

**Cascadilla Place : an institution for the treatment of the sick, and the education of females as physicians and nurses : address / by S.S. Nivison.**

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# CASCADILLA PLACE.

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AN INSTITUTION FOR THE TREATMENT OF THE  
SICK, AND THE EDUCATION OF FEMALES  
AS PHYSICIANS AND NURSES.

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## ADDRESS

BY

MISS S. S. NIVISON.

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## CHARTER

AND EXPLANATORY REMARKS.

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ITHACA, N. Y. :  
PRINTED AT THE ITHACA JOURNAL OFFICE.  
1864.

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GARLAND FIELD  
GARDNER FIELD

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N735C  
1864

## CASCADILLA PLACE.

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THIS Institution is located in Ithaca, New York. Its site is on an eminence, overlooking the village from the east. Its northern line is a natural ravine, broken up into cascades and waterfalls, in whose depths the "Cascadilla" finds its way to the valley. At its eastern margin an artificial stream, answering the purpose of a raceway, which has wound along the verge of the ravine from a supplying dam, spreads itself out into a large pond shaded by willows, and furnishes an ample supply of water to the establishment. Springs, both of pure water and largely impregnated with sulphur, lie along the banks of the ravine, and will be used in the buildings. The landscape around is unsurpassed. The waters of Cayuga Lake are spread out towards the north, and may be seen for a distance of thirty miles; the village lies beneath, with a broad belt of highly cultivated farms skirting the west; and, stretching away to the south, the valley loses itself among the hills in the distance. From the piazza of the building, eight of the nine towns of the county of Tompkins, four towns in Seneca, and two in Cayuga county can be seen.

The building, whose erection has already commenced, is to be of stone, having a front of 100 feet and a depth of 175 feet, rising four stories above the basement, and surrounded with porticoes and balconies. It was planned by Miss NIVISON, (under whose direction the Institution is to be placed), with patience and care, and with marked skill and ability. Her long and successful experience has enabled her to produce a plan which, the Trustees believe, will prove to be most thoroughly and perfectly adapted to the purposes sought to be accomplished. The building will accommodate, easily and comfortably, two hundred patients. A Gymnasium and exercise room will be built along the margin of the ravine, having from its center a bridge spanning the chasm directly over a beautiful cascade, and leading into cool and pleasant walks in the groves beyond.

The Institution is intended to be something more than a *mere* "Water Cure." Its foundation theory is *not* that water is a *universal* panacea. Using it freely in all proper cases, its medical direction will, nevertheless, feel free to use and apply all appropriate medical remedies without a blind and exclusive adherence to any one system. The case and the care of each patient will form a separate study, and nothing will be omitted likely to restore health or strength, whatever may be the particular "school" from which it is derived.

It is intended, eventually, to unite with this main purpose of properly treating the sick and of the restoration of invalids, the instruction and education of females as physicians and nurses. Such an arrangement will benefit both patients and pupils. It will give to the former intelligent, thoughtful and inter-

#### IV.

ested care, instead of the hired and routine attention of ordinary Institutions, and, to the latter, experience as well as learning. In the end it is hoped that the surplus earnings of the Corporation will enable the Trustees to erect a separate building for the care of the indigent sick and of invalids who are unable to provide necessary medical attendance and care. So that the Institution is in no sense a private speculation, but in all respects a Public Beneficence. Its profits will go, not into the hands of individuals, but wholly into appropriate channels of usefulness and benevolence.

A large proportion of the stock of the Corporation has already been taken in Ithaca. Upon its stock the Institution is allowed to pay dividends not exceeding eight per cent., and in the end is expected to redeem its stock and own itself. Donations are flowing into it to a limited extent, but should be largely increased to enable the Institution to enter *early* upon that part of its work which contemplates the medical education of Females and the gratuitous treatment of the poor.

The Trustees call attention to the charter of the Institution, printed herewith; and also to the address of Miss NIVISON, lately delivered before the citizens of Ithaca, a copy of which she has kindly placed at their disposal.

As the Institution is neither local nor limited in its objects and its aims, the Trustees appeal to all who are interested in the results sought to be obtained for their encouragement and support.

ITHACA, July 12th, 1864.

E. CORNELL,  
J. B. WILLIAMS,  
S. GILES,  
D. BOARDMAN,  
DR. E. J. MORGAN,  
*Trustees.*



## ADDRESS BY MISS S. S. NIVISON.

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### LABOR FOR WOMEN.

LABOR is to the development of human character, what air and sunlight are to the growth of vegetation.

The contest to-day between the North and the South is based primarily on the Labor question. For over two hundred years the white population at the South have been determined to build themselves up and empower themselves with all the rights and immunities of men, by depending on the labor of an inferior race. This has been the standard idea of respectability and manhood at the South. It has been adopted by all who have been able to adopt it, and such have constituted the slave-holding population; and that large class not able to own slaves, have been just as devoted to the sacred idea that for a white man to labor was a disgrace and a curse: and their idle, hapless lives have borne testimony to their conviction.

The universal law is, set a man to work and you set him to thinking; you start him on the road to manhood; in the way of setting up for himself; of making an individual of himself and of having his individual opinions, and of attaining to his individual rights and positions in the great scale of human life. Support him in idleness, either with or without money, and the foundation is laid for certain degradation—for helpless ruin, of both the physical and moral constitution.

There is no sure foundation of progress, of truth, of orderly and sound development, for men at the South or at the North, without labor. Everywhere and always, labor and manhood are inseparable. Labor is the universal exponent of character, and the more useful and orderly the labor, the higher the style of character developed. And the same principle which applies to men everywhere, applies with equal force to women. If labor is essential to develop the highest standard of character in men, it is equally essential to develop the highest and most ideal standard of womanhood.

A woman can no more maintain her truth and virtue of character in idleness, than a man can. She is every way as



dependent on her own exertions for development, for health, for usefulness, for happiness; and it is no more appropriate to circumscribe the duties and callings of women, than those of men. No two women will be found possessing greater similarity of character than any two men. Women have as much their individual differences of taste and faculty as men, and there is no reason why these individual differences should not be as much respected, in their education and employment. Not all women have a taste and capacity for house work, any more than all men have for farming; and not all women have a taste and capacity for sewing and weaving, any more than all men have for preaching or the practice of medicine. The capacities and tastes of women are as varied as those of men, and there is just as great a variety of work for women to do in the world as there is for men.

There is much being said and written at the present time on the question of woman's labor. The most special attention seems to be directed to the sufferings and destitution of the sewing-women and the women employed in factories. Public attention is fully aroused to the fact that there is a wrong somewhere, and that something ought to be done to overcome the wrong. The more the matter is discussed, the plainer everybody can see that the sewing-women and the factory-women do too much work and get too little pay—that they have too much cold and hunger and confinement, and too little food, fresh air, relaxation, or health; and while some are railing at their heartless employers, others are casting about to see what can be done. The first important discovery seems to be, that there are more women than work, hence has followed the suggestion of enlarging or diversifying the spheres of women's labor. It is a bold step that the "Sisters of Charity" have taken when they have advanced thus far, and they must needs stop and take wise counsel before venturing farther, for be it remembered that new spheres of labor for women, and "woman's rights," sound so fearfully alike, that it stands all proper minded individuals in hand to be very cautious and not get the terms confounded. Emancipation for women is just about as vexed a question it is found, as the emancipation of the slaves at the South; and however earnest one may become in either cause, it is well to remember that "abolitionists" and the advocates of "woman's rights" are held at discount.

The latest statistics show that public opinion is changing on the question of woman's labor. The very respectable avocation of teaching is still open to woman, and she has one assur-



ance at least, that if the amount of pay she receives for her work is not increasing, the demand for her services in this department certainly is increasing. And since the necessity is at hand, it is now proclaimed to be respectable for women to engage in fancy shops, in the dry-goods and shoe stores; and since these places of business are greatly vacated by men going to the war, it is suggested that they might receive a considerably increased number of women in their employ, particularly since they can be hired to do the same work for a third or fourth the wages received by men. It is also suggested that type-setting, and some of the gentler offices of telegraphing, may be pursued by women; and if we mistake not, this same class of modern progressionists have recently decided, that a few women—that will-be-strong-minded class, who are wrinkled, and old, and too ugly to marry—may study and practice medicine. And this, outside of house-work, completes the prescribed list of occupations for women. It certainly proves that the world moves, and slowly as it may be, we must not be too impatient of its progress; and while one class of women is devising what another class may do, in order to save themselves from starvation, let us see what woman *can* do and what she *must* do.

We will leave the factories and work-shops, the rickety attics and damp basement-pits, with their vault-like homes and their cheerless soul-stung refugees. We have seen the "star in the east!" and its genial light has caused us to look up, and we behold for women a brighter future. We hear a voice proclaiming, "old things shall pass away; and behold, all things shall become new!" We "read the hand-writing on the wall," which tells of a new era at hand, and that woman must take her place in the scale of the universal progress—must make one more advance toward fulfilling the destiny of her Creator—to be the mother of the human race—to be the co-worker, the helpmate, the counselor and companion of man—the image of God—the highest type and expression of Humanity and Heaven!

All over the Western Continent the great majority of women represent feeble and depraved health; there is not full tone and vigor to either the nervous or muscular system, and the fathers and husbands and brothers ask, what is the matter? All the doctors and newspapers, and almanacs and flying circulars, throughout Christendom, have been engaged on the problem for the last fifty years; and the grand solution of the problem by these various authorities, resolves itself into



the wise and comprehensive answer, "nervous debility." But without once stopping to refer us to the causes of said "nervous debility," the great labor to which all seem to be religiously devoted, is to prescribe each their favorite nostrum. Pills, powders, syrups, according to the wisdom of every age and individual, are freely handed out with the consoling assurance accompanying each, that it is an unfailing panacea! Stop to think of it for a moment! Suppose this so called "nervous debility" among women was suddenly done away. I would like to have the druggists in this town, or any other town, announce to me their profits on drugs at the end of a year. I venture to affirm that not one out of ten would be able to pay their rent from the proceeds of their business!

Now I say for once, let us strike at the root of the matter; let us determine to know what all this "nervous debility"—cropping out as it does in a thousand multifarious forms—signifies, what are its causes, and what are its remedies.

Why is it that women, as a class, are not as healthy and robust as men—born of the same fathers and mothers, brought up on the same food, reared in the same homes—why should there be such disparity in the health of the girls and boys, or rather of the young men and women of a household? The difference cannot be in the amount of labor they perform, for, taking girls and women as a whole, they perform as much labor, and as severe labor, according to their constitutions, as boys and men do. There are as many idlers among men as there are among women; hence it is no use trying to force an answer to this great question on the ground that the amount of woman's labor is less than man's. I know you say the sons learn trades and professions and practice them, and the girls do not; that while the father, husband or brother are hard at work earning the substance of life, the mothers and daughters in the homes of the rich and fashionable are mere idle pensioners on their bounty. But I do not consent to the charge. I contend that if there is an ever busy, over-worked class of beings on the face of the earth, it is these same women who are supposed to be fashionable idlers.

The demands which a false and fashionable society makes on the time and strength of this class of women are too severe, too innumerable to compute. This keeping an "establishment" is a most ravishing idea, is the most bewitching and beguiling ambition to the heart of woman of all others, as she contemplates it in the distance. To be the Queen, the Priestess of some gorgeous temple which she can preside over and



call her own, is the *passion* of woman. But alas! what woman ever yet entered one of these ideal palaces and became its presiding genius, keeping up the routine of conventional requirements, obeying the imperious demands of her royal position, of receiving and conferring the honors due, without feeling herself the most burdened and over-taxed of all woman-kind; and in her secret heart looking with envy upon her hired servants and those subject to her most menial commands!

My observation satisfies me that women of all classes throughout the length and breadth of this country—times of civil war not excepted—are performing severer labor, according to their strength and constitution, than the men. Among the poorer classes of women, both in country and town, their labor is never done; it is work, work, here a little and there a little, early and late. From daylight in the morning till nine and ten o'clock at night, the tension is never once fairly taken from the nerves and muscles: a weary, monotonous, joyless strain of labor, which never ends till death closes the scene! And when we come to the middle class—that class which might live comfortably if they would, or if they knew how—the struggle and effort is, to bring themselves on a level with the higher classes. The mental and physical energies are constantly over-taxed to reach the imaginary line of undisputed respectability. The dress, the household furnishings, the class of acquaintances, the style of entertainments, and manners and customs generally, constitute a bill of anxieties and perplexities too wearisome and never ending to relate. And when we come to the so-called higher classes of women, the struggle is, to maintain a supremacy of position so exalted as to be beyond question—an inviolate aristocracy! And although real, stern, physical labor is not performed by the women of the last named classes to any considerable extent, still the nervous and mental energies are taxed to the extreme; they are constantly over-worked. The waste of vitality is all the while greater than the supply, as much so as it is with the women who do menial labor; consequently there must be a premature breaking down of the health, an early decay and yielding of the strength, which resolves itself into that flowing and hackneyed term, “nervous debility.”

But the cause of all the causes, which results in the early decay of the health of women, is not merely that they are over-worked mentally or physically, but because they are *wrongly* worked.

Woman, in whatever station we find her, is the slave of a



false idea. She thinks it degrading to labor. In fact, she has been so blinded and ignorant on this great question, that it is not strange she should have erred in conduct. One class of women have labored because they must; another class have evaded it because they could; one class looking down and the other class looking up,—not that the innate differences of character made them less or more, but labor being held in disrepute, makes victims of its subjects. The woman obliged to labor becomes forthwith stigmatized with disgrace; hence the do-nothing system has so far obtained as the ideal standard of womanhood, that loveliness and all the winning and attractive graces are supposed to forsake the heart and habitation of a laboring woman.

This is all wrong, and not until women become of better minds on the labor question, vain is the effort to secure them an increase of rights—an increase of power or better positions in society.

The cry of every woman's heart should be, let me labor and let me live! and in laboring let me do the work which by nature and education I feel best fitted to perform. Then my work will tell. The aspirations and desires of my heart will be spent upon the labor of my hands. I shall work as one in earnest, and whatever I do will bear with it the seal of vigor, naturalness, pleasure and health.

The time has come when woman is to be spiritually and physically emancipated, or be doomed to greater degradation and servitude than ever before, and her integrity on the *labor* question is to decide the issue. There is no swerving the point. She must feel the value of her individuality, and the firm and unshaken determination to maintain it, let it cost what it will. Let her first inquiry be, what can I do? and when she has found her appropriate work, to do it; not stopping to inquire what will public opinion say, or what will it do, or what compensation shall I receive. Public opinion or the mere matter of dollars and cents, or the still more vital bread and butter question, are not to determine for a woman what she shall do. "The laborer is worthy of his hire." In due time, if she faint not, if she continues faithful in the performance of the work she is most gifted for and capable of performing, bringing all the ardor and devotion of an honest, earnest mind to the work, she cannot fail of success—she cannot fail sooner or later of reaping her proper compensation.

And never was the demand for woman's labor so great as at the present time. Talk about women starving and grovel-



ing in herds about the work-shops and dens of sensuality, striving each with the other to gain the miserable pittance of labor, of money and of bread, which these several abodes are supposed to hold in their keeping! It cannot be that "He who is too wise to err, and too good to be unkind," ever created woman for any such destiny!

In behalf of the sufferings and degradations of woman, there is but one plea. Let her come forward and take her place; let her choose her occupation, and forthwith go about its performance. It is no use saying society is so fixed and its laws and customs so confirmed that she can effect no change. *She* herself is the very web and woof of which society is formed; she weaves the domestic tabernacle; she moulds society; and it is her *earnestness* and *integrity* which shall determine for her her choice of labor, and sustain her in its accomplishment.

We lay down as the secret of female influence, the consciousness which mankind feel of the capacity of women to sustain the real burdens of life. Their moral strength is the secret of their power. They are the Samsons of the land, and, like the Hebrew, should preserve their hair unshorn, their integrity unimpaired, that this strength may not depart, leaving them weak as others. In other words, their power consists in their wholeness of character, their ability to perform, and their love of doing noble offices. Let them surrender these to the pleasures of idle dalliance, and their strength will go away, and they will become blinded by their captors.

The position which women sustain in society, is, to a considerable extent, the source of their influence; but it is to a far greater degree due to their inherent nature and disposition. So it is that men generally esteem the approbation of the women of their acquaintance above the applause of senates, or of popular assemblages. The home-affection is strong in every true man's character, and with Home the idea of Woman is always associated, and thither man, the husband, brother, son, or father resorts, to absorb new strength, as did the Giant of mythology from the bosom of Earth, his mother, when he was struck down by the blows of Hercules. The silken robe of external beauty and love may be pleasing and agreeable enough, but one soon tires when there is not also the steel gauntlet of moral strength. Men love women when they can *come home* by entering their society. Mere soft and gentle manners do not accomplish so very much; for when beauty disappears, the gallantry which it has inspired perishes with it, equally frail. The strong woman who can fill a home or



can bravely act her part elsewhere, like Phœbe of the Church at Cenchrea, the four daughters of Philip the Evangelist, or like Priscilla the wife of Aquila, is the one to whom in the end the meed of influence will be given. She will possess value, and, in the long run, worth rather than graces is what secures power and acknowledgment.

The stronger woman's character, the greater is her sway. It is not by the qualifications of a butterfly, a peacock, or a magpie, that a beneficent influence is obtained; but by the endowments which afford support, those on which one can lean. Little regard is due to all that common badinage about "woman the slender, graceful vine," and the graces of the female character. The true woman is rather like the women of the ancient time, possessed, as the old Germans used to believe, of "something godlike;" lovely as Rachel was to Jacob; a co-laborer as Sarah was to Abraham; a "tower of strength" as was Deborah when she attended the armies of Israel; inspired as was Huldah. Such are the women whose price is above rubies. They build the household, they create the home, they are pillars to society, and minister strength, counsel and inspiration to those who perform the heavier labor of the body politic. Madame De Stael added power to the faculties of Talleyrand; a Roland filled Robespierre and his Jacobins with terror; while Ninon De L'Enclos led a score of men astray from integrity and their proper field of action.

At this present time, this whole question has come to present extraordinary importance. War has drawn from every field of active industry our able-bodied men, to fill the ranks of our armies. More than half a million, perhaps a million, will never return to their former avocations. The lads now growing up, the emigrants coming to us from the Old World, can hardly be expected to supply adequately the waste, the places thus made empty. An army of women, deprived by the savage calamities of war of those who were to give them support and protection, of husbands, brothers, children and fathers, will now be required to shift for themselves, to provide themselves with food, clothing and homes. This, their urgent necessity, as well as the imperative demand which this war will have created for their efforts, cannot, it would seem, fail of inducing women to enter upon broader fields of industry; they must again resume the avocations which they have heretofore abandoned; and, stopping not there, they must also engage in those other callings which require scientific knowledge, tact and skill in their prosecution.



This present exigency has given women the divine opportunity to achieve their own salvation. They have no longer an excuse for leading a purposeless life, or for circumscribing their ambition to the presidency of a drawing-room. They have other aims to pursue than enervating the character of the men; and they now need a rigid Mentor or Eurystheus to exact the fulfillment. The highest boon of existence is usefulness—making happy those whom we love. Let their hearts burn; let women chafe to lead a truer life. Let them, too, set about to accomplish more; in due time to divert the public mind from selfish pursuits, and to transform the employments of society into relationships of love and usefulness, rather than of greed and getting. And to effect this, let our women, possessing the devotedness, the earnest affection, the fortitude, which are ascribed to the noble ones of their sex, but which pertain to them all—for women are not so much unlike except in the matter of will—let our women who have the opportunity, now determine upon careers which will be congenial with their taste and ambition, and let them prosecute those careers bravely to the end. With resolute effort, intelligently and perseveringly put forth, this can be done. Life is made up of work and stern responsibilities, and women must learn to bear their share of the burden.

We do not seek or wish to separate women from their relationships to society. We are conscious that they have neither the power nor the instinct to "pursue their journey" of life alone. Nor would we ask that they should be allowed to dominate either over their own or the masculine sex; for the woman who aspires to rule, not having within herself the power and functions of supremacy, must inevitably lose her hold upon the Higher Life and fall helpless to the earth. Her integrity, her wholeness of character, must be maintained, and the law of all being demands mutual co-operation, not only of women together, but of women and men.

Channing once remarked that each individual in this world had a work to perform which no other person could do so well. This must show to every one that the education suitable for every individual is that which will best enable that individual to accomplish his peculiar labor. The Creator has implanted in every person's constitution an impulse or disposition for some specific form of activity. Benjamin West would paint, though he had been bred a Quaker; Linnæus was by instinct a naturalist; Patrick Henry was an orator; and Miss Nightingale would leave her home to care for the suffering.



The economy of education consists in a training which shall produce the most as well as the best results, and this requires that the mind be developed in the strictest accordance with its most interior impulses. The boy who undertook to correct the growth of his beans by thrusting the cotyledons back into the ground, under the mistaken idea that they were growing wrong end foremost, was like the educator attempting to train pupils to be and to do what their nature, taste and disposition prompt them not to do.

Women have a greater interest in this matter of education than men. They have more ground of which they should secure the occupation. They have the same fields of science to explore, and all the deficiency to make up in which they have permitted themselves to be out stripped by the other sex. We do not believe in one kind of education for males and another for females, any more than we believe in having a masculine and a feminine diet. What we learn, as well as what we do, becomes by digestion and assimilation a part of us—"bone of our bone and flesh of our flesh." Each person's organism will select from the knowledge that is communicated, as from the food that is eaten, what is proper and adapted to the case.

We hardly like that talk which is so common about educating women to be wives and mothers. It may be correct in argument, but there is something about it which is degrading. Let every true woman desire to be a wife and mother, as every genuine man must wish to be a husband and father, for thus are manhood and womanhood realized, matured and made perfect. Let women emulate Portia in *Julius Cæsar*, who preferred rather to boast that she was the wife of Brutus than the daughter of Cato. A man generally becomes great through the influence of his wife, rather than by virtue of inheritance from his mother.

A woman should be morally capable of supporting herself. In marrying a husband, she should have mental and moral capital to add to his, and not be a mere pensioner upon his spiritual resources.

It was because of deficiency in this respect that the Roman Catholic Church interdicted marriage to all from whom service was required. The low type of female character in Southern Europe rendered it necessary for those who were to carry forward its enterprises, not to be weakened by matrimonial burdens. As women were considered to be capable only of passive virtues, of graces, and the like, they were abandoned to the



companionship of uneducated men and the seclusion of convents. But Protestantism, taking its clue from the Goths, among whom it originated, recognized the "something god-like" in women; and, declaring the right of private judgment and freedom of conscience, announced to them that they might each enter on her appropriate work.

Women have been dwarfed by their own unfaithfulness. Men have been willing and eager to do and dare for them; but they have not asserted and held their proper places of co-laborers. As if by a decree of Providence, this war offers the opportunity to repair this deficiency. Not the menial and servile avocations only, but those callings which require knowledge, skill and experience, and therefore command better remuneration, are now opening to those who have purpose, energy and ability to enter upon them. As when the Israelites went over the Jordan, the ark of the Lord had to be carried first; so now those who are faithful and true, are elected to go in the advance, and then the entire multitude may follow.

For years have tender, bold and earnest-hearted women dared to invade the medical profession, demanding to know its science and acquire its skill. Sometimes they have been unkindly repulsed, sometimes cordially welcomed. Like women, they ventured upon a field which had been supposed to be exempt from their invasion. They often blundered, as a little child just learning to walk often falls; but they have shown that Medical Knowledge was no sacred mystery from which they were excluded the initiation, but rather a common heritage for them to share with their brother men. Nor was their attempt an intrusion. The chronicles of the world are their vindication. Long centuries ago, before History had fairly emerged from the mist of the ages, that mythology veiled with her thick curtains, women were among the recognized ministers to the ailments of suffering Humanity. They reared the children, attending to their wants and preparing medicaments for their little sicknesses; they stood beside the child-bearing mother, and ministered to her necessities; and when disease laid the warrior prostrate, the "wise woman" was summoned, that she might combat with the potent enemy. The old Northmen, believing that God had given women a peculiar power and knowledge, conceded to them the exercise of the healing art.

Even the women of polished Athens were allowed thus to exercise their skill. The mother of Socrates presided by the couch of the suffering and mitigated the maddening pain. In



ancient Egypt, too, women were stationed by the bedside, giving healing draughts to those whom sickness had prostrated. If this was proper then, it is proper now. The civilized world feels this, and honors the name of Florence Nightingale, who abandoned home and its enjoyments to minister to the sick and wounded soldiers of the Crimea. She deserves this meed of praise, and men and angels everywhere unite in the award. To be sure, she officiated only as nurse, and professional men have declared that it was not unbecoming for women to nurse the sick. If there is anything repugnant to delicacy or injurious to health, it is to be found in the duties of the nurse rather than in those more specifically allotted to the physician. The nurse should possess tact as well as intelligence, while the physician can make shift with science alone. Indeed, if either is to be thoroughly educated, it should be the nurse. Miss Nightingale herself once declared to a lady her regret that she had not had the opportunity, before she entered upon her mission, to become acquainted with medical knowledge. "I would then have accomplished so much," said she. "I would have been so much more useful." Women, by virtue of their natural and social relations, have more to do with health and disease than all the doctors in the world; they are our nurses in sickness; they are the mothers and trainers of children, and hence they can do more to remove the diseases that afflict the human family than all the world besides. How important, then, that they should possess that medical and hygienic knowledge which will enable them to live right themselves, and to teach others the way of health!

As a medium of communicating and diffusing this kind of knowledge, woman enjoys greatly superior advantages over the opposite sex. By her free and unrestrained intercourse with her own sex; by her ready sympathy and keen perception, one woman can do more in this way than a whole army of men doctors, with the natural and social disadvantages under which they labor. But then we are reminded that modesty becomes a woman, and home is her own peculiar province and her only proper sphere of action. Suppose that all this be granted, is the assumption true that there is anything in the study and practice of medicine calculated to render a woman less refined and modest? So far is this from being true, that the study of medicine as a science has a most elevating influence on the mind and a refining influence on the heart; and the practice of medicine as an art affords the best field for the cultivation of all the tender and benevolent pro-



penalties of our nature—all that is gentle, lovely and of good report. If coarseness and want of modesty and refinement have characterized any of the votaries of medicine, either male or female, it has not been *because* of the pursuit, but *in spite* of it. The coarseness in these cases is either inherent and ineradicable, or the education is too deficient to neutralize and overcome it.

And what shall we say about home duties? the theme on which the enemies of the medical education of woman and her professed friends delight so much to dwell. What are the home duties of woman? What are those peculiar, most congenial, and only domestic employments about which we hear so much? Do home duties consist only in sweeping houses, dusting furniture, darning stockings, cooking, knitting, and the performance or supervision of all the details of household economy?

Are not the mental, moral, and physical education of children, the nursing of the sick, and the administration of remedies parts, and very important parts, of the domestic duties of woman? Are not these the most important, the most overshadowing of all her home duties? Why all this talk then about *home duties*? The education of children and the nursing of the sick are as much home duties as any, and by far the most important. But then some say: "This is all true enough; but the proper sphere of each woman is in her *own* home, and this should be the centre and circumference of all her doings." To this we reply that many women are incapacitated by nature and by circumstances for the discharge of the duties devolving upon them; and such as these should have the counsels and assistance of their more fortunate sisters. In short, all women should be educated as far as possible in medical matters. Sound health is the right of every one; hence it behooves every one to learn how it can be preserved, or obtained if it is not possessed. Health is the law of human nature, and an infraction of that law involves guilt as well as the violation of moral law. But as all cannot obtain the necessary medical knowledge, it is highly desirable and proper that some who enjoy greater advantages, should have a thorough medical education, so that they can assist and instruct others in the *most important of all Home duties*—the training of children and the care of the sick.

For a long time we have been led most conclusively to feel the necessity of educating women in this department of science and practical industry, and with joy have we hailed any and



every provision made for her medical education. We have observed with every increasing year the demand there is for her services in this department of labor. The more intimately we have explored the field, the more satisfied have we become that woman has a work to do in the sick room which no one can do in her stead; that she has a gift of healing peculiarly her own; and on every hand the appeal reaches us from the chambers of suffering: come over and help us; lift us up from our places of despair and abodes of affliction; give us the healing which we need—the healing of hope for our minds, love and sympathy for our hearts, and strength for our bodies. And which ever way we turn we find hosts of women listening to the call, their hearts burning and their hands ready for the work. They are impatient to march into the field, to face the fatigues, to encounter the toil and sacrifice which are in prospect; and while a few impatient and over-zealous ones are rushing on unattended and uninstructed to the work, the great mass are waiting—waiting to be led, to be drilled and trained for the responsible duties which await them. They see the white fields of harvest, and their souls are eager for the work.

But we have observed that the Medical Colleges for women—although in several instances fully legalized by state and civil authorities, and receiving also to a large and increasing extent the approval and sympathy of intelligent and liberal-minded citizens—have, nevertheless, been little else, practically speaking, than failures. In New York, Philadelphia and Boston, the facilities of the Medical Colleges for women have been as good, and the course of instruction every way as thorough, as that employed in the oldest and best Medical Colleges for men. But the number of students has been so few, that the Colleges are in no wise self-sustaining, and the number of paying students not particularly increasing from year to year, and since state legislatures and individual contributions have not an enduring benevolence, unless it be in administering to persons and institutions able to help themselves, it follows that these Colleges have no promise of a permanent support; and an individual or an institution which has no reliable income and no promise of one, must in the very nature of things, sooner or later, die out.

Now the question arises, what is the difficulty, and how is it to be met? The difficulty is just this: the Medical Colleges for women are not founded on the right basis; they do not meet the *wants* of women; and the only remedy to be found is in providing a new, a more practical system of instruction.



The majority of women wishing to study and practice medicine, reside in the country, and they are poor. The rich and fashionable, in country or town, are not ready to enter upon a career so equivocal of honor, and attendant with sacrifices. But at present all the facilities of medical instruction opened to women are in the cities, where dress, traveling expenses, and respectable board are too utterly exhausting of funds, to say nothing of the college expenses, to allow a woman with humble means to undertake her medical education. With all her desires and readiness for the work, she is literally shut out from the undertaking for the want of means; and if she says, I will wait and first earn the means, the next question is, what can I do, both poor and ignorant as I am, that will earn me the thousand or fifteen hundred dollars with which to achieve a medical education? Echo answers, nothing! Now and then an earnest minded woman finds herself in possession of sufficient funds to venture the career, and, putting her little all in her pocket, sets out for one of the few Medical Colleges now open to women; and such are the women who make up the humble list of names we see recorded from year to year in the announcements of these Medical Colleges. But a remarkable fact is this: that while the Medical Colleges for women are so poorly sustained and have such a limited number of students, the number of women practicing the "healing art" is increasing from year to year with astonishing rapidity; and what is equally remarkable, they find plenty of employment; learned or unlearned, ready or half ready, as these women are for the work in which they engage, the demand for their services is so great, that were the number ten-fold greater, they would find more to do than they could accomplish.

All over the land the sick are calling and women are answering. The "fulness of time" *has come*, and women must and will heal the sick; hence the next thing in order is to educate them for the work; and, to ensure success, to make certain that the Medical Colleges shall meet the requirements of women, they must be founded on a new basis. The system of medical education needed for woman is as new as the demand for her services. It will not do for her to begin where men have left off. The work she has to perform in the sick room is peculiarly her own, and she must have a system of instruction provided to suit her necessity. She must go where the sick are to learn the duties of the physician, and to this end Colleges and Sanitary institutions for educating women in the science of medicine and the proper care and treatment of



the sick, must be established in every town of civilization and of learning, till they stand side by side, one for one, with the literary institutions throughout the land. The *practice* of medicine must be taught along with its science. Every day must have its lessons of theoretical instruction and its hours of practical discipline. Illustrations of theories and principles must be at the bedsides of the sick. All the details of experience, connected with the proper treatment of the sick, must be as carefully and as thoroughly learned by the student of medicine as the intricacies of telegraphing must first be learned by the successful operator.

And *this* system of medical education opens the way for that large class of women to *earn*, by their services in the sick rooms, the scientific education along with the practical, which otherwise they would have no means of gaining. They enter the field as workers; they buy their education with their labor; it is precious; it is genuine; and such will prove the genuine physicians, "not only hearers of the word, but *doers* of the word." They are the ones that will go out to heal the sick, to dispense real relief to the suffering and needy; so that while on the one hand we are instituting a new field of honorable, useful, and remunerative labor for women, we are, on the other hand, securing for the sick a superior nursing, a care and treatment wielded by the thoughtful and intelligent, which must be productive of incalculable benefit; for it must be acknowledged that, although we have a land teeming with Medical Colleges, doctors and drug-shops, in the vilest necessity of all—good nursing—we are almost totally deficient, and this deficiency it is left for women to provide. In this noble purpose, this announcement of the true evangel, it is for each woman to bear a part, that a brighter, holier epoch may dawn upon the chambers of the afflicted.

If woman ever succeeds as the ideal physician; if she ever fills her true position in the sick room, she must bring her own womanly instincts, judgments and inspirations to her work. She will never rise higher than a menial, a mere tool and busy body in men's matters, so long as she acts on the man's thought, either in the study or practice of medicine. The "book of nature" is as open for her inspection as it is for man's, and its treasures as ready to unfold for her illumination and guidance in conduct. She must betake herself as much to her individuality, must work as much in accordance with her womanly nature and instincts in her exercise of the gift of healing, as she does in fulfilling the requirements and duties of wife or mother.



The world moves, and popular prejudice or whatever to the contrary; the consoling fact is ours—the spirit of progress, of free thought, and better action is extant in the land, and the cry is, let us press on ; we believe ; we achieve.

“ From the fire and the water we drive out the steam,  
 With a rush and a roar and the speed of a dream !  
 And the car without horses, the car without wings,  
     Roars onward and flies  
     On its grey iron edge.  
 With electrical touch we are girdling the globe,  
 By the heat of a thought sitting still in our eyes ;  
 And with reachings of thought we reach down to the deeps  
     Of the souls of our brothers,  
 And teach them full words with our slow-moving lips :  
     ‘ God,’ ‘ Liberty,’ ‘ Truth ! ’ ”

Recognizing what we have believed to be the ripe demand of the times—the inevitable necessity of the age for better opportunities of instruction and broader fields of usefulness for women, our faith has so far taken shape, that we stand pledged in purpose to falter not till we witness the founding of an Institution which shall fulfill, at least in some degree, our ideal of the great requirement.

After mature deliberation we have decided on the following plans of operation—to found an Institution which shall have for its accomplishment the following objects :

First, to provide the very best means of treating the sick—to render the Institution in particular a model home for invalids—not a “ Water Cure ”—not an Allopathic cure—not a Homœopathic cure : but rather a “ House of Refuge,” a place of escape *from* pathies and isms ; where the sick can be cared for and cured in the use of any and every remedy and appliance which modern science and the experience of the learned and reliable in practice have found most useful.

The second object is, to instruct the inmates in the laws governing the preservation of health.

The third object is, to educate women as physicians and nurses ; providing for two classes—paying students, and beneficiary students.

And the fourth object is, to furnish worthy and indigent patients all necessary care, attendance and treatment, gratuitously.

In accordance with the provisions of the charter, which we have already received, we purpose founding the Institution on such basis that its several objects shall be permanent and self-sustaining.

As respects its practicability we have neither doubts nor

fears, for already have we so far tested its several principles in practice, as to feel *certain* of success.

We are aware the undertaking before us is an extensive one; and no one can fail to understand at the outset, that a work of the magnitude we contemplate can not be accomplished without toil, sacrifice, enthusiasm, money, and great wisdom in the expenditure of it. It is these several and united elements of success we crave for our enterprise; and we dare to ask the good and benevolent to give, and to give liberally, to help carry on this work. Who that does not aspire to have a brick in the building? Our appeal is to those who love humanity; those who love to lend a helping hand to speed on the work of worthy and needed reforms; those who will feel it a pleasure and a privilege to contribute, even though it be but the "widow's mite," to a work so noble, so worthy, so full of enduring promise, to "their children and their children's children!"



# CHARTER OF CASCADILLA PLACE.

LAWS OF NEW-YORK, 1864.

## CHAPTER 367.

AN ACT to incorporate the Cascadilla Place.

Passed April 25, 1864.

*The People of the State of New-York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. Josiah B. Williams, Douglass Boardman, Ezra Cornell, Edward J. Morgan, John McGraw, Samuel Giles, Smith Robertson, Charles E. Hardy, Alexander Wilder, Samuel Jones, Elijah F. Purdy, Mrs. Jane P. McGraw, Mrs. Mary Ann Cornell, Mrs. Marian McGregor Christopher, Mrs. Elizabeth Ball Blake, Mrs. Mary A. Giles, Miss Jane L. Hardy, Miss Semantha S. Nivison, are hereby constituted a body corporate by the name of "Cascadilla Place," to be located at Ithaca, in the county of Tompkins, for the purposes following:

1. To furnish and secure the most efficient and rational advantages for the treatment of the sick.
2. To instruct the inmates in the laws governing the preservation of health.
3. To educate (free of expense) a limited number of females as physicians and nurses, and to give them a practical and scientific knowledge of the human system, remedial agents, and the duties of physicians and nurses.
4. To furnish worthy and indigent patients all necessary care, attendance, and treatment, gratuitously.

§ 2. The said corporation may hold and possess real and personal estate to the amount of one hundred and fifty thousand dollars; and the funds and property thereof shall not be used for any other purposes than those declared in this act.

§ 3. Ezra Cornell, Josiah B. Williams, Douglass Boardman, Edward J. Morgan and Samuel Giles, are hereby appointed trustees of the said corporation, who shall hold their office for one year and until others shall be elected; they shall also have power to fill any vacancy in their board until the next annual election of trustees.

§ 4. The capital stock of this corporation shall be fifty thousand dollars, which shall be divided into five hundred shares of one hundred dollars each.

§ 5. The corporation hereby created shall possess the powers, and be subject to the provisions of the eighteenth chapter of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed.

§ 6. It shall be lawful for the trustees to appoint such physicians, professors and other instructors and officers as they may deem necessary, subject to removal by a vote of two-thirds of the members constituting said board, when found expedient or necessary.

§ 7. It shall be lawful for said trustees to make and establish such by-laws and regulations as may be, or become, necessary for the management of the affairs of said corporation, provided the same shall be consistent with the laws and constitution of this state and of the United States. And they may receive and hold donations, gifts, or bequests, in behalf of, and for the benefit of said institution, and invest the same so far forth as is in accordance with the general laws of this state.

§ 8. After payment by said corporation of all contingent expenses, and all expenses for the erection, enlargement or improvement of buildings, for the

purchase or improvement of necessary real estate, and for fitting or adapting the lands or buildings to the uses intended, and for furnishing said buildings in a suitable manner, the balance or net income of each year shall be appropriated as follows: a dividend upon the capital stock of said corporation of eight per cent. shall be declared by the trustees thereof at the expiration of each year if the net income for said year shall be sufficient for that purpose, but if the same be insufficient then said trustees shall divide said net income pro rata among the stockholders of said corporation. Whenever the said net income, as aforesaid, of any year shall exceed eight per cent. of the amount of paid up stock, such excess shall be applied to the redemption of the paid up capital stock pro rata, and after the redemption of the entire paid up capital stock, the residue of said net income shall be securely invested by the trustees of said corporation in interest bearing securities until the amount so invested shall amount to the sum of one hundred thousand dollars.

§ 9. As soon as the amount of interest bearing securities of said corporation shall amount to one hundred thousand dollars, the proceeds of the income of each year, after paying all necessary expenses, repairing all losses and depreciation, shall be applied in the next succeeding year to the gratuitous maintenance and medical treatment within the institution of so many poor and worthy patients, as in the judgment of said trustees said income will support.

§ 10. Said corporation shall have power to mortgage, lease, or sell, any or all of the real estate of which it may at any time be possessed, by a vote of three-fourths of the trustees.

§ 11. It shall be lawful for said trustees to require bonds from such of the officers as they may designate, in such penalty as said trustees may prescribe, conditioned for the faithful discharge of the duties of the said officers, respectively.

§ 12. After the redemption of the capital stock, as provided in section eight, vacancies in the board of directors shall be filled by the board, a majority of the whole board being requisite to a choice. And the institution shall be maintained perpetually as a public institution, upon the basis indicated by the several provisions of this act.

§ 13. This act shall take effect immediately.





