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**OLD THOUGHTS IN A NEW DRESS.**

By James C. Jackson, M. D.

No. I.

On every side, at every road, in broad avenues, up high flights of stairs, in poorly lighted attics, down in dark cellars wrapped in rags, in richly furnished saloons surrounded by wealth, are to be found those to whom life is a burden, and existence undesirable. These are all shut out from Nature, and thus are pining and dying. Some want light, some want air, others food, others water, others want all of these, and all, or almost all, need gentle nursing and physicians. They do not need doctors—doctors give medicine; they need physicians, who, skillful by observation and practice, can tell what ails them, and if relievable how to relieve them. As they grow convalescent, and are able to listen, they need instruction, sympathy, and encouragement, to enable them to live simpler, truer, and better lives, avoiding irregularities, extravagances, and the well nigh numberless temptations that haunt us on every side, and incessantly. Restored to health by such means, much will have been done toward their spiritual improvement. With elastic body, comes freshness of heart, and warmth of soul. The man, and not the animal, is uppermost; earth, air, sea and sky are more beautiful than ever before. Life seems more valuable, and therefore is more prized. Self respect, higher tone of character, better temper, more genial disposition, clearer perception of the true, and deeper love for what is good, united to the hearing ear, the seeing eye, the open hand, and the mellow heart, grow into being. Hence-forward, duty to such a man becomes a pleasure, and he thanks God for existence, and takes his place among the people, with his face turned upward.

I know that scattered all over the United States and Canada are men and women who

have been sick for five, ten, twelve, twenty years, less or more, and who came to "Our Home" and have been restored to health. Such persons are lights shining in dark places. They are revealers of the truth, for they not only utter it, but exemplify it. I shall never see them again, walking up and down our Hillside, with tottering steps and languid eyes, their countenances telling of blasted hopes, and well projected plans faded into nothingness. At least I trust in God I never shall, and that they will be able to stand where the cause needs them, and lift it into commanding position.

No. II.

Nature never works miracles, nor performs unnatural acts, nor exhibits extraordinary energy in the way of violation of her great principles. She has an ordinary way, none the less scientific, nor any the less divine, because ordinary, for keeping human beings alive and in health; and if any person supposes that by discarding her ordinary processes, thus becoming sick, she will make extraordinary or miraculous efforts for his recovery, he will probably find himself mistaken. If she helps him in such way it will be out of pure *grace*, to which he has no claim. Never, for any consideration will she stoop to use means for his cure, differing in kind from those by which had he chosen to be obedient, she would have kept him in health.—She is greater than doctors, and she imposes her own conditions on them, as well as on their patients. Not a few, puffed up with their own conceit, forget their allegiance to her, break her laws and set up for themselves. You can trace them by the tolling of bells, and freshly made graves. Let me illustrate—A man in natural conditions, is in health; so long as he remains in these conditions he retains health; remove him from them, his health begins to fail; keep him removed, he becomes sick; reinstate him, and he is well. This is what one would *naturally* expect. To establish and maintain conditions necessary to health, a great many elements, forces, agents, or influences are involved, but each and all are in subjection to Nature. Art can use them only by her permission; otherwise art

abuses them, and the subject on whom it attempts to bring them to bear.

Nature is kind, but precise; gentle, but exacting; loving, but severely just; and whoso chooses to put his case in the keeping of Art, rather than in her keeping, makes a fatal mistake. Art can no more cure a sick man, than, it could keep him from being sick, and the latter it could never do. It is Nature who cures; or to use the Psalmist's form of expression, it is "God who healeth all our diseases, and redeemeth our lives from destruction." Whoever then is sick, and desirous to get well, should use such instrumentalities as, were he well, would by their use insure his health; for no substance of any kind or sort whether solid or fluid or gaseous, whether material or spiritual, which, when taken by a man in health would make him sick, ever did a sick man good; ever aided him to health; ever wrought beneficial changes in him. What will destroy health will not restore it; what will prostrate the strong, will not strengthen the weak; what will produce disease in a well man, will not, cannot, and never did cure a sick man. What will cure or aid to cure a sick man, never did make a well man sick, or tend to make him sick, under anything like an appropriate administration of it.

No. III.

Men study for years to become skillful in administering medicines to persons who are diseased, with a view to their cure, which medicines, were they given to the robust or healthy would wither and paralyze their strength.

The distinctions they draw are as absurd and ill-timed, as devoid of reason, and good sense as those which Butler in *Hudibras* affirms the old Pietists drew between saints and sinners.

"The Saints may do the same thing by  
The Spirit in sincerity,  
Which other men are tempted to  
And at the Devil's instance do;  
And yet the actions be contrary,  
Just as the saints and wicked vary.

Now, as the same law, or force, or influence which made the sinner a saint, will keep the saint such, and as the same influence which

keeps the sinner such will make a saint a sinner if he comes under it—as God never stultifies himself in setting at work redemptive means for the souls of men—so one may depend on it, that in establishing means for the redemption of the bodies of men from disease, He makes no blunders. And thus throughout His domain, or the province of what we call Nature, you will find nothing provided for the repairment of injury, save such as may be consistent with the health of the body when uninjured. Doctors employ such means I know, but Nature never does, and so far as they traverse Nature, it is clear to me that they are wrong. Look and learn. Must men be forever brayed in a mortar, with a pestle, and yet learn nothing? Look, I say at the plant in your garden; break its top, and thus wound it; does not Nature use precisely the same materials, and the same kind of force to heal, that she used to make it grow?—Cut a piece of flesh out of your hand; are not the same processes set at work to repair, that were at work to build? Break a bone and get your Doctor to set it; what does he do but place the parts in natural apposition, and then stand quietly by and witness the same process wrought out that was at work to make the bone originally? Strike your axe into a tree, and wound it; observe how Nature adjusts herself to overcome your outrage. She commits no excess; she exhibits no fussiness; she rings no clamorous bell of alarm. She diverts of the life force—and it is exactly that force in kind which makes the tree grow—sufficient to cure the wound.

The Hygienic Treatment of disease therefore, begins and concludes its whole effort by a deliberate recognition of the superiority of Nature.

#### No. IV.

What is the real object of the Health Reform Movement? What is the Truth that underlies it, the Idea that it seeks to bring to birth? Is it to furnish a few persons with facilities to make themselves rich in a few years, so that thenceforward they shall be so far above want as to be above exertion? Is it to give new directions to the morbid indulgences of the dissipated and debauched? Is it to transfer if possible, to places called Water Cures, the patronage of those who hitherto have frequented watering-places, where they can waste their little remaining stock of vitality? Is it to congregate the sick and in the name of science, and under pretence of Health, give medicine—nasty, filthy, poisonous medicine to them; as Dickens says Mother Squeers did the scholars at Do-the-boys-Hall, when she fed them with sulphur and molasses twice a week, to keep their blood in order?—Is it to play an auxiliary part to the terrible system of quack medication, which in this country has without doubt become its overshadowing curse? Nay verily! neither these nor kindred aims are legitimate to it. Its aims are converse to such, and they are as noble and sublime as they are singular. They all centre in one idea—the best born, the truest, the divinest idea, that has come to human consciousness since the Christian era—an idea, which once fairly conceived and appropriated, can do

more for a person than any other, which having reference to his physical existence, he can be made to understand. This wonderful Truth is, that it is not necessary for human beings to be sick, and if sick it is not necessary to take medicines to recover health. Taking this as a postulate, elaborating it in detail through society to a practical conclusion, what would be the result? Think of a town, village, or city with five hundred, five thousand, ten thousand, fifty thousand persons, from an infant a span long, to the man who has spanned both ends of a century, and not a sick one among them! Compared with the present, would not such a state of society rise to the dignity of a revolution?—Could any Truth that should produce such a result be over-estimated? To do this very thing, in the main, is the design and object of the Health Reform Movement. Already its blessed effects are felt in thousands and tens of thousands of families in the United States. During the last year it has been estimated that the spread of Hygienic ideas has diminished the sale of medicinal drugs in the United States more than a million of dollars. By and by it will diminish the sale of alcoholic liquors, of tea, and coffee, of tobacco, of butchers meat, of gross and heavy greases and oils, now in use as food. By and by the bills of mortality will show a decrease: more children between one and five years of age will be living; more girls between fifteen and eighteen; more young men between eighteen and thirty. Orphan Asylums will be less thickly populated; boys will be found more numerous on the village green engaged in sports and athletic exercises, instead of being seated in saloons, smoking cigars and drinking intoxicating liquors. The fashion of running through life like mameluke cavalry at the squares of French soldiery, will give way to a simpler, less selfish, and more commendable manner of doing up the business of life; and over society a softer and more genial atmosphere will settle. These, and kindred blessings must come sooner or later, for Christianity will win us to simpler habits, to gentler forms of life, to better methods of working to good uses our strength; will waken within us a truer faith, a stronger resolution, holier instincts, more permanent and enduring courage; will model our civilization after its own pattern; will shape our social life more closely after the Divine ideal, and gain some grand advantages on death. It is not possible for the American people to improve in their conception, appreciation, and use of the True, the Beautiful, and the Good, as largely as they are doing, to grow into a love of whatever is simple and free as they are daily growing, and remain as blind as at present in relation to the best means for the restoration and preservation of Human Health. Why should skepticism exist in regard to a matter about which faith is not necessarily called into action? The success in curing diseases by Hygienic agencies is not necessarily wrapped in mystery. To him who understands Nature's processes the whole matter becomes extremely simple.

"The mighty things of Earth are simple things.

For they all put on God's likeness:

He, Himself, is simple, because He is all-wise,

And never clothes Himself in tawdry ornament;

Nor makes a great parade.

His mightiest Efforts are the stillest, and the Voice

That speaks life into being, is as soft and quiet

As are the breathings of a sleeping babe."

#### OUR MEETING AT MARION.

I have great pleasure in stating to the readers of the LAWS OF LIFE, that the lectures I delivered at Marion were, very largely attended by the citizens of that place, and vicinity. I spoke four times. Tuesday, Wednesday, and Thursday evenings to promiscuous audiences, and on Thursday afternoon to ladies only.—Never had I better attention, nor was I ever treated in any place with more kindness, politeness, and entire respect. I wish publicly to acknowledge my obligations to the citizens of Marion, for their attendance, to the trustees of the Methodist church for their kindness, to the clergymen of the village, and to my numerous personal friends for the manifestations of interest and regard exhibited toward me. I trust that my labors there will prove not to have been in vain; that time will show that the suggestions presented, and the truths advocated, will produce improved conditions in the common, as well as in the special habits and lives of those who heard me.

Marion is a beautiful village, lying six miles north of Palmyra, Wayne Co., N. Y. The citizens of the place are a sober minded, moral, public spirited people. They have out of their own private contributions built them a very fine academy. There are five churches in the place, and I believe with one exception all have Pastors.

During my stay, I was the guest of Mr. and Mrs. Orville Lewis. Mr. Lewis is a merchant in Marion. My friend, Joseph C. Hathaway, who accompanied me, and myself will never forget their kindness. In the village I found Mr. and Mrs. Sanford Bush, the latter of whom some years since was a patient of mine at Glen Haven. Her health is better than in former years. Mr. Bush is established in the dental business in that village, and is succeeding in making himself a fine reputation in his profession.

Twenty-two years ago the 4th day of next June, I delivered the first lecture at Marion, which as a public representative of a society I ever made. I was then a young man, in fact a mere boy in experience. I stopped with Elder Sears, who was then the Baptist clergyman in that place, who got up a meeting for me in his church, and which was well attended.—Subsequently however, I visited Marion quite frequently, and made a good many warm friends. On my late visit, among my auditors were numbers of persons whom I used to know, and who were then in the prime of life, but now their hair is gray, their cheeks are wrinkled, their forms are bowed, and their steps begin to show the infirmity of age. They were all glad however to see me, and I was glad to



see them. A few years more, and they will have passed away, but their memories will remain fresh, and will be reverently cherished by those who take their places. Lord bless them in their declining years.

We have a goodly number of subscribers to the LAWS OF LIFE from Marion. I trust that number will be greatly increased by the energy and effort of those already taking it.

JAMES C. JACKSON, M. D.

#### LETTERS ON THE "AMERICAN COSTUME."

TO THE READERS OF THE LAWS OF LIFE:—Perhaps some of you remember a letter, together with Miss Austin's reply, published in March, 1861, under the head, "shall I adopt the American Costume?" My serious convictions of duty were much deepened by her clear reasoning, in regard to the practical position a Christian should take on this question. I encountered opposition in almost every direction, while only two or three encouraged me. But I was prompted onward as I believe by our Creator, who ever seeks to promote the welfare of his creatures; and being thus nerved up for the sacrifice and venture I had contemplated, I finally decided in the affirmative, and to day rejoice in my freedom from fashions cruel reign. I had thought when I read the testimony of one who said she only regretted not having worn the dress sooner, that I never should be able to say that. I had many forebodings, and did not anticipate much happiness aside from the consciousness of doing right, for I had counted on trials which must unavoidably very much hinder my enjoyment. But how imaginarily difficulties vanish as one steps resolutely forward in the path of right. Like the pilgrim I find the lions by the way chained—only growling a little as I pass—held by His power who, "when our ways please him, makes even our enemies to be at peace with us." And I want to say to all who are interested in the Dress Reform, especially those who are hesitating about adopting the American Costume, that I have never regretted the course I have taken, but on the contrary it daily causes great rejoicing and gratitude, not only on account of the advantage I have gained in comfort and convenience, but also in the satisfaction of knowing that I have forsaken the "broad road" that leads prematurely to physical death, and chosen the "narrow path" of self denial, in accordance with the Divine command, "Come out and be separate." What though I frequently hear laughter and comments when walking the streets, I remember that "all who will live godly in Christ Jesus, shall suffer persecution," and "I glory in the reproach of the cross." I feel as though I had laid aside a cumbrous weight, one which is a great obstacle not only to muscular movement, but also to the heavenward progress of the soul, bringing as it does, thousands into captivity to the easily besetting sin of impatience. I appeal to every enlightened mind to consider the inconsistency of persons daily praying to be delivered from temptation and evil, and at the same time placing themselves in such conditions by their style of dress, that they must be provoked to wrath by the many vexatious and little accidents which they thus needlessly run into through conformity to senseless fashion. I have often thought that it must greatly grieve our heavenly Father to hear his children murmuring against

his Providence in sending rain and snow, and that too when going to and from his sanctuary, professedly his worshippers? But how often, alas, it is heard, when if they constructed their clothing for utility and comfort, the now "horrid walking" would be but little trouble. Are these things right, in the sight of the Infinite? Scarce ever did I change my comfortable work dress for the monstrous one which fashion imposes, without feeling condemned for thus adding my mite of influence to help perpetuate such a life destroying custom; and how fiercely did my treachery confront me, as I remembered the solemn vow I had made, to "renounce the vain pomp and glory of the world;" and what but the very embodiment of worldly vanity was the prevailing style of dress? But now thank God I have a "conscience void of offense" in this matter, worth more to me than would be the applause of the fashionable for dressing in the most approved popular taste. Although I have to undergo criticism and probably much scorn, still I believe I shall have the approval of enlightened sound judgment everywhere. I have not yet learned that I have lost a single friendship, but instead find some earnest defenders, those too whose influence weighs in public estimation. A few days since a little incident occurred which was to me both amusing and highly gratifying, as it called out an advocate for our cause whose influence is especially appreciated. Our pastor was spending an afternoon with a select company of friends, when some one remarked upon my wearing the American Costume, whereupon he informed them he would hear nothing about the dress; he should stand up for it; and sharply rebuked their servility to fashion reminding them that if Mrs. C. &c., (mentioning some half dozen of the fashionable and wealthy,) should wear it they would consider it just the thing. I wish I could make women know how much hard work, fatigue and suffering this dress saves; but this they never can realize only by actual experiment. There is no dread now of dressing for church, or for visiting, or walking. The only trouble I have had in this respect was when going to neighboring villages to procure subscriptions for "The LAWS." Of course I could not wear my short dress, as it would so arouse the prejudice of the people, as to defeat my object at once. Accordingly I had reserved one, for this especial purpose, and the first leisure time I could seize, proceeded in the prosecution of my enterprise. After sweeping the snow from scores of doorsteps, as the cold increased toward night, the ice clanked around my feet like the slaves chains. Then how I rejoiced that when in my own town, where I was acquainted, I could enjoy my freedom from such servitude. Street Sweeping! How beneath the dignity of rational beings. Would that all would arise and assert their liberty. Let's dare to do right, be true to ourselves, to God, and humanity.

Yours for the Cause.

F.

I am very glad to hear, again, from my friend "F," and I thank her for the stand she has taken. While I believe that every woman ought to judge for herself what she should do in regard to wearing the American Costume, I will take the liberty to say here, that it would not be my way, to wear a long-skirted dress, even for the good object of obtaining subscribers for the LAWS OF LIFE. Is not that something like do-

ing evil that good may come? Persons are apt to feel that truth is in their keeping, instead of that they are in its keeping. If the 'Laws' and the 'American Costume' have truth as a basis, they will take care of themselves. We will simply endeavor to do our duty, knowing that the truth cannot die. I do not wish to be understood as criticizing the course of "F," but simply to give my own views to any reader who might wish to know them. [Ed.]

MY DEAR MISS AUSTIN:—I take the liberty of giving you some items in my experience. It has been near a year, since, through the teachings of the LAWS OF LIFE and the influence of your example, I was induced to adopt the American Costume; and though it has required no small degree of courage, yet I have maintained my independence, and on this the birth day of the Father of his country and the Hero of Liberty, I renew my oath of allegiance to the constitution of man and the laws of life, and my determination that in the great contest now being waged between truth and error, to be always found on the side of truth and Humanity, and never in any manner give aid and comfort to the enemy. If every one who is thoroughly convinced of the utility of the American dress, would adopt a similar determination, it would not be long before a revolution would be wrought in the health of our American Women, and a shout of triumph would go up all over this land, louder than the thunders that awoke the echoes at the fall of fort Donaldson. At the time I adopted this style of dress, my health was very poor, I having been for years laboring under displacement of the uterus in its most dangerous, and aggravated form, attended with the most distressing symptoms; and although I had long since adopted the water treatment I was only able to obtain temporary relief. But since the change in my style of dress, the improvement in my health has been rapid and uniform, until life begins to be a blessing instead of a curse. I once looked forward to an early death as the only relief I could reasonably hope for; I have now bright anticipations of a long, happy, (and I hope) useful life. For this I owe you a debt of gratitude which I can never pay personally, but will do all I can to cancel the obligation by conferring similar benefits upon our common sisterhood. I have travelled extensively in this state during the last year, in company with my husband who is engaged in lecturing upon Physiology and Phrenology; have visited a number of the most important towns in the southern and central portion of the State; have had the pleasure of making more or less converts in almost every place we have visited; and what is most gratifying, I have met with much less opposition than I had expected, the majority acknowledging the beauty as well as utility of my dress. It is true I am looked at in the cars, and on the crossings, and on the streets of every new town I visit; but never, with very few exceptions, have I heard unpleasant remarks, and these have always come from the vulgar, and never from the better class of persons.

I have been engaged in the study of Physiology for some years, with a view of taking the field as a teacher, and shall do so soon; I shall then have an opportunity as a lecturer, that I have not enjoyed as a private individual, of advocating the claims of the American Costume.

But pardon my long letter. I feel so much interest in the cause I scarce know when to close.

Yours in hope of the better time coming,

M. CORNELIA BLAND.

## PERSONAL PURITY:

## Its Desirableness, and the Important Part which the Special Senses Exert in its Maintenance.\*

It is very much to be desired that children should grow up with purity of thought and feeling on all matters pertaining to their individual and social life, because it is only as they are pure that in reality they can be said to be virtuous, or their parents can hope that they will in after-life remain so. And of all the faculties wherewith the human soul is endowed, there is none which it is of so much importance to cultivate, from the point of purity and simplicity, as Ideality. The imagination is God's highest gift to man. It is that power by which whatever of prevision one has, comes to him; it is the power, also, by and through whose operations he is enabled to exercise faith. It is, more than any other, efficient in enabling him to conceive of the beautiful and the true as they may lie in the distance, to draw them to present use, and give him the benefits of all their direct or reflex influence upon him in the outgrowth of his character, or to lead him up to them, so as to make him rapid in his advancement in æsthetic culture. By and through the exercise of his imagination does the whole of his spiritual nature find means for its harmonious unfolding.

No one could pay more respect to *reason*, in his estimation of its worth, than I do; but as between the logical faculty through whose exercise one reasons, and the imaginative faculty through whose exercise one believes, I give great relative superiority to the latter. In every direction it is more important that one should be capable of exercising large faith, than it is that he should be qualified to draw large conclusions by means of ratiocination. Hence, the ultimate effects of the exercise of one's idealism are seen for good or for evil upon his heart; while, on the other hand, the faculty of logic shows its effects upon one's acquisitions of knowledge.

With children, it is of great consequence, that, as early as possible, the heart, with all its grand impulses, should be brought into exercise in the way of furnishing additional security to character. No more fatal mistake can be made in their education than so to draw out the latent powers of children as to stimulate the intellectual faculties to very extraordinary activity, while the heart lies still; and yet this is the usual method,—it being not uncommon to see boys and girls so developed in early life in intellection as to draw forth warm praise because of their attainments, while their affections seem to have been neglected, and that portion of their nature which for culture is particularly dependent upon the growth of the affections is left entirely untilld. It is impossible so to relate the heart of a child to its *actual* life as to have that life made generous and noble in its efforts, without the imagination is so far educa-

ted as to give to such child large powers of conception of what is beautiful and true and pure and just. Now, the only way open to parents and teachers of youth in which to keep the hearts of their pupils free from becoming receptacles or depositories of depraved sentiments and feelings, is to cultivate them in the direction of the pure; and to this purpose the imagination is altogether the most available faculty of the human soul, and should be wrought up to its uses in a large degree.

There is a great variety of methods through which the imagination may be worked upon, and made to take on active exercise; and, strange as it may at first seem, the special senses can be rendered exceedingly serviceable for this purpose. I have long had occasion to observe and to regret the limited extent to which children are educated through the unfolding, culture, and training of their special senses.—That these are to some degree active in all natures *must* be true. A child who has eyes, sees; who has ears, hears; who has hands, touches; who has tongue, tastes; who has nose, smells; but then it is surprising to find to what a limited extent either or all of these faculties in him are drawn out.

These special senses are five in number: sight, hearing, smell, taste, and touch. By phrenologists they are denominated the perceptive faculties. We readily admit, because we readily *perceive*, their ordinary uses; but their influence on those faculties through which we do up our reflection or generate our ideas is not readily seen or felt. My own opinion is, that a person's power to reflect depends largely upon the amount of perception previously had,—the process of induction always preceding that of abstract thought. So that, in this direction, the reasoning power seems to depend for its breadth upon the opportunities which the ideal faculty has had; and the quickness and extent of this power of imagination, or of generating ideas, is in a great measure dependent upon the abundant opportunities for varied exercise which one or more of the special senses has had.

Thus it becomes necessary, that, in order to the creation of ideas in a child's mind, out-door life and the exercise of his special senses is a prerequisite, as it is also a prerequisite to successful reflection, that the child should previously have had ideas as respects the nature of the things about which he is set to reason.—And it is no argument against the healthfulness or correctness of this view, that to cultivate the imagination largely is to endanger its conservative condition. Because there is a liability under its exercise that its possessor will become a dreamer and indulge in useless revery, it does not follow that the better course is not to give to this faculty a comprehensive and varied culture. The best security which any mental faculty can ever have thrown around it, is to be found in the development of that faculty legitimately in a high degree.

Children, during their early years, live largely upon facts. They really learn by perception.

They do not *think* to any great extent, in the philosophical sense of the word. They come to a knowledge of the existence of things, and at that point accept them. They are taking lessons in the great department of *primary* knowledge, and to this end they see, and feel much more intensely than they reason. To let a child see a thing, hear it, touch it, feel it, taste it, smell it, is to gratify him, satisfy him, and so far to educate him. To reason with him about it, while as yet he has had no opportunity to bring one or more of his special senses into activity in regard to it, is to do violence to his nature, to disgust and dishearten him.

Of the difference, in this direction, of the education of boys and girls, evidence is abundant as to the superiority of the acknowledged methods of education with respect to the former over those permitted to the latter. A boy is everywhere, and is permitted to see everything. A girl's range of life out of doors is limited, and the sphere of the exercise of her special faculties is largely circumscribed. Curiosity, in a boy, grows by what it feeds on; in a girl, naturally, it is not a whit less strong, yet it dies for want of food. A boy does what he sees proper to do, or what seems to him to be proper, in the direction of the exercise of any one of his special senses. His imagination comes as an attendant, and his mind grasps, or seeks to grasp, the ultimate reason for the group of facts that exist or cluster about the thing to the investigation of which his attention is directed. Thus, if he sees a bird's nest in the top of a tree, more likely than not he is unsatisfied about it until he has clomb the tree and looked into it. If he sees a locomotive on a railroad, he must know the secret power, if he can have opportunity to find out, whereby it moves. If he sees a ditch being dug across the road, he is quick to ask questions as to its objects and uses. So in everything. Behind his faculties of perception, or above them, as an aid, as a great controlling power, sits his imagination, his ideal faculty, which carries him beyond the region of the plodding facts with which he is trying to deal, into a land to suggest which those very facts are created and possess significance.

But a girl is educated altogether differently. She never climbs trees to look into a crow's nest. She is never permitted to ride on horseback in a natural and safe position. She may not descend some craggy hillside to get into a cave. She cannot play out of doors by moonlight, and imagine stumps and stones to be living things. Only think, according to *our* ideas of what sort of education is fit for a girl, of her diving into the depths of everything, climbing to the top of everything, going around everything, and going to hunt, to fish, to swim, to skate, to play ball, to logging-bees, to husking-bees, to apple-parings, to militia musters, to political caucuses, to school, to church, to shows, to lectures, just like a boy!—with hands free, with legs unfettered, with eyes open, with ears unstopped; free to halloo, to jump, run,

\* From the work entitled "The Sexual Organism and its Healthful Management," by J. C. Jackson, M. D. One volume, 300 pages, sent by mail for \$1.25. by M. W. Simmons & Co.



wrestle, get thrown, "up again and at it," with will-force positive, with thought flashing through her brain like lightning, with blood bounding through her veins like a cataract, senses and muscles responding! What would she be when grown to adult age? The public, from its views of what is proper for woman to do, says that she would be *spoiled*. But Nature, from her seat on high, says that she would be a human being of the feminine gender, otherwise a woman, so trained in the higher departments of her being as greatly to excel the average elevation which, under present systems of education, her sex shows. She would have reason, will, knowledge, judgment, conscience, power. In her hands she would hold the staff of accomplishment. And, notwithstanding these, she would not be a whit the less, but all the more, a kind, gentle, loving, firm, resolute, sagacious, successful woman; and all the more ready and capable to fill her sphere, and to fill it well. As a girl, sister, wife, or mother, Nature would spread over her her delicate draperies, and encircle her in embraces full of love.—Her children, when grown, would stand in the presence of kings, and her husband would rise up and call her blessed. In fine, her nature, as a man's is under such circumstances, would be so wrought out as to render its higher powers and faculties readily responsive to *all the claims of purity and truth*; and her propensities and passions would be, by such methods of development, trained to implicit subordination, and to a precision of action, which would show that they were not destitute of auxiliary force whenever their manifestations of activity were exhibited within constitutional limits.

If, then, parents would have their boys and girls so cultivated as to leave them in after-life under the control of a pure imagination, and to have their higher natures become depositories of thought and feeling beautiful and true, let them educate the special senses much more comprehensively than at present. To do this successfully, they must train them to *observe in detail*. It is lamentable to see how poor a faculty for special observation most persons have.—Their power is of the most general and vague kind. Children can see things only in their entirety. A boy sees a horse as a *whole* horse.—This, I admit, is not by any means an undesirable acquisition, to take in at a glance an entire thing, and preserve such recollections of its wholeness as to be able to describe it as a whole; but it is very much less high attainment than to be able to describe it as a whole, and in its parts also. Girls use their powers of observation in still more vague ways. Not one woman in a hundred is qualified to take in the beauties of a landscape, and separate it into its constituent parts; and in truth, if the landscape is large and varied in its scenery, she is not competent to take it in at all. If you wish her to express admiration of it, you must so diminish its size as to bring it on canvas within such measurement as will allow of its presentation to her from the walls of your parlor.

The reflex effects of imperfectly educated ide-

ality are seen in the general character, and in no point more determinately or efficiently than in the *quality* of purity which such persons show. To live in a world so superabundantly full of beauty as our earth is, and yet be so lacking in power to perceive this beauty in detail as to go through life with unquickened feeling, is to have at best a *negatively* pure nature; and all that is needed to change that which is negatively pure to that which is positively impure is unquestioned opportunity. There is no struggle to be had, no conflict to be entered upon, no dire battle to be fought, before submission and a change of allegiance is secured in *such* a nature, but only the opportunity to present seductive appliances.

I have had occasion to say in the chapter before this, that, to a very great degree, the virtue of our people is at best but the absence of vice. Instead of being a positive quality, occupying a large position among the other constituents that form decided character, it is but a mere make-weight in that character, and is jostled out of its place when the first rude shock comes. This is so obviously true to the man or woman having large acquaintance with human nature, as to be accepted upon the mere statement; and under this view only can the apostasies from the right and good, going on in society daily, be accounted for.

Let every boy and girl whose parents would have them grow up to man and womanhood with the possession of personal purity be trained to a life out of doors, where the largest means are at command to keep in full play one and all of their special senses, so that they may become accustomed to take in knowledge of things in their minutest forms, as well as in those grander and larger exhibitions of effects which nature annually presents. In this way will the moral sense be enabled to preside over the propensities, and the passions be kept in check; and especially will the passion of amateness be held to its legitimate bearings.

I cannot close this chapter without recurring, in a succinct manner, to the great superiority of any plan for educating children into perfection of their special senses by association of the sexes in common intercourse, over any methods which shall involve the keeping of them apart. In all directions where special or particular knowledge is requisite to the production of healthful or sturdy character, boys and girls should "share and share alike" the needed opportunities. In rambles over the country, involving investigations in Natural Philosophy, such as the study of mineralogy, geology, botany, ornithology, or zoology, girls should never be trained separately from boys. The perceptive faculties can never be wrought up to that degree of quickness and strength when the sexes are kept disassociated, that they can be when the sexes are united in classes. So important a thing does this seem to me to be, having reference simply to the attainments sought to be secured, that, were I placed in the province of the teacher, I should always make my parties of boys and girls equal in number, and pair them

according to sex.

I think it is no fanciful hypothesis that I offer for observation and reflection, that, as the Creator has made all organized life, to say the least, to take on *dual* forms, these forms are represented in prominent or feeble degree by qualities of gender. Of animal life we know this to be true, from the lowest to the highest forms that it shows. From the beetle that wallows in the mud in the road-path, to man himself, gender is found,—the male and the female exist; and just as far as such life shows rank, sufficient to predicate of it individual or distinct identity, and so instinctive or rational action, does nature manifestly relate the sexes to each other by such organic and essential laws as to make them mutually beneficial to, and dependent upon, each other; not always in the same way or manner, but always equally so. I do not know of a single instance in which this rule does not prevail to the degree which I claim for it.

Out of this mutual dependence, and the uniform equality of it between the sexes, grows necessarily an equal freedom for the exercise of all the powers and faculties which such individual life, in its order, shows. In very few instances does any species of animal take on either common or extraordinary activities under a manner or form that separates the sexes in the exhibition of such activities. Males have no general duties or activities in which females take no share. All such duties are special, and of course temporary. As a great fact, the sexes live together and share alike the dangers incident to life, and the pleasures which life begets. This common relationship, in the sphere in which individual life is made manifest, should rise in importance and be regarded with approval, just as individual life rises in its scale or rank of existence; and philosophy most unmistakably affirms, that, as man stands the highest in the scale of existence or life, so the relations between the human sexes should be intimate in proportion to the rank they hold. It was not without immense meaning, therefore, that, at the creation, God made woman, and declared her to be a help fit for man. In whatever direction effort is to be put forth for the higher and more expanded culture which it is desirable for boys to attain, girls should be considered as necessary to that attainment. And the same is true of the necessity of the society of boys for the better and more perfect education of girls.—They should study in classes together, should play together, should work together, should be together, much more intimately than they are at present. And the effects of such association would in no direction pertaining to character be seen to be more healthful than in the maintenance of personal purity.

**BEDS AND BEDDING.**—All bedding should be so *hard*, and all bed-clothing should be so *light*, as a due regard to comfort will permit. Feather beds are exceedingly debilitating. Hair, grass, husk, chip, straw, etc., mattresses, made soft and elastic, are the proper materials to sleep on in warm weather. In winter a light cotton mattress may also be employed.

## MY FATHER'S VISIT TO CANADA.

The readers of the LAWS OF LIFE will see by the following report from the Oshawa Vindicator, that father's late visit to Canada has been one not devoid of profit to the Cause which he advocates. May his future labors be abundantly blessed.—*Editor.*

Dr. Jackson in Oshawa, C. W.

During the past week, our people have had the privilege of listening to a course of the most remarkable lectures which has ever been delivered in the Province. They were delivered, too, by a rather remarkable man—J. C. Jackson, M. D., Physician-in-Chief of "Our Home" Hygienic Institution, located at Dansville, Livingston Co., N. Y. The Dr. is remarkable for various things, and among others, for great powers of endurance, which is owing entirely to the simplicity of his habits—the avoidance of all descriptions of stimulating foods and beverages. He came to our village on Wednesday morning, somewhat fatigued with over labor, a condition which his speech, that evening, plainly revealed. He remained five days, during which time he spoke publicly, seven times, averaging nearly two hours on each occasion, and talked almost incessantly the remainder of the time, except when asleep; yet his voice was clear during his Sunday evening lecture and he left in a more vigorous condition on Monday morning, than when he commenced the course. Some, and we might say, all, of the subjects which he discussed, were among the most unpopular upon which a man could address this community, and no man whose fame had not preceded him, could have drawn together a fair audience upon any one of them. His manner of presenting these topics was well adapted to disarm skepticism, for he does not dogmatically insist upon every man woman and child coming over to his view of them at once, but simply tells what he has done, and what conclusions he has come to, and then gives the reasons which induced him to do thus and so, and which still continue to influence him in their practice and advocacy. Having done this, his hearers begin to reflect upon what he has told them, and having been pleased with his manner, are disposed to throw away their prejudices, and give the subjects a candid investigation. Many of them we know, have done this, and those who have not, have had an opportunity of hearing the unpopular side of the question, and may therefore be expected to look more leniently upon views to which they formerly gave not the least quarter. As a matter of course, however, it was impossible to discuss all the subjects upon which he spoke, at anything like a proper length, in five lectures. It would require that number of evenings to bring his view of the subject of temperance alone, properly before an audience, and fully illustrate it in all its bearings; and the same may be said of the subject of food, upon which only one evening was spent. We have reason to believe, however, that his audience, (which was a large one upon the first evening, and kept increasing to the last) was well pleased with the speaker.

The Committee had announced for five week-night lectures, concluding on Monday evening—the Dr. having informed them by letter that he would give five lectures; but, on his arrival, he gave them to understand that he could remain no longer than Monday morning, and therefore it was concluded to reverse the order of the course, and instead of commencing with two lectures on the subject of Temperance, give that subject some attention, as it might be convenient to work it in, at all the lectures, and finish up with a discourse on that point on Sabbath evening. On Saturday afternoon, he

addressed an audience of nearly a hundred, ladies, in the Corinthian Hall, or, rather, held a levee, at which he answered all manner of questions which they chose to ask him. And on Sabbath morning he preached a valuable sermon in the Wesleyan Methodist Church to a large congregation, impressing upon Christians the duty of not being conformed to the things of the world and controlled by its fashions and follies, of living a life of righteousness in all things, and of presenting their bodies a living sacrifice, holy and acceptable unto God—their reasonable service. His sermon gave evidence of an acquaintance with spiritual things as well as those which pertain to the care and growth of the body merely; and having been acquainted with him for five years past, we know that his profession in this respect is not a sham, but that his daily life is that of a prayerful, earnest Christian. He was licensed as a preacher among the Congregationalists, some twenty years ago, and has since occupied pulpits of almost every denominational character, but not in a permanent way.

On Saturday evening, after the close of the fourth lecture, the Rev. Mr. Dickson was requested to take the chair, when the following resolution was passed without dissent:—

*Resolved*, That the thanks of this meeting be given to Dr. Jackson for the course of Lectures he has just given in this place, which have been characterized by a frankness, heartiness, eloquence and sympathy with his fellow-man rarely met with, and that we beg to assure him that should he ever find time to pay our Province another visit, we shall hope to have the privilege of hearing from him at greater length in reference to the important topics to which he has briefly drawn our attention.

## CORRESPONDENCE.

OSHAWA, C. W., April 7, 1862.

EDITOR LAWS OF LIFE:—DEAR MADAM:—I think myself happy, that I have been permitted to visit this place and listen to the course of lectures on hygiene, which Doctor James C. Jackson, has just completed here. He came by invitation of a few noble friends of a noble but hitherto much despised reform, of which he is such an able and popular advocate. I have had the good fortune to hear all the lectures of the course except one—to the ladies—and I must say that I think him exactly in his sphere in the lecturing field. Highly skilled as he is, as a Physician, in no other way I believe, can he do half the good that he can by arousing the public conscience to a sense of the necessity and importance of obedience to the Laws of Life and Health, by expounding the human constitution, and the laws which the Creator has established for its guidance and protection against sickness and premature death.

I have never before been half so fully awake to the transcendent value of this movement as now. I begin to realize that there attaches to it a significance that cannot be over estimated. That the bearings of its truths and teachings upon the present and future interests of mankind are absolutely incalculable, and never can be measured, till its fruits are realized in the physical redemption of the race, and the songs of its triumphs are sung by the angels as they shout the harvest-home and store it in the granary of God.

The Dr.'s treatment of the subjects he discusses is eminently original and practical. While his utterances are eloquent, his logic is unanswerable, and his applications forcible and convincing. He contents himself, rather with establishing his own philosophy, than with tearing down that of opposite schools of Medical belief and practices. His appeals are to the People. He attacks

their false wicked, and ruinous habits and shows them a better way.

The success of this course of lectures has been complete. The attendance has been uniformly large, and the interest awakened seems to be deep. I think the inhabitants of this place are convinced of sin—that they have some apprehension of a judgment, present and to come, as the result of their past transgressions of natural law and their continuance of such a course. They evidently begin to suspect that there is a "God in Israel" and that he does not approve of transgressors now, any more than did the God of the Israelites of old, and that he abhors and will punish every violation of the laws he has established for the maintenance of life and health, as surely as he will the disregard of those which he has made to govern the moral universe. Indeed, like the people of America, —as they are pleased to style the inhabitants of of the U. S.—they are already paying the penalty of such sin, in the ill health which so generally obtains, and the early deaths which are so common among all classes.

I am more than ever convinced, that the people need light and only that, to arouse them to an appreciation, acceptance, and practice of the teachings of this gospel; and I am now more than ever satisfied that those who possess its truth and have the ability to give them currency are criminally guilty if they neglect to do so. Therefore I say that the Dr. should, as constantly as his strength will permit, occupy this field. If this community is any criterion by which to judge of others the harvest is ripe.

I doubt if the Dr. ever delivered six better lectures, or preached a better Sermon, or was ever listened to by a more appreciating audience, and I doubt if any course he ever delivered will be productive of so much good as will this. Oshawa can never again be what it has been. The seed sown during the past week will spring up and bear much fruit. In truth, the harvest is already being gathered—public sentiment is changed; the ideas of the people have been thoroughly joggled, some of the cobwebs have been washed away—they cannot get back into their old ruts. It is common to hear persons who never made the inquiry before, asking what they shall do to be saved from the consequences of their past follies, and numbers have declared war upon their old habits, and are fully resolved to prosecute it till they achieve their independence of them. Some are anxious about the contents of their *pork* barrels, wonder what disposition they shall make of their stores of *scrofula* and *carbon*; others say they will never use any more *weak* tea, (tea is *always* weak) many of the ladies have decided to adopt the American Costume as their style of dress; still others are inquiring for filters, that they may have soft water, and others still, desire to substitute graham or unbolted flour for fine; and so "the combat deepens." Your subscription list has been greatly increased. Those patient and enduring souls who have borne the heat and burden of the day—suffered years for conscience sake, and been ridiculed for their adherence to principles, as hair-brained, bread and cabbage-eaters, are being tolerated, not only, but *honored*, and hence-forth are to ride the top-most wave of public sentiment—to see of the travail of their souls and be satisfied. The law of compensation is obtaining in their cases. So much for the Dr.'s effort here. He



has discussed, in general terms, the leading principles of the Hydropathic philosophy, in his own felicitous and convincing style, and has fully sustained the high reputation which had preceded him for eloquence and logical force.

In conclusion, allow me to say for this town and its inhabitants, that I have been very favorably impressed by both. I do not believe all Canada contains a nobler or more genial people than this. I have found myself very agreeably disappointed. My stay has been very pleasant, my admiration grows by what it feeds upon. I am half inclined to leave America and settle here. If I do the chief consideration will be, that I may reside in a community that is not afraid of the truth, and is being made free by it. I shall not soon forget the kindnesses and courtesies shown and extended to me while here. With all my heart, I can ask God to bless the people of Oshawa.

Yours Truly,

H. A. B.

### QUESTIONS ANSWERED

BY JAMES C. JACKSON, M. D.

1. J. M. L., Reedville, Pa.—“Why should one obeying nature's laws be subjected to measles, small pox, &c?” Ans.—We know so little about human beings in a natural condition, that it is difficult to say, just what liabilities to disease would or would not exist, if persons were to be found in such a state. I apprehend however that wherever inflammatory diseases should exist, they would be very light, and their effect not at all deleterious to health.

2. “How comes it for one to be subjected to itch after living strictly for eighteen months to the principles taught by you?” Ans.—Itch is a disease of the skin, caused by a living animal. No matter how carefully one lives therefore, he is exposed to it by being brought into contact with one who may have it. How severe the affection may be, and the difficulty of curing it, will depend considerably upon the quality of the tissues of the person having it. I have had no difficulty in curing those who have had it, by Hygienic treatment.

3. “Does blood spitting always come from the lungs?” Ans.—No. It often comes from the throat, and sometimes from the stomach.

4. “Are all animal oils when used as food in moderate quantities, unwholesome?” Ans.—No, though vegetable oils if pure are preferable. Olive oil for purposes of cookery is better than butter; but butter is vastly better than hogs' lard, and as a very large proportion of the olive oil in our shops is made of hogs' lard, I should much prefer to use butter which I knew to be made from the milk of cows which are healthy, than such oil. I have no objections to healthy persons eating butter which is not salted, in moderate quantities,—the chief objection in its use over the use of cream or milk is that it is concentrated, and one may readily partake too freely of it.

Mrs. F. E. C.,—Que.—“How would you answer the objections to vegetarianism raised by my father, who is an Allopathic physician? He says that animal food is just the stimulus men need; that the abundance of animals, in connection with the peculiar conformation of man's teeth for masticating such food, proves that he must kill and eat! Also that the inhabitants of high northern latitudes live mostly on flesh.” Ans.—First, one of our chief objections to the use of animal food, is that its effects on the nervous system are unnaturally exciting.

Second, the argument drawn from the abundance of animals if it proves anything, proves too much, for it would bind man to eat all kinds of animals lest their increase should become a nuisance; besides the very animals upon which man relies mostly for his food, are those which do not increase in the greatest ratio of rapidity. Third, if man's teeth, because of their peculiar formation, conclude the question of his obligation to eat

flesh, then man should eat his food without cooking as other animals do.

I would suggest to the lady who makes this inquiry, that she obtain the tract published by us entitled “Flesh as Food,” and ask her father candidly to peruse it.

2. “If one obeys nature's laws, will the mind become impaired by old age?” Ans.—The mind shows its vigor through the body. When the body becomes impaired, the mind in its expressions necessarily conforms to the conditions of the organism through which such expressions have to be made.

3. “Why is it, if a person is injured by a blow, or otherwise so as to be as one dead, that on returning to life he knows nothing! If the soul cannot sustain the shock can it survive death?” Ans.—We believe in Phrenology, think it the only true mental Philosophy; hence arranging the faculties so as that they are represented by certain convolutions of the brain, and placing them in certain localities, we can conceive how one can receive a blow, and become unconscious as if dead and yet return back to common consciousness and have sustained loss of memory.

M. Y., Wilmington, Del.—“Will you be so kind as to tell me through the LAWS OF LIFE if there be a remedy for specks floating constantly before the eyes?” Ans.—Where these are seen, they are an indication of incipient Amaurosis, which is a disease often concluding in blindness. The stomach and liver are always involved when such conditions of the sight are present, and almost always the external skin is inefficient in performing its functions, and this may also be the case with the bowels. I know of no remedy for such a disease outside of going to an Institution for treatment. At “Our Home” we are treating this class of ailments more or less all the while, and with excellent success.

S. B. L., Washburn, Wis.—“Is weakness of the back, of ten years standing, where there is no displacement of the spine, yet which is pronounced spinal affection, curable?” Ans.—Yes.

Miss Maria Y. A., North Amherst, Mass.—“When a bath, though a mild one causes the blood for a short time to recede from the tips of the fingers, has it been an injury instead of a benefit?” Ans.—Usually such an effect would be injurious, though not in all cases. How to decide it in a given case, is impossible, without personal observation.

2. “Should the craving for acid and bitter things in the Spring months be indulged to any extent by one not making a habitual use of either in particular?” Ans.—There can be no objection to eating acid or bitter substances, provided in themselves, they are not noxious.—The great objection to their use is in concentrated forms.

3. “What would you do to allay a paroxysm of coughing, in a case of inflammation or irritation of the lungs?” Ans.—I cannot tell, unless I should see the case. Sometimes a wet cloth put upon the throat or a warm cloth laid over the upper part of the chest will do it. Sometimes to rub the chest and throat with the hand dipped in cool water will do it. Sometimes a change of position in bed or of sitting will produce relief.

4. “Is the syringe you advertise, the air valve syringe?” Ans.—I do not know. Mr. Simmons is the man to answer that question.

Mrs. J. C. H., East Hardwick, N. H.—“Will Dr. Jackson tell me if there is any evil, greater than that of eating too much, in keeping children from one o'clock in the afternoon, till seven the next morning, without eating, if they go to bed soon after dark?” Ans.—No, but on the other hand children will uniformly be healthier by such practice than they will to eat late hearty suppers.

2. “What would you do with a child exposed to small pox? Would you have it vaccinated?” Ans.—That would depend entirely upon its surroundings. If I could control matters I would not, if not I would submit to it.—But one need not fear small-pox if one has been from birth up, brought within the range of the laws of life.—The disease in such a case would be quite light and its effects not ruinous.

E. R. R., New Providence, Ia.—“Will you please give some information in regard to the treatment of a child

ten months old, which, until it was five months of age appeared to be healthy, but about that time became afflicted with sore eyes which have continued ever since?” Ans.—The soreness of the eyes depends entirely upon conditions of the skin, stomach and liver. I should advise the wrapping up of the child daily in a wet sheet pack, the sheet being wet in tepid water, leaving it to lie from twenty to forty-five minutes; on taking it out give it a bath in water at 90 deg. and rub it well. Its food should not be too rich. Diluted cream is good for it unless it can nurse a healthy mother. Keep its bowels open, keep its skin active and be careful about its diet, and wait.

1. C. D. T., Marlborough; N. H.—“Is the burning of Kerosene oil detrimental to health or injurious to the eyesight? Some of our people have left off using it because they think it is.” Ans.—If the room is kept well ventilated, and the light is not too strong, the use of Kerosene oil is not detrimental.

2. “Which is best worn next the skin, cotton or woolen?” Ans.—Cotton.

3. “Will it injure a child, for a nursing mother to take Ether?” Ans.—It may or it may not. Such a question cannot be answered, without reference to the given conditions of the case.

4. “Which is the least injurious, saleratus or milk yeast bread?” Ans.—It is difficult to tell. Neither are as good as unleavened bread.

L. M. N., Ind.—“Have you a tract or work upon Scarlet Fever? Children are dying very rapidly in this city, and none of the drug doctors know how to effect a cure?” Ans.—I have no work on this specific disease, nor is one needful. The treatment that will answer for any inflammatory disease, such as bilious fever, measles, small-pox, diphtheria, inflammation of the lungs, &c. will answer with proper modifications suited to the individual case, for a child having scarlet fever. None of these diseases are in themselves deadly; they become so from the conditions of the system, induced mainly under gross living. If children were fed more upon grains and fruits, and less upon butter and flesh meats, spices and narcotic beverages, when the scarlet fever should come in the neighborhood where they reside, many of them would escape the disease entirely; and most of them if they took it would have it lightly, and receive no particular injury from it.

M. A. C., Cheshire, Mass.—“When I was coming down with the measles last Fall, I took a pack. I had not been in it however above twenty-five minutes, when my lungs began to feel as if they were being inflated with a pair of bellows, and in less than five minutes after, I felt so bad I thought I should die. I jumped out of the pack, not being able immediately to secure assistance, and all the afternoon I had to put wet cloths covered with dry ones over my lungs. Now what was the cause?” Ans.—Severe congestion induced either by failure on the part of the skin to react against the revulsion of the circulation induced by enveloping it in cold wet cloths, or congestion induced by mechanical pressure, consequent upon being packed too tightly. No person should be packed, unless quite accustomed to it, and be left in a room alone as you were. You might have died in your pack, or have had induced a comatose condition of the brain. In whatever direction you might have received injury, the community about you would have ascribed it to water cure, whereas it was clearly ascribable to your want of knowledge how to use it, and your own case is as good an instance as one needs, to illustrate the impropriety of special applications, for specifically beneficial purposes, without such person is amply qualified to judge of the ends to be sought, and the propriety of the means to be used. Home treatment for diphtheria, in the absence of a Physician, is a humbug. What water cure people want are Water Cure Physicians,—not ignoramuses, but intelligent men and women who have had opportunities to study, and are judicious and careful.

5. Will you not give in the “Laws” some receipts for making Graham bread, pudding &c? Ans.—Send for Dr. Hurd's tract on “Cookery,” the price of which is only 9 cents.

## LETTER FROM MR. HATHAWAY.

MARION, March 28, 1862.

DR. AUSTIN.—MY DEAR FRIEND:—You will be interested to know that a great "revival" is going on in this place, and that there are scores of people on the "anxious seat" inquiring what they shall do "to be saved" from sickness and premature death, which sit upon the community like a horrible nightmare.

The series of meetings closed last evening, and this morning before breakfast, invalids began to flock into the house of Mr. Lewis, under whose hospitable roof we have tarried during our stay, which has for the time being, become a kind of Pool of Bethesda—to see Dr. Jackson, and avail themselves of his free-offering counsel and advice for themselves, their children, and their friends.

The Doctor came to my house on Monday evening, and spent the night with us. Tuesday morning we set off after breakfast and came to this place, where all the arrangements had been made for the series of meetings alluded to. The death of seven children, in the space of less than that number of weeks, had a tendency to awaken the population of this beautiful village, and surrounding country, to the subject of Health and the means of preserving it.

Our first meeting was on Tuesday evening, in the Methodist Chapel, which was well filled, with as fine looking and intelligent a congregation as one need look upon. As the Dr. proceeded in his impressive and convincing manner, every ear was open and all seemed to listen with marked attention. Several persons were here from Walworth, Ontario, and other places of equal distance. On Wednesday evening we found a still larger audience assembled and the interest increasing. I think I have never seen an audience more absorbed in a speaker. On Thursday afternoon the Dr. addressed the ladies, and last evening the Chapel was crowded to its utmost capacity, and large numbers expressed their regret that we could not have another meeting this evening.

The meetings have been a perfect success, and great good has been done. None but a vegetarian and a man of Hygienic habits could possibly have performed the amount of labor that Dr. Jackson has accomplished. All day long he has had to talk, talk, talk, to those who came to learn; and every evening he has had to talk, talk, talk, and yet he seems to hold out remarkably well. There was only one thing lacking, and that was the presence of Dr. Austin in the American Costume.

Truly Yours,

J. C. H.

We are already beginning to hear of the fruits of these meetings. A letter from a lady in the vicinity of Marion, says that much interest is awakened there in regard to the American Costume, and from twenty to thirty ladies are about adopting it. Oh, what a time will that be for our race, when women shall come to value themselves sufficiently to wear a healthful style of dress!—Ed.

The artificial wants of mankind are a thousand times more clamorous for gratification than those which Nature establishes in us; and habits thus formed, cling to their victims with almost unyielding tenacity. If one doubts it, let him try to quit the use of tobacco.

## The Laws of Life.

MISS HARRIET N. AUSTIN, M. D.,

EDITOR.

JAMES C. JACKSON, M. D.,

ASSISTANT.

DANVILLE, N. Y., May, 1862.

## THOUGHTS ABOUT OTHER PEOPLE'S THOUGHTS.

I have many times thought that next to traveling about the world, meeting with all sorts of people and mingling freely with them; becoming acquainted with the motives which influence them, and learning the secrets of their lives; being admitted behind the curtain which hides their trials, disappointments and sorrows, as a means of understanding human nature, to sit in our office from week to week and read our correspondence is the most favorable place. Perhaps even a better opportunity is afforded here for becoming acquainted with the morbid phases of humanity. We have poured into our bosoms the heart troubles of our correspondents as well as the descriptions of their bodily ailments.—And we are willing to be the receptacles of these. We have voluntarily chosen our position, and are willing to take its responsibilities. We mean to be faithful to the secrets reposed in us, and just as far as possible give sympathy and counsel to the afflicted and sorrowful, to those who are in doubt and difficulty in any direction. But while we violate no secrecy, we feel at liberty, and even under obligation, to make use of such knowledge as we gain by our correspondence, to warn, instruct, cheer and encourage others.

I have stowed away in one of my drawers a quantity of letters, which, upon reading, impressed me as having points worth remembering. I have thought I could do no better for my readers this month than to take out some of these and, making brief extracts, give the ideas which they called forth in my own mind.

## SAVING VITAL POWER.

First is a letter from a gentleman, asking for a prescription for his wife, and making a statement of her conditions. He goes on to describe her diseases, which are complicated and cause a good deal of suffering, and adds:

"Her ill health which is of several years standing, was caused undoubtedly by over-doing, and her tendency now is to over-work constantly. She seems to be deficient in vitality; is tall and slender, and has for the last two or three months wasted away almost to a shadow. She drinks neither tea, nor coffee, uses graham flour largely and bathes every morning in cold water. Your prescription may be modified by knowing that she will have charge of a school for the next six months."

There is one point, brought to light in this letter, upon which conscientious Health Reformers throughout the country are very much at fault. Invalids may be very particular in regard to diet, avoiding with great care, every article which they suppose is not best fitted for the food of man; being careful to have daily

exercise in the open air; having their houses well ventilated; letting in the sunshine; having large, airy, well-lighted bed rooms; being at great expense, perhaps, to secure pure, soft water for all purposes; bathing with great regularity; endeavoring to control the passions, and cultivate cheerful, hopeful and courageous dispositions, and yet, daily outrage the laws of life and health. They are possessed by the notion that by eating a proper diet, breathing pure air, drinking soft water, &c. &c., they are to increase their vitality, or add to their stock of life. This idea belongs to the old school of medical practice, and with Health Reformers is dependent upon the false education, from which they are not yet entirely free.

People are led to believe that substances administered to them, have the power to impart strength. When persons are sick, and send for a doctor, and he comes and administers medicine, they suppose that in some way this medicine acts upon the system to energize, and establish it in health. When by a great amount of experience, and observation, they become satisfied that this is a mistake, and that drug medicines are always injurious in their effects, and by any means are made acquainted with the hygienic method of treating diseases, they transfer their faith in the power of medicines, to water, air, diet &c., and suppose that these can act upon the organism to infuse vigor into it.—This theory is as false as it can be, and is as fatal as it is false. There is no power in any substance or agent outside of the human organism, which can impart to it a particle of vitality or strength. The life power, the ability to continue in life, to maintain health, to restore the system to natural and healthful conditions, when these are impaired, resides in the system, implanted there by God. This power may be depressed and destroyed by influences, or agencies antagonistic to it, but it cannot be increased by influences which are friendly to it; it can only be afforded an opportunity to work itself out legitimately. Its tendency is always toward the preservation of health, or the restoration of it, when destroyed. The poet speaks truly when he says—

"All that God owns, he constantly is healing,  
Quietly, gently, softly, but most surely:—  
He helps the lowliest herb, with wounded stalk,  
To rise again. See! from the heavens fly down  
All gentle powers to cure the blinded lamb!  
Deep in the treasure house of wealthy Nature,  
A ready instinct wakes and moves  
To clothe the naked sparrow in the nest,  
Or trim the plumage of an aged raven:—  
Yea, in the slow decaying of a rose,  
God works, as well as in the unfolding bud;  
He works with gentleness unspeakable,  
In death itself; a thousand times more careful  
Than even the mother, by her sick child watching."

The great thing which persons need to learn is the value of the Life power, and how to save it. The fault to be found with an unwholesome diet is that it *exhausts vitality* unnecessarily, and so shortens life; and the same of impure air, or drug medication. To live on a stimulating diet, is as well as to live on a diet simply nutritious, if, in either case the amount of vitality



expended is the same; and so of any other class of habits. But nothing is gained if the person arranges all his habits of life so as to cause as little friction upon his vitality as may be, while, at the same time, he daily exhausts himself by work. It may be much more desirable and honorable to wear out rapidly by mental, or even physical labor, than by taxation of the vital organs, in indulgence of the appetites, or the passions; but so far as preservation of health, or the continuation of life is concerned, the effect is the same. One cannot use up his stock of life in any way, and still retain it. He cannot "eat his cake and keep it." For instance, take the case of the woman above described. She produced ill health in the first place by over-work; she is constantly over-doing; and though she proposes to get well by hygienic agencies, she is to be in charge of a school for the next six months. Now, I speak it without irreverence, God himself cannot restore her to health under such circumstances, unless he should choose to work a miracle in her behalf. To do so would be to set aside all natural law.

When one is fatigued, what is the natural remedy? It is rest. God has not provided any other means of restoration. We may not be willing to submit to this state of things; we may seek in every way to evade it; we may be so situated that it is impossible for us to take rest; but all this does not alter the facts in the case; we cannot escape from them. If we cannot have rest we must continue to be more and more exhausted. All the genius of all the doctors for ages has been stretched to the uttermost to find out some way by which this law could be got around. They have sought to find some substance in some nook or corner of the universe, by which, when the vitality in the man is prostrated, they could put new life into him; but all their efforts have proved signal failures. Their remedies only add to the difficulty.—They destroy life instead of creating it; and it becomes Health Reformers who are seeking to know the laws of the human constitution, to give due heed to this subject.

We often receive letters similar to the above. Men are suffering from disease; they want to get well; they say they are willing to do anything for the sake of getting well; but they are so engaged in business, they cannot go to an Institution, and must take home treatment, when the very difficulties which they wish to have cured are the result of over-taxation in their business. They wish to have the effect removed while the cause is in full force. Persons who write to us for home prescriptions should understand, that, in a large proportion of cases of chronic disease, it is impossible for the patients to get well, by any means, unless freedom from mental and physical labor can be had.

It is worth while to mention the subject of cold bathing in this connection.

Here is a woman wasted away to a shadow, taking cold baths every morning, when she first gets out of bed—one of the very worst

things she could do; even worse than teaching school.

I hope that our readers will not get tired of hearing about *cold bathing*, for I am determined to keep that subject agitated, until no person of feeble power who reads the "Laws of Life," shall be excusable if he or she continues in the practice of it.

#### HOME PRESCRIPTIONS.

Here is a letter from a young girl who writes:

"I have been sick more than three years, have been gradually fading away, growing pale and thin and nervous; am low spirited and seem to be diseased in nearly every organ of the body. I have taken a great deal of medicine, but have continually grown worse and worse. I do not want to give up and die so young, but know that I cannot live long unless I get better. For three years all has seemed dark before me; but now I see a light in the distance. I have read several numbers of your paper, and believe you could cure me if I could go to your Institution, but cannot, for I am an orphan, and though I shall have property when I am of age, it is at present in the hands of my guardians, who do not believe in Water Cure, and will not let me go to you. Please make a prescription for me, and tell me how I can cure myself at home. My friends are all opposed to my taking hygienic treatment—think it would be a foolish idea for me to take baths, or to diet, as sick as I am, and are sure that it would kill me. They insist on my taking powerful medicines. I am so weak that I lack resolution myself. My appetite is very craving, and is almost ungovernable much of the time.—You must know that it is hard for me alone with opposition on all sides, to know what to do. I think if you will give me advice just suited to my case, telling me how many baths to take daily, what to eat and the exact quantity, that I should get well. How long do you think it will take me to get well by your prescription?"

How long do you think it will take, reader?—It certainly would require more time than yet remains of this century. It would seem that every person must at once understand, that it is impossible for us to do anything for a person under such circumstances. If there was no connection whatever between the mind and the matter of a human being, it might be possible for this girl to get well by the use of hygienic agencies, provided she could induce any person to assist her in their application. If she could get some one to bake her some good unleavened bread, and prepare her other plain, wholesome dishes, and attend to the proper ventilation of her room, and assist her out into the fresh air and sunshine, and give her such gentle baths as are adapted to her degree of strength, and do various other things for her, she would have all that was needful. But this does not happen to be the case. Disease of the body does have a very deleterious and depressing effect upon the mind, and unpleasant mental conditions have a not less depressing influence upon the physical states. One cannot even receive a piece of bad news which casts a shade over the spirit, without a letting down of physical vigor. Fear, dread, anxiety, sorrow,—all have a depressing influence upon the body. How readily this can be seen in the case of an individual who is sick. If such an one has faith in his physician, and the physician is of a cheerful,

hopeful temperament, every visit that he makes to the room of the invalid gives him strength and encouragement and life. On the other hand to be visited by a person of a gloomy, despondent disposition, invariably makes him worse. It actually tends to kill him. A cheerful, hopeful nurse is invaluable in a sick room; the sick one lives upon her hope and courage.—Now to take a feeble girl, who has been sick so long as to have lost all resolution, determination and purpose, and to surround her by those who believe that the remedies she desires to use will kill her, (as is the case of the writer of the above letter,) is to give those remedies a killing effect. It is no matter whether, abstractly, they are what she needs; under such circumstances they become poisonous to her. There is no thing so essential to her restoration as the sympathy of her friends, and kind, cheerful, hopeful, encouraging words and looks from them. She had better do anything, except it is to swallow deadly poisons, and be in sympathy with her friends, than to do those things, which, in themselves are much better, and have her friends in opposition to her. She cannot live by herself; she is too weak for that; and she cannot live on us as many of our patients do who are away from us, and who have more strength than she. If we were to write her long letters, full of cheer every day, it would help her very essentially. But even this would not be sufficient to counteract the opposing influence of those who are nearer to her. There is no help for her. She must either fall in with the notions of her friends, take drugs, and in all things conform to the course generally prescribed for a sick person, and continue to go downward and die in a little while; or she must refuse to follow their prescriptions, adopting hygienic habits to the best of her knowledge, and carrying them out as well as she can, struggling along against great odds, and so wear out her little remaining vitality and die.

It is well known to those who have read the LAWS OF LIFE for any length of time that we do not place great reliance upon the efficacy of home treatment in chronic diseases. We always urge upon those who are sick and would get well by hygienic means to come to "Our Home," or visit some other Institution where they can be under the immediate care of a physician, and have the most favorable opportunities afforded them for the application of natural means to their restoration. This is not because there might not be had in every house the material arrangements necessary for their cure, but it is because *those who are sick need a physician*. That is, they need to be relieved of the responsibilities of their own cases. They need to be under the care of some one in whose wisdom they have confidence, and who watches over them every day, taking note of their varying symptoms and adapting his applications to their conditions. The sick man is never capable of judging of his own diseases. No physician who understands human nature well enough to deserve that title, will attempt to take care of himself when sick. He will have

some one to whom he can trust himself and then will throw aside all thought and responsibility in the matter.

But there are other disabilities connected with home treatment. One may not have opposition to the course he is pursuing in his own family; but scarcely a neighborhood can be found where he will not be opposed by his neighbors. If a man attempts to do anything, no matter what, out of the common way, immediately a whole neighborhood comes up to question the propriety of his course. To be sick and not be daily visited by a doctor with his saddlebags, is enough to set all the neighbors talking. One who does this must expect to be waited upon and labored with, by his friends. This naturally creates doubt and discomfort. The sick man cannot afford to *argue* his way. If the Health Reform is to make progress among the people, as I am certain it is, there must be men and women who can afford to take opposition, scoffing, and scorn, and who will yet go on quietly *living* in defiance of the long established habits and usages of the people; but these should be persons who have the courage, determination, self-reliance, and strength which are dependent upon health.—Persecution is not well calculated to restore the sick to health.

These are some of the grounds which prompt us to do all we can to induce the sick to visit an Institution, where they may not only gain health, but also a theoretical and practical knowledge of the way in which to live without sickness. I never make a home prescription for any person in chronic disease without wishing to have it distinctly understood, that the person is very unwise in not going to an Institution if it is at all practicable, even at considerable sacrifice; yet there are thousands of sick persons who *cannot* go to an Institution. Their circumstances and conditions utterly forbid it. Many of these by a little judicious advice can so arrange their lives as to get well by home treatment; others who cannot get well can receive great benefit; others, lacking, perhaps, sound judgment and good common sense, in themselves, as well as sympathy in their friends, cannot receive any benefit. Still, desiring to do all in our power to afford every opportunity to the sick to get well, we advertise to give home prescriptions free of any charge to all who apply to us. We have felt justified in doing this, though we run the risk of having much harm done to our cause by the failures of those whom we advise. We have good evidence that in this we have acted wisely. Many feeble ones are growing better under our home prescriptions. We not unfrequently receive letters like the following, which is from a young lady in New Hampshire.

I am so much better now than I have been in six long years before, that I can hardly find words to express my gratitude for the good which you have done me. Perhaps you recollect prescribing for me last March. The degree of health which I now possess is owing to your prescription. I suppose it is no wonder to you, but it is a great wonder to many of my ac-

quaintances, how I could get well without taking one drop of medicine. When I told them about the directions which I had received from "Our Home on the Hillside," they said it might do for some, but it would not suit their case to use water, and live without tea, coffee, meat &c., and to live without salt,—that was worse than all the rest! I was at the house of a friend, not long since, and she remarked that she could not keep her eyes off from me, I looked so much better than she had ever seen me before. I am sorry to say it, but it is a fact that there is not a family on this street which has not one or more of its members afflicted with some malady. It seems so strange to me that people will not walk in the right way, when it is so clearly pointed out to them, by which they may obtain good health, or retain it, if they are in possession of it. I shall put forth every effort of which I am capable, to induce persons to subscribe for the "Laws," and I am hoping to get the largest number of subscribers, by the first of next May, not so much to get the highest premium, as to benefit my fellow beings.

#### A CASE OF INFLAMMATION OF THE LUNGS.

It is quite as profitable to report cases of disease which are judiciously managed by others, as those which come under our own care.—Here is a statement by Mrs. M. F. Clay, the wife of a clergyman, of Minnesota.

On the 29th of January my daughter, having had more or less cold for several weeks, was seized with severe headache, vomiting, bitter taste in the mouth, and general fever. The first day I could not decide what form the fever would assume, but that it was bilious. On the second day it became evident that her left lung was the seat of inflammation, though she suffered intensely from cutting pains through the right side of the chest just below the collar bone.—Her cough was distressing, and the matter raised sticky and rust colored, with occasionally a little fresh blood. I first gave her a wet sheet pack, with a hot rock wrapped in a damp cloth at her feet. After this I took every means for present relief, keeping cold applications to the head, cool wet bandages about the body, and bathing her from head to foot several times a day with cool water. This seemed to quiet her nerves, and, to use her own words, made her "feel rested." She drank frequently of ice-water, but in small quantities. Cloths wrung from hot water and applied to the painful part, were most agreeable to her feelings. Every midnight for five days, (till she began to raise easily and make sensible improvement,) we gave her a cool sitz bath for fifteen or twenty minutes, accompanied with a warm foot bath, which proved very refreshing, and prepared her to get a little rest during the last part of the night. She took a tepid injection once a day—took no nourishment, except an occasional taste of baked apple, for five days. In two weeks from the first attack she was able to go down stairs—in a few days more, went out-of-doors, and is now (March 3d) attending school. She appears as well and cheerful as formerly, only ten or twelve pounds lighter.—Truly we have reason to be grateful for her recovery. But had we understood her case, and the philosophy of hygienic treatment fully, might she not have recovered sooner?

Had the young lady been properly taken care of for her colds, she would have avoided the attack of illness; but after it was upon her, the treatment described was wise and proper, and her recovery was certainly as rapid as should be expected in so serious a sickness.—Our readers must have become aware I am sure that we are not of the school which believes in

hurrying everything. We are continually reiterating that we are students and servants of Nature, and that she is slow and gentle in all her processes. She makes no sudden and violent movements. In the case of this girl, the system was several weeks in putting on the conditions which culminated in inflammation of the lungs. I do not deny but those conditions might have been broken up, by water cure processes, in two or three days. Indeed I believe that many of the practitioners of that method of treatment would have attempted to do just that thing. But we are not, properly speaking, Water Cure physicians—we are *vital energy* physicians. In every movement we make with a sick, person our object is to give the vital powers the best opportunity to act naturally and healthfully. In this instance to have summoned up sufficient vitality to have placed the patient upon her feet in three days, would have been to make an exhaustive effort, and to make her life shorter, than if the changes were allowed to be more slow.

The only suggestions that I would make in regard to the course pursued by the mother, are first, that it would have been quite as well, probably, to have given a pack each day instead of the repeated bathings. And second, instead of giving ice water to drink, I would have allowed the patient to drink all the water she wanted, but it should have been at a temperature not below 60 degrees.

Parents should be very careful how they put their children to study after an illness which has seriously disturbed the organism. There should be ample time allowed for all the functions and relations of the system to become thoroughly established in health before taxations are made upon the brain. Mrs. C's child ought not to have been in school within a month of her attack, and when she was yet ten or twelve pounds below her usual weight; and she will be fortunate if she does not show the ill effects of this course before the summer is gone.

#### SCROFULOUS CHILDREN.

Another mother says:—

I write to ask your advice in regard to the treatment of the ankle of a young girl, thirteen years old. Over two years ago she was taken in the night with severe pain in the ankle joint. The next day it began to swell, the pain increasing with high general fever. After a few days I succeeded in subduing the fever by bathing and packing, but the swelling and suppuration of the joint I could not prevent. It has gathered and broken several times, and pieces of bone have come out. It gets better so she can walk, and then swells and suppurates again; and so it goes.

The child is evidently scrofulous, and scrofulous persons are always liable to such troubles. A little straining of a joint or a muscle, a bruise, or other slight injury, a little exposure to cold, or over-doing, which in a person of good blood would cause no inconvenience, may in one of scrofulous diathesis result in permanent morbid conditions. When there is apparently perfect health, it has no securities. A little jostling overturns it. In the case of the



little girl very likely there was slight injury of the ankle. Inflammatory action was set up, and the serofulous poison in the blood afforded fuel to the fire. Suppuration and the discharge of pus was the result. The "humors of the blood" were turned in that direction. An outlet was made for them, and it will not be easy to stop it. The true remedy is to purify the blood and invigorate the nervous system, and then the ankle will get well of itself.—This must be accomplished by putting the patient upon a simple, nutritious, but unstimulating diet, letting her *live out-of-doors*, in the pure air, and sunlight, making all her habits very regular, giving her plenty of sleep, avoiding taxation of the nervous system, and keeping the surface of the body clean, using only soft water for bathing, drinking, or cooking purposes for her. If such a child had considerable vigor, it would be well to let her bathing consist of a wet sheet pack, followed by a bath at 85deg., twice a week. No local treatment is desirable, except it should be to control inflammation by compresses or fomentations; or if there is continued weakness of the ankle, the cool douche might be applied in connection with the general treatment, but *not without it*.

Parents who have scrofulous children, can in no way insure them against disease, so well, as by putting them upon a course of life like that described above. And since in such cases the sins of the parents are visited upon the children, the parents are bound by every consideration of justice as well as by parental regard, to do all in their power to lighten the burdens of life to their offspring.

For the Children.

### A TALK IN HAPPY DELL.

BY THE EDITOR.

I am certain that the children would like now to have me begin to talk to them about *out-of-door* things; for spring is here, the robins wake us with their songs in the morning, the sun shines out warm and bright, at mid-day, and every child delights to get out into the fresh air, and enjoy the beautiful world. I will tell you what a lady wrote to me a few days since about a picture she would like to have drawn. She said—

"Let the scene be in HAPPY DELL, yourself seated at the foot of a giant oak, and the children all gathered around you. Rover should be watching something in the brook, where the curious shaped tree leans over. A blue jay should be sitting on her nest near by, and her mate on a branch a little way off. Let there be some large rocks on the bank of the stream, with moss, flowers, ever-green bushes, and trees growing about them. Some of the flowers should be bending over the water, as if desiring to drink. A spring of water must bubble up near the rocks, and, rippling away over some stones, fall into the brook. An open place at one side allows you to look out upon a farm and cottage near at hand, and hills in the distance."

A very pleasant picture to think about, is it not? I can imagine how I should like to be there on such a bright, sunny morning as this, with every boy and girl who reads the LAWS OF LIFE. There would be a great crowd of children, would there not—boys and girls,—small and large. But we ought to have some children too little to read—some who could only

just talk and walk a little—they would like so well to be there. Would not we have a nice time, throwing stones into the water, or picking flowers and making them into bouquets, or gathering the soft, beautiful, green moss?—Oh, I would want to have my microscope or magnifying glass there! It is a small glass, which if you look through it at moss, or flowers, or other little things, makes them look more beautiful than you can think, almost.—We would "take turns" looking through it—(Ask your mothers or teachers to tell you about magnifying glasses.)

Before we get through our talk, I wish to say a few words to you about *sober things*; for children, and grown people too, should sometimes be joyous, and sometimes serious. We can leave our stones, and flowers, and magnifying glasses, and sit down on the moss and be quiet.

There is a lesson which I wish every one of you to begin to try to learn. It is not easy to learn; but one does not deserve much praise for doing things that are easy to do, or that he likes to do. But it is a great thing to do right when it is hard work for us—when we have to try a great deal, to do it. I know that it will be very difficult for you to learn what I am now going to ask you to begin to learn; but if you do it, it will help very much to make you happy and good, all your lives. *Learn to deny yourselves.* I will make you understand what I mean by this. Suppose you are reading a book which you like very much; and your mother asks you to lay down the book and go and bring her some wood or some water; if you start at once, not minding your feelings, though you wish very much to keep on reading, you deny yourself. You deny yourself when you get up from a seat which is very comfortable, and which you would like very much to keep, to give it to some person who needs it as much or more than you do. You deny yourself when you give to another anything which you desire to have yourself. You deny yourself when you feel angry with any of your mates, but not minding your naughty feelings, act kindly and pleasantly. You deny yourself when you go off to bed cheerfully at the proper time, though you would be glad to sit up longer. You deny yourself when you feel hungry, but will not ask for anything to eat, because you know that it is not right to eat between meals. And so in a great many things. Not a day passes, but every child, as well as every man and woman, has an opportunity to deny himself for the sake of doing right. And every time that one does this he does a noble and a good act, and really grows good.

Determine now to remember this, and then you may get up and run.

### WHAT IS SAID OF US.

Our readers will see, by the extract below taken from the "Boston Saturday Evening Express"—one of the most widely circulated newspapers in the state of Massachusetts, in what estimation the LAWS OF LIFE is held, as well as the public lectures of its assistant editor. If the people could only be made acquainted

with our teachings, we could revolutionize the public sentiment, in matters pertaining to health, in the course of a few years. The "Express" simply does us justice when it says that in the treatment of diseases at "Our Home" our success has been very great, and it states no more than the truth when it speaks in terms of eulogy, of the results of the public labors of Dr. Jackson. If the friends of our Cause would send for my father to go to Boston, or to the chief towns of Massachusetts, and speak on matters pertaining to Health, they would be interested and edified to their highest expectations. As evidence of the truth of this view, I take the liberty to refer them to what is said in the present number, of the success of his efforts in Marion, a large village in western New York, and in Oshawa, one of the chief commercial towns in Canada West. There is no doubt that notwithstanding the very high reputation which he has attained as a physician, and I take it upon me to say that there is no living man in the Hygienic school, who as a physician, ranks as high as he does, his abilities preeminently lie in the field of public advocacy of the principles which underlie his practice. On all hands he is admitted to be by far the ablest public Lecturer in the field, on the subjects he undertakes to discuss, and I am glad to know that he is being called to the work for which he is so preeminently fitted. In saying this I must be careful to guard against any misapprehensions that might possibly arise in respect to his relations to "Our Home." In going out to lecture he never allows himself to be away, beyond that period of time, which, were he at home, it would be expected of him that he would overlook and review the cases of sick persons, who may be in our Institution for treatment. But in the intervals of such reviews or special examinations, he is at liberty to be absent, because we have able physicians in charge of the house, and all that is needed of father, is to give to them the benefit of his counsel and advice when any new conditions arise. So invalids who intend to come here need not feel that because he is absent when they arrive they will be deprived of the benefits of his advice. If not here when they come he will be at home in a few days at most and then they will pass under his own personal inspection and examination.

THE LAWS OF LIFE.—The "Laws of Life" is a monthly publication issued by Simmons & Co., Dansville, N. Y. It is devoted, as its name implies, to an exposition of the laws of the physical man. Its editors are Dr. James C. Jackson and Miss Harriet N. Austin, M. D.—They conduct a health establishment called "Our Home," and treat diseases without the use of any drugs whatever. Their success has been very great. There is no phase of disease which is not daily treated by them with the most gratifying results, and patients go from all parts of the country and Canada. Dr. Jackson is one of the most scientific men in the country, and is a perfect Napoleon in carrying forward his common sense system. If any of our readers will only peruse a number of the "Laws," they will not fail, in our judgment, to become a permanent patron. Send and get a specimen copy.—*Boston Sat. Evening Post.*

## Our Home Department.

### Back-Log-Corner Whisperings.

#### BIRTH-DAY FESTIVAL.

Father's and Dr. Hurd's birth-days, coming within a week of each other, in March, it has been our custom for several years to have a celebration on one day, either in our own private family, or in the great family of the Institution, in honor of both. This year, we fixed upon Monday, March 31st for that purpose, and decided to make our exercises consist of a grand "Costume Party." We had in addition to this however, a pleasant little surprise. At dinner the family were all invited to stop in the sitting-room a few moments on leaving the dining-room, and we were there entertained by the reading of an original poem by a young lady in the Institution. The production was fine as a literary effort, and was made much more interesting by its appropriateness to the occasion.

The company, who did not dress in costume, assembled in the dining-room at seven, in the evening, and the characters were introduced one by one. The display, and beauty of effect far surpassed all anticipations, and all saw at once that the party was a decided success. Every body was feeling bright and happy, the music was excellent, and the evening passed delightfully to all. Could I present to my readers, by any description which I could give, the company as they appeared to the spectators, upon the floor, in the changes of the dance, in their various styles of dress, representing the nations of the old and the new world, I should feel very well satisfied.

Nearly forty ladies and gentlemen were in costume.

Mrs. M. W. Simmons took the character of "Miss Ophelia," and was appropriately attired as a maiden lady from New Hampshire of twenty years ago, and her behavior was in keeping with her dress. She was attended by "Topsy," in the person of Mrs. Prof. Porter. The latter wore a blue calico gown, bright orange colored apron, and had her crispy hair fresh braided for the occasion. She seemed wonderfully pleased at being invited to a "white folks" party, and with her pranks added greatly to their amusement.

Mrs. W. C. Griswold in a tarleton robe, over a delicate pink silk dress, with light hair flowing, and a rosy-tinted crown, represented "Morning." Her counterpart, "Night," was personified by Mrs. Gilbert Bursley, who has very black hair and eyes, and who wore upon her head a black crown with silver stars, from which flowed a long, black veil over a dress of entire black.

Dr. Hurd was introduced as "Raphael," carrying in his hand his palette and pencils. He wore a cap of black velvet, spangled with beads, and a tunic of the same material, with slashed sleeves, over full white cambric, and a Byronic collar; with his saintly face, and long brown hair the effect was beautiful.

Scotland had two representatives, in Miss Anna Francis as a "Highland lassie," and Miss Cassie Niles as "Rob Roy's daughter."

Master Charlie Niles as the Indian "Skina-wawa," was complete in dress and action.

Master Eddy Niles in zouave costume was introduced as "Ellsworth's Pet lamb."

Miss Jenny Fish, the "Milk-maid," came in with her pail upon her head and another in her hand, dressed in jaunty country style.

Mr. Albert H. Cole personated "Jack" the sailor, in his best holiday suit.

Mrs. William Peak, in a very handsome dress was announced as Mlle Le Breton.

Miss L. Mercereau sustained the character of "Grandma Dobbins."

Mr. Reuben Long, under cover of a very broad brimmed hat and leaning upon a cane, made his bow as "Mr. Phineas T. Scrumptious."

Miss Rachel Henderson as the "Blue Bell of Scotland," looked very pretty in a blue dress under white tarleton, with blue flowers about her head.

Mrs. E. A. Latimer made an admirable appearance as "Frauline Ten Eyck," the Holland lady.

Miss Mattie Davis was introduced in Sailor boy's costume as "Tommy."

Mrs. Margaret Simmons appeared as an unusually well dressed and well behaved "Gypsy Girl."

Miss Ida Sallan wore the pretty, picturesque dress of the "Swiss Peasant girl," and bore the name of "Amgart."

Miss Molly Murphy, in white skirt, pink sack, and red cheeks, came in as the "village Belle."

Miss Katy Johnson represented the "Union" in skirt of red and white stripes, blue waist with stars, and a crown of gold stars.

Mrs. James G. Clark appeared as a bride, in orange blossoms, long white veil and muslin dress, bearing the name of "Madam St. Pierre."

Miss Lizzie Smith, of Dansville, was converted into the "Son of Baron Stoe-pel," and made a very handsome young German.

Miss Lizzie Smith of Virginia came trudging in with a basket of books on her arm as a "School Girl."

Miss Ellen Douglas made a charming "Flower Girl," with flowers in her basket, flowers in her hair, and light dress looped up with flowers.

The most amusing character of the evening was "Paul Pry" in the person of Mr. H. A. Brewster. His was the only mask in the room, —a queer, wrinkled face, with a long sharp nose, that looked like an interrogation point, and a grizzled beard. He wore a stove-pipe hat, the worse for wear, a high shirt collar upon which his ears rested; swallow-tail coat, from the pocket of which dangled a capacious "bandana," rusty boots, and carried under his arm a large cotton umbrella. Wherever in the room a group was collected, his long nose was sure to come curiously prying.

Mrs. C. H. Burlingham and Mrs. Majesta Hubbs appeared as "Belles of Fifty Years Ago."

Their dresses were the most perfect in the room. The former wore a high head dress of feathers and flowers, a white dress with short sleeves largely distended with starched under-sleeves, a rather short and narrow skirt, without hoops, trimmed with pink flounces, and a short waist, trimmed at the neck with flowers, with a pink belt four inches wide. She wore long lace mitts, gold beads about the neck, and, when not dancing, an old fashioned "dress handkerchief."

Mrs. H. wore a white dress, with gored skirt entirely free from plait or gather, and trimmed about the bottom with wreaths of flowers; a short full waist and short puffed sleeves, with trimming of flowers and ribbon upon the waist and sleeves. She also wore gold beads and lace mitts, and her heavy black hair was gathered in a knot on the top of the head fastened with a high shell comb, and done in elaborate puffs on each side of the face.

Mr. S. R. Jessup was "Julius P. Evergreen," a fireman. Mr. Eddie Smith was also a "Fireman."

Quite a large number of military gentlemen were present in appropriate costume.

Mr. T. Morrison as "Col. Corcoran." Mr. Orville Burlingham "Maj. Gen. Butler," Mr. J. W. Powers as Col. Mulligan. Mr. M. A. Root as Maj. Bidwell. Master Wadsworth Brewster as "Billy Wilson." Mr. O. F. Knight as private "Brownell," Ellsworth's avenger.—Mr. John M. Austin as Col. Duryea. Mr. G. H. Reed as Maj. Gen. Halleck.

A meek, pleasant faced "nun" in white veil and robes—Mrs. F. W. Noyes—favored us with her presence.

There was a dandy, "Harry Livermore"—Mr. D. W. Jenkins. We had a specimen of "Young America," in Master Freddy Noyes.

For myself, I represented the "Dress Reform" as well as my wardrobe would permit, and was supported by many others, in the "American Costume." The dance lasted till nine o'clock, when all retired to bed, pleased with the day, and glad that they had it in their power to do honor to so good men as Dr. Jackson and Dr. Hurd.

#### A "GOOD BYE" CELEBRATION.

Mr. Henry A. Brewster has been connected with "Our Home" for the last two and a half years, in the capacity of General Superintendent. Mr. James H. Jackson, meantime, has been attending to his studies and growing from a boy to a man; and having for the last year acted as Cashier for the Institution, we all considered him competent, this spring, to take upon himself in addition, the responsible duties of General Superintendent, thus leaving Mr. Brewster at liberty to carry out his own desires and those of his friends, in returning to Nebraska. In what estimation the latter has been held by our guests will appear from the fact, that on relinquishing his office, they determined to give a festival in his honor, and from the nature of the ceremonies on the occasion. Mr. John McHardy, of Goderich, Canada West, was chosen President of the day, and Miss C. A. Campbell, Mr. Wm. Merkely, Mrs. Prof. J. C. Porter, Miss Minnie Bailey, Miss Carrie Thayer, and Mr. George H. Reed, were



appointed a Committee of Arrangements.

Dinner was had an hour earlier than usual, and after dinner the people were requested to adjourn to the sitting-room. The president of the day, then in a few words, stated the object of the meeting, and introduced Mrs. Porter.—Mr. Brewster was invited to the platform, and Mrs. P. addressed him in these words:

MR. BREWSTER:—We are met here to present you a little token as an expression of our respect for you as a man, and of our affection for you as a friend, and brother.

We hope it may gladden your heart to know that we cherish you. For your gentlemanly bearing, your kind courtesy, and the generous sympathy you have ever manifested toward us, we thank you. Our hearts are sad at the thought of parting with you; but we shall not forget you when you are gone from our midst. We shall miss you at table, in our social gatherings, and in our prayer circle, where we have loved to listen to your voice; and *wherever* we have been accustomed to meet you, there we shall miss your welcome face and your pleasant greeting. Accept our offering, dear friend, (presenting him several handsome volumes,) and with it our warmest prayer that the Father will guard you tenderly, and that the highest good and the truest happiness may ever attend you.

We bid you now a reluctant *farewell*. But we will cherish the sweet hope that, though we may never again meet you in this lovely Hillside Home, we shall meet you in that *more beautiful home*, the heavenly home, whither we are all journeying, and where those we love, those who have blessed us here, and made this life so dear, will all be gathered in a loving, endless *reunion*.

Mr. Brewster with much emotion, replied:

MY FRIENDS:—I cannot hope to convey to you, in language, the gratification which I feel at the evidence which you have given me of your esteem and affection. The most that I can say is, that from my heart I thank you. It is impossible for me to express in words the pleasure which this occasion has caused, or the sadness which at the same time oppresses me. I could wish fitly and eloquently to give utterance to the sentiments of my heart, at this time. Perhaps the tears which I feel are coming unbidden, may tell my story better. It is a weakness of mine to shed tears when my heart is touched.

This exhibition of your regard, was entirely unexpected to me. I have only done my duty. If I have been kind, and forbearing; if I have been attentive to your wishes; if I have been cheerful and pleasant, and if I have in any way whatever given happiness to those who have surrounded me, give Him the credit who has put it into my heart thus to do.

I accept these volumes with pleasure, not because of their intrinsic value, but as tangible evidences of your friendship and regard—something which I can refer to in the future; something which I can show to my friends; something which perchance may be handed down to my children, as a proof that I have been well received in this "Our Home" in the years 1861-2. It is said that one cannot live on friendship or love, but I say if we cannot live on love, we cannot live without it. He who loves most lives most. As far as I am able to judge, the inhabitants of Heaven live largely on love; the God they worship is love, and the Saviour who redeemed us is love. I prize these volumes because they are a symbol of your love. I shall never forget you. The memory of you, and of my associations here shall not perish. Usually when I have come before you, my object has been to make you laugh; I see now that I am producing an opposite effect; on others, as well as on myself. I believe there is no such motto

as "Weep and grow fat." I have thought however that it was proper for me to say a few parting words on this occasion. In the course of events it has become necessary for me to cease my connection with "Our Home"—a connection which was formed two years since. I go to the home of my adoption, to the beautiful prairies of the West, where my friends—a mother, brothers, and sisters, are urging me to come, and waiting to welcome me. I leave here, friends who have watched over me, and nursed me in sickness, friends who have sympathized with me in affliction. And as this is perhaps the last opportunity I shall have of doing it I will add my own testimony to the value of the hygienic agencies, and principles, here illustrated, and practiced. If you will bear with me, I will give briefly a history of my sickness and recovery for your encouragement. I was born of parents who, although not sick, were never well. They had Dyspepsia all their lives, and when I have said that, I have said enough, for it represents almost every other disease. Of course I came into the world freighted with that commodity, which showed itself for the first twenty years of my life mainly in Congestion of Brain. At school, especially, did the headache trouble me. I could not, and did not study. At home, abroad, in the church, in the office, in the store, it haunted me everywhere. During this time I had severe fits of sickness, in several of which my life was despaired of. Ill health destroyed my usefulness, and rendered all my hopes of future accomplishment vain. My habits of life, all this time, were such as to aggravate, rather than otherwise, my disease. I became a pale, cadaverous, unsocial man. My dignity was awful. I used to be called "minister," "deacon," and "judge." Pitiful indeed would have been the condition of that criminal, upon whom I should have been called to pass sentence in those days. Such was my indisposition to meet, or to speak with a friend, that many a time when I have seen one on the street, I have crossed over to avoid him. I would go a whole year perhaps, without calling to see any one, unless I was driven to it by business. Thus things went on, until with one foot on this side, and the other on the other side of Jordan, I decided to visit my brother and sister, Doctor and Mrs. Jackson, who kindly invited me to become their patient. I arrived at their home in the Summer of 1853. What I was Dr. Jackson could tell you better than I. I wish you could see some of my likeliness which were taken about those days. The girls were afraid of me, I was afraid of the girls, only my fear was the greater. I see no indications of that sort now; the inferences are fair, that I am not so awful. The Doctor gave me an examination, and told my father, who accompanied me, that my case was doubtful. But I stayed; what else could I do? I went under treatment, I went through processes similar to those you are going through; with what results you can decide from my present appearance.—Under treatment, I suffered an aggravation of all my difficulties. I had terrible neuralgia; I was uneasy, I was unhappy, I was at times tempted as was Job, to curse God and die,—but I was saved, and I stand before you to day an evidence of God's goodness, and my brother's skill.

Before I say that sad word, "good bye," let me thank you once more, each, and every one of you, for your expressions of kindness and es-

teem. I shall take them with me to my western home. Often shall I think of you there; often too shall I remember this hour, and as often will I invoke the blessing of Heaven, and ask our Heavenly Father, however widely we may be separated, or however much our paths may diverge, that he will direct our ways. I cannot close without referring to the friends with whom I have associated here, and who are now scattered far and wide throughout the country. I wish you to understand, and I wish them to understand, that what I have said to day to you, applies as well to them, and that I entertain for them the same feelings as for you.

And now I must say farewell. Farewell to "Our Home," and to its beautiful scenery, to the waters of the "All-Healing-Spring," and the lovely valley of the Genesee. Farewell Doctors, farewell my sister, farewell friends. But this farewell is not forever; I feel sure that I shall meet you again, some of you on these shores, all of you I trust on the "evergreen hills" of that Beautiful Land, where I hope to walk with you beside the waters of the River of Life.

The President then introduced Miss Thayer, who presented the following toasts.

1. THE OCCASION WE CELEBRATE:—Would that it could have been put far away.

2. OUR EX-SUPERINTENDENT:—Like some other things, he is "too good to keep."

3. HENRY A. BREWSTER:—May the memory of his honored Ancestor, Elder Wm. Brewster of the "Mayflower," prove a constant incentive to noble action.

4. Here's hoping that some fair one shall yet testify to Mr. Brewster's loyal union sentiments.

5. MR. BREWSTER:—The felicitous humorist, whose wit often flashes, but never scorches.

6. MR. BREWSTER:—One of Nature's noblemen. The motto on his shield is, "Faint heart never won fair lady."

7. MR. BREWSTER:—The generous and intelligent advocate of a healthful dress for woman.

8. MR. BREWSTER:—The first to greet us, and the last to say good bye. May we meet him again when from the last stage of Life's journey we enter the great "Reception Room" of our home on the "Beautiful Hills."

9. Go where you will, you rarely find  
Such men as Mr. Brewster;

He seems so modest, gentle, kind.

Exactly as he "used ter."

As good a fellow as ever lived,

We're very sorry to lose him;

Perhaps he'll make a little speech,

If such things don't confuse him.

Mr. B. here consented to take the platform again, though he said he was a good deal confused, and replied briefly to several of the sentiments offered.

10. OUR HOME ON THE HILLSIDE:—The "none such" of Hygienic Institutions. Once our home, *always* our home.

11. MOTHER JACKSON:—Light of Our Home—we love thee.

12. THE HOUSE PHYSICIAN:—The most fortunate man who ever addressed an audience, since he is always sure to be heard (Hurd).

13. F. WILSON HURD, M. D.:—A man of generous courage—of noble faith—of tender heart—whose strength is blessed, for it is in the Lord; a type of the progressive Physician, sympathizing and forbearing, judicious and candid; whose facts are not fancies, and whose remedies are not poisons.

14. MR. AND MRS. GILBERT BURSLEY:—Old patients in Our Home, no longer two, the twain haying by *natural laws*, "become one flesh." "God save the Union."

(Mr. and Mrs. B. have lately removed their residence to Dansville.)

15. THE NEW GENERAL SUPERINTENDENT OF OUR HOME:—J. H. JACKSON. As he has ever done, may he show himself equal to the responsibilities placed upon him.

16. HERE'S TO OUR "HOME GUARD" THE NEWFOUNDLAND "RO-

"ER."—May he combine under his curly coat all desirable canine virtues; and, living as he does, in the shadow of the editorial chair, may he become a convert to the *Laws of Life*, put a period to his Gentile propensities, and stand at the head of his race, a civilized dog, and a vegetarian.

17. GILES E. JACKSON:—May his supplies from the exhaustless fount of love and sympathy never grow less, and may he through life's journey ever find as deep a place in the affections of his fellows, as he at present possesses among the patients of "Our Home."

18. THE AMERICAN COSTUME:—May its influence widen and spread, until woman shall be freed from the many diseases and weaknesses which now afflict her sex.

19. MISS HARRIET N. AUSTIN, M. D.:—The true representative of a costume, the design of which is the elevation of woman to her rightful position as the friend of humanity and the companion of man.

Miss Austin said that she would take the opportunity offered, not for the purpose of making a speech, but to refer to that sentiment, given in behalf of Mr. Brewster as a friend of an improved style of dress for woman. She remarked: "Though the number of women who are willing to be public representatives of the American Costume is very small, compared with the whole number who are convinced of the superiority of this style of dress, perhaps the proportion of gentlemen, who, like Mr. Brewster are willing to advocate it on all occasions, and are ever ready to sustain and encourage its wearers, is not larger. Men have shown themselves, in the Dress Reform but little braver than women. Hence, every woman who desires the elevation of her sex, should appreciate the value of such friends to this cause as Mr. Brewster. Much as I respect him as a man and love him as a dear friend, there is no thing for which I hold him in higher esteem than for his faithfulness in this respect; and I desire thus publicly to thank him for it."

Mr. Brewster here said, that when he was up before he failed, inadvertently, to allude to the sentiment called to mind by Miss Austin. But he wished it to be understood that he was thoroughly and heartily in favor of the Dress Reform. He became fully converted to it several years ago, and had since labored wherever he had been for its advancement. When he went out West he met a brother in Illinois, just married, who was going on to Nebraska with him. In their long drives over the prairies they used to rest themselves by walking. His sister-in-law wished much to enjoy this change also, but was feeble in health, and whenever she attempted to walk she would soon become exhausted and disheartened. He induced her to fit up a suit, in the style of the American Costume, which added so much to her comfort that she was delighted with it, and continued to wear it after her arrival at their destination. Very soon she saw that her health was decidedly improving, and in a couple of years she had become comparatively robust. He persuaded other ladies in the neighborhood to try the dress, one after another, until now it has become the common dress worn by the women of that vicinity.

20. GEORGE W. YORK, M. D.:—In the absence of his "tother half," may he not find that the house is left unto him desolate; may he find many to cheer and sympathize with him, as he is ever ready to bestow kindness and good will upon others.

Dr. York, like nearly every one who had been toasted before him responded in a brief speech.

We are pleased to learn through the newspapers, and by private letters, that Mrs. York, who is absent on a visit to her friends in Phila-

delphia, Pa., is lecturing, to great acceptance, in that city, Marietta, and other towns in Pa., on the various subjects connected with the Health Reform.

21. JAMES C. JACKSON, M. D.:—May he long live to battle successfully with falsehood, oppression and wrong, and may the evening of his days be gilded with a light more glorious, inspired with a faith more sublime, than even his own ideal.

Father made a speech, which in the beginning was very sober, but in the closing was very funny, so that the meeting broke up leaving all in very pleasant humor.

### THE AMERICAN COSTUME.

BY MRS. HELEN RICH.

Fashion and Health, for a wonder, once met

On a glorious morning in May;

The gossamer robe of fair Fashion was wet,

With dew from the leaf and the spray.

Her nice tiny foot, in its slipper of kid,

Was woefully drenched I opine;

Pretty Fashion the weather so pettishly chid,

Said Health, "Take a fashion of mine!"

"A fashion of thine!" laughed the fairy in scorn,

"Let Health give the mode to the graces;

Forsooth if a garb of thy cutting were worn,

My court would display sorry faces."

"Nay lady, but deign to come into my bower,

And try on a suit I invented;

And if after walking abroad for an hour

You sneer at my dress, I'm contented."

With many a smile at a thought so unique,

Gay Fashion consented to enter.

"I have long had a wish to be taking a peek

At thy home, I declare I will venture."

She went and arrayed in the garments of Health,

Soon Fashion's uneasiness ceased;

And taking a look in the mirror by stealth,

Was shocked to behold herself pleased.

"Why Health, as I live, 'tis a beautiful dress!

What freedom it gives to my motions.

You have shortened my skirt by a half yard, or less,

To these pants I will pay my devotions.

Ah! now let it rain, I'm abroad like a bird,

The morning shall chain me no more.

Of rents, dust and drizzle no more shall be heard,

The house-maid shall now sweep the floor.

And really my foot and my ankle are stum;

This hat is so jaunty and shady;

And what is surprising, that Health's sober whim

Should be just the thing for a lady.

How can I repay all your kindness dear Health;

How sufficiently praise your invention?"

"Why only go wear it in circles of wealth!

And your dress makers name never mention!

For though it be graceful and useful and neat,

Yet many will ask where you found it;

And those with small heads and very large feet,

Will ne'er throw their sanction around it.

And some who are short will prefer a long dress,

(And sundry old ladies will groan;)

And then it will make those dear shopping bills less,

And who would dare wear it alone?

Gentle Fashion farewell, one more effort I've made

For our sex who have suffered for ages;

And now if they choose to reject my kind aid

'Twill but add to the past's crowded pages!"

"Island Home," Wegatchie, N. Y.

DEATH FROM EATING PAINTED CANDY.—A charming little girl, aged about five years, one of two children of Mr. Charles Clemenshaw, of Lansingburg, N. Y., died on the 6th inst., from the effects of eating painted confectionary—actually poisoned to death.—Ex.

### THE RIGHT SPIRIT.

A lady writes.—"Through the kindness of friends I was supplied with the 'Laws of Life' last year, and became so fully convinced of the truth of the teachings contained therein, that I determined never to be without it again as long as I could raise fifty cents. But I thought, it would be a useless, as well as a thankless undertaking to try to get up a club here, and so sent for the paper with a club from an adjoining town. As I have come to know more of the efforts that you and your co-workers are putting forth to ameliorate the condition of suffering humanity and to bring the sick from the thralldom that has so long bound them, I thought it my duty to make an effort to circulate your paper here. I showed it, talked about it, and traveled for it, and have succeeded in getting four subscribers for it whose names are inclosed.

This is the right spirit. Persons often fail to accomplish the good they might, simply through fear that they shall fail. There is no calculating the results of this lady's efforts in her town. A beginning is made, which in a few years may work a revolution in the habits, and the health of the people of that place. If so, she will never have reason to be sorry that she worked, even in doubt and seemingly to no great purpose.

Will not others be encouraged by her to renewed efforts? We should never be discouraged about the reform of our fellows. We might be disheartened sometimes, perhaps if we were working for ourselves,—but when we see the long suffering, forbearance, courage, and perseverance with which the Saviour works to redeem mankind, we need never despair.

### SPECIAL NOTICE TO CORRESPONDENTS.

All letters ordering any or all of the tracts published by F. Wilson Hurd & Co., or circulars of "Our Home," or requesting information in regard to the Institution, or making application to enter it, or asking for medical advice, or home prescriptions, and all communications intended for the LAWS OF LIFE, or other matter connected with its editorial department, should be addressed to J. C. Jackson, M. D., Miss Harriet N. Austin, M. D., or to F. Wilson Hurd, M. D.

All letters containing subscriptions for the LAWS OF LIFE, or any other business matters connected with the publishing department of that Journal, or ordering syringes, hand-mills, or any of the books or pamphlets advertised by M. W. Simmons & Co., should be addressed to M. W. Simmons & Co.

Persons writing on business to Dr. Jackson, Miss Austin or Dr. Hurd, and to M. W. Simmons & Co. in the same letter, should make the two departments of business entirely distinct and complete each by itself, and on separate sheets of paper.

By complying with this arrangement, our friends will relieve us from a great amount of unnecessary labor, and trouble; and also, in many cases secure more prompt attention in supplying their wants.

Every Correspondent should be sure to write his or her name, post office, county and state, legibly and in full.

"I suppose," said a quack, while feeling the pulse of a patient, "that you think me a humbug." "Sir," replied the sick man, "I perceive you can discover a man's thoughts by his pulse."



## PROSPECTUS

—OF—

## THE LAWS OF LIFE,

For 1862.

The Laws of Life is a Health Journal published monthly, and contains original and contributed articles on matters pertaining to the preservation of Health, and the cure of disease.

Its Editors are Miss Harriet N. Austin M. D. and James C. Jackson M. D. who as Experienced Physicians and writers on the subject of Health are widely known.

For the coming year it is their intention to give a very practical character to their writings; each number among other articles having a description of some disease with directions for its Hygienic Treatment; so that those who read it will become familiar with the views of its Editors in this respect. Besides, there will be given in each number answers to questions which those corresponding with the Editors may propound to them, provided such interrogations are to the point and proper. It is intended to make the LAWS OF LIFE a Family paper particularly adapted to aid those who read it, to keep from being sick, and to get well if they become sick.

The principles it advocates are those of the Hygienic School, and the method of their application to persons in health and to Invalids is such as has grown up under the large and varied medical practice of its Editors, who for many years have given their whole time to the study of combining and elucidating them. Whoever is desirous to know how to live without sickness, or if sick, how to get well by means and methods that are natural and sure, will find our Journal just adapted to his wants.

The Fifth Volume commences with January, and will comprise twelve numbers of sixteen quarto pages each.—A number will be issued promptly on the first of each month on clear, white paper, and plain type, in suitable form for binding; and mailed with great care to all Subscribers, on the following

## VERY LOW TERMS 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

The "very liberal Premiums" offered to agents will be awarded as soon as it can be ascertained, who of our many earnest co-workers are entitled to them. As we go to press with this number; several of the most successful of them, stand even the number of subscribers furnished, and unless additions are made to some of the lists, it may be difficult for us to make a just award according to our proposition. All subscriptions mailed to us on or before the first day of May will be counted, though they should not reach us for a week or more after that date. Those interested will see that a little effort now, may change the result.

## SPECIAL NOTICES.

**Sewing Machines.**—If any of our readers are intending to procure one of these household necessities this season, they will find it to their interest to communicate with us on the subject before making a purchase.

**Additions to Clubs.**—Any one who has sent us a club of four, ten or more subscribers, can make additions to the club at the same rate; and any person having sent eighty cents for a single copy for one year can order additional copies for fifty cents each, or three copies for \$1.20, making four copies for \$2.00.

We can send the numbers from January yet, and will do so to all new subscribers unless otherwise directed.

**Patterns of the American Costume.**—Early in the year we issued a description of the American Costume hoping it would answer the demand for patterns; which had been for some time rapidly on the increase.—But owing to the difficulty some have experienced in making the *patterns* from the description, we are still applied to for patterns for that portion of the suit. As it is becoming too much of a tax to furnish patterns to all applicants gratis, as we have heretofore done to a considerable extent, we shall hereafter charge *Twenty-five cents* for each pattern, and for that price will fill all orders. Each pattern will be accompanied with a printed description of the Costume. Please address

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

Sept. 1861.

**Consumption.**—As we go to press, we are informed that 500 copies of Dr. Jackson's work on "CONSUMPTION: How to Prevent it, and How to Treat it," were shipped to us from Boston, April 19th, and will doubtless reach us before this notice reaches the reader. Orders now on hand will be filled immediately, and others promptly when received.

Without doubt this is the ablest and most scientific work ever written on the subject, and it should be in the hands of every person of consumptive tendency.

Price by mail, \$2.00. Orders should be addressed to the Publishers of this Journal.

## Advertisements.

## A BOOK FOR THE TIMES.

Pathology of the Reproductive Organs, by  
Russell T. Trall, M. D.;

The Sexual Organism and its Healthy Management, by  
James C. Jackson, M. D.

"The treatises in this volume are upon subjects of the utmost importance in a physiological point of view. These subjects are handled in an able manner. The authors are medical men of large experience; and the advice which they give is sound, and applicable alike to the guidance of parents and to the benefit of the young. A perusal of the work will do much to secure healthy mental and bodily functions; while, to suffering humanity, it offers judicious advice, which may save many from complicating their sufferings by resorting to quack-doctors and empirical treatment."—*Boston Journal*.

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## NOTES OF PRACTICE—NO. 7.

BY F. WILSON HURD, M. D.

## Case I.

Something more than a year ago, a young lady came to us from one of the eastern counties of this state, very sick. She was in the incipient stage of consumption, having already very severe Congestion of the Lungs, with unsoftened tubercles formed in them, and had, almost constantly, pain in the upper lobe of the right one. She had a hacking cough, constant headache, hot and swelled feet, pain between the shoulder blades, pain in the right side, and in the small of the back, almost constant diarrhea, derangement of the menstrual function, and great pallor and bloodlessness of skin, with fickle appetite, and tenderness of the stomach. She had taken water treatment for three or four months previous to her coming to our house; had received no benefit, but on the contrary had rather grown worse. She was subject to alternations of trouble in the bowels and lungs. When her diarrhea was most severe, her lungs troubled her but little: whenever the diarrhea subsided, the pain in the lungs was excessive. We began treatment by giving her each night a Sitz-bath at 100deg., with a Foot-bath at 95deg., letting her sit for ten minutes, and washing the back and chest with the water as vigorously as she could bear, just before coming out, followed by dry rubbing of the whole body, and putting immediately to bed. We gave her at first such food as she had been accustomed to eat, but in a little while, as she began to show signs of improvement, we gradually simplified her diet, until she could live habitually upon our simplest preparations. She improved under the treatment steadily, for two or three weeks. As she improved in her conditions, we reduced, by a few degrees, the temperature of her baths, giving them to her only three times a week, and in the middle of the day. She had at times Fomentations in the middle of the day, and at night on going to bed, Foot-baths, with dry rubbings, and an occasional Dripping sheet. During the time she was with us, which was some six months, she had several violent acute attacks of Congestion of the Lungs, attended with general Fever, with pain in the side, and considerable excitement of the brain; which we were always able to control, and relieve her of, by the application of compresses and gentle baths with absolute rest and quiet. She gained, while under my care, some ten or twelve pounds of flesh, and some ability to walk; but during her whole stay with us, it was with difficulty that she could get up and down stairs, or walk the distance of an eighth of a mile on level ground, or even ride in a carriage, so tender and delicate was the state of her lungs. After some three months she began to show more vigor of brain, a better state of the circulation, and improvement in the color of the skin, and at the same time more irritability of stomach. It was with great difficulty we could satisfy her in the use of simple food, her appetite craving nice tit-bits and fancy preparations; but I was very earnest in my endeavors to have her persevere in eating simple food as she had done previously. She had during previous Summers, had very severe diarrhea, and had run down almost to death's door, before the cool weather of Autumn came on. This I became satisfied would be the

case with her again if we began to use other articles of food than those of the most simple character. The results were most gratifying, for she was enabled to go through the Summer with very much less difficulty than was her ordinary habit.

She was obliged to go home before the Summer was over, but with a determination and faith on her part to take up the principles of life on which she had been operating while with us.

In a letter that I received from her a short time since, she gives the most gratifying account of the wonderful change that has come over her since she came to our house, which the reader will be able to get some idea of by referring to the letter of Miss Mary Westinghouse, published in the April number of the Laws.

It is with pleasure that I report the case of this lady, not for myself alone, but for hundreds of others, who are almost despairing of any prospect of recovering their health. For my own part I feel greatly encouraged in my labor, when I see as in a case like this the wonderful changes that can be wrought in persons who are even diseased in the lungs, as was this lady, by the use of very simple means, and by great patience, faith, and steadiness of purpose, over a sufficient length of time, for the nervous energies to be re-established in their normal and healthy conditions, and through them, the restoring and vitalizing of the tissues of the body.

## Case II.—Tobacco—Acute Sciatica.

I have seen men who have used tobacco from forty to fifty years, who had no idea of the deadly influence which it was having upon their healths. In some instances it has been taken by advice of physicians for Dyspepsia, in some of its forms; and thus the habit has become fixed, and its use has been continued until, ultimately, the man's health has given way under great derangements of the nervous system.

This poison can be used to such an extent, that the natural effects of it upon the human body are changed, so that instead of its operating as a great depressant, it serves as a stimulant, and the man becomes as much dependent upon its use as he, who is accustomed to his daily or hourly draughts of brandy or rum, is dependent upon it. The system accommodates itself to its introduction to that extent that no part of the body is free from its presence; every tissue and bone, and even the brain itself becomes poisoned by the presence of the particles of nicotine, which have been carried by the circulation to all parts of the system, until at length various diseases become established.

Among the instances that have come under my observation is that of a gentleman, a neighbor of ours, whom I was called to see a short time since, who, after having taken a severe cold, was attacked with Acute Sciatic Rheumatism. He had used tobacco for forty years, and had enjoyed in the main as good health, and perhaps better, than the average of men in the community. He began its use by advice of physicians for that dyspeptic condition of the stomach, called Water-brash, and finding it a remedy for this difficulty, continued it, and the habit became established. He possesses a predominance of the vital temperament, with a happy mental organization, and at his present age—fifty-five years—has a great deal of constitution-

al energy, upon which he can depend under any measures that may be taken for his recovery.—I found him with a good deal of Congestion of Brain, and febrile symptoms of a typhoid character. There was intense pain proceeding from the lower part of the back, behind the hips, down the outside and backside of the leg nearly to the ankle. There was great fetor of breath and a constant feeling of chilliness.

Dr. Austin, who accompanied me, and myself told him that his difficulty grew out of his use of tobacco, that it was the beginning of a permanent constitutional failure, and that if he ever expected to get good health again he would have to devote a sufficient length of time, under the use of proper means, to cleanse his system of the tobacco poison that was lodged in it, and allow his over-taxed energies an opportunity to recover their natural expression, and elasticity.—We prescribed for him a warm sitz and foot-bath until he should sweat quite freely, with applications to keep the head cool in the mean time. This to be followed by a wet sheet pack of an hour, and a half-bath at 85deg., two or three minutes, and afterwards by linen jackets and abdominal bandages, kept wet, and worn constantly, and cool cloths to the head. After the first day we advised giving a sitz-bath at 100deg., followed by a pack as before, in the middle of the day, and on going to bed at night a sitz-bath at 90deg. with warm foot-baths; the bowels to be kept open by injections of tepid water; and, for his diet, to eat a little water gruel, and dry toasted bread or cracker, twice a day, until the general excitement and feverishness of the system should subside.

We have reports of the patient, that he is doing well, being able to walk out of doors without much difficulty. It is now about three weeks since he was first taken.

If this man returns to the use of tea, coffee, and meats, he will almost inevitably return to the use of his tobacco; but if he will live without work, or with but little work, for four or five months, and take an abundance of rest, and live upon two meals a day of food made up of vegetables, fruits, and grains, prepared in a simple manner, without the use of seasoning, he will be able to recover his energies of body, and relieve his system of its dependence upon that which had become by long use a stimulant.

**SLEEP:**—Invalids generally do not sleep enough. The importance of sound, quiet, and sufficient sleep can not be too highly estimated, as may be inferred from the physiological fact, that it is during sleep that the structures are repaired. The materials of nutrition are digested and elaborated during the day; but assimilation—the formation of tissue—only takes place during sleep, when the external senses are in repose. Literary persons require more sleep, other circumstances being equal, than those who pursue manual-labor occupations. If the brain is not duly replenished, early decay, dementia, or insanity will result. The rule for invalids is, to retire early, and remain so long in bed as they can sleep quietly. If their dietetic and other habits are correct, this plan will soon determine the amount of sleep which they require. Gross, indigestible, and stimulating food, heavy or late suppers, etc., necessitate a longer time in bed, for the reason that the sleep is less sound. And for the same reason, nervous and stimulating beverages, as tea and coffee, prevent sound and refreshing sleep and thus wear out the brain and nervous system prematurely. Those who are inclined to be restless, vapory, or dreaming, during the night, should not take supper.—Dr. Trall.