use is it, then, to institute comparisons and draw distinctions between two points so diametrically opposite? My position is that, *ceteris paribus*, with reference to speaking or reading, he who has the command over his voice, not he who ignores it, will always produce the best effect.

[TO BE CONTINUED.]

HEALTH AND SCIENTIFIC EXERCISE.

[We copy the following editorial from the New York Daily Times, and feel much satisfaction in finding so able a paper coming up to the work of teaching the necessity of physical culture and proper exercise. We commend the article to the attention of our readers.—Ed. W. C. J.]

Our knowledge of the laws and principles of hygiene, as regards dietetics, ventilation, and sanitary regulations, has not yet been reduced to an acknowledged science. But most of all in what is called Physical Culture, does ignorance prevail. What is physical culture? What does the advice given to the weak and sedentary, or the over-studious, achieve, to "take exercise"? What does that bold generality mean? The patient might as well be turned loose into a druggist's shop and told to "take medicine." The practical operation of this ignorance is something to this effect: An overworked merchant or clerk finds his strength failing. He has a slight cough, a pain in the side, and so forth. He takes advice. He is told to "take exercise." Believing that the sole end of exercise is to increase the muscular tissue, and that the more he exercises the faster will it increase, he forces his muscles and weaker nerves through all sorts of hardships, till he literally works himself into the grave. True, he was "moderate;" but what is moderate? Another, of a different temperament and disease, who would be benefited by what killed the first, we suppose carries out the prescription by extending his daily walk a little further than usual, and what is the result? He gets no better, but worse, already having too much of the monotonous exercise of walking. So, too, with girls and young ladies growing up with flabby muscles, sunken chests, and distorted spines; they suppose their exercise of following the measured tread of some superannuated dame for half a mile a day answers all the purposes of physical culture. Again, what are the special needs of different classes of the community in this regard? Surely the hard-working mechanic, with his iron muscles, needs no special effort to increase his muscular power? But is he a perfect man of the type to be emulated? And how should his physical culture differ from that due the muscle-wanting theological student?

Civilization gives us certain advantages by imposing upon us certain obligations. We are constantly liable to seek the one by neglecting the other. While we accept the advantages we must not overlook the evil tendencies of civilized life, as exhibited in over-mental toil or bodily inertia. We must make physical culture indispensable, but always variable, according to the class or person requiring it. On this subject there was delivered, a few evenings since, a lecture at the Cooper Institute, by a young physician of this city, Dr. Charles F. Taylor, which, though intended to illustrate the treatment of disease on strictly physiological principles, may, if we mistake not, at the same time, give us the key to the true principles of physical culture; for if his doctrine be applied to the sick, why not to the so-called well, as are we not all sick just in proportion as we need physical culture? and the point is to apply the culture in the direction of the need.

Dr. Taylor commenced by saying that the common impression that exercise affected only the muscular tissue, was entirely wrong; for as the muscles act only under the stimulus of the nerves, the latter first receive the impression of the will, and, consequently, are really affected before the muscles are reached. Injure the nerve, as in paralysis, so that the will can not reach the muscles, and the latter forever remain unmoved, and thus waste away. Now, this joint action of the nervous and muscular systems must be taken into consideration in proposing any exercise for an invalid or physically undertoned person, for we have it in our power so to separate these manifestations that we need not employ both together, but can use that which is most desirable in any given

case. Practically, we find it necessary, as disease is always attended with debility of the nervous system, to use such exercise as will accomplish the most change in the muscles, while making the least draughts on the nervous system. We have an unerring rule to guide us in this respect. Rapid movements, implying rapid will, exercise, and therefore exhaust, principally, the nervous system; but any the greatest amount of fatigue does not imply that there has been a corresponding change in the muscles. For example, a person ill of a chronic disease—consumption—may be wholly incapable of taking enough exercise to affect sensibly the muscles—that is, to cause them to take up an increased amount of nutrition from the blood. But still, would not the effect of exercise upon the muscles, on the circulation, and the general nutrition, be just as desirable as though he were able to obtain it? The patient has a serious disease of the lungs, with cold hands and feet, contracted chest, and feeble muscles. What shall he do? It is desirable to make those muscles hungry for the blood which would be sent them could they only be used. Any trifling ordinary exercise, however, exhausts him, so that very little benefit is derived from it, and often positive damage. But let such a person be seated in an easy position, and his muscles be put into the proper action, by an assistant bending the various joints of the body. This should be done slowly and gently, because the longer a contracting muscle is held in that state, the greater its effect on its substance. Thus his muscles may, one by one, be made to act in the most powerful manner—many times more powerfully than if all acting at the same moment—with very little effort and no fatigue on the patient's part, till all have been brought under the same influence. Moreover, as we can make the muscles act as we choose, we can thus control the circulation—the blood flowing toward and into the muscles which are acting, provided there are no other processes going on at the same time in other parts of the system, counteracting the desired effects, as in the case in common exercise. Thus we have the power of localizing the movement, and producing specific effects; as by acting on the extremities while the rest of the body is at rest, we can produce a peripneic circulation, and relieve local congestion of the lungs, for instance.

The application of this philosophical mode of treating disease is extremely simple. The whole aim and end of treatment is to produce a harmony and equilibrium in the vital forces. A piece of machinery is only so strong as the weakest wheel in it. The machine is made stronger by increasing the power of the weaker member, and in lessening relative disproportions of force. So with the great human apparatus. Many chronic invalids can not afford to waste their power in vague indiscriminate efforts, while they are abundantly capable of developing particular functions. Thus debility and irritability of the nervous system are relieved by irritating the muscles; that is, by directing the nervous power to be expended on the muscles, instead of being wasted in receiving external impressions. Lateral curvature of the spine, said to afflict so large a proportion of boarding-school girls, and caused by weakness and unequal action of the spinal muscles, is only partially benefited by ordinary exercise; but by understanding the anatomy of the parts, and how to put the different groups of muscles in proper motion, and make them act equally and harmoniously, the curvature is speedily restored. To effect this, no violent motion, but, on the contrary, gentle action, is required.

Paralysis of motion is caused by some damage having been done to the nervous centers, which prevents the muscles from acting. But this cause may be partially or wholly removed, and still the paralyzed muscles do not act, because the other muscles not affected, act so much more readily, that the effort is spent on those most easily stimulated; so that the recovery of the muscles does not keep pace with the recovery in the nervous centers. The principle of treatment in such cases

is simply to place the patient in such a position that when he makes an effort to use the palsied muscles it will be easier for them to act, and more difficult for others to act instead. The principles involved in this treatment deserve most attention for their promise to counteract the tendency to disease and deformity arising from the habits which society imposes upon our women. Anything which will gently, gradually, almost unconsciously, give tone and vigor to the circulation and the muscles, plumpness to the form, fullness to the chest, steadiness and grace to the carriage, and instead of that lassitude and languid expression so common, a tone of life and health, while relieving those peculiar maladies arising from their common weakness, would be a great boon to our countrywomen. This treatment does not clash with any existing theories, but comes in merely to fill up a void.

MR. ROSS ON EXPLOSIVES.

CHILLICOTHE, OHIO, September 10th, 1859.

EDITORS OF THE WATER-CURE JOURNAL: Sirs—I do not wish to write a review of the work entitled "*The Voice; its Right Management in Speaking and Reading*;" but I take exceptions to some remarks made by the author, which remarks are contained in that portion of his work published in the September number of your inestimable Journal. He says: "A recent writer in a treatise on the impediments of speech reverses this order entirely, representing the B, D, G, etc., as the softer sounds, and calling the P, C, [I presume the author means K, which is the hard sound of C] T, etc., *Explosives*, in direct violation, I fearlessly assert [very confident indeed], of the right action of the organs of speech in articulation," etc.

Now, I understand the author to say that the sounds represented by the letters P, K, and T are *not* Explosives. "I fearlessly assert" that I differ with our transatlantic friend, and agree with the author he quotes, that the characters referred to are Explosives, and we are not alone in our belief. I consider them *Explosives*, for the very plain reason that the sounds which they represent are Explosives.

If we utter the syllables *pop, deck, it*, and others ending with similar sounds, with *emphasis*, we very readily observe that *each* of them end with an *Explosive sound*. Of course there are different degrees of Explosion, the same as in other kinds of sound. Farther on he says:

"Now, the teeth ought never to be touched by the tongue for speech," etc. *The teeth ought never to be touched by the tongue for speech?* Can our friend, the English elocutionist, Rev. W. W. Cazalet, A.M., express correctly either the sub-vocal or aspirate sound represented by the letters *th* without touching his upper front teeth [if he has any] with his tongue?

Readers of the W. C. J., try it!

If I had a pupil under my instruction who was of the same opinion [in that respect] as our author, I would have him practice upon a piece called "*The Thistle Sifter*" [familiar to many of you, I presume], found in "*Bronson's Elocution*"—also in "*How to Talk*."

And again: Our author seems to think that the letter *R* has but one sound, namely: the *trilled*, or *rough* sound, as heard in the beginning of the words *ring, roar*, etc., etc. I think the majority of the readers of the W. C. J. will agree with me, that the letter *R* has two sounds, namely: the *trilled*, as heard in the words *rail, regal*, etc., and the *soft* sound, as heard at the end of the words *far, roar*, etc. The distinctness of the *trill* depends upon the degree of force required in the utterance of the syllable in which it occurs. If our friend, Rev. Cazalet, is a native of the "*Emerald Isle*," and still possesses that peculiar brogue (the trilling of the *R* where it

should not be), so characteristic of her noble sons and daughters, he, of course, is excusable. For who would not defend the peculiarities of his country, especially if he thinks he is right in doing so.

I have not written the above for the purpose of detracting "one jot or tittle" from the honor due the author and his book, for I have a high opinion of Rev. Mr. Cazalet's work on Elocution (judging from what I have seen of it), with the exception of those points I have already mentioned.

The reason why I have written what I have, is for the purpose of calling attention to those things in which I, with many others, differ with him. If this should elicit any remarks upon the points referred to, either from the readers or editors of the W. C. J., no one will be more highly gratified than your correspondent, as it will evidence an increased interest in the much neglected subject of Elocution. Hoping you will receive this in time for its insertion in the October number of your Journal (provided, of course, you think it will conduce to the interest of the readers of the W. C. J.), I remain yours, a friend and co-laborer in the great work of physical and intellectual reform.

LETTER FROM DR. HAMILTON.

As the busy world is moving around us, and as the conflict of truth with error is still continued, we would ask to be represented in the columns of the Journal.

As graduates of a college which is an eyesore to, or rather the target at which the savans of medicine hurl their anathemas, we feel like upholding the dignity of our Alma Mater.

We have been in the field of practical experience almost two years, and have not the least idea of abandoning the principles of the noblest medical system, nor have we been disappointed in the reliance put in the Water-Cure system, as a means by which health can be maintained or restored. It is lamentably true that some of our class-mates have gone over to the practice of the *killing art* in order to secure popularity and "the loaves and fishes." They argue that there is not *virtue enough* in Hygieo-Therapeutics to insure success; but my humble opinion is that *there is not virtue enough in those who abandon our ranks*. The fault lies, not with our system of medication, but with those who forsake its principles—if they ever properly embraced them. One who compromises with error is not for, but against us. It is a common notion that a radical practitioner can not secure favor and patronage; hence the unstable seek a refuge in drugopathy. Drugopathy suits a weak-minded practitioner, and, as a natural consequence, pseudo-reformers desert our cause for something more suitable to their mental capacity.

In September I visited Dr. Craig at Wilmington, Del., and found him doing a successful practice, both as regards patients and remuneration. In the city of Wilmington the believers in Water-Cure are numerous and influential, and by perseverance in the practice of Hygieo-Therapia in its *plurality*, Dr. Craig has gained many *steadfast* friends to our cause. By his works he is known, and such is the encouragement received that he intends opening an establishment, in the spring, on the banks of the Brandywine, a short distance from Wilmington. In this locality the scenery is sublime, water soft and abundant, and all the surroundings of such a character as to afford every opportunity to patients for the recovery of health.

LEWISTOWN, PA.

GYMNASTICS.—Dr. Lewis and wife are lecturing on and giving instructions in Gymnastics in Western New York. From the reports that reach us through our friends and correspondents, we infer they are meeting with fair success and doing much good.



NEW YORK, NOVEMBER, 1859.

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.

THE PHILOSOPHY OF OUR SYSTEM.—

We have succeeded in indoctrinating some thousands of persons into the premises of our system of hygienic medication. Many thousands, also, have become familiar with its ordinary appliances, and can manage them successfully in ordinary diseases. But we suspect that the number of our readers who really understand the philosophy of our system—the problems growing out of the premises, and which stand between the theory of medical science and the healing art—is very small. And yet a clear understanding of this philosophy is essential to the best success in the application of hygienic agencies to the treatment of disease. There are Water-Cure doctors abroad who seem to be quite as ignorant of the true principles which should regulate and govern the employment of water, air, food, temperature, exercise, etc., when used remedially, as are the great majority of the people. And it becomes an important question, how shall we make the people fully and thoroughly comprehend the philosophy of our system?

We assume that our system is true; that, being true, all persons who understand it will believe in it; and that any person who does not believe it, wholly and exclusively, does not understand it. The person, be he layman or physician, who says that he believes a great deal in Hygieo-Therapy, and yet believes that a little medicine is necessary sometimes, is perfectly and profoundly ignorant of the philosophy, the rationale, and even the fundamental premises of hygienic medication. No such person can even state what its principles are. If he can, we will give him one hundred dollars for his trouble.

Physicians have taught the people to believe that poisons are the natural remedies for disease. And the drug-medical

world is now divided into four parties or schools, each acting on the same principle, and all claiming to have the best medicines, *alias* poisons, for the cure of diseases.

Allopathy poisons *anti-pathetically* with big doses. Homeopathy poisons *pathogenetically* with little doses. Eclecticism poisons *sanatively* with milder drugs, and Physio-medicalism poisons *stimulo-relaxatively* with hot and cold drugs, mingled and commixed. But it is all poison. Like the Boston editor who had a numerous wife and one child, they have, altogether, a numerous drug, but one poison. It is Poisonopathy all the world over.

Many physicians, and some hydrodrugopaths, too, have become convinced that the whole system of poisoning, from Alpha to Omega, is wrong. "But," say they, "the people demand medicine. We know that hygienic appliances, without anything in the shape of a drug, are best in all cases. But if we tell the people so, they will not employ us. They will send for a physician who will give drugs."

Such reasoning is conclusive with the majority of human nature as now constituted. It is the sordid argument of the opium dealer, the infernal reasoning of the rum-seller, and the damnable logic of the tobacco-trader. It is the conscience salvo of the speculating demagogue, who says: "The public is a goose; if I do not pluck its feathers, somebody else will." It is the consolation of the robber, whose creed is, every man for himself, so that he keeps out of the halter.

If all of the physicians who become convinced that the whole drug system is wrong, would at once refuse to countenance the wrong, either by word or deed, the people would sooner or later see their error. It is the business of the true physician to be a health teacher, not a panderer to depraved appetites and erroneous opinions. Otherwise his profession, which ought to be ennobling, sinks to the level of the meanest chicanery and the most mercenary trades.

We see but one way to set the people right in this whole matter. It is to meet the people face to face and discuss this subject in all its multitudinous bearings. If the drug physicians will meet with us and co-operate or discuss, in a candid and truth-seeking spirit, the matters wherein we differ, well and good. If not, the people may be made to understand our system, and then the drug doctors will become hy-

gienic doctors simply because there will be a demand for such practitioners. We confess we have great hopes, great expectations, from this new movement.

CALOMEL VS. COLD WATER.—The following communication seems to contain matters of general interest, and we therefore place it before our readers. We ask the especial attention of those disciples of Paracelsus who have not yet found out that calomel is a poison, and who are still ignorant that water is a natural element of the living organism, to the questions propounded:

COVENTRY, N. Y., Sept. 13, 1859.

DR. R. T. TRALL: *Sir*—While reading a copy of the *WATER-CURE JOURNAL*, my eye and mind were arrested by a bold assertion. I will quote the substance: "Calomel is a rank poison." This same affirmation is so broad, that I and many of the members of the scientific practice of medicine demand a proof.

Should you for a few moments stop to analyze and study the words in the above assertion, you would never again make such an one appear in public print.

I will now make an assertion which I can prove and be borne out in it: Water, either cold or warm, has killed its thousands, while calomel has cured its tens of thousands.

Did God, in his infinite wisdom, declare cold water should be the cure of all diseases? If so, why was he so generous as to order every plant to spring forth?

The picture on the first page of your *JOURNAL* illustrates the "Water-Cure" to perfection; everything seems to say, "I must sink or swim, and get out the best way I can." Does the statute of the State of New York look upon and justify you as being regular scientific practitioners? If so, all others are denominated as quacks. I am sure it will be found to be the other way, viz., regular scientific practitioners are *not* quacks, but all others are. We do not pretend to say that water is not beneficial in some diseases, but we do say it is injurious in the majority of cases. Again, we do not starve a patient to death, while under our treatment. Should you see fit to answer this, please do so through the *JOURNAL*. If I can procure a copy I will do so, also read and answer it. Yours, very truly,

L. B. NEWTON.

L. B. Newton does not affix M.D. to his name, but as he has associated himself with the "members of the scientific practice of medicine," and essays to speak as one having authority, we are to presume that he is a regular doctor. But regular, irregular, or defective, we will answer his questions, in the hope that we shall hear from him again.

1. Calomel is a rank poison. The proof is found in its effects. In a single dose it occasions griping, purging, fetid breath, green or black stools, and general debility. In repeated doses it occasions drooling at the mouth, inflammation of the throat, bleeding gums, swollen tongue, ulcers in the mouth, rotting of the teeth, hectic fever, exhaustion, and death. Is the evidence conclusive? If not, take the testimony of

the teachers of your own "scientific" schools. Every one of them admits that it is a poison, a rank poison—yea, a very rank poison. Indeed, the teachers in the New York "scientific" schools go so far as to say that all medicines are poisons, and that every dose diminishes the patient's vitality.

2. You need not be to the trouble of proving that water has destroyed its thousands. We admit it. We have heard of whole shiploads being killed by it in a few minutes. In the "Scottish Chiefs" you will find an account of some thousands of "Southrons" being tumbled off a bridge by their wily foes, and finding a watery grave in short particular meter. Our idea of water is, that it was not made to cover one over like a mantle, but for purposes of washing, bathing, drinking, etc. And now, if perfectly convenient, we would like to have you prove that calomel has "cured its tens of thousands." We do not believe that it has cured the first one. But we are open to conviction. There is, let us inform you, one very broad distinction between the use of water and calomel as remedies. Water can always be so employed as to be beneficial and not injurious. Calomel can never be so employed as not to be mischievous; and, as generally employed, its injurious effects exceed its beneficial ten thousand-fold.

3. God has *not* declared that "cold-water should be the cure of all diseases." And we never heard any one say that he had so declared. He may be "generous" in causing plants to grow for other purposes than medicine. Their principal use is to absorb the atmospheric gases and elements of decaying animal matter, whereby the air is purified and the earth fertilized. When you supposed that they grew only to be steeped, compounded, decocted, extracted, inspissated, concentrated, and swallowed as medicine, you made one grand mistake, as thousands of others have done before you.

4. As to the pictures, we have nothing to say; there you are invincible, if not more.

5. The statute of the State of New York *does* "look upon" (we suppose statues have eyes) and "justify" us as being "regular scientific practitioners." Whether we or you are the quacks, is a question we are quite willing to discuss with you. That quackery is on one side or the other, is certain.

6. You say "that water is injurious in a

majority of cases," do you? Now, Mr. Doctor, either you say what you do not mean, or you are the biggest booby alive. As your words utter nothing but arrant nonsense, please tell us what idea, if any, you intended to express, and then we will see what we can do for you.

7. And you do not starve your patients to death. There, we are happy to say, we agree with you. We also do not starve our patients to death. But you do poison your patients to death, and herein we are equally happy that we differ with you. We do not poison our patients at all.

8. We shall send you a copy of the *WATER-CURE JOURNAL*, so that you will have no excuse for not reading this, and replying to it.

PUTRID SORE THROAT.—An affection, under the various names of malignant quinsy, dyptheria or dyptheritis, and putrid sore throat, is prevailing, and has been for nearly a year, in many parts of the country. Some months ago we gave an account of the disease as it prevailed in Milford, Conn. Among the communications we have received on the subject, is the following:

BIG RUN, OHIO, Sept. 21st, 1859.

Will Dr. Trall please give us some information in regard to the putrid sore throat? It has prevailed in this vicinity to an alarming extent.

In the town of Lowell, and immediately around, there have been between sixty and one hundred deaths, five Allopathic physicians attending all the while.

They say that it is *not* the regular putrid sore throat, but give it some scientific, jaw-breaking name which no one can remember long enough to tell.

The symptoms are, first, general feverishness, and bad feeling in the head, which soon apparently passes off almost entirely, when the glands of the throat commence swelling, and become very red on the outside. The next symptom is the canker in the throat, which continues to spread up in the nose and down in the stomach; the throat and neck swell to an alarming extent, when death ensues, and releases the victim from his sufferings.

The treatment, as near as I can find out, is first an emetic, then a portion of calomel for a cathartic, with vitriol, copperas, saltpeter, alum, vinegar, salt, borax, and I don't know what all, for a wash, which they put on with a swab several times a day, and liniments, red pepper, onions, and so on for external applications.

There were some few little ones, who, after the first dose, utterly refused to take anything at all, and they all got well; but the most of them were too small to resist successfully.

The disease has been confined in the most part to small children.

The doctors tell the people here that it is prevailing to an alarming extent in the old country, or in many parts of it, also in New York and Cincinnati.

Please tell us in the next *W. C. J.* whether you have seen or heard anything of it, and how we shall treat it; we wish to do so hydropathically.

Some say that the disease first appeared among the Germans, and that they had it in consequence of vaccination for the small-pox. J. W. MORRIS.

This affection has been frequently mentioned in the English and Canadian medical journals, within the last year, under the name of dysphtheria. It is really the malignant form of scarlet fever, the throat affection taking the lead in the morbid phenomena, and the fever being but partially developed. It is that form of disease in which any powerful drugs are certain death. A single bleeding, and a full dose of castor oil, has frequently destroyed life in a few hours. These facts have been noticed many times by Allopathic physicians, and published in their journals and books. Yet the blind, blundering devotees of a false theory and a murderous practice continue to dose and drug, and drug and dose, as though their dosing and drugging carried life instead of death to the patient.

Many of these cases have been treated hydropathically, and always, so far as we have seen and heard, with success. But so blind are the doctors, and so prejudiced are the people, that the fact that water-treatment cures every case, and that drug-treatment kills more than one half, does not seem to make the least impression on the public mind.

The proper remedial plan is, cold wet cloths to the throat, repeated with a frequency proportioned to the severity of the ulceration, "canker," or inflammation, sponging the whole surface with tepid water whenever the superficial heat is above the normal standard, and warm applications to the feet whenever there is the least tendency to coldness. Gargles of iced-water are valuable occasionally, and, when practicable, the full warm bath, once or twice a day, is advisable. In those cases attended with what is called "high fever," but more properly great and uniform heat of the whole surface, the wet-sheet pack is appropriate. But those who are not sufficiently familiar with the manipulations of Water-Cure, had better rely on tepid ablutions, with the other appliances we have named.

BEEF AND BRANDY.—The absurdity of a false and murderous system of medical practice is nowhere more disastrously illustrated than in the treatment of consumptives. Everything vile, nauseous, pernicious, and poisonous in the shape of food, drink, and medicine is recommended, as though the healing art consisted in doing all possible damage to the human constitu-

tion. Almost every consumptive patient we are called to visit has been prescribed for by the drug-doctors, who invariably advise the grossest diet, the strongest alcoholic stimulants, and the most potent anti-phlogistics and narcotics. There would be some show of decency, if not of sense in this course, if they had ever cured a case. But every case which they treat to the end terminates in the grave. All over the country the "regular profession" is now prescribing beef, brandy, pork, and grease of all kinds as the proper dietary for consumptives. On the false and absurd theory of "respiratory or heat forming food," first announced by Liebig, and swallowed without examination by the whole profession, they are trying to give the patient the breath of life, not by the exercise of his lungs and the admission of pure air, but by the exercise of his stomach and the introduction of the foulest forms of alimentary substances. Well, there are just two alternatives, and the poor patients can choose between them. They can go on, follow the advice, and swallow the abominations of the doctors, and die, as usual; or they can let the doctors alone and exercise their own common sense, and live, as such folks usually do.

RAW MEAT AS A REMEDY.—The Boston *Medical and Surgical Journal* calls the attention of its readers to the excellent effects of raw meat in the colliquative diarrhea of children, "in the hands of Doctor Wiesse, of St. Petersburg." Says the *Journal*:

Seventeen years ago, Dr. Weisse called the attention of the profession to this subject, and since that time numerous writers have confirmed his views. The meat is reduced to a pulp, by scraping, and given, to the exclusion of all other treatment. Considering the great prevalence of the disease at the present time, and the ease with which the treatment can be adopted, we think it would be well worth while to try the experiment. We would also recall to mind that the same remedy has been found of much efficacy in various diseases of the stomach, accompanied with difficult digestion, in adults as well as in children.

We desire to call the attention of the reader to one very important consideration connected with this raw-meat medication. *All other treatment is excluded.* We think this fact sufficiently accounts for the milk in the cocoa-nut. The raw meat of itself does but little harm. But as it keeps the usual drug poisons out of the bowels of the little children, it is relatively a great benefit—almost a sure cure. True, the patients would be a little better off without even the raw meat; but as this would

give the idea that the patient was not having any medicine at all, all parties would lose confidence, for who will trust nature? We had rather our patient would swallow all the raw meat, reduced to a pulp, that his stomach and bowels can hold, than to take the calomel and opium almost always administered for the bowel complaints of children. But if we were the patient, we would prefer to take neither.

AN EXPOSITION OF THE PRINCIPLES OF HYDROPATHY.—On the evening of the 16th Sept., Dr. D. A. Gorton, of New York, delivered a lecture on this subject in the Conference Hall of New Woodstock Academy (N. Y.). Although the evening was dark and stormy, there was a fair audience of the most respectable and intelligent men and women of the place. The doctors were also present, and listened attentively to the speaker throughout, and were invited to ask any questions or make any objections; but, as usual under such circumstances, all they could be made to say was—*mum*. Why is it that no drug doctor can be found in all this broad land who will meet any one of our speakers in debate, or who will in any way come before the public with his system? Is it not from an abiding consciousness that the drug system is inherently wrong, and can not be defended? It may be said, in commendation of the ladies of Woodstock, that they are more alive to the merits of Hydropathy, and the evils of druggery, than are the gentlemen. For this, however, they have a good reason. They have suffered more from the ruinous measures of *poisonopathy* than have the other sex. Why should they not be interested in that which brings to them health, and secures to them health? Why should they not detest and abhor that system of medical practice which curses them and their offspring with miserable lives and premature death?

VEGETARIAN CONVENTION.—The tenth annual meeting of the American Vegetarian Society was held on Wednesday, Sept. 21st, 1859, in the Bible-Christian Church, Philadelphia.

The session commenced in the afternoon, at three o'clock, Dr. John Grimes, President.

Lectures were read of an interesting character from several members, regretting their absence, and signifying their continued confidence in the principles of Vegetarianism, and their attachment to the cause.

A business committee, consisting of Messrs. Joseph Metcalfe, Seth Hunt, and Jonathan Wright, was appointed.

Addresses were made upon the progress of the cause and the means for its promotion by Drs. John Grimes and Wm. Metcalfe, Mr. Rudolph Pool, from England, Mr. S. Hunt, and Mr. J. Wright.

The meeting then adjourned to meet at half-past seven o'clock.

At the time appointed, Dr. Grimes took the chair, and called upon the business committee to report.

The following officers were accordingly recommended, and afterward elected:

President.—Dr. Wm. Metcalfe, Philadelphia.

Vice-Presidents.—Dr. John Grimes, Boonton, N. J.; Dr. R. D. Muzzey, Boston, Mass.; Dr. R. T. Trall, New York, N. Y.; Dr. Isaac Jennings, Oberlin, O.; Mr. Seth Hunt, Northampton, Mass.; J. F. Africa, Esq., Huntingdon, Pa.; O. S. Poston, Esq., Harrodsburg, Ky.; H. S. Clubb, G. Haven, Mich.; L. S. Hough, A.M., Lambertville, N. J.

Treasurer.—Mr. Edmund Brooks, Philadelphia, Pa.

Secretary.—Mr. William Taylor, Kensington, Philadelphia, Pa.

The following preamble and resolutions were read:

The members of the American Vegetarian Society, assembled in this the tenth annual meeting, hereby declare their unwavering conviction of the truth of those laws which have heretofore been announced by authority of this body, as descriptive of the proper food of man, namely, that the vegetarian diet is naturally adopted to secure health and longevity to the body, to the promotion of pure and elevating morality, and to the cultivation of the religious faculties of man. In proof of these positions we present the following facts:

1st. Comparative Anatomy unequivocally demonstrates that man is not constituted either as an omnivorous or carnivorous being—but in the language of Prof. Owen, "The close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden."

2d. The constant violation of physical laws, in the indulgence of flesh food, weakens and blunts the intellect and finer feelings of the human mind, and the animal passions gain the mastery over reason and conscience. Hence huge systems of wrong, like slavery, war, and licentiousness, with all the popular and legal frauds, grow and flourish with the fleshly indulgences of mankind.

3d. Our vegetarian experience sustains all our anticipations in relation to abstinence from the flesh of animals as food, and the substitution of pure, nourishing, and healthful fruits, grains, and vegetables; and our dietary views have been confirmed and strengthened, as best calculated to secure the requirements of our nature.

4th. Practical Christianity teaches that our bodies are temples of the spirit, and that it is necessary to keep the body in subjection; that we are not our own, but belong to God; and that it is good neither to eat flesh nor drink wine. It was also further

Resolved, That while lamenting the loss of our venerable president, Dr. Wm. A. Alcott, we nevertheless "mourn not as those without hope." We are assured that his great labors in the cause of vegetarianism will be a guide and a help for future students and teachers in countless numbers, and that he has entered into the blessings of a well-spent life in the mansions of heavenly peace.

Resolved, That we have strong testimony of the

benefits resulting from a vegetarian diet from the fact that Dr. Alcott, when in his twenty eighth year, was given up by his physicians as an incurable case of consumption—not possible to live even a moderate length of time; yet, by adopting the vegetarian mode of life, he thereby lengthened out the period of his existence to double the average age of man.

To Correspondents.

Answers in this department are given by Dr. Trall.

MORE CHALLENGES.—B. F. G., Boston. Tell the physician that when he makes the offer you suggest, we will accept it. And to put the matter in so plain a shape that a child can not misunderstand it, we will here repeat the challenges we made the Dansville doctors. 1. We will give \$100 to any allopathic physician who will correctly explain the principles of *his own* system to a popular audience. 2. We will give \$100 to any allopathic physician who will correctly explain the principles of *our* system to a popular audience. 3. We will give \$100 to any physician who will, from the allopathic stand-point, correctly explain the action of any medicine on the living system. 4. We will give to any physician \$100 who will, from the allopathic stand-point, explain correctly the nature of disease. When your Boston M.D. will signify his readiness to accept these generous offers, or discuss the merits of our respective systems, we will be "on hand." Before you accuse us of "dodging," give us a chance to "stand fire."

TONIC BATHS.—J. M. B., Adairsville, Ga. 1. When one does not live convenient to running water, does it matter if the bathing vat is filled, the night before bathing, from a well? 2. Would you, for the promotion of health, recommend bathing by immersing the body in preference to a shower-bath? 3. What course would you pursue if you wanted to strengthen the system?

1. No. 2. We have no choice, as a general rule. In special cases either might be preferable. 3. We can not tell without knowing the condition of the patient. A tonic plan for one might be very different for another. The successful practice of the healing art consists in applying certain principles or rules to the ever-varying conditions of invalids, and the various circumstances of disease, and not, as most people seem to imagine, in a routine of processes, according to the name of the disease.

CLIMATE FOR CONSUMPTIVES.—G. H., Buxton, C. W. As a general rule, consumptives will do best in as cold a climate and as cool an atmosphere as they can bear without suffering. The colder the better, provided one can keep warm by exercise and clothing.

WHOOPING COUGH.—J. B. R., Lawrence, Mass. Give the child a warm bath at bed-time. Whenever there is pain and heat about the chest, apply the wet-girdle, well covered with dry flannel. Throw your "sweetened hyssop tea," and all other drug-stuffs, to the dogs.

MALARIOUS FISH.—B. S. C. It is my opinion that fish, caught and used as food in a malarious district, has a tendency to bring on the ague. Am I right?

Such is our opinion.

INJURED KNEE-JOINT.—When the cold, wet compress, covered with dry flannel, will not get warm, but the part remains permanently chilled, warm and cold applications should be used alternately. The warm douche, followed by the cold shower, is a good process. The blisters which have been applied have undoubtedly reduced the circulation and tended to prevent reaction. They are very mischievous in all such cases.

SORE NOSE.—A. S., Ashland, Pa. The affection you describe is probably mercurial, caused by the mercury you took twenty-five years ago. Take the electrochemical baths.

CHILLS AND FEVER.—O. T. B., Fillmore, Minn. The long continuance of the disease may be owing to the abundance of the malarial influence in the atmosphere. Continue the bathing as before until the disease disappears.

Pure milk is better than very hard water for making bread. The children should not be allowed to drink hard water at all.

THE VOICE.—J. C. H., West Rushville, O. In looking over the article on the voice, its management, etc., published in the WATER-CURE JOURNAL, of September, I found the author tries to disprove the use of the tongue against the teeth. He states, "And I may add, that the tongue should never appear outside the teeth, and certainly should never be used against them." He states that D is made by hard pressure against the fore palate, and T by soft pressure; that the *th* sound is made, first, by *hard* pressure, and secondly, by soft pressure against the fore palate: thus making the letters T and H combined, the same as D and T combined. If the above is correct, why can those who have lost their incisors not give the *th* sound distinctly?

The teeth are the guides to the tongue, by which it determines the exact point of the palate to which pressure should be applied. When they are removed, the boundary of the palate, as it were, in front, is lost, and the tongue, not feeling its accustomed limit, pushes too far forward.

HYGEO-THERAPEUTIC COLLEGE.—We expect that the lecture for the Winter Term will commence promptly on the second Monday in November. Students who prefer to hire rooms and board themselves, will do well to be here a few days sooner, so as to get settled. The lectures and studies may properly occupy their whole time and attention.

CANCERS.—W. T. C., Toledo, O. We do not pretend to be able to cure all cases of cancers. We only say that we can cure all curable cases, and with the least possible amount of pain and suffering. Many cases in their later stages are incurable by any means. They should always be attended to when first discovered.

HEALTH CONVENTIONS.—Wherever the friends of our cause will furnish halls for public meetings, and provide for the necessary expenses, they may rely on us for capable speakers for one or a half dozen meetings.

BALDNESS.—W. R. Y., Myersville, Md. 1. Will Dr. Trall please answer in the WATER-CURE JOURNAL what is the cause of my hair growing thinner every day? I fear total baldness, unless it is checked. I am twenty-four years old, light hair, excitable, nervous temperament—eat very little pork (once a month, perhaps), drink neither coffee nor whisky, and use no tobacco. My vocation is that of a school-teacher. 2. What do you think of Prof. Wood's hair restorative?

1. We can not determine facts from the absence of evidence; we want the evidence itself. You have told us what you do not do: now if you will tell us what your habits of living really are, we will try to answer your questions as to your hair. 2. Humbug.

CALOMEL AND CATARRH.—J. P. H., Sharon, Mass. The patient has been troubled for several years with a running at the nose. Six or seven years ago he took calomel and jalap for obstruction in the bowels: had a mercurial sore mouth; the gums were eaten away and became spongy. He has pulled several sound teeth with the fingers because the gums would not hold them in their sockets. Please state the nature of his case, and the means of cure.

He has been too badly drugged for successful self-treatment. Let him go to a Water-Cure and learn the way of life.

UTERINE DISPLACEMENT.—S. L., Ashland, Pa. The cause of your irregular menstruation and extreme prostration is probably a severe prolapsus, or other bad displacement of the uterus. It requires the kind of treatment you can get only at a good establishment. Tepid sitz-baths, with injections, would benefit you more or less. You can never get health while you continue to "live on a diet common to those in Pennsylvania." You might as well swallow scrofula as to eat bacon.

SORE EYES.—H. B. H., Hellam, Pa. Please let me know, through the WATER-CURE JOURNAL, how to treat sore eyes, under the following conditions of body: I am nineteen years of age, have had sore eyes for near two years. I am most of the time engaged in reading, study, and literary composition; am a clerk in a country store for near two years, etc. I have drank coffee at meals till I saw your JOURNAL; am now drinking nothing at meals—between meals nothing but water. My eyelids are red, slightly swollen, and inflamed, and covered with a dry scurf, which I take off with a knife daily. Have a tendency to headache, temples and forehead hot and flushed, etc. Please be so kind as to answer me to the best of your ability, and I remain your debtor forever.

Probably your sore eyes are caused by erroneous dietetic habits connected with too severe duty and literary habits; but as you say nothing of any of your personal habits except in the item of drinking, we can not judge. If you will give a full history of yourself, we will be able to form some opinion.

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.

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He has, also, had better success in curing such as have been given up to die by physicians of other schools, than at any other establishment.

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—Patients wishing information are referred to the October number of the WATER-CURE JOURNAL for the peculiarities of our establishment. We mean our Cure shall be one of the very best resorts for the invalid who wishes, as the chief thing, to regain his health. We believe it is. Hundreds of both sexes, who have long endured the tortures of disease, may leave their unknown and untold sufferings behind them here, if they will. Inclose stamp for circular. Address W. T. VAIL, M.D.

ELMIRA WATER-CURE.—THIS

Cure has been open seven years. For fourteen years its physicians have devoted their best energies to the Hydropathic practice. Our location elicits the admiration of all. We have spared no pains to make our *Hotel-Side House* a desirable retreat for the invalids. Mrs. Gleason devotes her attentions to special diseases of females. Our aim and desire is to cure the sick who come to us for relief. Address, S. O. GLEASON, M.D.; or, Elmira, N. Y. MRS. R. B. GLEASON, M.D.,

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CHESTNUT SPRINGS WATER-

CURE, at Chestnut Hill, Philadelphia County, Pa. July, 5t* DR. WEDEK, Resident Physician.

CLEVELAND WATER-CURE.—

ANNOUNCEMENT FOR 1859.—The above establishment is now commencing its Twelfth Season.

It has been in successful operation for the past eleven years—has treated over forty-five hundred patients who have flocked hither from nearly every State in the Union. It is now the oldest establishment in America; having been under the charge of one physician longer than any other institution of the kind. The Proprietor intends, as his establishment was the great pioneer of the new treatment in the West, that it shall continue to be—what it ever has been—PRE-EMINENTLY the Water-Cure of the West.

EXCELLENCE being his motto, he has determined, the coming year, more richly to deserve it than ever before.

He has the pleasure of saying to his friends and numerous patrons, that notwithstanding in years past he has made numerous additions and improvements, yet this year will far exceed all previous efforts.

His additions this spring will nearly double his previous accommodations. He has just purchased the adjoining Cure, built by Dr. G. W. Strong and called the Forest City Cure.

The two Cures will henceforth be under one general management.

He is also building, in connection with the ladies' department of the Old Cure, entirely new bathing conveniences, which for extent and perfection will not only be unsurpassed, but UNEQUALLED. In connection with these he proposes to add the Russian bath and modified Turkish bath, the hot douche and spray, which will be fully equal for utility to the famous hot springs of Arkansas, and far more convenient.

These additions will be completed by the first of May.

He has also secured as co-laborer the services of Dr. P. H. Hayes, for the past two years connected with the Clifton Cure, but who has been long known to the sick and afflicted as one of the most distinguished pioneers in combating disease, by rational treatment. He has also the pleasure of saying to his old friends, that Dr. J. J. Sturges is again at his post, with renewed health and vigor, and now as well able as he is eminently qualified to discharge its duties. Ellen Higgins, M.D., still retains her connection with the female department.

To those unacquainted with her success, ability, and peculiar tact in the treatment of those diseases, reference will be given to those who have been under her charge.

The large experience we have had in the treatment of diseases peculiar to females, and the marked success which has attended our efforts, induces us to believe that they can be here treated with an EFFICIENCY and RAPIDITY of cure surpassed by none.

We still continue to use the ELECTRO-CHEMICAL BATH in cases where it can be applied appropriately; and our experience fully justifies previous anticipations—that in the cure of very many diseases it is an invaluable aid, and in many others it is impossible with our present knowledge to effect a cure without it.

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To the sick and afflicted who are seeking health, and who wish to try what art and skill surrounded by all needful facilities and the most careful attention can do, to give again the blessing of health—we kindly invite them to give us a trial. T. T. SEELYE, Proprietor.

CLEVELAND, April 1, 1859.

A CARD.—DR. THAYER, OF THE

Binghamton Water-Cure, has made Seminal Diseases his special study, and has had a large experience in their treatment.

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ROGERS has returned from Europe and reassumed the medical direction of this establishment.

Miss Elizabeth Clapp, who during the last nine years has cared for the interests of the sick in this Institution, is now assisted by her brother, Mr. Silas Clapp, in the superintendence of it.

There is no Establishment in this country better arranged for the application of treatment at all seasons.

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S. ROGERS, M.D., Worcester, Mass.

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This Institution is located on the Ohio River and Pittsburgh, Fort Wayne and Chicago Railroad, ten miles west of the city at *Haystack Station*, and combines superior advantages.

1. It is supplied with abundance of pure, soft spring water. This should be kept in mind by invalids, as it is of the utmost importance in the treatment of many cases, that the water should be soft.

2. Convenience of access. We are directly on the line, and near a station, of one of the longest railroads in the United States, extending from Philadelphia to Chicago, and connecting in its course with railroads to all parts of the country. Patients come to us from Maine, from Canada, from New York, from Pennsylvania, from Ohio, from Iowa, from Tennessee, from Kentucky, from Missouri, from Virginia, and from nearly every State in the Union.

3. Scenery. The scenery here is truly grand, varied, and enlivening. Though within fifteen minutes' ride (a city containing 125,000 inhabitants, we are in the country, and surrounded by hundreds of acres of native forest. In the rear of the Cure are lofty hills, deep ravines, huge rocks, majestic forest trees, and shaded walks. In front are the Ohio River, with its crystal waters, its magnificent steamboats, and its ever-shifting variety of objects, to gladden the eye and satisfy the mind; and the railroad stretching its long arms in either direction, and carrying its thousands of passengers in view of our door, adding life and animation to the scene. Ours is no out-of-the-way place, where patient may die of ennui. Though we are in the country, and in the enjoyment of its pure air, and shaded forests, and fine scenery, we are also in easy reach of the city, with its life, and social and intellectual enjoyments.

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Gilbert E. Bursley, Barnstable, Mass.
Miss Kate P. Smith, Wellsburg, Va.
George Lechla, New York City.
Samuel Rose, Peacedale, R. I.
Mrs. Abigail L. Hunt, New Castle, N. Y.
Samuel James, Providence, R. I.
W. D. Frost, Medusa, N. Y.
Mrs. Jane F. Wood, Quaker Street, N. Y.
Alonzo Tillson, Peru, Ohio.
Thomas B. Sutherland, Sylvester, Wis.
Calvin Hoke, Starksville, N. Y.
James V. Keeler, Rosburg, Pa.
Mrs. Jane Dobson, Chicago, Ill.
Mrs. E. A. S. Morrison, New York City.
Mrs. Ann Stehman, Marietta, Pa.
Mrs. Margaret Canby, Hulmeville, Pa.
John V. Canby, Hulmeville, Pa.
Jonathan Paxson, Bridgewater, Pa.
Oliver Tillotson, Columbus, Pa.
Thomas Vincent, Westery, R. I.
Miss Lydia A. Dagget, Warren, Pa.
John H. Thomas, Oran, N. Y.
Miss Carrie E. Borden, Pompey, N. Y.
Mrs. Sarah S. Thayer, South Hansen, Mass.
S. B. Alter, Carlisle, Pa.
John McDonald, Jersey Shore, Pa.
I. Spaulding, Clifton, C. W.
Rev. Edward Tenny, Clinton, Mich.
Mrs. Delia S. Tenny, " "
Ben. Cunningham, Mahoning Co., Ohio.
James A. Robertson, Steubenville, Ohio.
George W. Patten, Lowell, N. Y.
Mrs. A. E. Byrne, Corpus Christi, Texas.
Mrs. M. E. Brinton, Gap, Pa.
W. H. Gardner, Hancock, Mass.
Miss Sarah A. Smith, North Salem, N. Y.
J. Rhine, Jacksonville, Ill.

T. W. Harding, Southbridge, Mass.
H. L. Sulzbach, Philadelphia, Pa.
Miss Hortense Thomas, Newville, Ill.
Theodore Sanford, New Orleans, La.
Seymour Bouton, Alegany, N. Y.
Samuel Luke, Oshawa, C. W.
J. M. McElroy, Lisbon, Ark.
Mrs. Sophia F. Hudnall, Brandon, Miss.
Joseph W. Hudnall, Brandon, Miss.
Daniel W. Robbins, Marian, Iowa.
Mrs. S. J. More, Ottawa, Ill.
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Miss R. A. Donovan, Flint, Mich.
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Miss Clarie Brenton, Gap, Pa.
James G. Clark, Rochester, N. Y.
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Aid it, hopes of honest men!
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