



VOL. 5, NO. 11.

DANSVILLE, N. Y., NOVEMBER, 1862.

WHOLE NO. 59.

Published Monthly by
M. W. SIMMONS & CO.,
 AT ONE DOLLAR FOR FIFTEEN MONTHS IN ADVANCE.

THE PAST AND PRESENT OF THE HEALING ART;

Being an Address delivered at the Fourth Anniversary of "Our Home," Oct. 1st, 1862, by J. C. PORTER, A. M., Professor of Mathematics in Clinton Liberal Institute, N. Y., and Associate Editor of Robinson's Mathematical Series.

LADIES AND GENTLEMEN:—

On this anniversary occasion I invite your attention for a brief space to some of the aspects of the Health Reform, both past and present, and to the character and influence of this Institution in its relations thereunto. It will be consistent with the plan of my discourse to trace the progress of public sentiment, for the past thirty years, on questions of health and medical science; to note some of the practical changes that have taken place; and especially to canvass and estimate the chief agencies that have been operating to produce the great hygienic revival now so manifest in the world at large, and so full of welcome promise.

During the past twelve years, more than four thousand persons have submitted themselves as patients at this Institution, during its existence at Glen Haven or at OUR HOME ON THE HILLSIDE. They have come, men and women, young and old, in all conditions of disease, each intent upon his own welfare, and each at first hoping or doubting, as the measure of remaining vigor or the desperation of his case might influence his mind. The prime object which leads them all hither is the recovery of impaired health. But I have observed that before they depart, and go hence to resume the burdens of life in their various avocations, almost invariably they gain a new motive and a new purpose; and this new purpose is, a reformation of life in all that pertains to health and physical well-being. We all come here, forsooth, for baths wherewith to cleanse our bodies of disease, and restore the vigor of better days. We get, indeed, the ablation of the body; but we receive also the baptism of truth—the quickening of the mind and conscience in the sphere of personal duty. We find ourselves peculiarly wrought upon by the

daily teachings of one whose thought and wisdom in the sphere of the physician is far beyond the range of the common or professional mind of the world. We become at length, by the force of both precept and experience, imbued with the spirit of a new dispensation, wherein things temporal are not profane in the presence of things eternal; wherein natural law has the sanctity of the moral, and all that Nature commands is divine.

Now, what I have thus described is a fact of no slight significance; it is the latest and most genuine manifestation of the Health Reform. It marks one of the methods or instrumentalities by which a great sanitary movement, beginning many years ago amid the agitation of various social and moral questions, and progressing tardily without the guidance of organized effort, is at this present time developing itself into a distinctive enterprise or cause, based upon the principles of a positive philosophy in a department of nature hitherto almost veiled from popular thought and scrutiny. A reform of this character is the natural product of the times—the logical sequence of that freedom of inquiry, and quickening of popular intelligence, which has blessed and exalted the present generation. It accords well with the utilitarianism of the age, and it is favored by all ameliorating influences; for health restored and health preserved is so much removed from the scale of impotency and want—so much taken from the burdens we bear, and added to wealth and happiness.

Let me now direct your attention to some of the manifestations of this movement, both early and late; to some of the means and influences by which public interest has been awakened and drawn to the general subject; and to the steps which society has already taken in the direction of a radical reform.

1. Schism in the medical profession, and the formation of different schools of medical practice.

There are now before the public, claiming attention and patronage, five distinct systems of medical practice; namely, the Allopathic, the Homeopathic, the Eclectic, the Hydropathic,

and the Hygienic. Besides these, we should notice the Thompsonian and Analytical schools both of which seem to be nearly or quite merged in the Eclectic. There are those also who employ galvanism or electricity as the principal curative agent; and others who rely mainly upon muscular movements to eradicate disease.

These several systems have their points of difference and agreement not only in respect to the remedial agents employed, but likewise in respect to the philosophy of disease and its cure. Allopathy professes to cure disease by creating in the human system a state or condition opposite to, and incompatible with, the morbid condition which entails the disease. Homeopathy, on the other hand, seeks to produce affections precisely like the disease, as a condition precedent to its removal by an effort of nature. Here then is a direct antagonism of principle between the two systems—the one professing to cure disease by its opposite, the other by its like. In both systems, mineral and vegetable substances, including some of the active poisons, are used as remedies, though differently prepared by the two schools, and administered with different intent. It is the claim of Homeopathy, however, that the patient is saved from the injurious effects of poison by reason of the smallness of the dose administered.

The Thompsonian or Botanical school rejected mineral preparations, as essentially and permanently injurious, and confined its *materia medica* almost entirely to a class of *herbs* whose nature is to warm and stimulate the bodily functions into activity, without poisoning the blood. Dr. Thompson became possessed of the idea that "Life is heat." And as the most obvious and direct method of producing this vital heat, he resorted to stimulants, and various other artificial appliances. The Eclectics are a school of physicians who profess to select the best means, modes, and appliances known to any or all the systems. They use drugs extensively; and though for the most part they have a wholesome suspicion of the active mineral poisons, they seem to cherish no scruples whatever against the unlimited use of botanical poisons.

Hydropathy, or that method of practice which relies exclusively upon water as the remedial agent, is based upon two leading ideas,—namely, purification, or the removal of obstructions to normal action in the animal economy; and re-act-ion, by which inherent life and vigor is called forth, and diffused over the body, or communicated to the diseased organs. The Movement Cure is a method of overcoming dormant or diseased conditions by muscular action produced by mechanical agency. It involves exactly the same principles as gymnastics, and is peculiar only in the passivity of the patient, and in the mechanical appliances for affecting the muscular organism.

The Hygienic school of physicians repudiate all drug medication whatsoever, and all modes of producing mere artificial manifestations of vitality, relying solely upon natural agencies, such as nourishment, rest, sleep, social influence, air, exercise, light, electricity. These and others are claimed to be natural remedies, because they are in themselves health-producing; that is, they are promotive of health when administered to a well person. Under the Hygienic theory, the vital principle in the animal organism is alone the curative power; and nothing is recognized as therapeutic which is poisonous in its nature, or injurious to the physical system in a state of health.

Now these diversities of theory and practice in the treatment of disease indicate most plainly that the spirit of inquiry and invention has been powerfully operating in the department of medical science. To what extent the medical profession has been influenced, in these efforts at reform, by popular demand consequent upon the obvious failures of the old-school practice, I will not now inquire. But certain it is that this schism in the profession has been the occasion of popular enlightenment. The various systems of medical practice, coming everywhere into competition, must be fortified, defended, and propagated. Hence the origin of a large share of the popular medical literature of the day. Under the old order of things, when the competition of opposing schools was unknown, the doctors were in no wise inclined to instruct the people in the principles of their profession. Indeed, there appears to have been almost a conspiracy among them to conceal from the people not only the means they employed, and the rationale of their methods, but even the knowledge of the laws of life and health. I cannot by any means exonerate the profession at the present day from blame in this direction. Nevertheless, when allopathic, homeopathic, hydropathic, and Thompsonian practitioners, all find themselves in the same neighborhood, there is a strong temptation upon each to expose the absurdities or abuses of opposing systems, and to exhibit the peculiar excellencies of his own. It is but a way to secure patronage, and to gain local reputation and consequence. In this manner the people are led to participate in the investigations which are going on in professional circles. They take sides in the dispute, and become partisans with

the physicians. At the present day people bestow their patronage according to their medical faith or creed; whereas thirty years ago, the choice turned upon personal preferences alone. Thus the division in the ranks of the medical profession has extended through society in general, and the medical sects are becoming almost as distinctly marked as the religious. "When doctors disagree, who shall decide?" Answer—the people.

2. Popular skepticism in respect to drug medication.

While the conflict between the medical schools has been progressing, a growing skepticism has arisen respecting the general theory of drug medication, and it has affected no inconsiderable portion of the community. Without doubt this feeling has arisen in part from the ill effects of drugging, which the people themselves have observed. But mutual recrimination between the different schools has done much to draw attention to the subject, and to reveal the actual truth in the premises. Time was, when few people were aware that physicians dosed their patients often with medicines compounded of active and virulent poisons. But who can remain ignorant of the fact, when the botanical school charges it upon the allopathic, and the allopathic school flings back the charge, and fastens the indictment upon their opponents, and the unhappy experience of the people verifies the accusations of both!

It must be confessed that the prejudice against mineral drugs is stronger than the prejudice against botanical preparations. So decided is the hostility to medicines containing mercury, that the physician, if he would administer such medicines at all, must actually smuggle the dose into the mouth of his patient. Indeed, this prejudice against drug medication has apparently modified the entire medical practice. Many physicians, even of the allopathic school, in obedience to this sentiment, use medicines but sparingly, and those of the simpler kinds, relying largely upon good attention from the nurse, and a hopeful spirit in the patient himself. And many a physician of more reckless inclinations enters the door of his patron only by forswearing the "blue pill" altogether, and giving a solemn promise of good behavior in the matter of drugging, generally.

One secret of the ready success of Homeopathy lies in the fact that under this system medicine is administered in minute, or infinitesimal doses. Many people, aware of the evils of drugging under the regular practice, and altogether disgusted with the system, have willingly made trial of the new system, because, if it promised little good, it seemed incapable of injury.

Now the popular prejudice against the use of drugs in the treatment of disease, has grown up simultaneously with the diffusion of knowledge upon medical questions, and the efforts to improve the medical practice. Its testimony is therefore all the more emphatic against the use of drugs, and in favor of the hygienic theory.

3. Lectures upon Physiology.

About twenty years ago, Dr. Calvin Cutter

began his career as a public lecturer upon the science of Physiology. He was followed by Dr. T. S. Lambert, and a multitude of others, less known if not less useful. More recently, the science has been extensively introduced and taught in our schools and seminaries, as one of the regular branches of study. The influence of this movement in the direction of the health reform is incalculable. It is not too much to say that it is from the physiologists alone, and not at all from the medical profession, that the people have learned that there are determinate laws of life and health. They have taught the people the importance of bathing and exercise; they have inculcated useful lessons upon the choice and preparation of food, bringing the frying-pans into decided ill-repute, and doing no little damage to the trade in pork; they have borne strong and effectual testimony against the use of tobacco and intoxicating beverages; they have enlightened the people upon habits of dressing, and have made corsets, and thin soles a reproach to any lady; they have prevented more disease by the correction of private and social vice, than all the doctors have cured since preaching began. In fine, the influence of the physiologists, extending over the whole domain of personal habits and social life, though not always on the side of truth and in favor of the best interests of society, must nevertheless be rated as by far the most important auxiliary of the hygienic reform.

4. Popular approval of exercise, out-of-door sports and amusements.

The present popularity of gymnastic and calisthenic exercises, active sports in the open air for both sexes, and harmless amusements in the parlor, dancing room, and public hall, must be taken as an encouraging sign by all who are laboring for the general spread of hygienic principles. It indicates that the people not only realize the great value of health and physical culture in youth, but also understand and appreciate some of the best methods of securing these blessings.

The time has been, and that not many years ago, when dancing was considered, by the religious part of community, to be a sinful pleasure. It is by no means universally sanctioned at the present day; but it is almost everywhere tolerated by the serious portion of community, and approved by the majority as an innocent and beneficial exercise. Now this does not indicate a growing laxity of morals in the churches; it shows rather that hygienic considerations have overcome religious prejudice, and that society begins to perceive that there may be some slight connection between purity of heart and purity of blood.

Among the out-of-door sports which have recently become popular in this country, we may mention boating, ball-playing, and skating. The elegant and healthful exercise of skating has now become the favorite winter amusement of women. So strong is the popular sentiment in its favor, that many of our northern cities provide skating ponds, and maintain them in order, at the public expense, or by general contribution.

The educators of the country have come thoroughly to understand the importance of good health and physical culture in all educational endeavors. Almost every prominent school, academy, and college in the land, has now its calisthenic department, or its gymnasium. Amherst college not only provides a gymnasium, but even maintains a professor of gymnastics. In all our cities and larger villages, the school authorities invariably enjoin or establish some regular system of physical exercise for the schools under their control. As evidence of public demand in this direction, the trustees of any academy would consider their annual circular, sent out for the solicitation of patronage, as decidedly lame and abortive, if it did not contain a lavish promise of facilities for physical culture, coupled with the quotation, all in italics, "*Mens sana in sano corpore.*"

5. The Dress Reform.

About eight years since an organized effort was made by persons devoted to the principles of the hygienic reform, to bring about the adoption of a new style of dress for women, called the American Costume. It was a distinct measure, auxiliary to the health reform. Two arguments were urged in favor of the dress;—first, its usefulness in respect to convenience and health; second, its fitness as a fashion. The first argument has been fully accepted and acknowledged by society at large; the second is opposed not so much by the judgment of the public, as by prejudice and timidity. And the severe efforts that have been required, amounting in some instances almost to martyrdom, to maintain the freedom to wear the Costume in city and country, indicate simply the immense power with which worldly fashion sways the popular mind.

Many persons of high social and professional standing have given their support, publicly or privately, to the dress reform; though undoubtedly its most prominent advocate and representative is Harriet N. Austin, M. D., whose writings on the subject have been widely circulated and read. Of the large number who have practically participated in this movement, some have abandoned the movement, though regretting the supposed necessity, and others have persevered until now. And this perseverance through all discouragements is indicative of two things:—it shows with what power the vital principles of the health reform lay hold upon the minds of its advocates, penetrating below all selfish and personal motives, touching the conscience itself, and giving rise to a feeling of patriotic and philanthropic duty. It reveals also a strong under-current of sympathy from the public at large, not often openly expressed, but always logically implied in the sentiments and measures of the people in other matters pertaining to health. Indeed, society has already laid broad and deep the premises of the dress reform, by what it now requires and expects of woman, by the freedom it accords to her, by the enlarged sphere of industry to which it invites her, and by that great duty which it sacredly enjoins upon her—the full

development of her physical nature, as the only guaranty to the next generation against the burden of disease and the shame of degeneracy inherited by the present.

It is plain that the appreciation of this reform by the serious and thoughtful portion of community is not at all to be measured by its practical recognition in fashionable circles. The Westminster Review, in a lengthy article upon the subject as brought to its notice by Miss Austin's tract, declared that so great was the practical advantage of the new dress, in a hygienic point of view, that if Queen Victoria should adopt it for herself, the example would be followed in three months by half the ladies of the kingdom. At the present time, there are very plain indications that the public has in good measure recovered from the shock its prejudices at first received, and that many influential persons are under the influence of a sober second thought upon the measure. As an evidence of this, we refer to the recent article of N. P. Willis in the Home Journal, in which he advocates the adoption, by women in active pursuits, of a kind of *neuter* dress, differing even more widely from the general fashion than does the American Costume. I think that encouragement is to be found also in the very posture of affairs which the fashion-makers themselves have brought about. They have relieved woman of the multiplied weight of cumbrous skirts by the introduction of the more convenient hoops. Now it does not seem possible that the world will go back again to the painful drudgery of its former burdens, after the salutary experience of the past six years, and against the prevailing influence of hygienic ideas. It would seem, therefore, that the choice of the fashion leaders is narrowed down to two things,—an eternal monotony of hoops, or some style of the short-skirted dress.

Thus have I pointed out and described some of the more important manifestations or developments of a general sanitary reform, which, though still imperfect, is visible by its salutary effects in almost every department of life. Let us inquire what shall be the issues of this movement? To what cardinal principles of hygienic philosophy does it tend; and how is it likely to affect the character and office of the medical profession?

Under the old order of things sickness was commonly regarded as an infliction of Providence, or an unavoidable fatality, to be removed through the mediation of a doctor, by dint of medical skill alone. A change or reformation in the mode of living, beyond that forced upon the invalid during his confinement to the sick room, was scarcely thought of by he invalid himself, nor enjoined upon him by the physician. Nature was supposed to have anticipated all human maladies, and to have provided therefore, in her secret storehouse, appropriate remedies or antidotes, to discover and apply which was the whole duty of the physician. The popular idea of a medicine was this,—that it is a substance possessing in itself a peculiar power over disease, and capable, by virtue of its own

active properties, of transmuting a morbid condition into a state of health. Whatever may be the scientific idea of a medicine, as held by the doctors, it must be confessed that the whole practice of drug medication is calculated to suggest and confirm this delusion.

For the past thirty years, however, the public mind has been breaking away from these errors, and settling down into a reliance upon nature, and obedience to her all-pervading laws. The drift of ideas in all the developments which we have been tracing, has been in the direction of the hygienic theory, which teaches that Nature herself is the only source of power, as against disease, and that the process of cure consists simply in a return to those conditions or habits that would have insured from the beginning the continuance of health. Certainly, the whole science of Physiology, as far as it bears testimony on this point, teaches no other lesson. And if we compare the different schools of practice in drug medication, we shall find that the two which stand opposed to the old or Allopathic system, exhibit in the peculiarities of each an approximation to the hygienic idea. In the Thompsonian practice, the specifics used were chiefly irritants or stimulants; and medicines were not administered for antidotes, as in the Allopathic system, but rather as means to excite activity in the dormant functions, and call forth the inherent power of nature herself. So likewise Homeopathy bases the cardinal principle of its theory upon faith in the power of nature. The specific is administered not to destroy the disease directly, but to create another like unto it, under the expectation that nature, in her efforts to overcome the secondary disease, will overcome also the primary. Why nature should sleep over the real malady of the patient, but be alarmed and incited to effort by the factitious disease which the doctor creates, is not easily explained, except on the theory that a doctor is nature's mortal enemy, and whatever he does nature is bound to oppose. But running through this mountain of absurdity is at least a golden vein of truth; for the office of nature as the recuperative power is recognized and honored.

As to the question of drug medication, the instinct or common sense of the people outruns the wisdom of the combined medical faculty. Prejudice against poison—which certainly is a very natural prejudice—is rapidly contracting the *materia medica* to things that are supposed to be innocuous. Every cunning patentee is careful to tell you that the virtue of his new pill, plaster, or cordial is derived from some tree, herb, or weed, known by common observation to be simple and harmless.

At this day the question presses home upon the common sense of men, How can Nature, impaired and corrupted by disease, be purified and restored by those things which vitiate and destroy Nature in the glory and strength of her prime? The world will yet learn that the natural remedies only are really therapeutic—that the art curative is simply a modification of the

art preservative; and under the prevalence of this philosophy the whole system of drugging with noxious agents will fall into desuetude, and be remembered only as a delusion of the past.

As another substantial result gained in the progress of the health reform, men have learned the evils of forcing nature to undue exertion in any direction. Our people are beginning to heed the oft-repeated admonition against *fast-living*. But there is a lesson in this direction yet to be learned, as one of the latest teachings of the hygienic philosophy. It is this,—that when health has been impaired, nature may be stimulated to over-doing in the process of recuperation. The remaining vigor of a broken constitution may sometimes be called into requisition to effect a rapid and immediate cure, at the expense of that possible duration of life which might otherwise have been enjoyed. This happens even more frequently in the practice of the new schools than in the olden practice, and the evil is most perfectly exemplified in certain of the Water Cures, where hydropathy is administered on what is called the *heroic plan*, which means a perpetual round of baths, douches, and fomentations, at short intervals during the whole period of the patient's waking hours. Now it is but the dictate of common sense that a person in all ordinary conditions of health or invalidism requires but a single bath in each twenty-four hours; for in that diurnal period nature completes her round of changes in the human system. If men get rapidly well under the heroic treatment, it is only by making a fearful draft upon the life vigor, whose ebb will the more quickly terminate their days. It is far wiser to wait patiently the tardy steps of that recuperative process by which nature, with proper aliment and support, slowly and surely rebuilds the temple of health which has been overthrown.

There is another most important lesson derived from the experience of this great health movement. It is this,—the people demand the knowledge of the truth. They will not be played upon, neither by quacks, nor by the wisest of doctors. They demand the *what*, the *why* and the *wherefore*, in medical science as in any other science which immediately concerns their welfare. They require to be instructed in the laws of life and health, that they may walk in obedience to Nature, and fulfill the intentions of their Maker. In all these things, the physicians are their natural teachers and guardians. The physician should declare and enforce the laws of our physical being, as the minister enforces the moral law. This is his chief duty, the prime function of his office. And I know of no reason why physicians should wish to shirk this duty, unless it be the fear that knowledge would lead to obedience, and obedience to health, and thus diminish and damage the practice of a crowded profession. Thus, then, has the medical profession been allowed to subordinate the highest interests of society to its own avarice.

I know of but one practitioner in the whole medical profession, who, in this respect, daily

and habitually and faithfully discharges all the duties of his high office; who practically upholds the true function of a physician, and who has placed himself in just and proper relations to his medical parish and to the world. That man is James C. Jackson, M. D., the Physician-in-Chief of the Institution whose anniversary we celebrate.

Each day that passes, if other duties do not prevent, he comes before us with a new lesson, fresh from his latest thought and experience. He explains to us the nature of the maladies with which we are afflicted, and points out the violations of law that have entailed them upon us. He unfolds to us the process and phenomena of our recovery, and warns us of risk and danger. He fails not to admonish us of neglected duty, and to guard us against the temptations that may beset us. Under his tuition, we are made truly sensible of the sacred character of the laws which govern our physical being. We realize the unhappy consequences to our moral nature, and to our Christian experience, which often result from the violation of the natural law, and the abuse of powers which the Good Being has bestowed upon us. We become imbued with the sentiments and aspirations of our teacher. We grow in knowledge by the wisdom wrought out in his larger and richer experience. We are animated by his faith, and take courage from his hope. And thus in time we come to value our physician less for the boon of actual health conferred under his care, than for the flood of light and truth poured in upon our minds to illuminate our future pathway, make plain our duty, and guide us to the welcome goal of a natural and joyous life.

Now the example which I have described most admirably types out the character and duty of the true physician, and shows how immeasurably superior it is to that of the mere practitioner. In the progress of the health reform it may come to this, that the care and treatment of the sick, and the cure of disease, will become rather the exception than the rule of the physician's labors; and the medical profession will assume a more important office as conservators of health, by the dissemination of knowledge, and the preaching of obedience to Nature's most sacred and beneficent laws.

From the Home Journal.
COSTUME FOR A NEUTER SEX.

BY N. P. WILLIS.

In returning to my lodgings, from a small party, toward midnight, the other evening, and having occasion to take the Sixth Avenue car for a part of the distance, I was struck with the novelty of a young lady's getting in at one of the crossings, proceeding on her way unaccompanied, and finally debarking at a street below, evidently going to her home after a visit, entirely alone. This was the more extraordinary to me, chancing to know the lady by sight, and being quite aware that she was of one of the highest-bred families of the city, and an exceedingly high-spirited as well as modest girl, and seeing now that she was simply making the best of the reduced fortunes of war-time, and the absence of her brother with the army—taking passage in a street car, at a late hour, instead of

being dependent upon a carriage or waiting for company.

But why should not a young lady, or any lady, go where she pleases, on the public thoroughfares of the city, by night as well as by day? With policemen always within call, and especially with the readiness of every gentleman, old or young, to spring to the service of a lady, what possible harm could come to any modest woman who should chance to be making her way by cars or omnibuses alone? Among the male habits that are to accrue to women from the war, will not this freedom of locomotion be one of the most valuable?

We have long thought that the division of the sexes, as a division of the feminine and unfeminine in spirit and character, was exceedingly arbitrary. There are men who are poetically effeminate, as there are women who are heroically masculine. The Louisville Journal gives the following account of a Kentucky heroine:

"If brave men lived before the days of Agamemnon, heroic women have lived since Joan la Pucelle. When the marauding band under Corban were on their way to Mount Sterling, the thieves went to the house of Mr. Oldom, he being absent at the time, and plundered him of all his horses, and among them a valuable and beautiful animal, the favorite of his daughter Cornelia. She resisted this outrage as long as she could, but finding her efforts in vain, she sprang upon another horse and started post haste toward the town to give the alarm. Her first animal gave out, when she seized another, and meeting the messenger from Middleton, she sent him as fast as his horse could carry him, to convey the necessary warning to Mt. Sterling, where he arrived most opportunely. Miss Oldom then retraced her way toward home, taking with her a double-barreled shot-gun. She found a pair of saddle-bags on the road, belonging to a rebel officer, which contained a pair of revolvers, and soon she came up with the advancing marauders and ordered them to halt. The captain, thinking to create a diversion from the palfray in dispute, said he would relieve the young lady of the trouble of carrying his saddle-bags, but she refused to do any deed of conveyance or re-conveyance until she gained her horse. Finally, finding that persuasion would not gain her ends, she leveled the shot-gun at the rider, commanded him, as Damon did the traveler 'down from his horse,' and threatened to fire if he did not comply. Her indomitable spirit at last prevailed, and the robbers, seeing something in her eye that spoke a terrible menace, surrendered their favorite steed. When she had regained his back and patted him on the neck, he gave a neigh of mingled triumph and recognition, and she turned his head homeward and cantered off as leisurely as if she were taking her morning exercise."

In Massachusetts, it appears, there is a *corps* of female cavalry, who ride astride with trousers and spurs. The *Konigsberg Gazette* publishes a letter, from which the following is an extract, describing these:

"As an evidence of the martial spirit of the American people, it may be cited that in Berkshire county, in the State of Massachusetts, there is a troop of cavalry composed entirely of young ladies of the best families. It is a rigidly select *corps*—no one being allowed to join who is deficient in figure or stature, or whose skill in equestrian is not of the best order. The company numbers over sixty uniformed members. Miss Pomeroy is the captain, and Miss Kipp the lieutenant. I had the honor of seeing Miss Captain Pomeroy, who is a tall, comely young lady, highly educated, with a martial enthusiasm that reminded me of the Countess Emily Plater. She was elegantly dressed in a dark blue coat with plain gilt buttons, light blue pantaloons, strapped under the spurred boots, buff cassimere vest with plain gilt buttons, and black hat. This uniform, which is worn alike by officers and privates, is quite expensive, costing nearly eighty thalers of our money; but it is exceedingly beautiful. I am informed that the troop exercises as lancers, and performs the evolutions creditably. It is a 'Home Guard,' by which term is meant a *corps* for local service exclusively.

"Whether this organization is useful in a military sense or not, it is decidedly popular with the young ladies, because it gives them an excellent opportunity of wearing a highly attractive style of male attire. Besides that, it has already, I think, proved the truth of the Duchess de Berri's theory, that ladies can ride astride with more safety, comfort and grace than they can on the side-saddle. After seeing Miss Captain Pomeroy on horseback, riding like a gallant cavalier, I felt that woman's rights, so far as the dress question is concerned, were fully conceded, at least in Berkshire, which is by far the most refined and enlightened region in all America, and not surpassed by any portion of Europe."

While cultivating the tastes of our sex, practising our trades, following our vocations and amusements—as the ladies are now going to do, to a much greater extent than ever before—they will suffer, as usual, from the inconveniences and encumbrances of female costume. The question will occur, whether there is not a certain compromise between the two, a mingling of the masculine and feminine attire, which might accommodate the new desuetude of belle-ship—something which might not seem to be wholly assuming the masculine, while it still gave the wearer the male privileges as to movement and discoloration. Why should not some dress be invented or adopted which is thus avowedly neutral, and which shall be a kind of uniform of renunciamientos—to be admired and respected, as representing a class? The lady-nurses of the army might first adopt and consecrate it.

There is a rescue of a certain female beauty from maltreatment, which might as well be suggested in this connection—the adoption of a costume which shall serve both one purpose and the other. As every artist knows, Nature has made symmetry of limb almost a universality with women. There are few who would not look well in the becoming kilt of the Scotch Highlander, for instance; and it is evidently the design of Nature that the shape of the leg shall be seen. But, though, in the crossing of streets, and the going up of stairs, the stocking, with the present fashion, is visible enough, that stocking is avowedly concealed by the crinoline skirt, at the same time that it is inevitably made dirty by the skirt's inappropriate length. It seems such a pity that our attention should be called both to a beauty and to the profaning of it—that the one article of dress to which purity is most important, the white stocking of the lady, should be the most invariably polluted in our sight!

Now the long gaiter, reaching from the instep to the knee of a shapely limb, is exceedingly becoming, whether made of Scotch plaid, or of patent leather, or of any-colored cloth; and it may be worn with the Balmoral or kilt, with the jacket and cap of the hussar, or with the frock of the officer's uniform, so as to be perfectly convenient. We do not see, in fact, why there should not be a standard *third dress* thus permanently established, giving much greater liberty to the female sex, and enabling them to supply the deficits of the "times" with far more readiness.

And—to look beyond the costume of the matter—are the ladies aware how greatly the destiny of the sex is to be amplified and dignified, when love and petticoats are to be no longer considered necessary to its dignified fulfillment? How many are the women who are gifted with the energies and talents of man, and who, though they make very respectable mothers, would make much better editors or treasurers, artists or secretaries, authors or merchants! Love and matrimony are by no means necessary to all; and, with liberty to choose, how often would they gladly select *other professions*, and excel in them! I am greatly inclined to think that there are to be some novel results of character from the new combinations of genius with feminine purity and patience; and that some of the most distinguished Americans of the coming

day are to be of this *third sex*—the gifted who shall have *put by* the petticoat and the cradle, as belongings that chance to be needless.

From the *Gospel Banner*, Geneva, Ill.

LIFE AT "OUR HOME."

BY THE EDITOR—REV. BENJ. WILSON.

"OUR HOME," Dansville, N. Y., }
August 10th, 1862.

DEAR READER:—I have been sojourning here now for about three months, and begin to feel rather anxious about home, and have made arrangements for leaving to-morrow. My health, however, is not fully re-established, but I hope with care and prudence to obtain this desired result when I arrive at home. Dr. Jackson is not willing that I should leave in my present state, and thinks I ought to stay some months longer—in fact, till next spring—but duties of an urgent and pressing character call me away. I leave the place with some regret—partly on account of the knowledge that I have that my cure would be sooner perfected if I could remain, and partly because I leave here a daughter who has come within a few days, who would be glad of my company and oversight during her residence at "Our Home." She being constitutionally weak, of the critical age of fifteen, and rapidly declining in health, it was deemed highly necessary for her to have the benefit of this Institution, if possible, for several months, in order to arrest this downward tendency, and lay the foundation for better health in the future. I shall be very happy if this can be accomplished for her, and I feel pretty certain it can, with proper care, and co-operation with the physicians on her part. Many times has she been reduced to the gates of the grave by the diseases incident to childhood, and as many times rescued therefrom without the aid of drugs or medicines. Being naturally frail, disease always laid her low, and it was as much as nature could do to, battle with diseased conditions and rally, without the additional work of fighting against poisons in the shape of medicines, foolishly and ignorantly given for the cure of disease. I am thankful that I have this knowledge as to the effects of drug medication on the human system, and have had for many years. This knowledge in connection with water cure has enabled myself and wife to save this daughter several times, and others of our children, from death, without the aid of a physician. We have had Croup, Measles, Scarlet Fever, Fever and Ague, Diphtheria, &c., to contend with occasionally, for the last thirteen years, and so far have been successful without either doctor or medicine.

The success which attends the practice of the Physicians of "Our Home," is indeed astonishing to every one who believes in the use of drugs. They can scarcely believe their own eyes, or give credit to the statement, that such cures have been performed without one particle of medicine. Yet such is the fact. And the cures wrought here are generally upon persons who have gone through the whole round of drug doctors and patent medicines, in order to find relief, and having found none, they have come here as a dernier resort. And yet, notwithstanding the maltreatment they have had for years, and the consequent lowering or weakening of their vitality by the use of these poisonous medicines, they get well without them, when they are brought into obedience to the laws of nature. How is this, if drug medication is a correct system of practice? I know that there are many cures, or rather what are called cures, performed by this kind of practice, but it is only a *metastasis*, or change of one disease for another, rather than a cure. The medicine given for the cure of the sick person, instead of assisting nature to throw off the disease, interferes with the cure, and changes the acute into

a chronic drug disease. I have need only to appeal to the packing and bathing rooms of this Institution for a proof of what I affirm. The sheets and bandages of such chronic patients speak loudly to the eyes and noses of all observers. Drugs given for the cure of various diseases, which have been locked up for years in the tissues, are liberated by the solvent power of pure soft water, and by the increase of vital power, expelled from the body as foreign substances, and as enemies to the welfare of the organism. And individuals who have been *cured* (?) of various acute diseases by drugs, frequently when under treatment here for chronic diseases, have their old diseases come back again in the reverse order in which they had them previously, and are by this means cured of both chronic and acute at once.

Every individual ought to know that there is no curative power in any drug, whether it is applied internally or externally. And I do not confine myself to what are commonly called drugs, as administered by the Allopaths, but also to the list of remedies prescribed by the Homeopaths, Eclectics and Botanics. All are alike inert, and incapable of acting on the organism, and therefore inoperative. It is the living organism which acts on whatever is introduced into it, either to appropriate or reject it. The *vis medicatrix nature* or curative power of nature lies in the organism and not in the medicine. Hence if a person with little vitality be attacked with acute disease, there is great danger of his not rallying under it, and especially so, if in addition to the disease, his low vitality has to contend at the same time with poisons, kindly, but often ignorantly given with the intention to cure.

I am glad that light is spreading among the people, on this important subject, though I confess but slowly. I know how reluctant the human mind generally is to the reception of truth on whatever subject, especially when it touches or threatens to overturn old customs or long-formed habits; and therefore rejoice when I see progress in the right direction. If the fallacy which possesses the public mind with reference to the power or virtue of medicines to cure diseases were more fully exposed, less faith would be placed in them. The popular system of medicine is felt to be a failure, and uncertain as to its results. Who knows with absolute certainty whether a sick person will get well, when a doctor is called? Or when some specific is taken, which is guaranteed to cure certain diseases? I wish the people generally knew that the most eminent men of the medical faculty, and of the most extensive practice, have little or no faith in their own practice. I will give a few quotations from some of them as a sample:

Sir John Forbes, Physician to Queen Victoria, says: "Some patients get well with the aid of medicine; more without it; and still more in spite of it."

Dr. Rush, of Philadelphia, says:—"We have assisted in multiplying diseases; we have done more; we have increased their fatality."

Professor Gregory, of Edinburgh, says:—"Ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part stark, staring nonsense."

Professor Evans, Fellow of the Royal College, London, says:—"The medical practice of our day is, at the best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."

Dr. Baillie, of London, says:—"I have no faith whatever in medicine."

Dr. Frank, an eminent European practitioner, says:—"Thousands are annually slaughtered in the quietest room."

Dr. Bostock, author of *History of Medicine*, says:—"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a blind experiment upon the vitality of the patient."

Dr. John Mason Good says:—"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

Dr. James Johnson, Editor of *Medico-Chirurgical Review*, says:—"I declare, as my conscientious conviction,

founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness, and less mortality than now prevails."

The foregoing opinions of some of the most distinguished physicians, [and very many more might be added,] will be sufficient to convince the candid reader, that any one who takes medicine for the purpose of getting well, is only practising a dangerous experiment, and is liable to be most miserably disappointed. The enlightened Physician knows that there is far more dependence to be placed upon Hygienic agencies, or placing the patient in natural relations, in order to his recovery, than in all the remedies of his *materia medica*. And thus many of them have testified. I will give a few testimonies:

Professor Parker says:—"As we place more confidence in nature, and less in preparations of the apothecary, mortality diminishes." Again, "Hygiene is of far more value in the treatment of disease than drugs." And again, "We will have less mortality when people eat to live."

Professor Stevens, of the New York College of Physicians and Surgeons, says:—"The older physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the power of nature."

Professor Smith of the same School testifies: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease." Again, "Drugs do not cure disease: disease is always cured by the *vis medicatrix nature*."

Professor Clark says:—"All of our curative agents are poisons; and, as a consequence, every dose diminishes the patient's vitality."

Professor Carson says:—"Water is the best diaphoretic we have." Again, "My preceptor used to give colored water to his patients; and it was noticed that those who took the water recovered more rapidly than those of another physician who bled his patients."

Professor Clark says:—"Pure cold air is the best tonic the patient can take."

Professor Gilman says:—"Hygienic treatment for consumption is of far more value than all drugs combined." Again, "Water is the best lebriluge we have."

Let this suffice. I hope, dear reader, you may be profited by what I have written in this and previous letters. I have your benefit at heart though you may reject my teachings, and esteem the subject on which I have been writing as unfit to have a place in a periodical of this class. I think otherwise, and therefore I have written. A great reform in the habits of the people—nay, in the habits of those who profess Christianity—is absolutely needed. I see an intimate connection between the state of the body and the spiritual conditions. There is no use in mincing the matter, or deceiving ourselves. It is impossible to be in sound bodily health, and therefore also in sound mental and moral health, while we are habitually transgressing the laws of our being in eating, drinking, working, sleeping, &c., &c., hence the importance of discussing them, so that we may know wherein we err. This has been one of my chief motives in introducing these topics in my letters from this place. If I have incited you or any one else to more attention to these things, so that it may result in good, my object is accomplished.

WHERE THE FASHIONS COME FROM.—The *Home Journal* says—

The latest fashion among the *lorettes* of Paris is the long train dress worn without hoops! A *lorette* is an unlicensed licentious woman in the French capital—a woman whose originality of style of costume has all the audacity of genius, and hence is universally copied throughout the fashionable world. It was a *lorette* who brought crinoline into use this time, and it would not be at all singular if a *lorette* should be the means of expelling from fashion's realm the expansive skirt her daring spirit so successfully introduced. Time will show.

For the Children.

A TALK IN HAPPY DELL.

BY THE EDITOR.

How do you do, dear children? I did not speak to you at all in the last number of the *Laws*. I hope you were sorry for this. If so, you will be more glad to meet me now.

I am going now to tell you something of myself. I have often told things about myself in the *Laws of Life*, and perhaps you think you know me very well, but there are some things which you have never heard, I think. Well, I am very rich. Oh! richer almost than you can imagine! You would think a person rich who had a large box full of gold. But *I live in a house of gold*. The walls are made of beautiful, shining gold, against which are hung curtains of purple, crimson, and green velvet. It is a very large house. Perhaps you have been in churches so large that the roof had to be supported with large, high pillars. My house is made in that way. There are lofty pillars reaching far up, and these, too, are ornamented with handsome, many colored velvet. The carpet also is of the richest velvet, soft and pleasant to walk upon; and the sofas are covered with beautiful velvet.

The roof of my house is arched, (which means that it is high in the center, and rounds down on every side,) and is as transparent as the finest glass, so that the warm pleasant sunlight comes through freely. And it is arranged so that when the sun goes down, I have a thousand little shining lamps lighted in the roof. Oh! it is a splendid house! There is music in it, too, constantly. Day and night the music is always playing, soft and beautiful to hear.

Don't you think now, children, it is grand to be rich, and live in such a fine house? I wish you could every one of you see it; but since you live so far away that you cannot come here to see it, I will tell you how all of you can understand just how it looks. Go out some of these beautiful Autumn mornings into the thick woods, and sit down upon a log; then look up and see if you cannot discover the golden walls of the house. Do you not see on every side, bright, yellow leaves. Perhaps you will say, "Yes, but these are not gold." No, they are not made of real gold, but why are they not just as good as gold? They are as beautiful, and why not as valuable? You cannot eat gold, you cannot make clothes of it. If you had plenty, you might make a house of it; but then I think it would be no more beautiful than these gold-colored leaves for a house.

Do you not see, too, the purple and scarlet and green velvet hung up on the lofty pillars? May be not; but you can see the beautiful many-colored leaves on the trees, whose trunks are like pillars; and the leaves which are scattered on the ground make a nice soft carpet, and the old logs covered with moss are the rich sofas, and the little brook running always, day and night, with the pleasant sound, is the sweet music. And if you look up at the roof,—

the sky—you will see that it is arched, and lets the sunshine freely through; and if you go out in the pleasant evening after the sun has gone down, and look up to the roof, you will see the thousand bright lamps lighted there.

Don't you think now that this a splendid house? or do you think that I have told you a wrong story in calling it a house, and saying that I am rich? I do not. It is true I do not live out in the woods; but when I went out for my walk this morning, I sat down on a stump, and when I looked up and saw the yellow leaves all around I said, "I am rich! I live in a house of gold!" and I felt as rich as if it had been really true, everything in the world seemed so beautiful. And then I thought, "Every woman is rich too, and every man, for they can all go out into the woods as I do, and even every little child is rich, and has a beautiful golden house," and I thought how good and loving God is to all men and women and little children, in making such a beautiful world for us to live in, and making us so that we can understand its beauty.

It is true that the leaves will all soon fall and fade, and the trees will be bare; but at every season of the year there is great beauty everywhere in the country. The bare trees in the winter are very beautiful; the white snow,—even the tiniest snow-flake,—is beautiful; the rains and the clouds, the sunshine and the stars, are all so beautiful, that, though we see them from year to year, we never tire of them. The squirrels, birds, horses, dogs, indeed, almost everything that God has made, is admirable, and if rightly seen helps to make man happy, and to be rich too, if we can truly understand what riches are?

Sabbath Morning Talks to his Patients.

BY JAMES C. JACKSON, M. D.

The worth of human nature cannot be overestimated. Its intrinsic dignities are not sufficiently prized. However sad the manifestations which in individual cases it may show, its worth still remains. It is because of this that we have the Bible, with all its rich and glorious tidings, given to us. It is because of this we have a Saviour,—one whose special province and business it is to take us, in our ignorance, our want of culture, and our weakness, and lead us step by step upward toward the highway which God hath cast up for his ransomed to walk on; a highway which the "vulture's eye hath not seen, nor the lion's whelp trodden." Growing out of this inherent and essential dignity of man are his privileges, not only, but far more than these, his rights. In our estimate of him we are very apt to relate ourselves to him from the point of privilege, and not from the point of right. Yet the rights of man are far larger, of more importance, and of greater duration than his privileges. His privileges may result from his relations to his fellows. His rights grow out of the significant and inherent worth of his nature. For their existence they do not depend upon the consent of his fellows. The poorest slave, in the deepest recesses of the most secluded rice swamp, has the rights of human nature, as thoroughly inherent in him, as has the noblest, most thoroughly educated man among us. God in this regard is no respecter of persons!

and the great idea undoubtedly which rested in his mind in sending Jesus Christ into this world was that we might have, forever after his incarnation and appearance, a knowledge of the true, moral man,—one in whose light our own natures could be made warm and genial, on whose principles we might forever rely, and in whose conduct and life we might find a true example.

It is a remarkable fact, one to which we do not pay sufficient heed, and to which we do not attach sufficient importance, and significance, that the Savior made his appearance among men the humblest of the humble, the poorest of the poor. When the rich came to him acknowledging his immense power, he was able to say to them "the Son of man hath not where to lay his head." It is a great fact, full of interest, when one reads the recorded history of the Savior, that he began his life under the humblest circumstances, and ended it, in public estimation, in the deepest ignominy.

Looking at him from this stand-point, we can see the necessity that rested upon him to be so related to his fellows. Suppose he had made his appearance in all the pomp and circumstance of the man of wealth, or had been surrounded by all the external forces which give to one position, and character, so as at once to have taken high rank in Jewish society; how and by what means could he ever have reached those below him? From time immemorial there has existed, and there always will exist a barrier between those who have wealth and those who have it not. The most difficult thing that lies in the way of the young man of high position, and large distinction, if he wishes to benefit the poor, is the superior elevation he occupies as compared with theirs. Those below him are always afraid of him. Down in their deepest nature there are hidden instincts which warn them that their position separates them from him.

It rested then, on the Saviour, as a matter of necessity, growing out of the nature of man, that he should place himself on a level with the poorest, so that the extrinsic relations he sustained should not hinder the free current of those great spiritual forces which he wished to pour out from his own heart into the hearts of his fellows. The prophet said of him before he appeared, that he should be without form and comeliness—a man without reputation, and that none should look upon him to desire him. Why? For the reason, that only as he could become the representative of the Divine love and favor, could he hope to reach human nature in its lowest estate. There was nothing, in the day when he was upon the earth, that could so effectually have hindered him from the acceptance of the great mass of men, as to have occupied a social status far above them. And just what was true of him, is true of any man who wishes to become a redeemer; for in a narrow sense are we all redeemers. Everything that you do, or that I do, to help our fellows on in this world, to make them take larger position, to help wipe out the scars and the marblings of sin in their faces, whatever we do in this direction, the humblest or the strongest of us, is vicarious in its nature. Will you save a fellow, help him out of his trouble, make him steady and resolute in his purpose, hold him true to his position? you are to sacrifice yourself for him. Christ gave himself for others. That is what made him a Saviour to you, and you must do the same thing, as you in your places are representatives of the Divine will, and of a large humanity. You must do it too, because of the inherent and essential dignity that is in your nature, and in the nature of those for whom you labor. The Gospel

of Jesus Christ declares this to be the basis of all Christian effort. Unless one does this, no matter how loud his profession, or how large his position, and no matter how formal his declarations, the spirit of the world is upon him, and he is not anointed to proclaim "glad tidings." He may belong to the church, and partake of the sacrament, but the life of the Redeemer is not in him, and the power of God is not upon him.

You are, then, to be large-hearted enough, quickened enough in spirit, clear enough in your perceptions, comprehensive enough in your intuitions, to take in this principle, in order to be a Christian. If not, you are like sounding brass and a tinkling cymbal. Suppose I give all my goods to feed the poor, and have not charity, am I saved? Not at all. And charity is the love for humanity, irrespective of its accidents or incidents, and only prompted by its deep necessities.

We have a class of people in this country, who, in God's mysterious and wonderful dealings, sustain to us peculiar relations. Introduced among us without their own volition, they have been brought under conditions, social, political and religious, that are characterized as "peculiar." I allude to the slaves or colored population of the United States. It is said of them, in our common phrase, that they live, are trained, educated and developed under a "peculiar institution." The peculiarity of it is, that it seeks to evoke, to educe, whatever capabilities they may have, and work them up into actual force, in defiance of the acknowledgment of their rights, and without the aid of principles which have for their basis the great constituents of Freedom.

Slavery is an organized arrangement, controlling the entire interest of four millions of people. Unfortunately, we of the North have allowed ourselves to believe that this great essential arrangement, covering so large a mass of human interests, incorporating also in its control the welfare of the entire population of the South, may exist among us without waking up in us feelings corresponding to those which characterize them. "Oh who shall deliver us from the body of this death!" Many are believers in the miserable sophistry that we can live under a common government, with institutions so entirely diverse as those of the North, which are free, having their origin and organization in our own consent, and by our own act, from those at the South, which did not originate in the consent of those who feel their force, and yet prosper as a nation! And God, who deals with nations as with individuals, has brought this nation to judgment; and the court of Heaven is now in session, bringing us up before its bar, and offering us the issue. We can accept it and make it of value to us, or we can deny it, plead not guilty, and receive our doom.

This war, which men are so apt to say will be ended by a single stroke, will never end until it has resolved us into one chaotic mass, unless the people of the North shall rise in the dignity of their might, and accept the issue that God offers; which is neither more nor less than a frank acknowledgment that the principles on which our institutions are based shall be the guiding and leading light of their future effort. For we cannot forget, or forbear to see that we are in no ordinary conditions. We hold, and we have told the world so, these truths to be self-evident, that "all men are created equal," not in position, not in wealth, strength or power, but in rights, so that a man, however poor he may be, or however feeble, has the same right to the use of whatever faculties he possesses, that

a man has on whom God has conferred the greatest bestowments. We cannot, in a great issue like this, take this declaration up and play with it as boys do with marbles. God holds man always to his own avowals. Hence we need not think that this matter is to be settled by a battle. We are in a condition where the race is not to the swift, nor the battle to the strong. We can hear the voice of God coming down from Heaven, saying to us, "For the nation and the kingdom that will not serve me, shall perish."

Heaven never allows an apostate to clothe himself in his glory, and deck himself in bright array. Down deep beneath his feet God's mining processes are at work. Scarcely can he have time to say, "is not this the great Babylon that I have built" before the man is found feeding on grass like an ox. For there is a God and he toppleth down and setteth up whom he will, and before him the kingdoms and nations of the earth are as grasshoppers. What then can save us? Nothing but repentance. How idle and silly, how foolish and narrow-minded is he who stands up before his fellows, purblind even now as our people are in regard to the magnitude and essential worth of this issue, and tells them that we do not need to discuss the causes of this war. As yet the Nation is in embryo as regards the unfolding of its character. The people have to unfold it, elaborate it, and give it shape, form and beauty, before they consciously can feel the currents of liberty running through their veins as by and by it will run like a living tide ebbing out to sea. Glorious in all their opportunities and privileges they will rise to the sublimity of the position God has given them to occupy. Then the world shall see what the world has never before seen, thirty millions of inhabitants of a country bound together in the Gospel. Whomsoever of you shall see it shall say, not one-half of the dignity of human nature ever entered into my conceptions.

When we are ready to do what God requires of us to do, then he will be with us, and he will blind the eyes of our enemies, and we shall learn to understand that they that be for us are more than they that be against us. Let no man say the nation will be destroyed. It will not be. Before that shall take place it will wrap itself in sackcloth and ashes, repent of its misdeeds, and rise from its humiliation wearing a glittering crown, with God for its light and glory.

We are not alone in this struggle. The eye of the wearied and worn-out laborer, in other lands, grows bright as he looks this way for our watch-light. How he prays that our free institutions may not be ruined! While he and we have deplored so great an inconsistency in our illustration of the principles upon which our Government is based, they remain everlastingly true. So while he looks toward us, and feels that God has committed to the hands of this nation the great principles of liberty, he petitions daily that America may be true to her grand mission, and forever be the home of the oppressed, and the land of the free. These prayers are sincere, and God will hear them, and we shall be moulded day by day by divine dealing and discipline, till at last we shall acknowledge our error, and do justice and judgment, and God's hand will be stayed in its wrath against us, and our land be made a name and a praise in the earth. Then there shall be in all our borders—

"None so feeble, none so weak,
But may make his Father's cheek,
And his loveliest maiden's too,
Mantle with the ruddiest hue,
By the deeds that he shall do.
Courage then, my brother men,
G. Y. Go! and to the light again."

MY FATHER'S NEIGHBOR.

BY JAMES C. JACKSON, M. D.

God made man to be neighborly—so he made him to have neighbors. My father was not exempt from the rule. On the north side of him he had a widow for a neighbor. She was what, in Cape Cod parlance, is called a grass widow—that is, she had a husband; but she did not live with him. He was an inebriate, and wandered about the country months at a time, so that she "run to grass." She owned some forty acres of land, from which she obtained a poor livelihood, by reason of poor tillage. Almost as a natural consequence, she and her whole tribe were poachers. Her very hens knew her neighbors' grain, and would leave her sown seed untouched to maraud on her neighbors'. Her hogs were always in a cornfield, if not watched closely; and the riders—top-rails—on our new cedar fence would disappear a little while before one could discover a light blue smoke issuing from the top of her old brick chimney. Let me tell you a few anecdotes about this old neighbor. Our lot next to her we usually kept under the plough, except when seeded to clover, preparatory to summer fallowing. Whenever we sowed it to oats, the widow would turn on a drove of hens, not less than fifty in number, which would make sad havoc with the seed. At last my father grew impatient of the widow's perverseness, and went to her house one afternoon, when the following conversation occurred:

"Mrs. Hoag," said my father, "I am to sow the field next to you to oats to-morrow, if the weather is fair. I shall sow that part of it next to you in the afternoon, and I want you to shut up your hens till my oats come up."

"Doctor, you accuse my hens wrongfully. They are peaceable hens and stay at home. But suppose they didn't! Suppose they did wander on your oatfield, what harm could a dozen hens do? They might pick up a pint or two."

"Stop, madam! if you please. You may multiply the number of your hens by four and you will hit near to the exact number. You have not less than fifty hens. Each of them will, when hungry, eat at least half a pint. At one meal they will eat two-thirds of a bushel, and in a couple of mornings will eat up the seed of nearly an acre. This I cannot endure, and so I have made up my mind to protective measures; and as I would act rightly, I give you information of what I intend to do. I shall soak my oats in saltpetre water, and if your hens eat my grain it will kill them. Do you comprehend me?"

"O yes, Doctor; I will shut them up."

The next morning we commenced sowing the field, and toward night we reached the side next to our grass widow. The grain we left unharrowed, and, at dawn of day the next morning, were up to see whether the widow's hens were out of coop. There they were, all on the field, eating as hens will which have eaten nothing for twenty-four hours. We left them to take their fill, went home and told father. Once or twice we caught sight of the old lady in her

NIGHT SMOCK, as she stood peeping through the bars of her buttry window, watching her brood as they filled their crops by poaching; and, about our usual time of going to work, we caught sight of a little girl creeping into the field to drive the biddies all home again. About nine o'clock father went down into the lot and saw Mrs. Hoag at her wood-pile.

"Well, Mrs. Hoag," said he, "I am glad to see you keep your word. It will make good neighbors, if you will only do as you agree to do. I am rather pleased that you confide in me so far as to believe me."

"Why, Doctor, you were not in earnest yesterday?"

"Most certainly I was, Mrs. Hoag!"

"Well, now, I certainly thought you was joking with me. However, I thought I would be on the safe side, and so kept all my hens shut up."

"Mammy! mammy! mam! Do come here quick!" screamed a voice from the hen coop. "Hurry! The old rooster is a staggering, and the old cropple-crowned hen is a squeaking, and the tothers is a whirlin' round!"

The widow started, and father followed her. They reached the coop and looked in together. A large portion of the brood was dead. Some were tipling and others were toppling. Here would be one that would leap up in the wildest freak of insanity, and fall down dead; and another would look as sagely at you as the old Magi, and lie down and die. One would cluck, another would cackle. Death left to each the liberty of passing away to the tune of such music as might be uppermost in them. Within fifteen minutes all had gone to the land where hens are regarded as having some consequence. The old rooster gave up the conquest last. On his death the old woman could contain herself no longer, but broke forth—

"You rantankerous old villain, you have killed all my hens, and I will make you pay for them!"

"How have I killed them?" inquired my father.

"How! by soaking your dirty grain in saltpetre brine."

"But what harm would that do?"

"Harm! did you not say to me yesterday that it would kill them, every one?"

"To be sure I did, but then you told me that you would shut them up, and not half an hour since you told me that you did shut them up. How then could my saltpetre administration hurt them?"

"Well, if I must tell the truth, I did not think you would do as you said, and so I let them out."

"Mrs. Hoag, I have tried for a long time to make you understand that I am a man of my word. I have tried soft, mild measures with you. You are a woman, and so in general esteemed the more helpless. Now you have had one lesson. If this does not suffice, I must teach you another. Good morning!"

The stroke was effectual. We never could find her hens on our oat-field after sowing.—

She remembered the saltpetre dispensation.

We were destined to one more tussle with the old woman. We conquered her, and after it she remained respectful. The affair happened in this wise. The line fence which separated Mrs. Hoag's possessions from my father's ran close to her house. It was built of new cedar rails, and staked and heavily ridged. Every few weeks a rider would be missing. We tried all the expedients that suggested themselves to us, but with little or no success. They would keep abstracting themselves or being abstracted. At length a newly hired man of ours declared that he could fix the matter, only give him the length of his tether. To begin with, he took split rails and bored holes in them once in about three feet, and drove in pins and cut them off. These made the splitting of the rails difficult. So he let the matter rest, till some number of riders had been abstracted. Having thus baited the old woman, he laid his plans for the finale.

He took a large new rail, bored his holes, driving in pegs and wedging them tight. This made it very difficult to split the stick. Between these holes he bored others, putting in powder, and driving over the powder wedges of wood. Having thus fixed the rail, he carried it to the fence and put it on. The next morning it was gone. So he made an errand in at the widow's about the time of cooking breakfast. She asked him to sit down. He took a chair and begun to talk. She was busy about her culinary affairs, yet found time to chat. Her tea-kettle was on the crane; her dish-kettle on the long trammel that hung close to the crotch; her spider was tipped up between the andirons, so that the johnny cake might bake. In one corner was a kettle of potatoes, in the other a sauce-pan full of sissing, frying pork. The fore-stick burned and cracked, as cedar wood will always do.

The hired man sat quietly and watched the scene, but about his eye there was a quiet twinkle which said—

"Madam, you will soon have a revelation that will startle you somewhat, and will come as by fire, I think." He had hardly completed his thought, before the johnny-cake came out into the middle of the floor, the pork and potatoes followed, the tea-kettle went up chimney, the crane swung out as by an invisible hand, and the dish-kettle vibrated like a clock pendulum. The andirons tipped backward on to their faces, and their long noses thrust themselves into the air, red and wrathful. It was Vesuvius in miniature. Ashes were all over the table—coals of fire on the floor. Old mother Hoag crouched in a corner, her comb fallen from her head, her hair dishevelled, and her countenance wearing the aspect of one on whom the GREAT JUDGEMENT had come untimely. The hired man was up in one corner, sneezing and coughing, and swearing like an English cavalier.

"What the d—l does this mean?" exclaimed he. And just as the old woman began to utter speculations there came another fizzle, and she thrust her hands into her hair and fled

out of doors, crying "murder! murder! my house is haunted; what shall I do?"

"I say, mother Hoag! I say!" said the hired man, "that if your house is haunted, so are our fence riders. They are possessed of an evil spirit which hates to be roasted over other people's hearth-stones, and so they kick up a bobby, oo-ca-sion-ally."

After this our fence riders were always in their places.

The Laws of Life.

MISS HARRIET N. AUSTIN, M. D.,
EDITOR.

JAMES C. JACKSON, M. D.,
ASSISTANT.

Danville, N. Y., November, 1862.

THOUGHTS ABOUT OTHER PEOPLE'S THOUGHTS.

Many persons who have made the attempt to improve their health by adopting hygienic habits have become discouraged because they could not see results as soon as they wished. Such ought to be cheered by examples like the following.

Two and a half years ago three patients, two sisters and a brother, came here from Pa. They were seriously diseased, but were only able to stay with us a few weeks; not half long enough to get well. They went home, and as they were in different families, each had many opposing influences to encounter, with but little to encourage them. But they persevered in living as correctly as possible, though for more than a year neither of them scarcely improved, perceptibly, in health. Now one of the young ladies writes:

"Considering our circumstances, sister and I have improved *remarkably* in health this summer, and brother is also *doing well*."

The other instance is similar, except that it is six or seven years since the lady left us, and the time was much longer before she apparently improved:

"I have not ceased to think of you, and with a grateful heart have tried to prove faithful to the principles I was taught and practiced while with you. It is to this that I attribute my present state of good health. For years after I left you I was sick, suffering much of the time, and at one time I supposed I was near the grave. But for the last two years I have steadily gained so that now I am in good health."

In all these cases undoubtedly the persons did not make so rapid improvement as they would have done had they been surrounded by those who would have encouraged and helped them in their attempts to live rightly. For no individual who is troubled in mind can do as well as when the mind is entirely quiet and at ease; but it should also be well understood that persons who have been long sick, the morbid conditions and habits of the body having become chronic, and particularly where there is great derangement and prostration of the nervous system, cannot be restored to health in a few weeks, or months. The restoration of the body to health, on hygienic principles, is very

similar to the first growth of the body. It is in fact, a *growth*, a gradual removing of the unhealthy materials of which the body is composed, and a substitution thereof of healthy particles. This growth must be slow in proportion to the lack of vital power which one shows. Persons should not complain that this is so. A woman who has been sick twenty years, can afford to take five years to get well, provided at the end of that time she has a fair promise of good health and vigor for twenty years to come. It is true that the hygienic agencies may often be applied in such a manner as to excite the vital powers to undue action, thus causing rapid changes, and, in many instances, inducing healthful conditions, *apparently*, very readily. Many Hygienic physicians do treat their patients upon this principle, but persons cured in that way have no guaranty for continued health. They have, in fact, used up power too rapidly in the changes through which they have passed, and, in most instances, reaction comes after a few months, or years, at most, and feebleness ensues, or new diseases show themselves. Persons wishing to get well on natural principles must "make haste slowly." Of course we expect patients to make much more rapid progress in our Institution than at home, because there is a much larger combination of all healthful influences than can be had in private families, and there are no opposing influences. But, as a rule we do not expect our patients to remain with us until they get well. It is our object to keep them until they have passed the points of danger, and the system has accommodated itself to healthful habits, but in nine cases out of ten, persons who do remain with us until we think it proper for them to leave, and who persevere at home in the habits they have acquired here, continue to improve in health and strength and ability to do, and endure, for two, three, four, or five years after they leave us. We are never discouraged because our patients do not begin to see improvement soon after they begin treatment. Though their symptoms may be really improved, and we are conscious of it, they themselves cannot understand that it is so, because they do not *feel* better. It is very desirable that persons should be under the care of a physician under such circumstances; but where this is impossible, they should be as hopeful and courageous as they can.

Here is a letter from a young lady in eastern New York:

September 15th, 1862.

MISS AUSTIN—Dear Madam:

I have been a subscriber for your paper since last June, and now I wish to write and tell you how much I like it. I am trying to live as near right as I can. Father has got some Graham flour, and mother and I eat it in preference to fine. I drink no tea or coffee. As for pork I have not eaten a bit since I was sick two years ago, and I never *mean* to eat any more of the stuff. I have made all my dresses loose in spite of the frantic entreaties of my dress maker, who was sure I would "be as slab-sided as any Yankee."

Oh, you can't imagine how much better I do feel. Everybody says, "Why, how fleshy you are—how red your cheeks are," and "You are the perfect picture of health." Now there is

one thing wanting to make me happy, and that is the short dress. Why I would rather be whipped than to dress up with long skirts. But I am young, only seventeen, and I hope as I grow older, I shall grow more careless of public opinion, and then I shall put on the short dress. Mercy! how old Bennington would laugh, and titter, and sneer, and scoff! Talk about facing a loaded cannon! why, I could do that with composure; and I wish every day I was a boy so that I could help put down the rebels.

Well, you will think me a sad coward, but I was determined to confess to you. Please tell me in the next number of the *Laws* how the American Costume is made, for mother is going to wear it, providing she can keep warm with it, and I shall have one to wear at home, if no where else.

Another thing—will you tell me how I can have glossy and smooth hair without the use of hair oil? I have always been in the habit of using oils on my hair, and when I wash my head free of oil my hair is dry and harsh. Perhaps you can tell me how I can have a beautiful head of hair without any artificial help.

From your true friend, C. E. F.

—I am greatly gratified to know that C. E. F. likes the *Laws* and that she is, to some extent, adopting its teachings,—and I am glad too that she is in good health. Young ladies might just as well be strong and healthy and *handsome* as not, if they would but pay more attention to physiological law; but then they have so much to contend with, that it is enough to discourage any one who has not more than common courage. I sympathize greatly with my friend in her efforts to get her dresses made sufficiently loose to allow her to breathe naturally. I know, from experience, that the term "frantic entreaties," is not too strong to describe the protestations which dressmakers uniformly enter against making garments to fit comfortably. They seem to think that their reputation is to suffer unless they squeeze the breath out of the body of all their victims. Young ladies, when they are obliged by their mothers or society, to lay off the short skirt of misses for the long skirts of ladies, suffer greatly, unless they have already become so perverted that they care more for fashion than for health and convenience. There is many a young lady, and old lady too, who would "rather be whipped than to dress up," and yet these same persons do go meekly through the process of dressing up, every afternoon. I hope C— will some day attain to the *happiness* of wearing the American Costume. I would not have her grow careless of public opinion, but I would have her come to care so much more for this Reform, that she would not be controlled by public opinion. See would not love public opinion less, but the right more. The tract which I have written on the "American Costume, or Woman's Right to Good Health," of which I mail her a copy, contains a full description of the dress as it is worn with us. It is much more easy to dress warmly in this style than in the common style of dress.

I do not suppose that persons whose hair is naturally coarse and harsh can expect ever to have it made soft and pliable as that which is naturally so; but in many instances, persons with rough, stiff hair have had it greatly im-

proved by frequent washing of the head, that is, once or twice a week, and the use of a simple diet. I have no doubt that the hair will become soft and manageable in proportion as the tissues of the body become purified, and the nervous system invigorated and refined. I would advise C— to cut her hair, (cutting the hair is not unfashionable,) wash her head in pure, soft water two or three times a week, and go out doors bare-headed a good deal.

A letter from the "Buckeye Girl" in the September number of the LAWS, seems to have created considerable interest. Here is a letter to her from one of her sister Buckeyes:

MY DEAR "BUCKEYE GIRL."—I have just read your letter in the September number of the LAWS OF LIFE, and though I am very much hurried with my work—drying and canning fruit—I feel as if I must leave it a few minutes and say a few words to you, if the LAWS "will kindly be my medium."

In the first place, then, I cannot bear to think of your putting on long dresses to attend school. To be sure you must go to school, and I think you can do so and wear your short dresses too, if you really wish to. I cannot conceive it possible for a man to have intellectual endowments and education sufficient to enable him to fill the place of Principal in a Seminary, and yet be so blind, bigoted, narrow-minded and old-fogy-ish as to refuse to admit a respectable young lady into his school, merely because she chooses to dress healthfully instead of fashionably, after he has had the matter properly represented to him, as your friend the LAWS OF LIFE advises. Many times I have wished that my school-girl days were to live over again, only that I might have a better opportunity of proving to young girls the vast superiority of the American Costume over the fashionable dress. I should glory in letting them see how brave a true Reformer is. I would conduct myself in such a manner as would compel them to love and respect me, in spite of their dislike of my dress. I would be so true, so courageous, so independent, and at the same so obliging, kind and generous, that they could not help it if they would. My dear Buckeye sister, what a glorious opportunity you have here of benefiting yourself and your sex. Do not, I pray you, let it pass! Benefiting *yourself* by preserving and ensuring your bodily health, and elevating, enlarging and strengthening your mind; and *others* by showing them that there is a truer and better way of life than the mass of women know of.

Do you wish to know why I take so much interest in you? Because I am a "Buckeye" too. And when I left the dear old State last spring for my new home-away down here in New Jersey, I grieved that there was one less there to advocate the good cause, however feebly and inefficiently. But when I read your first letter in the LAWS, I felt encouraged and thankful, and so proud of my brave little Buckeye sister. And now, as one who knows what you will be called upon to endure, if you resolve to adhere to the truth spite of the frowns of the fashionable world, let me exhort you to have courage. Be true to yourself and the cause, and you will have strength added unto you daily, depend upon it.

You say you would like to go East so that you "can dress as you wish to do without being sneered at." My dear Buckeye you can do that at the West as well or better than at the East. Mrs. Jackson is not the first or only woman who has traveled in the American Costume at the west without being annoyed on account of it. Nor does a woman need a bevy of men about to protect her from a mob, as she must have in the large cities at the east.

I have much more I would like to say, but

must leave it, for I have taken more space now than I intended. Once more let me charge you, be firm, be brave, be true.

Yours truly, A JERSEY BUCKEYE.
Forest Grove, N. J., Sept. 9th, 1862.

An anonymous writer, who simply says he is "not a Buckeye," sends a letter from which I make the following extract:

"You long to be in the East where you can wear the American Costume without being sneered at. You should know that in the eastern States ladies who have adopted this style of dress, have, in many places, had very great difficulties to encounter; yet some do persevere in wearing it. You say you hope the day is not far distant when western people will be convinced of their wrong in this matter, but even when they are convinced, nothing but a persistent wearing of the new style before them will ever reconcile them to it. A dark, discouraging prospect, is it? Would you like to know where all is light? That place is not here. This is our battle-ground. Let us fight the good fight as we go. Daniel Webster said to a man who asked him if there was room enough for him in a certain profession, 'There is room enough in the upper story, if you can get there.' Would you walk above the fogs and difficulties that now embarrass you? Look up! a light from above will illuminate your pathway. Keep in it. No matter who says you are wrong, walk in the light, and you will reach the upper story. Never think to wait till others wish to do right. Act right to-day, and it may help them to act right to-morrow. I write freely, because I feel keenly, and hope I shall not give offence to you, especially since I am

NOT A BUCKEYE."

An old gentleman, a patient of ours, at present absent for a visit to his old home in Vermont, after speaking of the impression made upon his mind by the appearance of the hills, valleys, rivers, springs and trees, after an absence of forty years, says:

"My uncles and aunts have all passed from earth, and the dwellings in which they lived have nearly all disappeared. The children have built houses of more modern style, but in some respects they have departed from the better ways of their fathers. They have spacious windows, and enough of them, but they are kept blinded without and curtained within, so much so as to lead one to think that light is the most hurtful and costly of all earthly enjoyments. About as fast as I could open the windows they would be closed up again. Protestations were of little use. The flies would get in and mar the beauty of things. What kind of a place is it for human beings to live, where a fly cannot live! From these same rooms, too, the morning prayer is offered, for health and its preservation. How long, think you, before such prayers will be answered? I can see no reason for praying unless prayer is efficacious, and when one has prayed long without the desired result, is it not wise for the petitioner to enquire if something is not wrong in his own habits? In one of the families of my relatives the LAWS OF LIFE has been taken, and well read, for nearly a year, and there is a marked difference in health, and mode of living, for the better.

Rev. D. T. Taylor and his wife, who were patients at Our Home last winter, are settled in Castleton. I passed their house and called a moment at the door, leaving my friend sitting in the carriage. Mr. Taylor was not at home, but Mrs. Taylor met me at the entrance, and never did fidelity to truth look to me more exalted and lovely than it appeared in her as she stood before me in the American Costume, and we greeted each other. She was no longer the Mrs. Taylor of lean and narrow visage, but of

broad face and portly figure. I learned from her that she had not worn long skirts since she left Our Home, and that other ladies in the place were preparing to follow her example. In such fidelity Miss Austin may hope for the ultimate triumph of her cause. One such disciple is worth four thousand of those who the moment they step out into the world, Peter-like begin to swear they know not the truth."

Mrs. A. B. S., of Winston, Mass., writes:

"To-day I am visiting a lady friend who is an invalid, and a reader of the LAWS OF LIFE. She wishes me to write you a description of her case, hoping you will reply through your paper. She is forty years of age, has had poor health three years, has pain and lameness through the right side, and shoulder-blade, has a glimmering sight occasionally, followed by pain in the head, has a cold, sour stomach, is prostrated several days each month with difficulties peculiar to her sex. A little excitement affects her nerves so that she cannot sleep, has nervous pain through the lungs, sometimes it moves to her limbs, which causes lameness and weakness in them. Her back is weak, has no cough, is only able to do little 'chores,' appetite is good. She is anxious to know what you think of her."

—I think not only, I know, that she has been a violator of the laws of life. I know this because human beings are so constituted that if they live in accordance with these laws they will not have such difficulties as those of which this lady complains. She has sinned, and is justly taking the natural consequences. I will venture to say that she has eaten and drunken, dressed and worked, slept and rested in direct defiance of the arrangements which God has instituted for the regulation of human life. This is what I think of her.

I think too that unless she is a very uncommon person she has consulted with physicians in order to be relieved from the difficulties which she has brought upon herself, and that they have not told her the first word of truth in regard to herself, but have left her to infer that she was not responsible for her sufferings, and have recommended to her for her relief the use of means the natural and God-ordained effect of which would be to make a well person sick, and to make every sick person more sick; and that if she has followed their advice, though she may have felt some temporary or local relief, she is in worse condition now than she would have been had she not consulted them. This is what I think.

I think, too, that she may just as well as not have her health improved, if she will make a judicious use of those agencies which if she had properly used them in the first place, would have prevented her becoming sick. She should wear a healthful style of dress, and a long-skirted dress cannot be healthful, eat such food as God gave man to eat when he created him and placed him in the Garden of Eden, "every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed,"—of course not eating every kind of seed or of fruit in one day,—live much in the open air, sleep plentifully, have her house well ventilated, keep the surface of her body clean, be very regular in all her habits, and have freedom from care and labor. Being so much reduced in strength, and having her organic functions so greatly disturb.

ed, she cannot use these various agencies in just the degree and proportion that she could were she in vigorous health. For instance, she has greatly depressed her vital powers by over-taxations, so her bodily exercise must be of the gentlest character, and the brain, as the seat of the nervous system, must have almost entire rest. Her clothing must be arranged with reference to the fact that the circulation is feeble; she will need a greater quantity than otherwise, particularly upon the extremities. Also she may require more sleep; and so she may advantageously have applications of pure soft water, in a manner which would not be needful were she well. There is evidently severe congestion of the liver, of the mucus membrane of the stomach, and probably more or less, of the internal organs generally, and a consequent lack of blood upon the surface, and in the extremities. Any gentle means, the action of which is in harmony with the laws of health, and the tendency of which is to derive the blood from those portions where it is in excess, and establish an increased surface circulation, is desirable to be used. The dripping sheet bath, at a temperature of eighty-eight degrees, taken in a room comfortably warm, the head being wrapped about with a cool wet cloth, and the patient standing in water at a temperature of one hundred degrees, after which she should be wrapped about with a dry sheet, and rubbed until her skin is entirely dry, and then have gentle friction with the hand of an attendant for a minute or two, till there is a pleasant glow upon the surface, after which she should cover up warmly in bed for a couple of hours until reaction had become thoroughly established, would probably be very beneficial to her. But in order to have the best effect, it should not be applied to one so feeble as she, oftener than every other day. The best time for its use is about two or three hours after breakfast. Wet compresses, covering the stomach and entire abdomen, and kept warm by thick bandages worn about the body, during the night, would have a beneficial tendency.

I think if she will adopt these suggestions, she will find herself gradually growing better; but she will need to be persevering and patient, because the processes of change will be like all nature's processes, slow. Then, too she is at that age when women are liable to show an unusual degree of irritability or sensibility of the system. For this reason there must be greater care and prudence used.

I think if she will come to Our Home, and place herself under the care and oversight of its physicians, that she will make much more rapid improvement than she can at her own home, for the reason that she will have supplied to her hand in the most available manner, and in the best combinations, all those agencies, and will be watched over and cared for by those who have had great experience, and will be able to make suggestions to her from day to day about the regulation of her life, relieving her from all care and anxiety in regard to it. *This is what I think.*

Since writing the notice in this number headed *Hillside Manual Labor School*, I have received the following, which evidently is from the pen of H. E. Brown., a teacher in the school. We have also received from the proprietors an advertisement, which appears in the proper place:

DEAR LAWS OF LIFE:—May I through you say a word to "A Buckeye," who longs for an education, but is unwilling to trammel her body while expanding her mind? We at Hillside Manual Labor School are glad to hear from you, and should rejoice to have you in our circle. No one here would ridicule your American Costume. We should think much more of you for preferring our simple vegetarian food, and should love to encourage and help you in all your undertakings that make life more valuable. Yours truly, H. E. B.

1863!!

How many of our subscribers for the past year, will renew their subscription for the year to come, I do not know, but I most earnestly and sincerely trust that all of them will continue to be readers of the LAWS OF LIFE for the next year, and for many years afterward, and that they will not be content with reading it themselves, but will, in their respective neighborhoods, unite in endeavoring to induce others also to become subscribers and readers of it. I believe we have received during this year more than a thousand letters telling us how much good the writers of them have received from reading this Journal, and I think I may safely affirm that during the publication of the entire volume, the editors have not received one unfriendly criticism, nor rebuke in respect to the manner in which the paper has been conducted. Uniformly those who have written to us, and have spoken about it, have praised it, and have declared that knowing its value they would rather pay ten times its price, than to be without it. I do not suppose that all who read it feel so deep a conviction of its usefulness as a means of imparting instruction to them how to live without sickness, or how to recover from sickness by methods that are scientific, and therefore surely successful; but I hope no person has read it, without some profit, which, if measured by a commercial standard, would show the gain to have been on his or her side, as against the expenditure of the money necessary to obtain it.

There is one peculiarity about the LAWS OF LIFE, which is of great importance. The great majority of the articles appearing in it, are written by its editors, and they have a system of principles and practice, which, in their view, is true, so simple that the commonest mind can comprehend it, and yet so comprehensive as to make it adaptable to all constitutions and conditions of life in which persons of both sexes are found. There are no persons writing for it, who work at cross purposes. The editors are responsible for all that appears in its columns, unless it should be in the case of a correspondent, whose article in the main might be very desirable, but who might incorporate something into the article, with which the editors would not particularly and especially agree. Now to subscribers, this is an element of great value, because from year to year they have the same teachings with no alteration of principles, but with enlarged illustrations, the practice of the editors of the LAWS OF LIFE being so extensive, as to enable them to exhibit and enforce, in various forms, the entire adaptability of their method and system of treatment, to almost all the diseases known to our climate, and our people.

Another feature is scarcely less important, in fact may exceed in importance the one presented, which is, that the rules and regulations which this paper offers to the consideration of its readers, whereby they may be enabled to live without sickness, are deductions of as profound thought as the editors can give, worked up into *practical* bearing by observation and experiment, inferior to no Hygienic physicians in the United States. Just to the degree, therefore, that any person or persons earnestly desire to live healthfully, and not to suffer frequent illness, just to that degree does it seem to me that the LAWS OF LIFE is particularly well fitted to meet their expectations and wishes. I therefore most earnestly and respectfully solicit all those who have read this Journal, for the present year, to continue their names upon our subscription books for the year to come. I know it may be difficult, in instances not a few, to raise money sufficient to subscribe, unless a sacrifice is made. Forty, fifty, or eighty cents, may be of as much account with certain persons, within the next year, as four or five dollars have been within some past years, but there is so little known about the laws of life and health, and there is so much necessity of greater knowledge being had, that it is far more important that retrenchment should be made in some other department, in order that ability to subscribe for this Journal may exist, than it is that this paper should be stopped, while indulgence in other directions is permitted.

The conductors of the LAWS OF LIFE, as its readers fully know, are persons engaged in a great Reform,—the most comprehensive, and the most important of any now before the American people, because it takes in all other reforms. The Health Reform lies at the basis of all reforms. To live without sickness one's self, or to have members of one's family live without sickness, to be healthy, and competent to meet all the conditions, whether ordinary or exigent, which human life institutes, is one of the greatest accomplishments that can be asked for.

May I not, therefore, without officiousness, say to our readers, make sacrifices, and continue your subscriptions. Get your neighbors to subscribe. Do for this great and glorious Cause what it is worthy to have done for it, and see to yourself that nothing disturbs or deters you from remaining with us. Help us by your counsel, by your assistance, by your sympathy. Do not leave us to fight this great battle alone. Come up by our sides, make yourselves known to us by your earnestness of endeavor, and cheer our hearts.

God in his providence has placed us in the forefront of the great struggle. Let us feel that there are strong and true helpers by our side. If you will do so, we can just as well as not have forty or fifty thousand subscribers for this paper, and can lift up the Health Reform movement to the place and the dignity of a moral revolution. And as we believe in making religion to consist, not in the contemplation of creeds of faith, or of doctrine, unless these so affect the lives of those receiving them, as to make them in harmony with the Divine law, but on the other hand do believe in glorifying God in all that we do, whether we eat, or drink, or dress, or worship, or pray, or play, or in whatever we do, we ask all the good and the true, the manly, the womanly, the heroic and the brave to help us in the great conflict against passion, undisciplined propensities, evil habits, unrestrained appetites, foolish fashions, vain aspirations, and those methods or manners of living which promote disease and insure premature death.

If you will help us, we pledge you whatever of resource or strength we have, so that it shall be worked up and expended in such manner as shall be beneficial to all who may come within the sphere of our influence.

Our Home Department.

ANNIVERSARY FESTIVAL.

Preparatory to the celebration of the fourth anniversary of the opening of "Our Home on the Hillside," in a meeting of the whole household some days previously, a Committee of Arrangements was appointed, who reported, after two days, the following Programme, which was adopted by the meeting—

Order of Exercises:

6½ A. M.—Music and Prayer.

7 A. M.—Breakfast.

9 A. M.—Music, and an Oration by Prof. J. C. Porter.

11 A. M.—Resting hours until 12 1-2.

1 P. M.—Dinner.

2 P. M.—Toasts, Speeches and Music.

6 P. M.—Costume Party.

President of the day—JAMES C. JACKSON, M. D.

The Committee also appointed sub-committees, namely—

Committee on Decorations,

Committee on Music,

Committee on Toasts,

Committee on Costumes, and a

Committee on Publication;

and forthwith there began to be busy, bustling, joyous preparation.

On the morning of the first, when the gong called the family into the parlor, the rain was falling fast, which only served to make the inside of the house more cozy and bright.

The exercises commenced by the singing of "Matin Bells;" then followed prayer by "Chaplain Barnes" of the 13th Reg't N. Y. S. V., and the singing of "America."

The meeting at nine o'clock was presided over by Rev. A. V. R. Abbott. First came the song "Hail, Festal Day." The Address which followed, and which was highly applauded, we publish in another portion of this number. After the address "The Good Time Coming" was sung.

At one o'clock, we had a good dinner, after which the people assembled in the sitting-room, the President of the day, the "toast master," a secretary and the choir being seated upon the stage, and the proceedings commenced by singing the song—

"All together once again."

Father then in a brief speech gave an exposition of the principles upon which our Institution is conducted. This was followed by a song,

"We are Coming, Father Jackson."

A PARODY—BY MISS KATY JOHNSON.

We are coming, Father Jackson,
From glen and mountain grand,
Tollally round your standard true,
A brave and faithful band.

We leave our petted folhes
To join you in the strife
For Freedom's cause, and to maintain
In truth the laws of life.

CHORUS—We will not look behind us,

But steadfastly before;

We are coming, Father Jackson,
A hundred thousand more.

If you look along our hillsides,
Where the golden harvests shine,
You will see that Northern daughters
Are falling into line,
For here and there, in Freedom's suit,
With hearts as firm and light
As those that beat in soldier's breasts,
They struggle for the right.

CHORUS—With Liberty their watchword,
And Health their prize in store,
They're coming, Father Jackson,
Hundreds and thousands more.

Thanks to our noble leaders

From all our hearts are due,

For they the promised land of Health

Have opened to our view.

Heaven bless them in their Hillside "Home,"

And crown each passing day

With loving words, and kindly deeds,

To cheer them on their way.

CHORUS—And we a band of soldiers,

With you our guide before,

Are coming, Father Jackson,

Hundreds of thousands more.

Regular Toasts.

1. The principles involved in the Hygienic treatment at Our Home.

—May they be as widely diffused and as well understood as their importance demands.

2. James C. Jackson vs. Stonewall Jackson.

—One the enemy of disease—the other the enemy of his country. Long life to the former—speedy repentance to the latter.

3. The Medical Faculty of Our Home.

—Pre-eminently a strong Faculty. Strong in numerical force; strong in medical skill; strong in intellectual ability; strong in moral and religious character; strong in the conviction of the truth of their principles; strong in the art of pleasing and the power of persuasion; strong in their hold on the judgment and sympathies of their patients. May they be renewed in strength day by day, and with all their contests with error and disease, be able to obey the apostolic injunction—"Stand fast—be strong."

4. The Patients of Our Home.

—Gathered from the North and the South—the East and the West,—representing all creeds in religion, and all opinions in metaphysics—their toleration, Christian courtesy, and brotherly kindness is worthy of all praise. In doing well may they get well.

5. The Absent Ones.

—Members still of the family at "Our Home" though far away; of us, if not with us. We would remember them on this Anniversary, and send to them greeting; wishing for them health and happiness, contentment and peace; hoping they will always think of us with kindness, and recall their tarry here with pleasant thoughts, and trusting that none of them may forget that "to obey is to live."

Rev. William S. Dutton, being called upon, spoke in reference to all the foregoing sentiments—the principles of Our Home, the conduct of it by Dr. Jackson, and the Medical Faculty as a body, and of the patients in their social relations as members of one family. He said that "though he was a patient in Our Home he was not 'gathered from the East and West, the North and the South'—but he had often talked with those who were," and so excited within his hearers mirth as well as serious thought. He also referred affectionately to the absent ones.

6. The Hygienic Physicians of the United States.

—We sympathize with them in their labors, rejoice in their success, bid them take courage, and offer them the right hand of fellowship.

To which Dr. Hurd responded as follows:

"I can heartily indorse the sentiment just offered. I feel that Hygienic physicians, wherever they may be found, should be sympathized with by all lovers of humanity. They are men and women who are laboring for human good, not especially for their own good. I believe that there is a large number of true men and women in other medical schools,—men and women who love the right, and follow their own practice because they believe it is right. I respect these men and women, and love them for their self-sacrificing fidelity wherever disease and suffering is found. But we sympathize with the Hygienic physician because he represents a different type or school, which school has in its principles and philosophies struck out into a new vein. It assumes that the remedial power is wrapped up in the human organism, and that for a sick

man to become free from his disease he must fall back on his inherent vitality, and that whatever the physician does must be in view of that principle. Taking this as a basis, you who understand anything of the philosophy of the common schools can see how radically separated we are from them; and taking also into consideration that the world at large is educated under the idea that some medicine, or external application, or extrinsic force is needed to cure disease, which being brought to bear upon the person, shall be the means of relieving him from that disease. Universally, men and women are taught that notion, and the Hygienic physician is operating in direct opposition to it. You can therefore see what a Herculean labor he has to perform. He has not only to wedge his way into society to get a place where he may earn his bread, but also that he may obtain a hearing from the people. This he has to do in places where he is not wanted, and where he is hated and reviled and left to starve. He is compelled to suffer, as individuals ever have suffered who have undertaken to displace time-honored errors with newly perceived truths.

"We here at Our Home do not seem fully to illustrate this fact, because fortunately we are a band. We have associated together a corps that serves in some measure as self-protecting, and therefore with our talented leader, we are able to sustain ourselves and command the respect of our fellow-citizens, and of the wide circle of persons who may become acquainted with us. Yet we have our opposition and persecutions. And although we do not shrink from them, still they affect us, as all persons must be affected by opposition. But we are not sorry for it. We glory in it. We glory because we believe that the principles we advocate are those which are helping to redeem the world. And we believe that the world never can be redeemed until it understands that God is in our bodies as well as in our souls, and that our physical part is subservient to the laws which regulate it, as well as our spiritual nature. Our object is to make men and women acquainted with these laws, so that they may live intelligently, and on scientific principles, and may know of a certainty that their lives are secure.

"We do bid our brothers and sisters,—the Hygienic physicians—God speed,—bid them take courage because they are in the right, and cannot but succeed. We can see every day that the truths we advocate are gaining ground. We can see among the people wherever we go, an aversion to taking poisonous 'remedies,' and an inclination to depend upon those natural means which God has arranged for the preservation of his creatures. This is cheering and encouraging to all who are laboring in this cause, and we extend to all the right hand of fellowship. Father Jackson stands as a leader in this great Reform. We stand by him, and as a body hold out our hands to all who are earnestly engaged in it."

Music—

"Never forget the dear ones
That cluster round Our Home."

7. Dr. F. W. Hurd.

—May he find in his unwearied devotion, uniform kindness, gentlemanly bearing, Christian fidelity, and long-suffering patience, that virtue is its own reward.

8. The American Cause.

—The symbol and fore-runner of woman's deliverance from disease and physical debility,—worthy the advocacy of every person who desires to see her qualified to fulfill the high duties of daughter, wife and mother.

To this sentiment Mrs. Dr. York responded in a brief but excellent speech.

9. Dr. G. W. York.

—A man whose modesty is only equalled by his merit. We confide in his integrity and honor no less than in his skill, and cherish him for his gentleness and benignity of heart.

10. The young Duke of York.

—May he make a better man than his father, and always love his mother.

11. The Clergy.

—Able and devout,—loyal and liberty-loving. In defence of Free Institutions based upon the Divine Law, we bid them take the front rank, assuring them that the people will enthusiastically and honorably sustain them.

The toast to the clergy was responded to by Nathan P. Willis, A. M., of Bridgewater, Mass.

12. Dansville.

—The gem of the Genesee Valley. Glorious in its fair women and brave men—in its patriotism and its liberality. May the time soon come when its citizens shall be as united in the support of the Divine Law, as they now are in the support of the Union and the Constitution.

Responded to by Rev. Mr. Gibbard, of Dansville.

Music—

“Who shall sever Freedom's Shrine.”

13. Mrs. Jackson.

—None know her but to love her,—none name her but to praise.

14. Miss Dr. Harriet N. Austin.

—A truthful expounder of the Laws of Life: exemplifying them in her manner of living. May the daughters of America imitate her example.

15. Mrs. Dr. Abbie P. Maury.

—A light in the house,—a sunbeam in the chamber of the sick.

Music—Violin Solo by Mr. Heman Allen, of Philadelphia, Pa. Variations from “Norma.” He was encored, and played the second time, Variations from “Il Pirato.”

16. The Employees of Our Home.

—Without their willing hearts and ready hands we should be here in vain. We honor them for their fidelity, and love them for their kindness.

17. Giles E. Jackson.

—A Christian gentleman. His culture and courtesy make us wiser and better.

18. The Laws of Life.

—Leaves for the healing of the nations.

To a toast to “President Lincoln and his Proclamation of Emancipation,” James H. Jackson responded in a brief but eloquent speech.

20. James H. Jackson.

—All honor to him for his noble determination to accept the tedium of the student's life for the six years to come, and devote his powers to the pursuit of liberal studies, that he may qualify himself for greater labor, and a broader field of usefulness in future years. May success, honor and happiness crown his undertaking.

This toast was responded to by Prof. Porter, who spoke of his acquaintance with James as a student, he having been a private pupil under his instruction when a child.

Volunteer Toasts.

The President here stated that the regular toasts had all been given, and it was nearly time that we adjourn, but there was still opportunity for volunteer toasts, if persons wished to offer them.

Miss Austin offered—

The Soldier Boys of Dansville.

—Venturing their lives in defence of all that is dearest to us, they have our heartfelt gratitude and unbounded sympathy. May the Almighty Father crown their efforts with success, and bring them safely home again to enjoy the blessings of peace, as well as the triumphs of war.

Mr. Giles Jackson offered the three following:

The Ladies' Soldiers' Relief Society.

—Nobly have the women of Dansville vindicated their claim to the honor and respect of all men. Not those only who are the recipients of their bounty, but all the spectators of their good works will unite in praising them.

The Ladies' Benevolent Society, of Dansville.

—Blessed are they who remember that they have the poor with them always.

The Dansville Seminary.

—An ornament to the town both in its appearance and its management—the source of incalculable benefit in the present, and in the future. May it receive that fostering care from its patrons which is essential to the development of its greatest success.

Afterwards were offered by various individuals numerous toasts which we have not room to give. Lieut. Gilbert Bursley, The Committee on Decorations, Mr. and Mrs. Long, the “Laws of Life,” “Our Entertainers,” and Dr. York, were among the subjects.

Samuel E. Sewall, Esq., and his wife, Boston, Mass., prepared and sent for the occasion the following toasts. From Mr. Sewall—
“Our Home.”

—“The house that Jack built” is celebrated, but the house built by Jack's son will be more so.

By Mrs. Sewall—

The Ladies of “Our Home.”

—May their lives be as long as their dresses are short.

The session closed by singing

“Star-Spangled Banner.”

Evening Entertainment.

At six o'clock the grand Costume Party opened. The guests who did not dress in costume were assembled in the dining and sitting rooms, and the gentlemen and ladies representing characters came in two and two from a side room, were announced by a herald, and took their places in sets on the floor. Among the personages were “Blue-Beard” and his bride “Fatima,” “Night” and “Morning,” the “Four Seasons,” a “Polish Lady,” a “Scotch Lassie,” a “Daughter of the Regiment,” a “Quakeress,” the “Press,” (a lady in an entire dress of newspapers,) a “Fisher Girl,” a “Wood Nymph,” “Topsy,” &c. There were several military characters present. Lieutenant Worden, of the Monitor, “Jack Frost,” “Paul Pry,” an “Odd Fellow,” “Secesh,” a “Butcher,” and a “Contraband,” were represented. There were also many others.

During the course of the evening, “Artemas Ward” made his appearance with his “Show,” consisting of a live elephant, various wild animals not yet named, and several rebel officers, whom he took as prisoners during his southern tour. The exercises closed at nine o'clock.

The day as a whole was entirely successful. During the forenoon the clouds dispersed, and the weather became warm and pleasant. A large number of our neighbors from town were present by invitation, and a goodly number of the friends of Health Reform were present from abroad.

We had a large number of excellent letters, received from old patients and others, congratulating us on the return of the day, and describing their own positions and conditions. These we had not time to present, neither have we space in this number of the Laws to present them, but many of them will be published in the December number.

We all acknowledged that particular praise was due to the Committee on Decorations, for their beautiful designs and ingenious executions. The dining room was appropriately ornamented with fruits, grains and vegetables; a platform near the ceiling in the center of the room was surmounted by pumpkins, cabbages, squashes, beets, onions, potatoes, turnips, beans, tomatoes, &c. Round the walls and over the windows were clusters of apples, pears and grapes, and brackets on each side of the chimney supported sheaves of wheat and corn. The tables were decorated with flowers. On one table was a beautiful pyramidal bouquet of huge dimensions surrounded by a circle of tiny ones. The sitting room was trimmed with evergreens, and colored Autumn leaves, and Union flags and flowers on brackets. In front of the stage was an arch of hemlock, and pine, surmounted by the words “Welcome Home.” Over the stage were pictures, and flowers. The effect of the whole was very fine.

The Musical Committee also performed admirably its labor of love, and added greatly to the enjoyment of the day. Indeed it seemed that every person in the house, either in an official or private capacity, strove to do all in his or her power to contribute to the happiness of all. It was a day not to be forgotten by any who participated in its enjoyments,—a day of thanksgiving and one for which we shall not cease to be thankful.

Hillsdale Manual Labor School.

We first learned of this school two or three years since, by letters and circulars received from the proprietors, Mr. E. B. Hartshorn and Miss H. Jane Hartshorn. They have repeatedly asked us to notice their enterprise in the Laws of LIFE. We have no authority upon which to speak except their own. We have never seen or heard from any person who has seen them or their school. We know nothing of them, except from their own representations. But these have impressed us very much in their favor. It seems that they are very earnestly and devotedly endeavoring to establish a first class school, upon hygienic principles. If they succeed they will afford an opportunity to students which cannot be found in any other school in this country. But they are poor, and, of course, have to struggle against great obstacles. We would gladly do anything to encourage and help them, provided they are what they claim to be; and I do not know that we can do anything better than to quote from their circular and a letter of Miss H. They are located at Amherst, N. H.:

The special object of this School is to furnish an opportunity for the young of both sexes to educate THEMSELVES. We have therefore endeavored to curtail all unnecessary expense, to furnish work, as far as possible, to faithful students, and to guard the moral influences with the utmost care. Young MEN who are earnest and efficient will be provided with farm work to pay their whole expense—if desired.

Classes will be formed in Latin, Greek and Mathematics, preparatory to College, Vocal Music and Elocution, Systematic Vocal Drill, Book-Keeping, Phonography, Drawing, Painting, Instrumental Music, and also in the Common Branches.

Students wishing to be prepared for responsible positions in the army will be drilled in Infantry and Zouave movements, and in Bayonet exercises.

Special attention will be given to those preparing for College.—Circular.

Our school has been small, but for the three terms we have been in it ourselves, it has been very satisfactory. And we feel more confidence than ever before in simple food and no drugs. Why, last spring we rented our boarding department to a person who used the common diet, and the students were sick much of the time, and some of them very sick. We have been living very plainly during the summer term, and but one has lost a recitation, or been unable to do three hours' work, on account of ill health, for the whole term, and that one has been very much better than during the spring term. We have also had a most profitable term, all the students making rapid progress. Something is certainly due to Hygienic living, but we also have a superior Teacher, Mr. H. E. Brown, from Oberlin College.

We have religious services at our home on the Sabbath, each student taking extensive notes, and all comparing together in the evening, and discussing the subjects attended to during the day. Our Sabbaths are really our best days, morally and intellectually. There is no tendency to dullness or gloom among our students, though we are miles away from city scenes and society, but the whole attention is earnestly directed to the sciences pursued, and we fully believe our pupils are getting a far better intellectual discipline than is possible at most schools.

We have a table for those who wish to sit at

it, on which the food is all hygienic, but prepared in the most excellent manner; and for those who wish it we furnish the common food at the common prices.

Our work is but just begun. Our progress must be very slow. We have learned to "labor and to wait," but we have the best of instructors, and we intend to succeed.—*Letter.*

Letter from a Soldier.

CAMP BUCKINGHAM, Washington, Sept. 25, 1862.

To Dr. James C. Jackson, and Family, and fortunate Friends, who may enjoy the pleasure of your happy "Home" celebration, I send greetings:

Just from the smoke of many battles, where trembled our country's hopes, I turn to congratulate you on the holy mission you have espoused, and assure you of my sympathy and feeble co-operation. I am in receipt of letters from my wife, giving, in addition to some notes of progress in her experience in sustaining the "American Costume," a synopsis of your anniversary invitation, and a wish that you might receive from us at least an indication of our appreciation of your noble labors. Since November last my connection with the Union army has given excellent opportunities to observe the merits of those teachings which bind the hearts of a large and increasing circle of friends to the "Authors," at "Our Home," and which unite in fraternal union the happy throng which my hopes picture as enlightening your festive halls with unusual joy on this anniversary occasion.

The nature of the truths you expound assumes no small importance when it is known that feebleness and disease, mostly arising from abuse of the nutritive functions, decimate our army twice while the accidents of the battle field disable a tenth part once; and with all the gigantic arrangements for the "scientific" restoration of the sick, we are not able to recover into the ranks but a small ratio of those who have once fallen out.

The testimony of yourselves and friends is here so amply verified that the simplest should be able to read, and it seems the dullest might understand; but there is yet a great work to be done. Masses of suffering humanity have yet to hear of such simple truths and wonderful results as your teachings communicate. Thousands upon thousands to-day are under the yoke of drug imposition, not having even heard that there is a "balm in Gilead," to be found in the simple observance of the laws of our being, as you so ably point them out. Our conservative authorities are spending immense sums in the purchase of drugs and for their questionable application, while common necessities are often a matter of neglect. Tons upon tons of old salt pork, trains after trains of bacon and beef are hauled miles and miles as chief supplies; while light dried fruits are hard to obtain, even for the hospital wants.

But I beg pardon for so much about the dark side of public affairs. The changes are all in favor of progress for the right. The light that shines from "Our Home" illumines many dark and sorrowing shades, and here and there new sparks take life and onward light the health brigades.

Our far-off mothers in the vales,
With tender thoughts and anxious care,
(While some a vacant place bewail,
A frequent gift for us prepare.
And when affection prompts to ask,
"I wonder what their taste will suit?"
They quickly solve and end the task
By crowding in some cans of fruit.

My own health is very encouraging. The "mountain campaign" with Gen. Fremont, and the "summer campaign" with Gen. Pope, notwithstanding the activity and privations of the one and the irregularities and exposures of the other, leave me in steadily increasing vigor and cheerfulness. More than any one among my acquaintances I have availed myself of facilities for cleanliness and bathing, and supplied myself with vegetables and fruits when possible, and less than most others have I been in the hands of the army doctors. Of medicines, (apothecary stuff,) I have not taken a particle nor been in the hospitals a day, while nearly half the battalion is vacant from sickness and deaths from disease. Many are observing these things, and scarcely a day passes but some who are losing faith in drugs, throw the doctors' stuff—i. e. powders and pills, to the winds. Slow as this problem works, I believe it will be rightly solved. People do not feel so obliged to take poisons because they are sick, as they used to do. The exercise of freedom and common sense is surely gaining ground. What the people need is to be taught the advantage of living true, earnest, simple lives.

I wish every enlightened woman might become so heroic as to feel it an honor to contravene fashionable restraints, even in her strongholds, where folly yet reigns unmolested. I hope all our "Health Reformers" will continue to do and dare for the right until the earth shall bloom as one continuous fruitful garden, and mankind become a united family of happy brothers and loving sisters, all animated by a regard for truth, a desire for improvement and obedience to God.

With profound respect I subscribe myself your sincere friend,

D. WATSON KNOWLES,
1st Batt. Conn. Cavalry, Washington, D. C.

Lectures on Health.

It is my intention to spend as much of the time during the coming winter as my duties at home will permit, in lecturing on the subject of Health. I have already received applications from numerous friends, asking me to speak in their neighborhoods. Health Reformers who are desirous to have me deliver a Course of Lectures in their places of residence, or vicinities, should communicate with me at an early day, in order that terms may be arranged, and that I may be able to complete my plans for the season.

JAMES C. JACKSON, M. D.

To Correspondents.

Those who write us requesting to have prescriptions made, or questions answered through the LAWS OF LIFE, should not be disappointed if their requests are not attended to so early as they desire. Very frequently we receive some question "to be answered without fail" in a certain number of the LAWS, when that particular number is in print before we receive the letter. Beside we have a great accumulation of matter of this sort, which is worthy of attention, already in hand. We mean to give a place to all as early as possible, but persons must wait their turns. Meanwhile it is our intention that every number shall contain something which shall be of use to each one of its readers.

HARRIET N. AUSTIN.

Specimen numbers of the LAWS OF LIFE furnished gratuitously on application.

THE LAWS OF LIFE,

AN INDEPENDENT MONTHLY,

Devoted to teaching the true Philosophy of life, in which the condition, circumstances and habits of man are made to conform to the constitutional laws of his nature, then, there will be no sickness. As this desirable condition cannot become universal until the laws of life are universally known and obeyed, this Journal in connection with its primary object of teaching how to avoid sickness, will teach the true method of curing those who are sick, in other words the TRUE HEALING ART.

Terms of Subscription in Advance.

One Copy, for Fifteen months,.....	\$1 00
One Copy, for Twelve Months,.....	80
Four Copies, for Twelve Months,.....	2 00
Ten Copies, for Twelve Months,.....	4 00

We hope our friends are preparing for a vigorous campaign the coming fall and winter, in pushing forward the Health Reform Movement, by circulating the LAWS OF LIFE. The times are favorable for the successful advocacy of new ideas and new ways of living, and our cause should not suffer through the inactivity of its friends. Now is the time to commence forming clubs for the volume to commence with a new year. All new subscribers for 1863 will receive the paper from the time their subscriptions are received, to the close of the year, hence those subscribing before the first of November will receive fourteen numbers for the price of twelve. A free copy will be sent to any person sending us \$4, for ten copies, or \$3, for six copies. Other premiums will be offered as soon as the list is completed. Specimen copies furnished free to all who apply for them.

M. W. SIMMONS & Co.,
Dansville, Liv. Co., N. Y.

Premium List for 1863!

VOLUME VI.

FIVE HUNDRED DOLLARS IN PREMIUMS!!

\$45 00.—To THE PERSON OBTAINING THE LARGEST NUMBER of Yearly Subscribers to the LAWS OF LIFE, and remitting therefor according to Club Terms on or before the first day of May 1863, we will give one of Wheeler & Wilson's best FORTY-FIVE DOLLAR SEWING MACHINES, (with Hemmer) new from the Factory, and of the very best make.

\$40 00.—To the person procuring and paying for the Second Largest List as above, we will give a Forty Dollar interest in any style of Wheeler & Wilson's Sewing Machine;—that is, a \$45 00 machine for \$5 00, or a higher priced one by paying the difference.

\$35 00.—For the Third Largest List as above, we will give Thirty-Five Dollars' interest in a Sewing Machine.

\$30 00.—For the Fourth Largest we will give Thirty Dollars as above.

\$25 00.—For the Fifth List Twenty-Five Dollars.

\$20 00.—For the Sixth List Twenty Dollars.

The fact that more of the Wheeler & Wilson Machines are sold than of all others combined, is perhaps the best testimony in their favor. It was recently awarded the highest prize at the International Exhibition in England, where it was entered in competition with machines of all nations. The style sold for \$45 00 is as durable and will do as good work, as the highest priced machines manufactured by the same company; the price depending on style and degree of finish. The Premium Machines will be selected new at the manufactory, and will be forwarded, well boxed, with full directions for setting up and using, and with no expense except for freight after leaving New York City, which will be less than the advance in price charged to cover freight by Agents remote from the factory.

By the above offer the first machine is had without the payment of any money, the second for \$5, the third for \$10, and the others at the same rate of increase, the lowest

premium being \$20, and will be as good as cash to any one intending to purchase a first class Sewing Machine, as this without doubt is the *cheapest* as well as the best machine, although others may be purchased at lower prices.

Special Premiums.

As it is desirable for our own convenience to secure as large a portion of our list as possible previous to the first of January, we offer the following as a reward for early and efficient action:

To every person who will remit \$16 for twenty-five copies, previous to the first of January, we will send, postpaid, a copy of Dr. Jackson's work on CONSUMPTION; or a copy of his work mentioned below, and the full length portrait of Miss Austin, or the portrait of Dr. Jackson.

To each person who will remit \$8 for fifteen copies previous to the first of January, we will send, postpaid, a copy of Dr. Jackson's work on the SEXUAL ORGANISM, AND ITS HEALTHY MANAGEMENT; a work that we would like to place in the hands of all our readers, to be circulated and read in their respective neighborhoods.

As a still greater inducement for our friends to commence the work of procuring subscribers immediately, we will give the portraits of Drs. Austin and Jackson advertised in another column, to each of the first ten persons ordering each ten copies of the Laws; and one portrait to each of the second ten persons ordering ten copies each, and to the first ten ordering six copies each, subscriptions to be sent in before the first of January.

These last are in addition to the first special premiums, and the first are in addition to the large premiums. All must admit the liberality of these premiums, when the very low price of the Laws to clubs is considered. We do not however pretend that they will in all cases be a full recompense for the labor of procuring subscribers, but they are intended rather as testimonials to the friends who are willing to exert themselves to extend the circulation of this Journal, and who have a common interest in the cause it advocates, and are willing to labor for its promotion, and the good of their fellows.

Advertisements.

Our Home on the Hillside,

Is a Health, or Hygienic Institution, located in Dansville, Livingston Co. N. Y. Its object is, to restore the sick to health by means of the agencies provided by God for the preservation of health, such as pure air, pure water, sunlight, sleep, proper clothing, healthful food, pleasant social influences &c. excluding all poisonous drugs, and all other means and agencies, which in their nature tend to injure persons in health; and also to so instruct them in regard to the Laws of Life, and Health, as that they may not be again liable to take on the diseases which are everywhere so prevalent, and which to a very great degree, are the result of false habits of living. It is also a place which is much resorted to by persons who are not sick, but who desire to become familiar with the philosophy of life taught here, that they may regulate their households upon a plan, which is in accordance with the laws of the human organization, and thus preserve them in the enjoyment of good health.

The house is large, airy, well ventilated, and is kept clean and nice, and in the best order, in all its departments. It is generously supplied with workers, who are earnest, faithful and devoted to their business. Its physicians mingle daily with the patients, looking carefully after the conditions of each case, and treating each upon its own merits. Its physician-in-Chief is

JAMES C. JACKSON, M. D.

widely known for his great ability as a writer, and for his remarkable skill and success in the treatment of the sick.

Associate (HARRIET N. AUSTIN, M. D.
Physicians (F. WILSON HURD, M. D.

Assistant (GEORGE W. YORK, M. D.
Physicians (MRS. ABRIE P. MAURY, M. D.

Circulars of the Institution, or any information desired in regard to it, may be obtained by addressing, James C. Jackson, M. D. or Miss Harriet N. Austin, M. D. and enclosing a stamp to pay postage.

F. WILSON HURD, M. D.
GILES E. JACKSON.
HARRIET N. AUSTIN, M. D. } Proprietors.

The Hydropathic Encyclopedia, by R. T. Trall, M. D. One volume, 12 mo., 960 pages. Sent by mail on receipt of price, \$2.50, by M. W. SIMMONS & Co.

CONSUMPTION:

How to Prevent it, and How to Cure it.

BY

James C. Jackson, M. D.

One Octavo Volume, 400 pages. Price by mail \$2.00.

Contents.

- CHAPTER I. Why should Persons die before their time?
- II. Breeding of Children often a Predisposing Cause to Consumption.
 - III. Consumption—What is it?
 - IV. Impairment of the Constitution by Drug-taking.
 - V. Exhaustion of Vital Power, or Debility, caused by Excessive Sexual Indulgence.
 - VI. Difference in Age of the Parents a Cause of the Consumptive Habits of Children.
 - VII. Predispositions to Consumption, growing out of the Use of Unhealthy Food.
 - VIII. Impure Water, Mineral and Medicated Waters, as Predisposing Agents to Consumption.
 - XI. Alcohol, and its influence in Developing Consumption.
 - X. Causes operating on the Mother during Pregnancy, and those which are induced after Birth.
 - XI. Causes which are not Congenital, but induced after Birth.
 - XII. Sleeping in the same Bed with Consumptive Persons.
 - XIII. Breathing Impure Air in Close Rooms, Shops, Factories, Privies, &c.
 - XIV. Causes operating to produce Consumption in Persons predisposed to it, originating in their Conditions of Mind.
 - XV. Recreations and Amusements.
 - XVI. The Influence of Dress in producing Consumption.
 - XVII. Mental Causes as predisposing to Consumption.
 - XVIII. The Influence of Unhappy Social Relations in predisposing Persons to Pulmonary Consumption.
 - XIX. Diseases which tend to produce, and which end in Consumption.
 - XX. Epidemic Catarrh, or Influenza.
 - XXI. Measles.
 - XXII. Diseases of the Nutritive Organs.
 - XXIII. Uterine Diseases, and their Influence in producing Consumption.
 - XXIV. Tubercular Consumption.
 - XXV. What is not the True Treatment for Pulmonary or Mesenteric Consumption.

Orders should be addressed to

M. W. SIMMONS & Co.,
Dansville Liv. Co., N. Y.

NOW PUBLISHING, IN NUMBERS, A NEW
AND IMPORTANT WORK ENTITLED

THE EMPHATIC DIAGLOTT; CONTAINING

THE ORIGINAL GREEK TEXT OF THE NEW TESTAMENT, according to the Recognition of Dr. John James Griesbach, with an *Interinary Translation* in which every Greek Word is Literally and Grammatically construed as it stands in the Book; a new EMPHATIC VERSION, based on the Literal Translation, the labors of the most eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript, (No. 1209 in the Vatican Library); together with the Philological and Exegetical Foot-Notes, and a choice selection of References; to which is affixed an ALPHABETICAL APPENDIX, containing all the Geographical and Proper Names occurring in the New Testament, with difficult Greek Words and Phrases critically examined. The whole forming a complete Guide to the Correct Reading and Study of the Books of the New Covenant.

The Work when completed will contain about 960 pages, 18mo. Price 20 cents, single numbers, \$2.00 for the first 12 Nos., or \$4.00 for the Whole Work.

Nos. 17 and 18 are now ready.

All Orders will receive prompt attention by addressing the Publisher as follows—

B. WILSON, Geneva, Kane Co., Ill.

HEALTH TRACTS.

We have them published and for sale at the following prices:

1. How to rear Beautiful Children..... 9 cts.
 2. Cookery—how to prepare food..... 9 "
 3. How to take baths..... 3 "
 4. Hints on the Reproductive Organs..... 15 "
 5. Female Diseases, and the true way to treat them. 6 "
 6. The American Costume—Woman's Right to good Health..... 6 "
 7. Flesh as food—how to live without meat.... 6 "
 8. Dyspepsia—how to have a Sound Stomach... 6 "
- These we will send for their prices *post-paid*, or we will do all of them up safely, and pay the postage on them, and send them for 60 cents in postage stamps.

J. C. JACKSON, M. D.
F. WILSON HURD, M. D. } Dansville, N. Y.
MISS H. N. AUSTIN, M. D.

Fruit Trees, etc.

We offer for sale to all parties wishing to purchase Nursery Stock, the coming fall and spring, the following among other stock. We would call particular attention to our Standard Pear Trees, and to our assortment of small fruits, of which our stock is large and particularly fine.

APPLE TREES, Standard and Dwarf, 2 to 4 years.

PEAR " " " 2 & 3 "

PLUM " " very fine 2 & 3 "

CHERRY " " and Dwarf, E. Richmond in quantities.

GRAPE VINES—A general assortment of the new native sorts, grown in open air, and under glass, 1 and 2 years, unusually fine.

CURRENTS—Largely of Cherry and White Grape. Also, a full assortment of the old and new varieties.

GOOSEBERRIES, RASPBERRIES, BLACKBERRIES, of all the leading kinds.

PEAR, PLUM and APPLE SEEDLINGS.

AMERICAN ARBOR VITAE, 1 to 4 feet.

BALSAM FIR, 1 to 3 "

NORWAY SPRUCE, 1 to 2 "

" " SEEDLINGS, 3 years.

HONEY LOCUST SEEDLINGS, 2 "

CHERRY & PLUM PITS & APPLE SEEDS, Also—

ORNAMENTAL TREES, SHRUBS, HYBRID PERPETUAL ROSES, Etc.

Our present stock is in all respects fully equal to any heretofore sent out from this establishment, and we solicit an examination of it by Nurserymen and Dealers before purchasing elsewhere.

Our Trade Circular is now ready, and will be furnished to all applicants.

O. B. MAXWELL & CO.,

DANSVILLE, LIVINGSTON CO., N. Y.

Lithographic Portraits.

WE ARE PUBLISHING a Full Length Portrait of Miss Austin, representing the American Costume, which is considered to be a good likeness of her, as well as a fine specimen of Lithographic Art. It can be put up on a roller, and sent safely by mail.

We have also a Portrait of Dr. Jackson, which is thought by his friends to be in many respects the best he has ever had. Price of each by mail, 75c; and the two, \$1.25.

M. W. SIMMONS & CO., Dansville, N. Y.

SCHOOL FOR HEALTH AND DRESS REFORMERS.—The MANUAL LABOR SCHOOL at Amherst, N. H., offers to Ladies and Gentlemen a chance to pay the whole expense of an extensive course of Education by daily labor. The American Costume and Vegetable Diet are highly recommended to the students, the proprietors being earnest Health Reformers. Those who labor for their whole expense finish their course sooner, and with better health than those who pay all in money.

THE HERALD OF HEALTH, AND COLLEGE JOURNAL.

The Organ of the National Health Association (organized in Chicago, June 10, 1860), and of the New York Hygieno-Therapeutic College. This is a Quarterly Magazine of 32 pages, filled with the choicest reading matter. Edited and published by R. T. Trall, M. D., No. 15, Lighthouse St. New York. Terms 25 cents a year.

A NEW AND VALUABLE BOOK.

The Sexual Organism and its Healthful Management.

By James C. Jackson, M. D.

One volume, 12 mo., 300 pages, with portrait of the author on steel.

Price by mail \$1.25. Orders should be addressed to M. W. Simmons & Co., Dansville, N. Y.

TO AGENTS.

YOUNG MEN AND WOMEN are well calculated to make good agents for the LAWS OF LIFE. To the young men I have a word to say from my own point of thought, which is, if they will make themselves familiar with the objects to secure which our Journal is published, so as that they can present them clearly and in succinct forms to persons whom they ask to subscribe, they may aid themselves very materially in increasing their lists.

The war is to send home within the next few months a great many young men whose health will have been destroyed by exposures or by those irregular and unmethodical habits of living to which young men in the camp and on the battlefield are frequently exposed. These victims to disease should not be left to the ruinous effects of drug medication. On the other hand they should be made acquainted with the true principles upon which health can be restored.

We have had some fine instances of recovery. A Colonel of an Ohio Regiment, with an apparently incurable condition of the lungs. Sixty days residence with us placed him where he was able to return to his friends, and by following out the ideas inculcated in this Journal recovered his health so that he has been for the last eight months in active service. Two or three chaplains of different Regiments have broken down and come to us afflicted with camp diarrhea of several months' standing. They have all been restored to health. Very many letters have been sent to us from persons out of service because of ill health, to whom we have given directions for home treatment, and they have uniformly been benefited.

Now let our young men who are not in the war be sharp-eyed and active in getting the paper into circulation in their neighborhoods so as that when the sick soldiers come home they may have good common sense applied in the treatment for their various diseases, and if it is possible for them to recover they will be sure to do so.

It will give our Publisher pleasure at all times to supply all applicants with specimen copies of the Journal for gratuitous distribution.

To young women who might and should become agents for the paper, I also wish to say a word. You should remember that this paper is edited by one of your own sex. True I assist her in furnishing matter for its columns, but her ability is so unquestioned, and her reputation has become so firmly established in the public mind as the best writer in the United States of her own sex on the Hygienic treatment of disease, and the application of the laws of health to persons not sick, as to lay every woman under a tacit obligation to assist her in the maintenance of her position.

You may think me quite officious when I say that I feel it to be the duty of every woman in the country to stand by Miss Austin in her efforts as an editor of a Health Journal. The LAWS OF LIFE is the only journal now published, or which has ever been published, wherein woman's right to good health has been constantly, consistently and persistently urged. Every woman who reads should feel that she has a personal interest in the diffusion of the sentiments which its columns contain. She therefore should make herself laborious in her endeavor to extend its circulation. See what a great Reform Miss Austin has inaugurated and carried on by the aid and assistance of a few friends, in respect to woman's dress. Through what persecutions and misapprehensions and misrepresentations has this lady steadily made her way, and all for the good of her sex. Miss Austin is a woman whose

health is so constitutionally firm that she might perhaps all her life long have worn the flowing skirt and never suffered essentially thereby. But there are thousands and hundreds of thousands of women in the United States who can never have good health, it being a physical impossibility so long as they wear long-skirted dresses. Out of real conscientious sympathy with the debilitated and feeble and invalid of her sex did this lady take her position, and has won it. See for yourselves in this very Journal how a gentleman of the highest culture, and editor of one of the most celebrated and widely circulated literary journals in the land has had his attention awakened to the necessities for an improvement in the style of dress for woman. Read the article in this number from the *Home Journal* by N. P. Willis, one of its Editors, and judge for yourselves whether Miss Austin has not secured for her sex the liberty of dressing hereafter with reference to the laws of life and health. This battle that she has fought, Women of the United States, is *your* battle. It belongs to you to take it up and see to it that you rank yourselves by her side, strengthening her hands and cheering her heart by your co-operation and sympathy with her. And I call upon you most earnestly, especially those of you who are young, to take this paper and go from house to house and get subscribers for it. Its price as compared with the value of it is merely nominal. Let the intelligent, earnest, thoughtful young women of your neighborhoods have a chance to read it. It will quicken their hearts. It will magnetize their brains. It will regulate and make serious their impulses, will enliven their affections, open up before them new thoughts, waken in them new feelings and press them to larger, nobler and more serious endeavor to work out for themselves high position and character. Let the young women, then, into whose hands this paper may come, feel that they should conscientiously seek to enlarge its circulation.

The terms for the coming year will be found in another column. The men and the women who are disposed to get subscribers should begin early, to work earnestly, and we shall be able through their efforts to treble or quadruple our present list. Thanking our friends who so efficiently helped us in the early part of the present year and seriously entreating them not to relax their efforts for the year to come I subscribe myself very truly and respectfully their co-worker,

JAMES C. JACKSON, M. D.

Leaves from the Woods—No. 2.

August, 1862.

MY DEAR LAWS:—Your July visit was delayed till two weeks ago. However you came at last; and, after all, you do not seem so *much* behind the times; every thing is so late this year, we hardly dare look for anything till we see it. Seed-time came—though late—but, in some places there seems little prospect of a harvest, save for him who

“—Reaps the bearded grain at a breath,
And the flowers that grow between.”

Yet, “In the morning sow thy seed, and in the evening withhold not thy hand—” wherefore should I doubt? Sometimes when looking over the LAWS one is ready to exclaim—What a little seed is here to take its chance among so many weeds! Then again comes the command—“Cast thy bread upon the waters, and thou shalt find it after many days!” Ah! this “*many days*”

is the little cloud that dims the eye of faith; it is so hard sometimes to “learn to labor and to wait!” The last is the hardest, too—if you do not believe it, listen a moment to the clamorous peeping of twenty-eight little chicks, who are tired of waiting for me to stop writing and give them their supper; then there are twenty-five larger ones, and a pair of young hawks, and an imprisoned squirrel—not

“The pretty red squirrel that lives up in a tree,” but a striped squirrel, or chipmunk, quite as pretty as the poet's favorite, besides being more industrious and more playful than his aristocratic relative, who has the credit of *laying up* the stores he *steals* from my protegee, and who starves out in the winter, when he cannot rob his neighbors.

But you should have seen the young hawks three weeks ago. You would have thought them curious pets—the white downy things, with great staring black eyes and yellow beaks and legs. Oh, if Miss Austin could have had them in Happy Dell! They tottered around among the fowls, more helpless than the smallest chicken, and the saucy little pullets robbed them with impunity, while the hawklings looked after them wonderingly, and then turned up their great eyes with a pitiful “*pe-yee!*” But all the faculty of “Our Home” could not make vegetarians of the ravenous young creatures. They look with unmistakable disdain upon the choicest bits from the table, but offer them a morsel of flesh, and one is astonished to hear such music from the hooked bill of a “cruel hawk.” How they chatter, and shake their wings in a tremble of delight. They are now nearly as large as was their mother when the hunter's rifle brought her to the ground, with a broken wing; yet they show no disposition to attack, unprovoked, any living thing. The fowls do not seem to fear their natural enemy while walking around the yard; but when he takes the wing they evince great alarm. “Take care, boy, put that mother hen in the coop before you call the hawk!” But the boy—unheeding—whistled, and hawkie came sailing through the air. Scarcely had he alighted when the hen flew at him in all her maternal fury. “Bravo!” cried the boys, “the hawks will never catch *your* chickens!” The hawk faced his foe like a true young soldier, but the mother was too much for the *child*, and he fled to the woods, so thoroughly frightened that it was more than half a day before his hunger so far overcame his fear as to allow him to return and finish his meal. But perhaps you are not so much interested in the natural history of birds as a tree may be supposed to be, from constant companionship.

The August LAWS has come “bright and early,” and “good as new”—and I wish the P. O. was not so often *six weeks away*. Dr. Jackson's essay on “Sick Headache” brings such throngs of sufferers before me, that I can compare them to nothing but the forest trees, with their heads bowed by a heavy storm. Would that this number of the LAWS could be scattered everywhere where people violate so many laws. “Horses” is intensely interesting to at least one reader, and shows that the Doctor has studied the nature of animals as well as men, and “Questions Answered” interests many beside the questioners. The letter of “M. B. A.,” of Ind., deserves all that Dr. Austin awards it, and with her remarks, coupled with Dr. Hurd's “Notes of Practice, No. 10,” is worth more than the price of the paper to all who *take heed*. MOSS MAPLE.