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The Roman Bath.

By Richard Metcalf, London Hydro, Richmond Hill
Suite}* England.

"The principle of scientific hydropathy is the renewal of the body by water and food; the increase of moulting, is no quackery, but a bona fide use of a powerful agent."—Dr. T. King Chambers, F.R. C. P., etc., "Renewal of Life," p. 369.

In recent explorations, the remains of extensive Roman baths have been found on the site of nearly every ancient Roman settlement in England.

Although the hot-air bath failed to find a congenial soil in Britain, until the middle of this century, yet in the East the bath has become a daily habit amongst the people, and continues to exist in spite of the rise and fall of state, dynasties, and empires. Among the Turks and Arabs and other eastern people, it is as necessary an adjunct to their civilized life as the mosque or any other institution. It was while residing amongst these people, that the late Mr. David Urquhart became impressed with the virtues of the Turkish bath; and in his work, "The Pillars of Hercules," he commended it highly as a prophylactic and sanitary agent. The late Dr. Barter, happening to light on this book, was forcibly struck with the importance of the bath, and resolve \ to add it to his hydropathic establishment. He accordingly invited Mr. Urquhart to superintend the erection of one, and on the 7th of June, 1856, the foundation of the first bath of the kind in the United Kingdom, or indeed in Christendom, was erected at Anne's Hill, near Cork.

Thus, although great honor is due to Mr. Urquhart as being the first to call attention to the merits of the Turkish bath as a bathing medium for the million, we are really indebted to Dr. Barter for its reintroduction into Britain. Not only did Dr. Barter bring about its revival in this country, but he did away with the moisture which was introduced into the existing baths by the Turks after the fall of the Roman Empire.

In the hands of the Turks, Moors, etc., it had degenerated from a purely hot-air to a mere Russian bath, which materially diminished its efficiency as a prophylactic and therapeutic agent.

After the hot dry air bath at St. Anne's had been in operation for some time, Dr. Barter being perfectly satisfied as to its remedial power, as a medical adjunct he spared neither time nor money in making it known to the world.

Hot-Air Bath as a Sudorific.

There is always a certain amount of moisture issuing from the skin of a healthy person called insensible perspiration, and it is when this insensible action of the skin is checked that we experience a want of ease of the body." It is a recognized fact by the medical faculty that the stopping up of the sweating ducts, gives rise to a whole tribe of complaints, which subside immediately the normal action of the skin has been restored.

By way of illustration, it may be fairly estimated that the relative action of the different secreting organs of the body are as follows: Out of one hundred parts of worn out material 40 comes away by the skin, 30 by the lungs, 20 by the kidneys and only ic by the bowels.

And when suspension of the skin's action takes place the other organs are at once affected deleteriously. Hence the disturbance of the whole vital force.

The Turkish Bath and its difficulties hygienically.

In a proper Turkish bath the hot chambers are permeated by a continuous current of pure air from without, heated (not by metal stoves but by firebrick flues) to the required temperature, and retaining its normal proportion of oxygen; for pure air heated is merely rarefied, and has none of its component elements decomposed or dissipated. The normal proportion of oxygen remains pure and uncontaminated.

Were the production of perspiration the chief object of the Turkish bath, as many suppose, any kind of atmosphere would do, and the blanket pack, lamp, vapour bath would suffice, while the bather breathed the ordinary atmosphere. The peculiar excellence of the Turkish bath is that it produces a higher degree of depuration by the skin than any other means; fo both lungs and skin breathing the pure heated air, the bather can endure a higher temperature than under any other circumstances; thus, while in the vapour

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or lamp-bath he could not bear a temperature over **125** degrees, he can, with ease, bear **180**, or even **200** degrees in the Turkish bath, so that, for eliminatory purposes, the Turkish bath has a power of at least **50** degrees over any other sweating bath; hence, an immensely higher depurative power being brought to bear upon the body, the remedial efficacy is in that proportion increased.

The Turkish bath having a temperature so much higher than any external atmosphere, the bather must no doubt, inhale air unusually rarefied. But this is more than compensated for by the enhanced quickness of respiration, and by exposure of the skin—a breathing organ—to the air of the room. The blood also being, by the stimulus of the heat, driven with increased rapidity through the arteries and veins, is thus brought more frequently into contact with the air, received through the skin, and hence the facilities for oxidation are doubled. The part played by the skin is explained by Dr. Cummins, who says that the batrachia, whose skin is soft, thin, and moist, are rendered almost independent of pulmonary respiration. He believes that the Turkish bath is capable of producing such a state of skin, the hot air rendering it soft and moist, the shampooing loosening and peeling off the superficial layers of epidermic cells, so thinning the cuticle, and the whole process producing that almost batrachian condition of skin which absorbs oxygen and sets free carbonic acid gas. Were it possible to receive into the lungs air at **160** degrees it would dry up the tubercles of the consumptive, and make phthisis as controllable as a common cold. This, of course, cannot be, but I believe that the great reason why the bath proves so beneficial in the strumous and consumptive habit of body, is owing to the fact that the lungs and skin are subjected at one time to its action—the skin comes to the aid of the lungs, which are thereby enabled to inhale with comfort air of a higher temperature than can usually find its way thither. In proof of this is the fact that a feeling of oppression is experienced on first entering the hot room; but no sooner does the skin warm and the body become saturated with heat, than a sense of ease and comfort pervades the body, so that the bather might remain indefinitely in a temperature of **160** degrees did not the heat so increase the circulation as to compel his exit.

Experimental Inquiry into the Effects of Hot Dry Air Upon Man.

By Dr. Fleming, in **1879**.

Who says "A man can stand a temperature of about **50** degrees Fahrenheit over the boiling point without much inconvenience, provided the air is dry but only a temperature from **120** to **130** degrees Fahrenheit, when the air is saturated with moisture, such as the vapour or Russian bath.

The experiments were performed upon myself in the Arlington Club Turkish bath. The temperature at which the experiments were conducted were generally an initial heat of about **170** degrees Fahrenheit

for a few minutes, to produce diaphoresis rapidly, followed by a subsequent temperature of about **130** degrees Fahrenheit, during the remainder of the time spent in the hot rooms. This I believe is the best system for habitual bathers, as perspiration being once fully established in the hottest room is kept active by the lower degree of heat. What I set myself to investigate was the effect of immersion in this hot dry air.

1. Upon the amount of material eliminated from the body in excess of the normal.
2. Alteration produced in the temperature of the body.
3. The influence upon the pulse rate,
4. Influence upon the respiratory rate.
5. The alteration in the condition of the urine.
6. The composition of the sweat.
7. The arterial tension as shown by the sphygmograph.

Weight. First, as to the amount of material eliminated from the body in excess of the normal. The average total loss of **34 oz. 1 dr. in 46 min. 40 sec.** was per min. **5 drs. 53 grs.** The amount of water drunk averaged **4 drs. 444-7 grs*** per min., so that the excess of loss over water consumed was **67 3-7 gr*** per min.

All this material must have been removed by the skin and lungs, and I fear it is impossible to estimate how much passed off by each of these channels. However, it is a fact of great importance to know that by these two channels can be eliminated, in an hour, more than **44 oz.** of the constituents of the body—not much less bulk than is normally excreted by the kidneys in 24 hours.

The temperature was taken with a U-shaped self-registering thermometer, placed between the cheek and the gums. During the time the thermometer was in the mouth, generally ten minutes, breathing was carried on solely by the nose, and the averages arrived at were:

Average normal. **97 deg. 65**
 Average rise at end of ten minutes. **1 deg. 7**
 Average highest point. **101 deg. 3**
 Average after bath. **97 deg. 2**

The highest temperature was always reached at the end of about **50** minutes. On the few occasions on which the experiments were prolonged to **60** minutes a tendency to fall during the last part of the time was observed.

Pulse. As in the case of the temperature a slight fall took place after **50** minutes.

Respiration. Up to a certain point the respiration is slowed, but this is followed by a steady rise in the rate.

Sweat and Urine. The sweat was collected by means of an india-rubber sleeve fixed on the arms by elastic bands, and provided with an exit tube, corded by a slip. With this arrangement about two ounces **01** sweat could be collected from one arm, during a bath of ordinary duration. This fluid, after filtration was found to have a specific gravity of **1006.3**, and to be faintly alkaline or neutral. The urine after the bath had a greater specific gravity (**12** deg. of the urinometer, higher) than before the bath. Mr. W, J.

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Mackenzie made an analysis of the substance for me but from the small quantities I was able to place at his disposal, only the chlorides of urea could be determined. The following tables gives the average of his:

Mean of analysis in 1,000 parts:			
	Urine before bath.	Sweat.	Urine after bath.
Chlorides, . 2fH	5.68	6.05	3.65
Urea..... .f.	17.61	1.55	19.18

This shows a considerable proportion of chlorides in the sweat, and a diminution in the quantity contained in the urine after the bath, with an appreciable amount of urea in the sweat, and an increase in the amount of this substance in the urine, passed subsequently to the bath.

Blood Pressure. The difficulty of working recording instruments [^]tt *uch temperature makes the results uncertain, but they point in the direction of increased tension during the bath, and considerable recovery of tone in the circulation after, as compared with before the bath.

Concluding Observations. The most important action of the Turkish bath is the stimulation of the enunciatory action of the skin. By this, means we are enabled to wash, as it were, the body from within outwards.

The elevation of the temperature, the pulse rate and blood pressure, point to the necessity of caution in cases where the circulatory system is affected.

The Influence of the Turkish Bath on Respiration.
By John Charles Bucknill, M.D., F.R.S.,
(From the "Lancet," May 20, 1876.)

I have recently observed a remarkable change which takes place in the relative activity of the cutaneous and respiratory functions during profuse sweating caused by the Turkish bath, which appears to me to have an important bearing on therapeutics, and which I desire to make known, in order that other observers, with better means at their disposal than I possess, may be led to pursue the investigation.

My observations were made only on one subject a man of fifty-eight years of age, with a weak heart. On four occasions I found his pulse before entering the bath, after exercise published 70 de. and his respiration 18. After remaining five minutes in the bath at 160 deg. F., the pulse was 80 deg., and the respiration 21, but after remaining twenty minutes in the bath, when profuse perspiration had been induced the pulse was 100 deg., and the respiration 12, and this rate continued until leaving the bath ten minutes later. After washing and cooling for thirty minutes, the pulse had again sunk to 65, while the respiration had risen to 18. I have asked my friend, Dr. Duckworth Williams, of the Sussex County Asylum, to verify these facts, which he has kindly done upon six patients, the details of observations upon whom I append.

Excluding the sixth observation in which the respiratory movement of the patient became so slight that it could not be counted, and omitting small deci

before the bath the mean of the pulse was 92, and the mean of the respiration 20.6. • During the free respiration caused by the bath, the mean of the pulse rose to 108, while the mean of the respiration fell to 16.4. After washing and cooling the pulse fell to a mean of 83, and the respiration rose to a mean of 21. The small effect of the bodily temperature of an air bath of 175 deg. is to be remarked, only raising it on an average 1.7. This is the more curious, since animals whose cutaneous function has been stopped by varnishing rapidly lose their heat.

Before the bath the mean ratio of pulse to respiration (20.6:92) corresponds very closely to that of health, which, as stated in the "Lancet" of April 22 has been fixed by Jungensen at 2:9 or 20:90.* During the perspiration caused by the bath, the mean of the pulse ratio changed from 20.6:92 (say, 20:90) to 131:2:90. After the cooling processes the change in the mean of the pulse respiration ratio was still greater, being 21:83. Is the whole of this change attributable to the well known vicarious function of the skin to that of the lungs? Dr. Williams writes me that he "was much struck by the diminution of the respiratory murmur, after sweating had set in."

No. 1. Admitted with recurrent mania. Is now convalescent and in bodily health. Temperature of bath 175 deg., was in fifteen minutes. Skin acted freely. In the habit of having Turkish baths. Observations before bath: Pulse 80, temperature 98, respiration 21, and respiratory murmur loud. When the skin acting freely, pulse 100, temperature 90.6 deg respiration 17, respiratory murmur indistinct. After wash, cold douche, etc., pulse 76, temperature 98.2 deg., respiration 20, and respiratory murmur again strong.

No. 2. Admitted with melancholia; is now convalescent, and in very good health. Temperature of bath 180 deg., was in 20 min.; skin acted freely. Observations before bath: Pulse, 84, temperature 98.4 deg., respiration 18, respiratory murmur loud; after skin had acted freely; pulse 100, respiration 16, respiratory murmur indistinct, temperature 100. After a wash, cold douche, etc., pulse 80, respiration 20, respiratory murmur loud, temperature 98 deg.

No. 3. Admitted with recurrent mania, has now a lucid interval, and is in robust health; has regularly had baths for years.* Temperature of the bath 175 deg., was in 20 minutes. Observations before bath: Pulse 76, temperature 98.7 deg., respiration 20, very strong respiratory murmur. Observations when the skin had acted freely.f? Pulse 100, respiration 15, respiratory murmur slight, temperature 98.8. After wash, cold douche, etc., pulse 80, temperature 98.4, respiration 20, respiratory murmur again strong.

No. 4. Admitted with strong suicidal impulse and refusal of food; is now convalescent, and has been treated with the Turkish bath; in good bodily health. Temperature of bath 175 deg., was in 20 minutes. Observations before bath: Pulse 120 deg., evidently from nervousness, respiration 20, murmur fairly loud, temperature 98.5 deg. When skin had acted freely, pulse 120, temperature 100, respiration

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16, murmur barely perceptible. After a wash, cold douche, etc., pulse **100**, temperature **98.7** deg., respiration **20**, murmur still indistinct.

No. 5. A case of chronic dementia, in good bodily health, and has frequently had the bath. Temperature of bath **175** deg., was in **30** minutes. Observations before bath: Pulse **100**, temperature **98.6** deg., respiration **24**, murmur loud and irregular. When bath had acted freely, pulse **120**, temperature **101** deg., respiration **18**, murmur indistinct. After a wash, cold douche, etc., pulse **80**, temperature **97.9** deg., respiration **24**.

No. 6. A case of dementia, in good bodily health had not taken a Turkish bath. Temperature of bath **170** deg., was in **30** min. Observations before bath. Pulse **80**, temperature **98.5** deg., respiration **16**, murmur plainly audible. When perspiration was profuse, pulse **60**, was a little faint, temperature **99.5** deg., respiration was so slight that it could not be counted. After a washing, cold douche, etc., pulse **100**, temperature **98** deg., respiration **24**.

J. S. Cameron, M.D., Huddersfield. "British Medical Journal," **1877**.

Out of **85** cases from his notebook on the effects of baths, **73** were cases in which dry hot air played an important part. Of these, **32** were observations **01** the Turkish, **30** on the lamp, and **11** on the sulphur vapour bath. The maximum body heat attained by a person placed in a box heated with dry hot air, but whose head is not included, averaged in **30** cases **100.81** deg. F. The average time taken to reach this temperature was **21** min. **10** sec. The patient's pulse reached a maximum average of **118** in the average of **16** min. **49** sec. The sulphur vapour bath differed from the last in this, that when (after an average exposure of **15** min. **45** sec.) the maximum heat of the bath (**164** deg.) was reached, a quantity of sulphurated potash was totalised, and the bath, with the patient in it, allowed to cool. In an average of four minutes more, the pulse had reached the maximum and the respiration was **25**. In nine minutes more the bath had gone down to **164** deg. to **144 1-2** deg., but the thermometer in the bather's mouth had risen to **100.30** deg., its average maximum. From that time both the bather and the bath cooled. Dr. Cameron set aside five of his observations on the body heat in the Turkish bath, owing to his not having been able to verify the accuracy of the thermometer used, and he divided the remaining **27** into two groups.

In Group A of five cases exposed to a heat of not more than **150** deg. F. (average **147** deg.), the average maximum temperature of the patient was **100.76** deg.

In Group B the average heat of the bath was **181** deg., and the average maximum body heat **101.5** deg. It would thus seem that the body heat varies directly with the heat of the bath; and the comparisons of the results in the lamp and sulphur baths showed the same; and also that the length of exposure to the heat had also a direct ratio to the body heat. The maximum body heat in the **27** cases of the Turkish bath was reached in **35 1-2** min., the maximum pulse (**116**) in **37** min. In the lamp bath the average maximum

respiration was **28**, reached in an average of **14** min. **45** sec, the average minimum **20**, in **10** min. **20** sec. The rise of the thermometer under the tongue was not due to heat conducted from the air of the bath, for it occurred in a lamp bath, where the head was not in the heated atmosphere at all.

Obstacles to the Progress of the Thermae.

One of the greatest obstacles to the progress of the Thermae is the impression that one is liable to take cold after the processes. Never was there a greater mistake. The opposite result ensues; the body is rendered impervious to the cold by the skin being charged with blood. Similar is the effect of fresh, cold air on the face, as indicated by the ruddy looks of those who live in the country and out of doors. No one ever caught cold by exposure of his face. The habitual use of hot-air and cold-water baths tends to make the skin all face. Were this done perfectly, cold-catching would be out of the question, and so far as it is done the chances of catching cold are in that proportion diminished. The healthy condition of the skin, moreover, tends to protect the mucous lining of the air passages, so that catarrh and bronchitis are prevented. Of course, if a bather take too powerful a cold ablution or reclines too long in the cooling-room, or incur unnecessary exposure to a draught, cold may be caught. But all experience goes to prove that, properly managed, the bath has no beneficial results more certain than that of preventing the whole tribe of maladies springing out of catching cold. The habitue of the bath fears neither north nor east wind, nor yet the terrors of snow, ice, sleet, hail fogs, showers, or sudden atmospheric changes. The late Sir Erasmus Wilson admirably bears me out in this assertion. He says:

"The ordinary process of taking a cold is as follows: We are warmed by exercise, perhaps somewhat exhausted at the same time; the skin is bedewed with perspiration; the perspired fluid evaporates producing chill; and the chill occasions a shock to the nervous system and to the whole economy, that results in the recreation known as a 'cold.' But if we contrast these conditions with those of the bath we find that there is no parallel between them. In the bath we perspire; in a warm and genial temperature, we abstract from the system all the watery fluid that Nature has, at the time, to spare; we rinse off the perspiration with warm water; we shut up the pores by means of cold water: we warm the body anew; we then rest tranquilly until every particle of moisture is removed from the skin, and when we are thoroughly dry we put on dry and warm clothes. In this process it is clear that there is not even a chink by which a cold can approach us. If we hear of people taking a cold after the bath, we may be assured that they have broken its laws somehow or somewhere. The bath, properly conducted—it is not the bath—THE BATH CANNOT GIVE Go-uD."

Groundless Fear of the Bath.

Groundless fear of the bath has been excited in the minds of those with a tendency to a rush of blood to the head, apoplexy etc. Cerebral fulness or de-

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termination of blood to the head is aggravated or n litigated through the medium of the secreting organs, such as the bowels, skin, etc., and it has been found that cerebral congestion arising from sluggish circulation and inactivity of the skin is relieved immediately the skin's action is restored.

Consequently the Turkish bath ensures a light aiid cool forehead to those previously subject to heat and congestion. Inis experience is corroborated by the results of the bath in Lunatic Asylums.

It is only where the skin refuses to act that any injurious results are likely to ensue, but by having recourse to the precautions usual in the care of an uneducated skin, any difficulty of this kind is at once obviated, xhe effect of the hot-air bath on apoplectic subjects and those of full habit is simply to reduce the fluids by removing the superabundant aqueous portions along with the poisonous substances from the blood. The Turkish bath supersedes the use of the lancet, by depleting the^system through the skin, thus effecting the necessary diminution of the fluids without interfering with the vital force.

If in any case objections against the use of the Thermae are urged with more than ordinary pertinacity, it is in that of heart disease. The dangers supposed to attend thermal operations in cases of that description are dinned into one's ears incessantly both by the medical profession and by patients. One cannot perhaps complain of this, since the heart is a vital organ, and disturbance of its action to be depreciated and it must always be a matter of solicitude to preseryy it from shocks of any kind, whether from physical or mental causes. Whether, therefore, and to what extent persons suffering from disease of so important an organ should venture to undergo thermal operations becomes an important question. It is alleged that

B these operations tax the heart's powers by the stimulus g:*ven to the circulation. But are the thermal operations fraught with any more excitement to the heart ihan are the active duties of life? The answer to such a query is: All who have had experience of the bath' ? j action in heart disease say "Certainly not." Let it be considered that persons affected with heart disease have, like others, to encounter the shocks and ills of life, labors, journeys, etc., which are more liable to perturb the heart's action than are thermal operation*. Those who avoid the bath for fear of exciting the! circulation, might, with equal or better reason, leave this "weary life" altogether.

The bath, so far from being injurious in heart disease may be said to oil the, wheels of circulatory processes, and, by diverting so much of the blood to the surface, to ease the work of the heart as well as other internal organs. "I find," says Mr. Urquhart, "that in the bath, persons suffering from heart disease obtain instant relief, though the number of pulsations is increased. It is just as in the case of a steam-engin.. goirig down an inclined plane, the piston works more rapidly because the work is done for it. The skin comes to the aid of the heart and lungs." The effect of the bath on the heart, so far from being distressing is quite agreeable at the time, and followed by a lively feeling' of relief. Dr. Thudichum says: "A case of

dropsy from heart disease, with a quick pulse, almost moribund, has come under my notice. The patient was kept in the bath one day and one night, afterwards at intervals; within a week his pulse was averaging 75, and the patient was able to walk about the garde*. Two cases of palpitation of the heart unaccompanied by valvular disease have come under my observation, in which a low temperature of the bath mitigated the palpitation, but a higher one removed it, so that while lapidity of motion remained, the inconvenience and mental uneasiness were removed. The weight seemed to be taken off. With this experience I am glad to find the records of the Newcastle Infirmary fully agree. They state that the extreme heat exerts less influence on the heart than the ordinary warm water bath. In unmistakable evidence of heart disease, the patients some cases in which the pulse and stethoscope gave have undergone the process without attendant mischief, and with unlooked-for benefit."

(Will be concluded.)

Opinions of Medical Men.

Professor Dr. Peaslee: "Giving powerful medicines is the most fruitful source of deranged digestion."—"To prescribe morphia and other sedatives for silencing a consumptive cough, is a dangerous beginning."

The English physician, Dr. Forth, says: "I never could understand how people could put trust in physicians'and in the medical art. This extraordinary fact is to be explained by the indolence to which the greater part of the world yields. It is this indolence which allows people to look with indifferent eyes on this destructive empiric art. If they would open their eyes, they would see that the entire art of medicine is nothing but a refined, subtle deception, and that the doctors are either cheats or ignorant and self-deceiving. A monarch who would rid his realm of the whole pestilential troop of doctors and apothecaries, and would forbid completely the practice of medicine, would deserve to be regarded and honored as one of the greatest of men and as a benefactor of the human race. I do not believe that it is possible to imagine a more dishonest trade than that carried on by the present medical profession."

Medicines, powders, ointments, even mineral waters, etc., are all injurious to suffering humanity. They are at best only burdensome loans, which we contract when necessity compels us, but of repaying which we see no prospect. They seem to save us for the moment as usurers do, but bring us deeper and deeper into debt, till we have one day to pay for all at once.

Professor Dr. Coy: "There is a great deal of truth in Dr. Bennett's assertion that blood-letting in inflammation of the lungs doubles the mortality."—"The fewer remedies they (the doctors) employ in any disease, the better for their patient\$. "-.*- "Calornel is our sheet-anchor in fever, but it is at the same time an anchor which drags the patient down into the grave."

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Gymnastics and Muscle-Exercises of all kinds.

II MM

In swinging the arms to the right and left (Fig. 171) the hip-joints should be loose, and the body should conform to the movements of the arms.

This movement acts beneficially in stimulating the liver and spleen, and strengthening the muscles of the back. •.>

In swinging the arms forward and backward (Fig. 172) the fists must be clenched, and the body should follow the movements of the arms from the hip-joints. This exercise is useful (1) in assisting the circulation of the blood in the whole system; (2) against sluggishness of the abdominal functions; (3) in cases of inertness of the abdominal, spinal, and arm muscles. It is also an excellent way of warming oneself when cold. If the exercise be performed so that the arms work in opposite directions, instead of together, one making the swing to the front while the other swings»

one leg and then with the other. It has the same salutary effect as the circular leg movement, but acts at the same time beneficially in congestions of the portal vein system, because it has a shaking and stimulating effect upon the region of the liver and spleen.

This (Fig. 175) is performed by each leg in turn, at its full extension. The body should remain steady; and the foot describing the circle should be carried as far to the front and rear, and as high at the side as possible. The movement is a soothing and healing agent in *gouty* and rheumatic affections of the hip-joint. Any inflammation in these parts must first be removed by water treatment. The movement acts also beneficially in muscular weakness of those regions. It has, likewise, a detergent effect.

The leg must be stretched to its full extent in this exercise (Fig. 176), while the foot. Carried about its own length to the front, is made to describe small circles, as shown in the illustration; turning first outward, then downward and inward. A pause may be made at the extreme points outward and inward, while stress is brought to bear (at the hip) to get the utmost

The chopping* movement.
16,12,18 times.

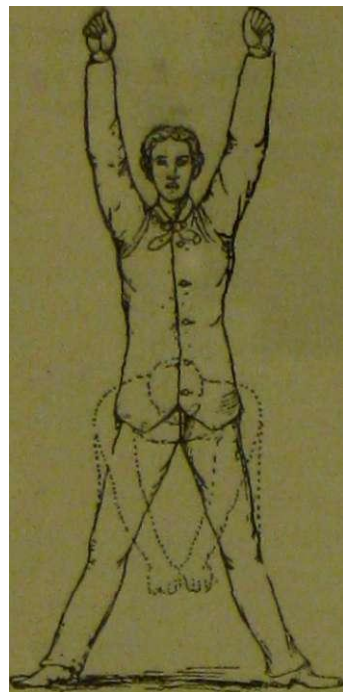


Fig. 173

Raisins: the leans sideways.
5,10,18 times with each leg.



Fig. 174

1/2 leg circles.
5,8,12 times with each leg.

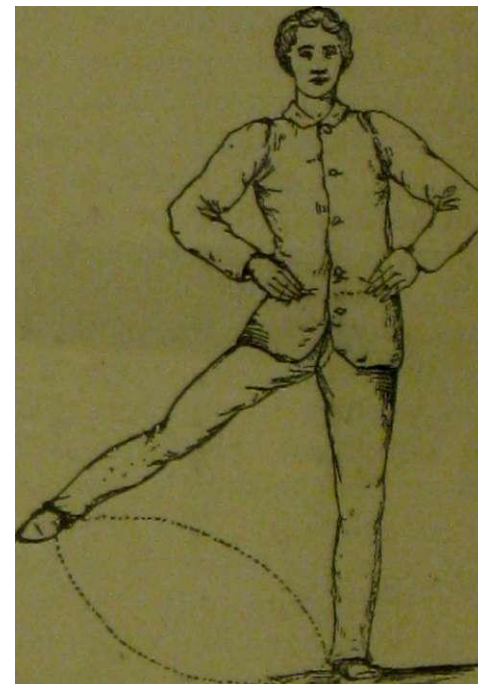


Fig. 175

to the rear, a more thorough shaking of the body will be effected, and the trunk muscles as a whole will be more completely called into action. This last exercise is also used specially to remedy curvature and volvulus of the spine. In such cases, however, the stress of the movement must principally be in one direction only, with each arm, i. e., with the right forward, and the left back; or vice versa, according to the position and nature of the malformation.

The Chopping Movement. In this exercise the knee-joints must be kept flexible. It acts beneficially (1) in cases of sluggish action, or suspension, of the abdominal functions; (2) on the nerves of the spinal cord, being therefore specially useful even in advanced spinal paralysis.

In the former case, special stress must be laid on the downward movement*; in the latter case on the upward one, and on the preparation for the downward movement.

This movement. fFio- 4 xecuted first with

amount of turn in each direction. This has an effect similar to that of the circular leg movements; see *ibid*.

This exercise (Fig. 177) consists in drawing the legs together from a wide-straddling position, by short, sharp side movements of each foot in turn, till both meet in the middle. The knees are kept firmly braced up, and only the toes touch the ground, while the legs are being drawn together. This exercise acts effectively against infirmity of the feet, etc.: and is applied also as a detergent.

In this exercise (Fig. 178) both hands are firmly placed on the hips, the thumbs to the rear; the elbows are then pressed vigorously back: the back being kept perfectly straight all the time, and the head well up. A good effort should be made each time *to* get the elbows back as far as they will go; the breath should be drawn in quickly, through the nose, during the backward movement, and thoroughly expelled as the arms come forward.

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In this exercise all the fingers are stretched, and spread, to their full extent, lengthwise and apart; and then bent inward—so resolutely as to bring a strain on every joint and brought together, either as far as shown in the illustration (Fig. 179) or farther till the fist is tightly clenched. These movements are used in the *some* complaints as those mentioned under arm rolling (Fig. 169), and the Figure 8 movement (Fig. 170).

This movement (Fig. 180) is made from the ankle-joints alternately, the toes being stretched, and bent to the utmost extent practicable, while the ankle, and its step joints are carefully worked—either in a circular movement, both outward and inward, or only up and down. These movements are calculated to make the ankles, insteps, and toes flexible; and to cure lameness and slight contractions (stiffness and shrinking) of the joints. They are also useful for detergent purposes; and are an excellent means of warming the feet.

In this exercise (Fig. 181), in which the legs are raised by turns, an effort should be made each time

An exercise in which, the leg cannot be raised as high as in the last. It is best performed by practising each leg successively several times.

This movement is good for stiffness in the knee-joint, which it renders pliable; in weakness of the knee-joint; and in the first stages of paralysis in the foot, and spinal cord. Both this and the previous exercise (Figs. 183 and 184) have the effect of drawing the blood away from the head and chest.

In this exercise (Fig. 184) the hands are placed on the hips, and the heels are raised off the ground, without being separated; the body is then allowed to sink down, retaining its upright position, as far as possible; it then, by reversing each movement, resumes the standing position. The exercise acts in a strengthening manner in paralysis of the lower part of the body, renders all the joints and muscles of the leg pliable, and is useful as a detergent.

The head in this exercise is turned (Fig. 185) first from right to left, then from left to right, without changing the position of the body. This, as well as

'Foot circles.
15, 25, 30 times with each foot.



Fig. 176.

Drawing: the legs together.
-i, 6, 10 times.

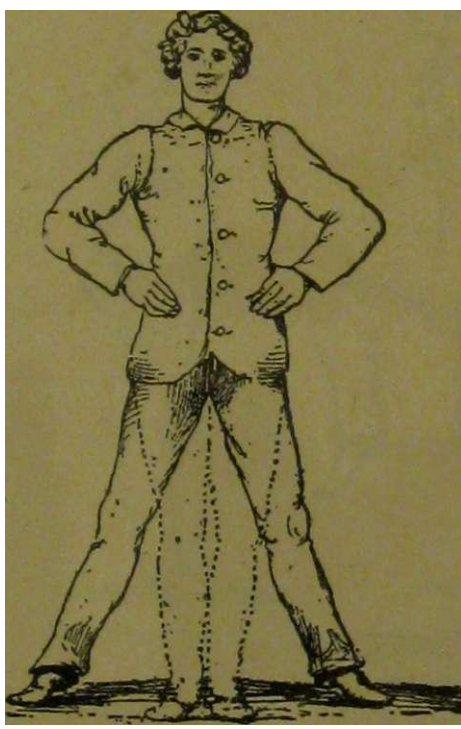


Fig. 177.

Elbows back. Extension and Contraction of the Fingers.
8, 12, 16 times. 10, 20, 25 times.

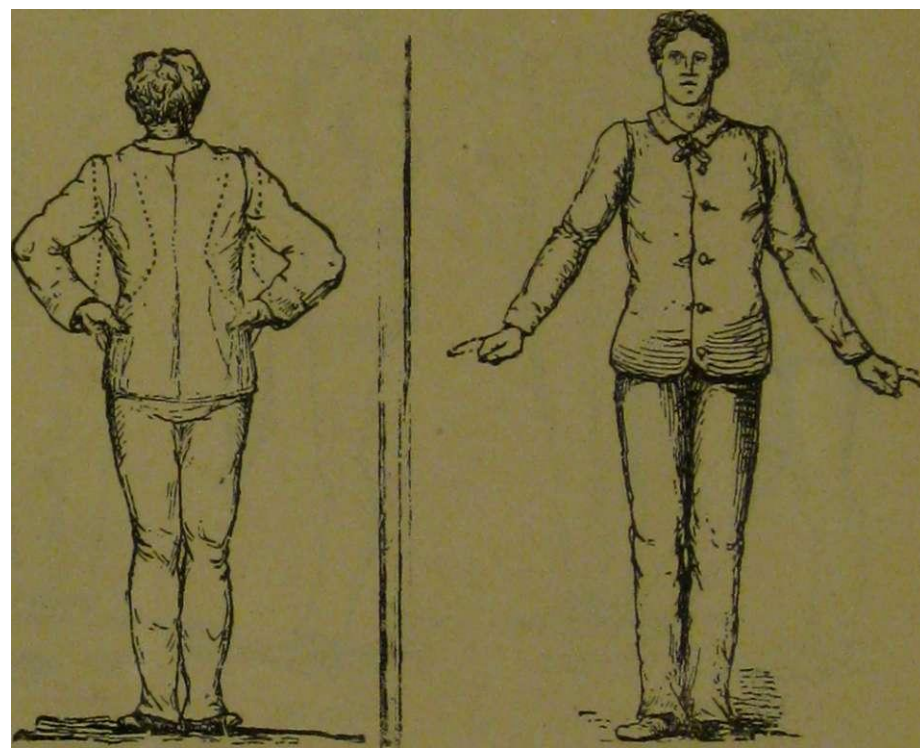


Fig. 178.

Fig. 179.

to get the knee as high as possible, without allowing the body to take any part in the movement.

It acts most beneficially on the digestion, clears obstructions of the bowels, and is specially to be recommended in cases of sluggishness or interruption of the abdominal functions. It is likewise an excellent remedy for flatulence, abdominal hypochondria, hysteria, rectal prolapsus or external piles, chronic fluor albus, etc.

It should be omitted, or very cautiously practised, if inflammation exists in the abdomen, or if there is abdominal hernia, or predisposition to hemorrhage in that part.

In this case (Fig. 182), as in the last, the legs must be exercised alternately. The knee-joint is vigorously bent, and then stretched out perfectly straight. The movement acts beneficially in cases of weakness or stiffness of the knee-joint; and is of use in relieving hemorrhoidal obstructions.

the next movement (Fig. 186), is employed in stiffness of the neck, as well as in nervous giddiness.

In turning the head from right to left and vice versa, the endeavor should be made each time to bring the chin over the shoulder. For the ailments to be cured, of which this movement is adapted, see the instructions for the previous exercise, "Head Circles."

Bending the body to the right and left (Fig. 187) must be done without any violent exertion.

This exercise (Fig. 188) promotes the circulation of the blood, and the activity of the functions, in the abdominal organs; is beneficial in chronic affections of the liver and spleen, and applicable in all cases of disordered condition of the portal vein system. Bending the body forward and backward must be done without violent exertion, the legs remaining straight and firm. It is useful in constipation, in sluggish action of the abdominal organs, and in paralysis of the lower spinal muscles.

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In this exercise (Fig. 189) the trunk above the hip-joint must describe a circle from right to left leaning back, and from left to right leaning forward, as wide and as low down as possible, without any violent exertion.

It is good for weakness of digestion; for acute and chronic constipation, and ailments arising therefrom; also for stiffness of the muscles of the hip-joint, and for nervous giddiness. In the last case, the patient must be accustomed gradually to the circular movement, which may be performed sitting.

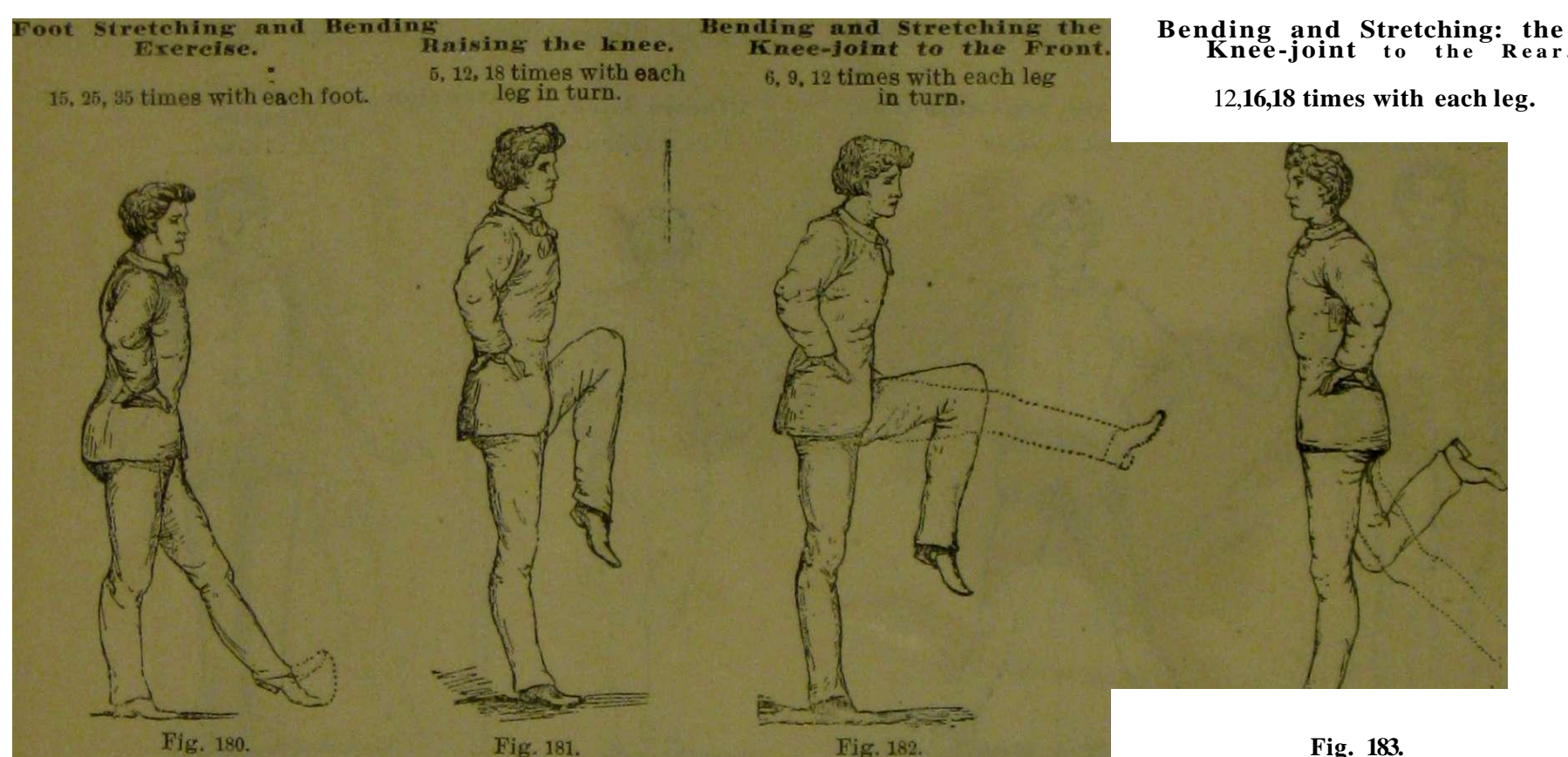
For the purpose of direct action on the bowels, it is advisable to execute only half the movement; i. e. to describe only the half of the circle from right to left, leaning back.

To attain a perfectly horizontal position in bed, which is necessary for this exercise (Fig. 190) remove the pillow. If it be performed out of bed, fold a carpet or rug and lie on it; or two pillows may be

This exercise operates beneficially on all the abdominal organs (after four or five repetitions of it a pleasant sensation of warmth will begin to be experienced in the abdomen and gastric region). It is eminently useful in all kinds of chronic abdominal irregularities, in inactivity or weakness of the abdominal muscular system; and as an attempt to completely remove abdominal hernia.

Exercise No. 191 is performed first to the right, then to the left; turning the body on its own axis as much as possible to either side, the legs being kept rigidly straight, and the back flat and upright. This movement is employed in cases of weakness of the diaphragm; in defective digestive functions and constipation, or of the muscular system of the hips and abdomen, as well as for promoting the circulation of the blood in the abdomen.

In this sawing movement, one arm is pushed vigorously forward and downward at the same time



used, putting one under the head and the other under the hips.

The exercise consists in raising the trunk vertically from the horizontal while the legs remain still. If it cannot be successfully accomplished at first, a weight may be attached to the feet; or, if the performance take place out of bed, some assistance may be derived by putting the toes under some piece of furniture in the room (chest of drawers, press, etc.); it is sufficient sometimes to put the toes against the wall; or, the upper part of the body may be somewhat raised by laying something under it. Such a raised position is already offered by a couch or bed if the pillow be not taken away. The arms are at first crossed over the chest, or perhaps stretched out in front; but later on, when the exercise is performed more easily, they are placed beside or behind the head. If the movement is to be continued till the standing position is reached, weights are attached to the hands: the elbows being kept close to the sides, and the arms bent up and resting on the chest.

that the other is drawn inward and upward by bending the elbows; the movements being thus performed with each arm alternately. It is of great utility in strengthening the muscles of the arms, shoulders, and back; and in various conditions of ill-health, such as defective or suspended activity of the abdominal organs.

It also reduces glandular swellings in the thoracic and abdominal regions.

The mowing movement (Fig. 193) is made energetically with both arms rigidly extended, the feet being kept at rest. Strenuous muscular exertion should be thrown into it, as if overcoming weighty resistance all the time.

It has an excellent effect in incipient paralysis of the spinal cord, as well as in general debility and muscular weakness.

This movement (Fig. 194) is to be executed with vigor in the upward, but somewhat more gently in the downward, direction.

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It is of service in stiffness of the shoulder muscles, but more particularly in incipient tuberculosis of the lungs | because, like deep respiration, it promotes a healthy activity of the lobes of the lungs, where, as is well known, tuberculosis begins.

If one shoulder is higher than the other—a condition resulting from paralysis or curvature of the spine, the exercise must always be practised with the lower shoulder only.

Stick, or Bar-bell Exercise.

These movements are shown by Figs. 195, 196, 197, 198. It must be observed: (1) that in order to pass the stick from the position at the back (Fig. 188) over the head to the front, it must be grasped with a wider interval between the hands than is shown in Figs. 195, 196 and 197; (2) that many persons will at first only get as far as the position shown in Fig.

both are well over, they have to get back again; which may not prove an altogether easy task.

The exercise is indicated in cases of obstinate constipation, and may be tried as a means of combating the troubles attending internal piles, provided there is no inflammation. The exercise must, however, not be performed, if the patient suffers from abdominal hernia or marked determination of blood to the head.

This movement (Fig. 200) consists in springing off the toes of each foot in turn, the knees and ankle-joints being elastic.

The efficacy and strain of this exercise may be increased or diminished, as circumstances suggest, by making a greater or less demand upon the muscles, and so regulating the height of the spring. It is recommended for weakness of the muscles of the foot, and for cold feet; it promotes the action of the bowels,

Lowering; and Raising- the body. 8, 12, 20 times. Head Circles. Turning: the Head to Right and Left. 8, 12, 20 times. Bending: the Body sideways. 6, 9, 12 times. 15, 25, 35 times.



Fig. 184.



Fig. 185.

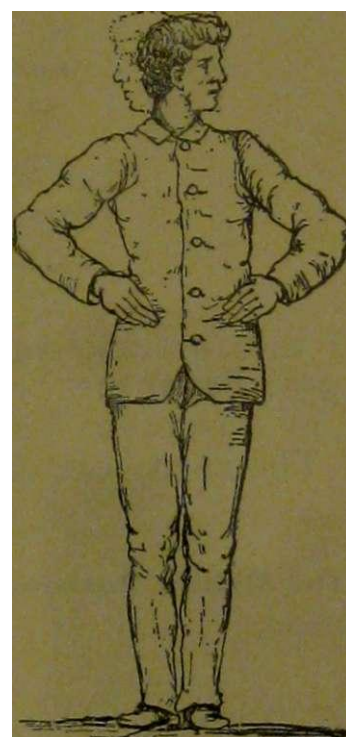


Fig. 186.



Fig. 187.

197; it is in Fig. 198 alone that the exercise is shown completed; (3) that the practice of the movements indicated by Figs. 195, 196, 197, or even of the first two, will have a highly beneficial effect on the respiratory and thoracic organs; (4) that beginners may use a somewhat longer stick than is here seen, in order to "get a wider interval between the hands; but in that case the hands should be brought nearer to each other, by degrees; (5) that each movement is to be performed with an energetic swing; and that in the complete exercise (Fig. 198) the arms are to be kept at their full stretch; (6) that an easy rocking of the body from the waist upward should accompany each forward and backward swing of the stick.

This exercise promotes and perfects the process of respiration, acts beneficially on loss of power in the shoulder muscles, etc., serves to make the shoulder-joints pliable, and stimulates the abdominal functions.

In this exercise (Fig. 199) the object is to get first one and then the other leg over the stick. When

and the circulation of the blood in the abdomen, etc., and is efficient as a derivative in drawing the blood away from the head and chest.

It is also adapted for the relief of amenorrhoea and piles, and it overcomes sleeplessness by causing agreeable fatigue.

Rest, and not exercise, is, however, demanded in case of an inflammatory condition of the piles, or of excessive hemorrhage, no matter whether referable to piles or to the period.

Full Respiration (Fig. 162), should form a part of all curative gymnastics. The process should be as follows: The standing position, with the arms on the hips, having been taken up, the lungs are first entirely but gradually emptied, the seconds being counted aloud as the breath slowly escapes. The mouth is then closed, the shoulders raised and pressed back, the chest expanded; the air is now allowed to enter, through the nostrils, until the lungs are fully the breath is then held for a time, as long as it can be

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and is again allowed to escape, as

This "art of respiration" should be practised several times in going through a group of gymnastic exercises. It should, however, only be done in pure air, either in a room with the window open, or out of doors.

Bending the Body to the Front and Rear.
10, 20, 50 times.



Fig. 188

Body-Circles.
6, 8, 12 times.



Fig. 189.

Respiration may also be practised with a stick, or the bar-bells, as follows (see Fig. 195): From the position there shown the stick is raised, by a vigorous effort, above the head, as in Fig. 196. The cavity of

and the point here is always to individualize—to discover by actual observation what exercises are best suited to each individual case, and to arrange the groups, and the methods and amount of practice ac-

Rising from the Lying to the Sitting: Position.
5, 10, 15 times.

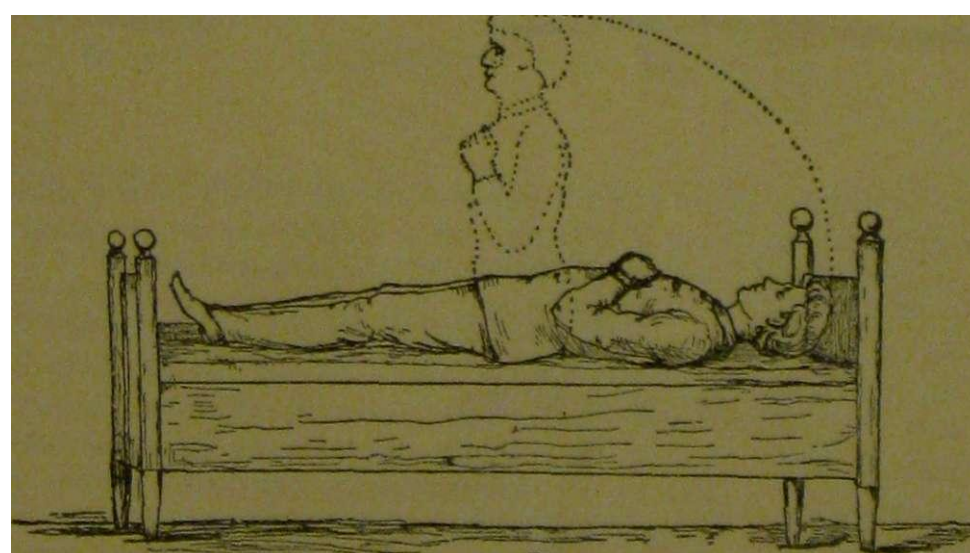


Fig. 190

Twisting the Body.
10, 20, 50 times to and fro.



Fig. 191.

The chest is thus dilated crosswise. From this position the stick is lowered, by a sharp motion of the elbows, to that shown in Fig. 197. A deep breath is now taken, as above, and held. When, after a time, a little of the breath is allowed to escape, the lungs are filled again by a short breath, which replenishes

accordingly, either for oneself or in consultation with an expert. It is certainly advisable to consult a competent man in such a matter. These groups, with the movements indicated in them, are therefore subject to alteration (curtailments, additions, etc.).—Bilz, The Natural Healing Method.

TI*» Mowing- ato.vemen*,
10» 15, BO tim«s.

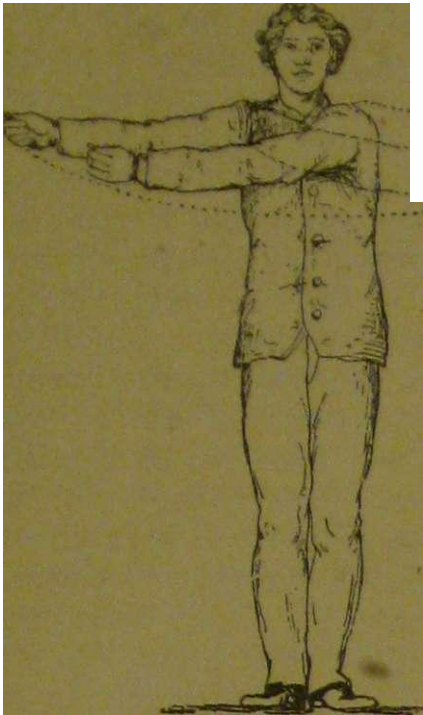


Fig. 193.

Raisins? tike Shoulders.
20, 80, 40 times.

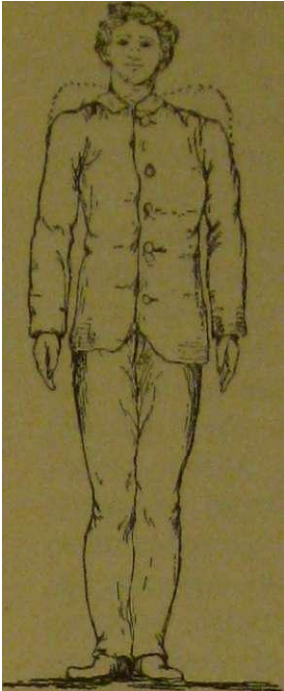


Fig. 194.



Fig. 195.

Stick, or Bar-bell Exercise. stick, or Bar-bell Exercise,
<Fig- MR 196, 197, are to be practised 8, 16, 20 times backward and forward.)

Stick, or Bar-bell Exercise Completed.
8, 16, 20 times backward and forward.



Fig. 197.

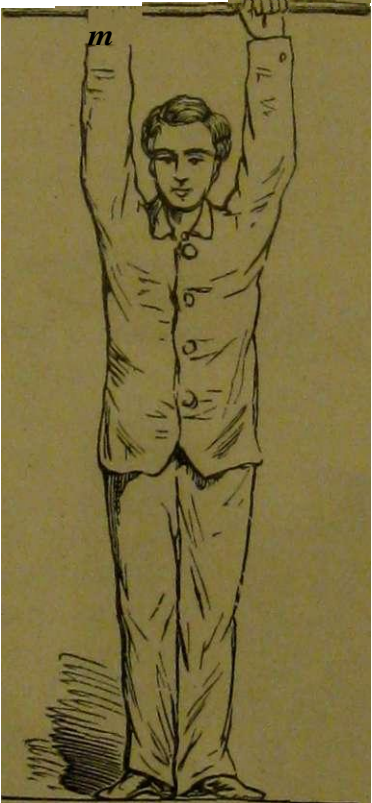


Fig. 196.

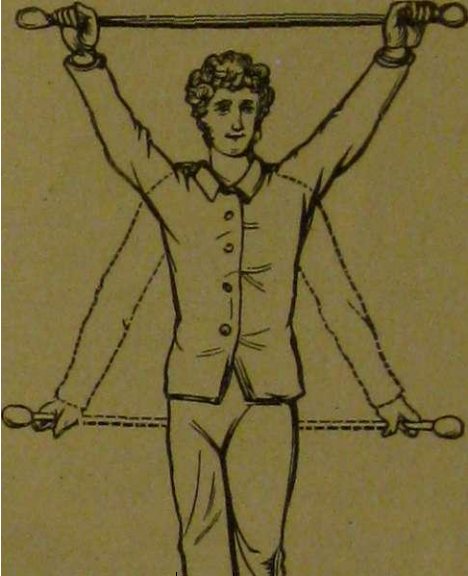


Fig. 198.

„ jfi nS over the Stick.
5, 8, 10 times.

The Trot Movement, "Marking Time."
60, 100, 150 times wifcu. each foot.

Breathing; position, wixhoot a stick.

Hydropathy and Open Air Cure for Consumption.

By Richard Metcalfe, Richmond, Surrey, England.

One of the most momentous events in the records of British medical science erected its indelible way-mark when, on December 20, 1898, the Prince of Wales presided at a meeting held at Marlborough House, to further the objects of the National Association for the Prevention of Consumption. It was of momentous importance in two respects. In the first place, it marked a step in advance in regard to the prevention and cure of consumption the like of which, as regards the treatment of disease, is not to be met with in the annals of medicine in these islands. In the second place, it was coupled with a confession of the lamentable backwardness of medical science in England, or, we might say, of the almost inconceivable conservatism and apathy of the British medical schools. For that, and nothing else, is what it amounts to.

Those schools are nearly half a century behind the rest of the civilized world. Medical students are confined in many important respects except surgery to the routine of their fathers, in some respects even to that of their grandfathers*! There is little or no elasticity in the curriculum of the schools; the education given in them is largely a system of fostering prejudice; and the students are allowed no opportunity of observing- what is going on or being done in other countries in relation to medical matters.

This is a serious indictment against the medical profession—an indictment which one would hardly have credited had it not been made by leaders of medical science themselves; but it becomes the more serious when we consider how much behind other countries it has placed Great Britain in regard to preventive and remedial medicine.

It is but a short time ago since it was shown by one of the medical journals how much with us medical science is behind the continent in regard to the treatment of heart disease; and in the account it gave of the Schroth treatment it caused the profession to look up and rub its eyes, much as a boy does who suddenly awakes out of a peaceful dream to find that dinner has been served and the remains cleared away while he, behind his sealed eyelids, was quietly oblivious of everything that was going on. / Nor is it beside the question to remark that, in his book on "The Wonderful Century," Alfred Russell Wallace points out how in regard to mental science also the medical profession has retrograded in treatment rather than advanced during the past half century.

An equally significant instance, showing the same inveterate conservatism is given in one of the *unpublished* lectures* delivered by Dr. Lauder-Brunton at St. Bartholomew's Hospital. Speaking of the wet-sheet pack (p. 122) he says: "The most striking example I ever saw of the use of cold water was in the case of a patient suffering from pneumonia who was dying from hyperpyrexia, without anyone knowing it,

*Lander Brunton (I), "Lectures on the Action of Medicines: being the course of lectures on Pharmacology and Therapeutics delivered at St. Bartholomew's Hospital during the summer session of 1896"

for it was before the days of clinical thermometers in this country.

"The patient was under the care of the late Professor J. Hughes Bennett, whose boast it was that he had never lost a case of uncomplicated pneumonia since the time that he had discarded the old method of blood-letting, and began that of simply supporting the patient's strength. One day, on going round, he was a good deal disgusted to find that one of his patients suffering from double pneumonia was apparently about to spoil his statistics by dying. The man was completely comatose, and apparently moribund. It seemed as if nothing possibly could be done to help him, and Professor Bennett was passing on to the next bed when a Swedish doctor named Scolberg, who happened to be attending Bennett's clinic, said to the professor: 'May I treat the patient, Professor Bennett?' 'You can do what you like with him,' was the answer. Forthwith Scolberg ordered in a big tub of cold water. All the bedclothes were pulled off. A sheet was dipped in the water,* and the patient was wrapped in it. In a few minutes it was taken off, and a second cold sheet applied. How long this went on I do not know, because, like all the rest who were watching the process, I thought it was useless, and went away to have my lunch. On going back about an hour afterwards, simply from curiosity to see whether the man was dead or not, I was greatly astonished, instead of finding an empty bed as I expected, to see the patient lying quiet and comfortable, apparently in an easy slumber, and he went on from that time forward without a bad symptom, and recovered perfectly in due course. So a wet sheet simply wrung out of cold water, put upon the patient for a short time, taken off again, dipped again, and frequently renewed, brings down the patient's temperature."—

This triumphant result of the wet sheet pack when everything else had failed—be it remembered—is the witness of a professor of allopathy, not of hydropathy; and yet in how many cases of fever is the wet-sheet applied by the regular practitioner?

One would have thought, at any rate, after such testimony to the efficacy of the water treatment, we should have heard the last of the slurs and sarcasms and the depreciations uttered by medical men against hydrotherapy. But such, unhappily, is not the case; and it is not uncommon even for medicine men, who have utterly failed to relieve the sufferings of patients, to traduce the hydropathists who may have taken up the treatment where they have left off and have succeeded in curing.

However, let us leave these matters, and confine our attention more particularly to consumption and the diseases allied thereto, and to our position in England in regard to their treatment.

Dr. F. R. Walters tells us that "Great Britain was probably the first country in the world to establish special hospitals for the treatment of consumptives. Her first seaside sanatorium for scrofula was founded at Margate as early as 1791, and the Royal Hospital for Diseases of the Chest in London in 1841; while the Brompton Hospital for Consumptives

*This means a sheet was wrung tightly out of cold water.

*The wet sheet is a most powerful febrifuge.

THE KNEIPP WATER CURE MONTHLY.

and Diseases of the Chest, with its 321 beds, is almost the largest of its kind in the world."

Nor have these institutions, together with improved sanitary arrangements in connection with houses and workshops, been without their good effect. In 1888 Dr. Walters tells us, the death rate from consumption was over 38 per 10,000 living, while in 1896 it was only 13.03, showing a diminution of nearly two-thirds; and he is no doubt right in attributing this great change "to the establishment of special hospitals for diseases of the chest, and to general sanitary improvements in house construction, drainage of the land, ventilation of workshops and factories, and the like."

Six years ago, we are further informed, when Germany's first sanatorium for the poor was erected, England was unrivalled in her provision for the consumptive poor. "There were at that time no such institutions in any other part of the Continent, whereas, in the British Isles, there were some seventeen special hospitals and nursing homes in existence, with over 1,100 beds, besides other institutions open to consumptives, thought not exclusively devoted to them. Such pre-eminence, however, no longer exists. Within the time specified great strides have been made in Germany, so that she will soon be very far ahead of England both in the number and the character of her institutions of this kind.*

This statement refers to institutions for the poor only; when it comes to sanatoria for the well-to-do it will be seen that Great Britain is very far behind the rest of the world. While we have our hospitals for consumption and diseases of the chest and other institutions of a similar kind, for the most part built and conducted on the old methods, and therefore much behind the time, Germany has her scores of sanatoria, all up to date in regard to sanitary and other appliances, as well as in regard to hygiene methods, and general ideas, and as the natural consequence showing vastly superior results in the number of cures or the amount of amelioration effected. To what an extent the difference reaches will be seen from the fact that the percentage of improvement at the Bromton Hospital is only 20 to 30, as compared with 70 to 90 at the German Sanatoria.

From these facts it will be seen how much leeway we have to make up before we "dress in line," to use a military phrase, with Germany, to say nothing of Switzerland, Sweden, and the United States, which are all ahead of us in this as in many other respects.

It is needless to say that England ought not to be marking time in this way, especially when we consider what she has already done. In many respects regarding hygienic means included in Hydropathic materia medica. In his address at the meeting at Marlborough House, Sir William Broadbent pointed out that "by the effects of subsoil drainage, by improved hygiene, by the higher general standard of comfort and cleanliness, by greater attention to ventilation and to the construction of dwellings, the number of deaths from consumption and other forms of tuberculosis has been reduced by more than 50 per

cent, in fifty years." Yet, notwithstanding this great improvement, according to Sir William's own figures* 70,000 persons still die every year in Great Britain and Ireland from tuberculosis diseases. In other words, "at least 200 new persons must contract the disease every day." Though the figures are astounding, they are incontrovertible.

It is to reduce this terrible mortality from tuberculosis and to instruct the public as to the best means of preventing its development that the National Association has been formed; and the aim is certainly one worthy of the highest endeavors of the medical profession. But while we cannot but approve of the efforts of Sir William Broadbent and his confreres in thus setting themselves to work to stem the tide of consumption, it is but right that we should take the opportunity to call *attention to* some of the shortcomings of the medical profession in the past. There are other matters in respect to which medical science in England is belated, as well as in regard to the treatment of consumption; and possibly a little friendly criticism may not be without some beneficial effect.

In the beginning of the century medical men were of opinion that consumption depended on the development of tubercles in the lungs, which, undergoing various retrograde changes, led to the breaking down and excavation of those organs—in short* produced the entire phenomena of consumption; and, further, that this tuberculous formation affected various other parts and organs, and was the result of a constitutional condition and diathesis handed down from our ancestors. The idea of phthisis being communicable from person to person was hardly entertained in England; so that the belief in its contagious character, which was deeply rooted in many parts of the Continent, was in this country almost wholly discredited.

The late Sir George Buchanan was instructed by Sir John Simon, then chief medical officer to the Privy Council to conduct an inquiry into the health and death-rates of a series of large towns in which important structural improvements had been effected; and he discovered that wherever these improvements had been of such a nature as to produce drying of the subsoil a remarkable diminution of the previous mortality from consumption had attended them. As further investigations of the same kind were carried out in different localities, notably in the counties of Surrey, Kent, and Sussex, it became unquestionable that sunlight, ventilation, and dryness of the soil were the great antagonists to consumption, and that, in proportion as these conditions were realized the consumptive death-rate became reduced. This, of course, applies to nearly every disease, but particularly to consumption.

The earlier English view, which attributed the disease chiefly to a definite hereditary tendency practically independent of external conditions, was found to be no longer tenable in its entirety, and the only vestige of this view that remained in the minds of medical men was a belief that inheritance might involve an increased liability to the disease or a more rapidly fatal issue when it occurred.

Consumption affects not only the lungs, but the bowels, the brains, the joints, and, in fact, every organ and nearly every tissue of the human body. The

*"Sanatoria for Consumptives."

^Walters.

form which affects the bowels is known as *tabes mesenterica*, and is a very Moloch among diseases, vast numbers of young children falling victims to it every year. Whilst other forms of tuberculous disease have, as already said, showing the beneficial effect of sanitation, been reduced fifty per cent, during the past fifty years, *tabes mesenterica* has increased. Consumption had gradually come to be looked upon as a preventable and a curable disease. This was no doubt, if not wholly, at least in part due to the success with which Vincent Priessnitz and Father Kneipp had treated consumption. In the early third of the century, they had begun to combat disease by natural methods, that is, by the application of water, by free ventilation indoors, by exercise and exposure in the open air, and by abundant nourishment. This system was not, of course, specially designed for consumptives, nor indeed for any special or particular ailment, but for disease generally. They had already perceived, what many physicians after half a century appears to have thoroughly grasped, namely, that at the root all diseases are one and the same, namely, disharmony in the machine, which makes itself felt at the weakest spot. Hence the cure, to be effectual, must aim at re-establishing the lost harmony. If nature herself is out of harmony—as when there is bad or contaminated water, air poisoned by manufactories, insanitary dwellings, lack of food, and the like—there is not much chance for the human being, whose health is *conditioned on* wholesome surroundings, not only in respect to pure air, but also in respect to pure water, wholesome food, and habitations that allow of all these conditions.

Priessnitz's system rapidly made converts and was carried, with modifications, all over the civilized world. In it undoubtedly we have the first suggestion of the open-air treatment of consumption as now practised at so many sanatoria in Germany, including that of the much talked-of Frankenstein, near Hornburg, as well as in the germ-free atmosphere of the high Alps, following the recommendation of Dr Hermann Weber.

(To be continued.)

We are now told that the same effects which Prof. Roentgen produced with the cathode rays of a Crookes tube have been obtained by means of sunlight. Imagine a small courtyard, partly in the light and partly shaded. Exactly at the edge of the shadow a man is seated in a chair so that only his back is in the sunlight. With the camera in the shadow a one second exposure is made, and the result when the plate is developed is startling. The body is transparent! Not only can certain bones be seen, but also objects behind the body, the view of which should have been cut off. This result was achieved several times and with different subjects. (Originally reported in the *Moniteur de la PhotogTaohie*—taken from "Psychische Studien," April, 1900.)

"I have no doubt in my mind that the majority of deaths among children is due to the wrong; and improper application of exhausting remedies."

DR, HALL, the known English physiologist.

Nails/ Ingrowing.

This usually affects the great toe, and the nail grows into the flesh when it has been cut too short and the skin has been pressed over the edge of it by a shoe that was too tight. In consequence of the irritation by the edge of the nail pressing into it, a painful inflammation with a gathering results. It is necessary to treat this so-called in-growing as soon as possible, or the nail may have to be entirely removed. The best method of guarding against it (especially on a walking tour) is to scrape the nail in the middle lengthwise, quite thin, with a piece of glass, and so cut the free edge of the nail, that the corners project beyond the middle; then, when the foot is placed on the ground, the nail will lie quite flat and cannot grow into the flesh. If it has already grown in, raise the edge of the nail and place a tin pad of medicated cotton-wool under it. (If the nail has grown in deep, a thin strip of lead should be introduced under the edge, the lead bent over the side of the toe and fixed with sticking-plaster.—Dr. Bock.) If the skin is inclined to fester, frequent foot-baths must be used, and stimulating or soothing bandages laid on it.

Wherever the nail is cut, it will grow; if cut at the edges, it will grow into the flesh there, but if it is only cut at the top, it will grow there.

The "Vienna Weekly Medical Journal," which has a large circulation, has, in its issue No. 44, 1873, an article by Dr. Lorinser, in which he says: "Before everything else we must speak here of the great folly which the high priests of medical science teach their disciples, though they themselves and the great mass of doctors no longer believe in it; I mean the fable of the power of medicine, or pharmacodynamics, their pharmacology. To the various medical wares from the vegetable, mineral, and animal kingdoms are there falsely attributed, to the smallest detail, such extraordinary effects that, if they were literally true, the human race would onoe and for ever be rid of every disease. The magic powers of the medicines are there set forth so minutely and so convincingly that the medical student, to whom these secrets of nature are so demonstratively disclosed, must wonder how it comes about that, notwithstanding all medical treatment, so many people still die.

This our pharmacology, which is even nowadays taught at the universities, concerning which thick volumes are written, that students have with great difficulty to learn almost by heart, belongs certainly, as to nine parts in ten of its contents, to the domain of legend and tradition, and as such is a remnant of the old belief in magic.

What is a common-sense man to think of us "physicians," when he reads such literature and remembers at the same time that his family doctor, in treating cases of illness as they occur, moves only within the compass of this medical maze, in which he himself cannot possibly feel at home. I know cases where educated patients secretly blushed for their doctor that he could require them to take his medicines and, in the end, after the patients' recovery, could boast of the efficacy of the medicines which they had thrown into the chamber utensil



For Mothers.

Mother Sins.

By Clara Muche, of #ie* Sanatorium "Stolzenbur
Salmunster, Soden, Germany.

Is there a mother living which would not be indignant if she was reproached with having out of selfish love endangered the welfare of her child, although she feels the strength in her innermost heart to sacrifice everything, even herself, for its sake?

Are there not many mothers who sacrifice all their happiness, their well-being and their health for the sake of their children? Certainly if we were to go by the sentiments and the motherly instinctive actions only, where would there be any "mother-sins?"

But something more than sentiment only is necessary for their education; judgment and consideration will-power and self-restraint.

Whoever obeys every whim of his children, obeys his own whims; whoever satisfies their every desire without caring for the ensuing consequences, satisfies himself through the momentary joy which he causes. In all this, there is more of self-indulgence than real "true love."

The former roughness in educational methods has been generally recognized to be inadequate, because in energetic characters it would only give them more tension-power, but in more gentle-natured souls it would only suppress their own self-consciousness.

The present methods of education are also reprimandable and pernicious in their consequences. Great leniency in reference to corporal and mental culture of children is generally excused with the old saying that love and freedom are most important factors for their favorable development; but in such an educational method there can be no talk of love nor freedom, but only weakness of will-power and laziness of thought.

In the education of our daughters the mother's instinct is allowed more play than in that of our sons, and on this account not only have they to suffer more bodily and mentally from the consequences of "mother-sins," but they must also bear ridicule and reproaches for their wrong intention and bad bringing up, which is certainly not their own, but the mother's fault.

A very important motherly "educational sin" is the awakening of "vanity" in their daughters, "Girls must be vain." This saying is heard even from well-informed and well-instructed women. It originates in the natural desire of women to adorn themselves.

This desire exists primitively in both sexes in equal proportions, and it shows itself in a natural desire for the beautiful, which of course begins on the own person.

In the first few years of his life the boy shows the same pleasure for clothes of many colors, for adornment, and for trinkets; but very early already this innocent pleasure is criticised without pity, only the colored uniform finds any grace, and this therefore is worn with so much greater pride. &gj

Thus the development of vanity in the male sex is energetically nipped in the bud, at least as regards outward appearance; and this is the cause of the in-born sense of the beautiful gradually dying out in many men.

With the girl just the contrary principles are the rule. Her enjoyment of finery is furthered as much as possible. An extraordinary amount of fargoing interest is shown to the dress, the senses are strongly directed to outward appearance, so that in most women the dress question is the most important point in their existence; it even dominates all their conversation, and suppresses any deeper interest for many other subjects. This childish vanity is only an off-spring of the mother's own vanity, which principally wants to satisfy her own pride by adorning her child. Therefore even a suckling baby is already overloaded with laces, ribbons and embroideries, regardless as to whether it likes this, or does it any good or not. Is this real love or only self-love?

Whoever earnestly considers the question of our children's education will surely also consider these seemingly unimportant facts; and he will find that they are very important indeed for the welfare of body and soul.

The original purpose of the clothing is the protection which they afford the body against the inclemencies of the weather. They should only be a protection, but not a barrier which impedes the active faculties of the skin, muscles and vascular system of any single organ. The beauty of the clothing is only a second consideration, and is only justified as long as it does not impede the natural beauty of the human body. Everything which disfigures the natural form and even the natural color of the human body is barbarous, even when this disfigurement apparently does not directly affect the health itself, but only the cut and appearance of the clothing, as for instance corsets or bustles, etc.

The customs and habits of the savages fill us with disgust, when we consider how they adorn their noses with large rings, their lips with wooden and brass ornaments, and their skins with tattoos or paintings; how they flatten their skulls, or cripple their feet

to appear beautiful. We call this barbarous taste. But is it not just as barbarous that we pierce our ears for earrings, force our necks into stiff collars, which impede any graceful movement of the head, or when we force our girls from early age even, to encase their waists in tight corsets to obtain a desired "fashionable shape" which is considered handsome—although it robs the body of its elasticity, and impedes any healthy exercise and does not permit any graceful bearing; and when we force the feet into narrow and pointed shoes with high heels, which make brisk walking impossible; and especially if impeded by the long gowns which are now fashionable.

These fads of fashion are the last remains of barbarism. They ought, in fact, to be laughed at if the consequences would not be so pitiful.

It is superfluous to particularize more fully the pernicious influence which vanity and passion for dress exercise morally. Every day brings examples of ruined households, of destruction of all happiness in private life, even of the sacrifice of the wifely honor, only to satisfy this demon, "Love for dress."

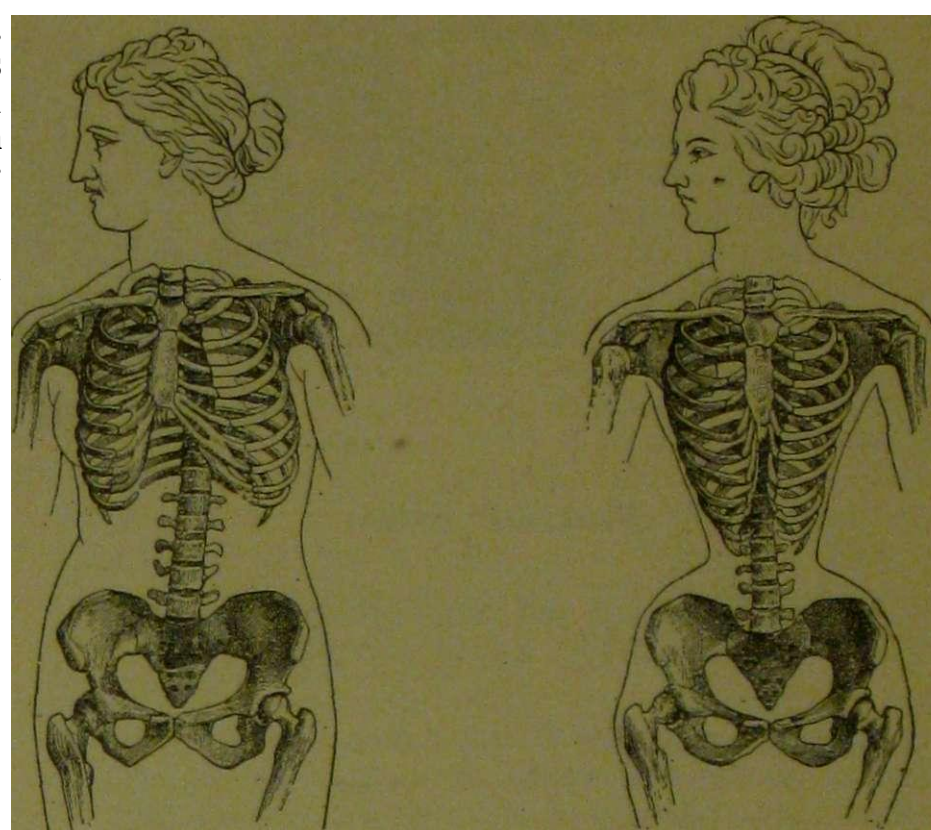
Enough has been written in satire as well as in earnest, about the poverty of feeling and intellect of such superficial woman, whose thoughts, talk and time are devoted only to their own toilet and dress, and to that of others. This sin has its origin in the children's rooms and conscientious mothers should anxiously abstain therefrom. One of its consequences is the endangering the future capability to satisfactorily accomplish the natural destinies of the future.

The effeminacy of the body is caused by the mothers over-anxiety to clothe her offspring with too tight, too close-fitting and too warm clothing. But as soon as fashion demands that little children should go about with naked calves, or that girls should denude their necks, backs and shoulders, this former over-anxiety which has already effeminized and weakened them is all at once forgotten, and those parts of the body are now exposed to all inclemencies of the weather and subjected to catch cold.

Even the often published cases of violent inflammation of the throat and lungs, of rheumatism and other diseases, which all originate in this foolish course of action, do not teach our wives and daughters any better.

They are afraid to try and harden their bodies by light clothing, fresh air and water applications, which would be the best protection against colds; but as soon as vanity comes in question, all hesitation disappears. But the mother which permits the tight-lacing of the bodies of her daughters, and by it perniciously influences the growth of her children from their seventh to eighteenth year, is still more unpardonable.

This evil habit is not one whit the better than the flattening of the skulls of the savages. It injures the health, the mental and spiritual condition, in short, the entire welfare of the individual. The cause of this sickness, nervousness and chlorosis or green-sickness of our young female generation is looked for in all kinds of possible or impossible means; only no one wants to think of the real culprit, "The Corset." "It does not hurt me," or "it is quite loose" are words



Natural Size of waist.

Reduced size caused by thigh lacing, etc.

often heard. The sufferings and hardships of motherhood are designated as a "curse of God," but the corset is never accused. To take it off, they say, would make them liable to catch cold, they could not keep erect, or have pains in the back, etc. Is all this not sufficient proof?

And still all the energetic protests of our physicians and hygienic advisers are quite in vain. As long as our wives are not thoroughly instructed in anatomy, physiology and health culture, we cannot hope, that these deeply-rooted "mother-sins" shall be entirely abolished. Only when all women themselves have a full knowledge of the construction of their own body, and of the importance of every organ for the maintenance of their bodily and spiritual health, then only it will appear to them to be a sin to hinder the functions of any one organ.

The highly developed sense of beauty which we admire in the old classical nations, and which will not take root in our generation, in spite of all classical education, instruction in the history of arts and in spite of all our museums—will be reawakened as soon as the human body will be looked upon as a sacred institution; and its study and culture will be one of the chief principals of education and a duty of every man.

Of course those who would undertake their education must themselves be thoroughly instructed with every requisite knowledge.

No green-sickness can be cured without entire removal of the stays, because this hinders the nourishing functions of the body in every direction. The corset has changed the respiration of woman; for, as it compresses the ribs and prevents the expansion of the lungs, a deficient respiration is the evil consequence. Besides insufficient respiration, a deficient exhalation also takes place, which forms the foundation of a catarrhic condition, and in conjunction with* other pernicious influences causes pulmonary consumption. The continuous pressure leads to curvature of the mammary glands and this in many cases prevents mothers from suckling their own babies.

ich proves a disadvantage to both mother and
hud.

The lesser absorption of food and the many resulting digestive troubles are also consequences of the same cause. Neither stomach nor intestines are enabled to expand and cannot move freely. The wax-like pallor, or often yellow-looking coloration of the skin, the dark rings around the eyes, the depressed spirits and bad temper are all the consequences of tight-lacing, slowness of the bowels and blood-stoppages. The use of the corset, sedative habits in conjunction with high-heeled boots, generate in the young body abdominal complaints, which should not be known by women, even when they are already mothers. And all this suffering to obtain a slender waist.

Under the continuous pressure of the tight clothing, the nutrition and movement of the dorsal and spinal muscles are much impeded. Bad bearing, spinal weakness and the nervousness resulting therefrom are only small evils compared with the hardships and pains of pregnancy and birth, which are devolved from the insufficient development of these muscles. In spite of this, it is just the women, who mostly retain these errors of education. In the methods of nutriment, the same mistake is made as in the clothing. Not the appropriateness, but the palate decides. The more gourmandisers that the parents themselves are, the more satisfaction it affords them, to awaken the desires of their children's appetites, and it affords them personal pleasure to see their children enjoy these dainties.

Often it is only out of negligence and thoughtlessness, sometimes from a too conscientious imitation of previous nutritive theories, which recently have been most energetically opposed by the medical faculty that these mistakes are perpetrated.

The nervous system in infancy and youth is very impressionable and ready to receive the least sensation. All organs are healthy and strong, the breath goes quicker, the pulse beats faster, the skin and digestive organs act with more energy than in the grown-up person, whose nerves are exhausted by overburdening, bodily-emotion or misuse and consequently are much slower and duller.

The latter therefore have a desire after a strong appetising diet, and are in want of palate-ticklers. But it is very wrong to assume the same desire to be existing in children.

(Will be continued.)

"Let us be astonished no longer at the lamentable failure which characterizes the practice of our profession, seeing that we possess scarcely one sound physiological maxim. I do not hesitate to declare, much as it may hurt our vanity, that our ignorance of the true character of the physiological disturbance (called disease) is so enormous that it would perhaps be far better to do nothing whatever and to leave the disease in nature's hands than to act without knowing how and wherefore, a course to adopt which we are frequently forced at the imminent risk of accelerating the death of the patient."

DR. MAGENDIE,
(the celebrated French physiologist and pathologist).

Nap after Dinner.

Notwithstanding the prejudice of people at the present day, who think that we should not rest after a hearty meal, I advise every one, who can do so, to lie down after a meal for from a quarter to half an hour, because with all the extremities at rest, the full circulation of the blood is at the disposal of the stomach which, therefore, is enabled to digest better, or, as the case may be, to prepare the chyle. It suits many people better to take their nap sitting in an easy-chair rather than lying down.

This is especially the case with nervous people, as well as those who are inclined to corpulency, or suffer from fatty degeneration of the heart. If such people lie down, the distended stomach is liable to press against the heart, producing palpitations, a feeling of anxiety, etc.

A nap refreshes the body and renders it more fit for renewed action.

But it should not last more than from a quarter to half an hour, as after a longer nap, instead of feeling refreshed, one only feels tired, lazy, and disinclined for work.

Idlers, of course, do not need a nap for this purpose. Rest after a meal is to be recommended as being natural. It is better to adopt the aphorism:

After meals for us to rest,
And to take a nap is best;

than the obsolete one:

After meals we should not rest,
Since to take a walk is best.

Patients who feel languid, can also rest for some time before dinner.

Nap, after Dinner, for Children.

I am sorry to say, it is a general custom when children are expected to sleep, in the morning or afternoon, to put them to bed without undressing them. The nurse is too lazy to undress and dress the child, and the mother does not know, how wrongly she is treating her darling by putting it to sleep with its clothes on. The little one, put to bed in its clothes, awakes weakened by perspiration. Instead of being refreshed and strengthened, it is cross and sulky, because it has not had its sleep out. If the strings and buttons have not even been loosened, there has been, during sleep, a pressure on the chest and abdomen which has impeded their free expansion, and rendered respiration and digestion difficult. How different is the wakening of a child which, dressed in its little shirt or night-gown, has been lying in its bed, covered up moderately warm and with the window of the room open. How calm and serene was its sleep, how regularly it breathed, with what a bright smile it meets us, and how comfortably it stretches its little limbs. Washed and dressed again, it is lively and cheerful till the evening. Besides, children catch cold at night much more easily when they have slept in their clothes at daytime than those who are undressed every time they are put to bed.

Natural flethod of Healing.

II.

A doctor, when at his wit's end, frequently says: "Give the patient a compress." This does not mean anything, for he generally mentions nothing further as to the way in which, and the purpose for which, it is to be applied. That is not enough; an able natural healer must have at least from four to five hundred modes of application (or more) at his finger's ends, and know their effect upon the patient (exclusive of treatment by massage, magnetism, and curative gymnastics, all of which are indisputably part of the Natural Method of Healing).

Every form of application produces a different effect, which again varies in each indivual case.

As every application acts differently on different patients, the natural healer must be capable of adapting his treatment to each individual case, i. e., he must consider well, in what stage he finds the disease; what is the stored strength of the patients' vitality; what the course of the malady, etc.; in a word, the nature of the disease and the amount of vital force necessary to overcome it.

In one case, for example, a patient with strength and who has a good constitution still; in a second, a more or less strong, or a very feeble patient; in a third case, a highly irritable and sensitive, or an apathetic and enervated patient; here a patient brooding over his thoughts, there an irascible and bilious man.

The various functions of the patient's system have also, in each case, to be considered; here a rapid process of assimilation, there a retarded change of matter; here action, there all repose; here the blood coursing wildly through the veins, there the pulse beating feebly and slowly; here plentiful access of fresh material for assimilation, little being spent, there the very reverse; here a broad river of health, so wide that there is very little fear of transgressing its limits, there a narrow stream, within which health is confined, trickles along and is very easily overstepped by organic function, without much chance of retracing its steps, etc.

Medicine has no beneficial effect whatever. ; The reaction in the system, after having received medicine, arises from the endeavor which it makes to again get rid of the poisonous or deleterious matter, by vomiting, stool, perspiration, passing urine, etc. It is this that leads the allopathist astray. He fancies, it is those inert substances that take effect.

In the same way that a gardener, noticing a tree or bush with some of its leaves fading and its branches withering (morbid), gives the tree or bush better soil, more or less moisture, warmth, air, sun, etc., so ought the sick man to be treated; i. e., no patching-up of the separate diseased organs should be undertaken.

The human race is, at the present time, floundering in a morass of errors so deep that it mistakes for false what alone is true and natural, and for true, that which is false. Thus, e. g., a pamphlet puffing some quack remedy, finds a ready sale, whereas it is comparatively difficult to dispose of one setting forth the true principles of pathology of the Natural Method of Healing.

But that is not the case in this one instance only, but also in other matters,- People, alas, do not like to hear the plain truth; they generally turn a deaf ear to it. God grant that a change may soon take place!

Reader, not medical therapy, but the Natural Method of Healing alone, is the sure way in every disease. Of that I am quite certain. Would, that all sufferers would take these, my honest words to heart!

For information on, and instigation to explore, the subject of the natural treatment, both old and new adherents require to. Jhear lectures and dissertations on it now and themr\$* Many know, it is true, what to do and what to leave alone; how to keep in good health; or even how to get well; but they are frequently deficient in the knowledge, how to carry out the method strictly, or how to commence. Many of our followers would do well to reflect upon the truth of the proverb "An ounce of practice and common sense is worth more than a ton of knowledge."

That special lectures, particularly for people not convinced, are necessary, goes without saying, because they help to convert many to our views. Therefore, if space permits, everybody should be invited and admitted free of charge to a lecture of this kind, in order to further the good cause. If a price for admission be charged, that will undoubtedly exclude many who might eventually have been converted. As it is, such lectures are nowadays not even considered worth the money. That a lecture of this description does not at once cause many persons to be enrolled in the ranks as members is very certain. To expect that, would be to show little knowledge of the world in this respect. We know quite well that nearly all those who are not of the same opinion on this subject as we are, live in the conviction that there is nothing like medicine in sickness, and to convince them of the absolute error of that view, a single lecture on the Natural Method of Healing is not sufficient. A man's conviction cannot be changed in an instant. More time than that is required. It is quite sufficient if people, after listening to such a lecture, go home and no longer smile at or deride it, or even consider it humbug, as perhaps was the case before. Such people frequently turn to our treatment (as has happened over and over again) as a last resource, when they have tried nearly all other remedies, remembering some former lecture or recommendation, and when such patients find help from the system, they generally become its stoutest adherents. When a man has never heard of any sterling success achieved by the natural method, he cannot be expected to apply it, except as a last resource. Therefore, it is our first duty to take care that every man should—by lectures, etc.,—be informed as fully as possible of the successes, with which our treatment is crowned, so that he may receive a more favorable impression of it.

It is clear, at the same time, that, besides those people who are only with difficulty converted to our doctrine, there are many—and those, for the most part, educated and sensible persons—who, after hearing a couple of lectures, are ready to try our treatment, just because it appears to them far more rational than the medical regimen.

II. 'The usual Objections answered,

Extract from Dr. Trail's Book:
"The Rational Therapy."

1. "The treatment with water (natural method) is too slow for dangerous and violent diseases."

Answer: It cures every known disease more rapidly than anything else.

2. "It is too rough for delicate persons."

A. It is the mildest treatment ever invented.

3. "It is troublesome and requires much labor."

A. Health is worth working for. It is very convenient to take medicine, and very easy to die. A few drops of prussic acid are enough to kill a patient in five minutes, but long year[^] of labor are required to restore him to health. Which of the two would the wise man choose?

4. "Pale, weakly persons suffering from anaemia, cannot bear cold water."*

A. Nor are they to use any. They require warm and lukewarm applications.

5. "In cutaneous diseases, cold water is apt to send the morbid humors back upon the internal organs."

A. Such is not the case. Humors of every description tend, according to nature, toward the surface, and cold applications only increase this tendency when there is abnormal heat. When they are driven back from the surface, it is always the consequence of blood-letting or of poisonous medicine.

6. "Many people have tried the wet pack, etc., with manifest disadvantage; no reaction took place."

A. Very true, but wrong treatment was the cause. Either the patients ought not to have had applications of this kind made to them, or the person who advised them to try them, did not know what he was about.

7. "The diet—mostly vegetarian—is too poor and meagre, to suit all constitutions."

A. It is the most nourishing diet in existence.

8. "Tea and coffee, etc., are excluded, though to many they have become a necessity."

A. These beverages are not more necessary to them than alcohol and tobacco to others. We eschew all stimulants, because they do not give, but destroy, strength.

9. "Persons who have lived on this simple diet: till they recovered their health, are obliged to continue it. lest they should become ill again."

A. That is also quite correct. A reformed drunkard can only remain sober so long as he does not again meddle with intoxicating drinks. Our method certainly aims at obviating retribution and offences against the laws of nature. And it is founded on obedience to the latter.

10. "It deprives people of many good things, to which they were accustomed."

A. Custom, alone, is but a poor authority for the not forbid anything that is intrinsically good, but it use of either good or bad things. Our method does is opposed to the false habits and morbid needs; in short, to everything that in itself constitutes a cause for disease.

11. "The great majority of medical men do not approve of the treatment."

A. Because it gives rise to opposition. The general introduction of our method would ruin of medical men.

12. "Some hydropathists give medicine, others reject it; who shall decide when doctors disagree?"

A. The fundamental principles must remain the same. Our method is hygienic, not medical. Whoever prescribes medicine, is no true hydropathist, whatever claim he may make to being so.

13. "Why should not doctors, who are in possession of all the knowledge accumulated in their profession for three thousand years, be able to judge the merits of this new method, as well as its representatives?"

A. Because they do not occupy themselves with it, etc.

The Deception practised with Cough Mixtures,
Pain Expellers, Pills, etc.

When a man takes up a prospectus or pamphlet, I mean one of the kind containing thousands of testimonials from persons cured, and which is furnished to newspapers and "journals" in extra sheets, and reads of persons having been cured either by the use of some mixture or by other universal quackeries, he will say to himself (if he be possessed of average intelligence), that there must be some good in the remedies, and will, perhaps, be induced to give them a trial, although he may have, in vain, tried many others of the same kind before.

It will be asked: If all these powders, pills, and universal salves do not possess any natural virtue whatever (as I have repeatedly declared), but, at the most, produce only stimulation of the diseased system, how does it happen that so many have been cured by their means, as is shown by thousands of testimonials? On the other hand, there are many who cannot at all understand, how a certain nostrum, which has done good to so many, should have failed in their own case, etc.

The answer to these queries is easy enough. Every man, as is known, has within himself a healing agent—or, as a very celebrated medical man lately expressed it, carries his own family doctor within himself. Our nature, endowed with the precious boon of vital force, which is continually at work to cure diseases and to equalize disturbances, has restored to health many thousands who erroneously fancied, that they had been cured by the nostrums of quacks!

In confirmation of what I have said, let me adduce a simile which illustrates this error pretty correctly. If an agriculturist were to publish in newspapers and prospectuses that he had caused the fine crop in the green field or meadow to grow, and boast about it, people would simply say: "What a fool you are! Not you, but nature made it grow."

It is just the same in the cure of diseases. Nature cures, and the empirics claim the merit. That is not only ridiculous, but even sinful (the countryman indeed would be more in the right, for he at least assists nature by natural means, e. g., ploughing, manuring, etc., while they [the quacks] apply only unnatural means, and thereby suppress the vital force).

It certainly furthers materially the growth and thriving of fruit if the ground is watered in the absence of rain, or if the field is ploughed and manured. And in exactly the same way may nature be favorably stimulated by natural means and expedients (such as are taught by the Natural Method of Healing), and may be supported and seconded in her efforts, without the slightest harm being thereby done, but never by means of irritating powders, pills, or other medicines.

If, for example, the sun and rain were excluded from a corn-field or meadow, growth would cease and the crop would perish. The same is the case with a patient. If the natural means of health and healing—such as air, light, water, changes of temperature—are denied to him, or if, instead of these healing agents, he is supplied continually with poisonous medicines,—in the shape of powders, pills, and the like,—the process of cure initiated by the vital force, which is called upon to turn the morbid matter out of the body, will be paralyzed, and the patient will sooner or later suffer, at least most seriously, if not to the extent of losing his life. While I am on this subject, I may also refer to the article "The Danger of Using Medicine, by Reason of its Poisonous Nature." The effect produced by the application of medicine is shown in a more detailed manner there.

It will now be plain to the reader, why among the many thousands of patients—who, in consequence of true therapy being as yet so little understood, fall so frequently into the hands of empirics—there must of necessity be a few who recover by virtue of their innate vital force.

These few (of the many thousands) who have found some relief, often but a short-lived one, sometimes furnish a testimonial or recommendation. Notwithstanding the fact that their illness perhaps appears afterward in a worse form, they never publicly recall a testimonial once given, lest they should incur the ridicule of the public, as silly victims of a swindle. So they quietly put up with the loss of the money expended on the nostrum rather than be looked upon as dupes and publicly exposed.

Let us suppose now, that five out of every hundred sufferers recover, while using the quack's specific, by virtue of their innate vital force,—an eventuality, which, in view of the many thousands falling into his net, is sure to create a noise, since the many unsuccessful ones will never open their lips,—I will wager that, of the patients who swallow the stuff which the quack offers to the public, not five, but far more than fifty per cent, would recover their health, if regularly treated by the Natural Method of Healing.

That is about the truth with these greatly puffed and plausible nostrums. They, benefit only the man who sells them, not the man who buys them. People may do so as they like; I can only once more give the well-meant advice, never take or apply anything that is contrary to nature, because by doing so, people only injure and weaken their "resident family doctor" (their vital force).

Just ask the host of patients who have for years swallowed pills, powders, and other patent physic, how they feel after it all; the great majority of them have only become more ill and miserable in consequence. If you now see and know that these patent medicines—

of which but one or two doses produce a wonderful effect, according to the assurances of the quacks—have been taken for years by many patients, and have made them feel no better, but only worse, will you not, in the end doubt their efficacy? The superstition about the virtue of these medicines is surely not so deeply rooted within you that nothing could eradicate it. Eradicated it must be. If that result is impossible for you, it will not be so for your children and grandchildren, and they will exclaim: "Oh, how far behind us in therapy were our parents and grandparents!"

More than three thousand years ago when the human race paid more attention to the laws of nature and lived up to them, people were not possessed with this superstition—this destructive superstition. It wormed itself slowly, together with many other stupid innovations, into the mind of man who began to deviate more and more from the laws of nature, and to think that diseases could be cured with poisons and irritants.

My words and exhortations are honestly meant and are true. They come from my heart; do not dismiss them without a thought, even if you should be inclined to think them hardly credible and savoring of quackery. I repeat once more,—the same vital force that causes the downtrodden blade of grass to rise up again, also preserves man and heals his complaints.

One thing more I wish to mention in connection with patent medicines. A man sometimes discovers an improvement in his condition after taking these pills, powders, or other medicines, notifying the fact, generally, by the expression, "That physic has done me good!" Alas, this effect is only delusive. The pains, it is true, diminish for a moment, after swallowing these poisons or irritants, or after applying an embrocation, but for that very reason the bodily condition becomes more serious, more critical. The reason is this,—either the painful sensibility is blunted and the nerves are weakened by narcotics, or the circulation of the blood which for the purpose of healing always flows more abundantly to any affected part and keeps up the pain there by its increased pressure—is drawn away into other channels by such mixtures, and therefore causes the pains to subside somewhat. People, therefore, think that the medicine has done them good. These patients, however, feeling their sufferings alleviated after taking the nostrum, are rather to be pitied (in the generality of cases) than envied. For, on the whole, these irritants do great injury to the system.

It is only soothing and pain-relieving remedies, such as the-Natural Method of Healing makes use of, that have a really salutary effect, and these are at our disposal in highly critical cases, at the same time yielding far more satisfactory results than any other mode of treatment. It will indeed very rarely occur, that an able natural healer cannot soothe the patient's pain in a comparatively short time; especially if he includes magnetism and massage among his applications. At any rate, he can soothe them by soothing applications far more quickly, and that in a very harmless manner, too, than the medical man can with medicines, powders, pills, ointments, etc.

It deserves also to be mentioned that medicines in which the patient has faith, or a change of treatment under a different doctor, etc, may exercise for

NEIPP WATE

»ome time a beneficial influence, in cases in which the patient has been reduced physically and mentally, by the inroads made upon the constitution by a long disease. The reason of this is that he is animated by a certain hope when he begins a new system of cure, but hope plays an important part in therapy, because it often increases the patient's vital force and power of resisting the disease, and a really lamentable condition is often sensibly improved in consequence. A hopeful patient is cured sooner than a despondent one.

How frequently this favorable influence on the patient may have been ascribed to nostrums and medicines!

The following is an error, which I would rectify: The medicines, powaers and pills which are taken, do not, for the most part, go to the root of the disease—as it is thought perhaps—to destroy the morbid matter there, but remain in the stomach for some time, like any other substance received by it; then they pass into the blood which either ejects them from the system, or deposits them in the mucous membranes, in some part of the body; they do not, therefore, come into direct contact with the diseased organ. I say once more, all the good that these mixtures^ which people credit with possessing such great healing power and which are looked upon by many as something precious) can do, consists:

1. In drawing the increased flow of blood, which so frequently produces pain in the unsound part of the body, away from that part and toward the stomach, or if the medicine is of a narcotic nature, in deadening the sensibility of the nerves, and so causing the pain to diminish for the moment.

2. In stimulating nature to excretion, by perspiration, increased flow of urine, or diarrhoea, because nature promptly makes an effort to eject from the system, by those processes, the poisonous or irritating medicines.

Consequently, it is not these inert bodies (the poisons and irritants) that have any effect, and that can, as it were, take hold of the excreta, the urine, the perspiration, and thrust them out of the body, but nature herself takes hold of the poison which has been introduced, and ejects it from the body through the medium of the excrement, urine, and perspiration; that is, if she is still strong enough to do so; if not, the poison remains in the system, and no effect is noticeable. This is the case with a good many medicines, and people then say: "The physic has not acted,"—the result usually being that nature is irritated with still stronger poisons. It is clear then that sweats, urination, stool, and excretions in general, instead of being effected in the gentlest possible manner, as with our applications, are forced on in a violent and unnatural way.

It is not this alone, however, that invalidates these testimonials, but there are among them numbers of forged and falsified documents, and altogether a great deal of fraud is perpetrated in this line. In proof of that allegation, I could cite many instances of swindles and falsehoods that have been exposed.

(Will be continued.)

Opinions of fledical Hen on the Injuriousness of Taking Medicine.

The disadvantages attaching to the use of medicines in the treatment of diseases have been repeatedly pointed out in this magazine* These opinions might be considered inconclusive, if not exaggerated and erroneous, by some people and authorities, Medicgj men might even smile at them. In order to add a certain emphasis to our assertions, and hoping to make a deep impression on physicians, we quote here the utterances and opinions of celebrated medical authorities. Our object is not to hurt the feelings of medical men, but to inform their minds, and to exhort them not to pursue their course. For if their own colleagues enter on a campaign against medicine, as the foundation of so much mischief, it is indeed urgently necessary that physicians should give to so grave a matter their fullest consideration.

Dr. Granichstaetten says: "Decline, in its innumerable gradations and forms, is generally but the result of more or less successful cures with medicines, which are properly administered with the object of overcoming the original disease, but which nearly always leave behind in the system after-effects, that show themselves sooner or later, and are then usually ineradicable. This sickness is therefore rightly termed drug-sickness, and it is a faithful companion of advanced age, particularly amongst the higher classes, but not unfrequently also is it the heritage of tender childhood. Since chemistry has become so free-handed with the various preparations of quick-silver, antimony, quinine, hydro-cyanic acid, lead, arsenic, sulphur, etc.—and since some of these have been applied, commonly and at times with inhuman heroism, as powerful remedies for complaints, of which nothing was known in former times—since then decline has spread most lamentably and will be inherited by posterity.

"He who has once fallen a prey to this evil, is for the rest of his life dependent on the drug-shop."

Dr. Kieser writes: "The old saying is, in many cases, true, that physic often does more harm than the malady, and the remedy is worse than the disease. A great many disorders are simply cured by nature, and the only thing which a physician can and may do in most diseases is to keep off and remove injurious influences, and to abate the abnormal activity of individual sub-systems and organs. If he does more, whether to satisfy his patient's craving for medicine, to support his own dogmas, or even to fill his pocket, he can only do mischief.

"Thus artificial diseases are frequently created, and in many cases of medical treatment it may be maintained that chronic sequels are produced by the doctor's fault alone, and for that reason every patient should, in consideration of the present state of practical pharmacology, be warned against a doctor as against the most dangerous poison.

"This is pre-eminently taught by the history of medicine, in which each particular, and therefore one-sided, medical theory is shown to have claimed a number of victims often greater than that demanded by the most desolating plagues or the most protracted wars."

Public Education in Hygiene.

By A. J. Sanderson, M. D., Superintendent St. Helena Sanitarium. -

The twentieth century dawns upon a world of progress. In every line of science and art, there are developments which lead us to look back upon our ancestry with some degree of sympathy for the disadvantages under which they lived.

Sanitation has not lagged behind other sciences; and the external world may be said to be cleaner to-day than at any previous age of similar population. As a result, the great epidemics and plagues which in former centuries have almost threatened to depopulate certain sections of the globe, have ceased to be our fear and dread. Even the countries that do not keep pace with modern education and improvement, are so brought under the influence of more civilized nations that the sanitary condition of their crowded centers has been very much improved.

There is much to be praised in the sanitary systems of the most modern cities. Places which do not keep pace with the more recent ideas of sewerage and cleanliness, cease to be the attractive centers for the people that they would otherwise be. These influences have done much to make more comfortable the conditions under which we live, and have, to a great extent, prevented in recent years the spread of ordinary contagious diseases. As a result, we find that the average age of man has lengthened; and it is quite commonly thought that the advance of knowledge and science will pave the way for longer and better life.

Yet, as we view other features of modern civilization, we find that there are evils as well as blessings coming into our modes of life. While the average length of life is greater, man does not have the strength or the constitution that he had one hundred years ago.

The fatality of epidemic diseases may be more successfully controlled; yet diseases multiply in number; and even in an age of abundance and plenty, suffering is on the increase. At no previous time have there been so many physicians who have been so constantly employed in the treatment of the ills of mankind.

The great army of consumptives who go down from year to year, will do much to maintain the death rate, which was formerly caused by the unchecked spread of contagious diseases.

The great many sufferers from dyspepsia, and from neurasthenia, and other forms of nervous diseases, are a product of the unfortunate features of modern life and education. In the rapid progress and great competition of the present age, we seldom stop to consider to what end many of our ways are tending. And probably at no age has there been such a need of proper education in the matter of personal hygiene and natural living, as there is to-day.

It is unfortunate that every advanced age has been followed by a period of decline. Many of the large cities of former ages equalled or even surpassed in many ways the excellency of our own; yet the location of some of them can not be found. The reasons are manifest. Their lack of permanency was due to defect in the principles upon which they were founded.

All life that is maintained without a conformity to the laws of life, must meet with premature decay. An animal that is developed to bring out some fine quality for, some special purpose, without reference to its natural conditions, is thereby disqualified for the preservation of the natural qualities and powers of its species. Land that is over-cultivated, will have to go into disuse until, through the process of rest, and the decay of wild vegetation, it will again become able to bear fruit.

The same general laws which relate to the preservation of the inanimate, apply also to the living. One form of life is just as sure to degenerate, when improperly cultivated, as another.

In comparing the average individual of to-day with one of former times, it is of striking significance that the lessened powers of endurance are fully as manifest as in the increased intelligence. In other words, the world is becoming more enlightened, but the physical forces which would make permanent this vantage-ground, are degenerating.

A reason for this is found largely in the ignorance of the average individual concerning the natural conditions under which our physical forces can be best developed and preserved. Life, in its simplicity, is rarely studied, while the complications which attend the competition of the present day are all the time increasing the nerve tension and the physical strain, which are driving the machinery of the human body on to sure wreckage.

The public mind needs to be aroused. In the home, in the school, and in the community, there should be a truer education concerning the needs of the body, and the conditions under which it is designed to reach its highest development. This education should be given to the people who need to be enlightened regarding the care of their own lives, rather than to a few whose function it shall be to govern according to sanitary laws.

Most of the diseases which afflict us are preventable; and the maladies from which we actually suffer would always be either aborted or lessened in severity if the system were kept in its best condition, and appropriate and simple measures were promptly and energetically applied.

To teach hygiene to the public, earnest and self-sacrificing efforts must be made. Society is governed in its convictions, as well as in its ways, far more by fixed habits than by fixed laws. Before the benefits of reform can be fully realized, a taste must be cultivated for the simpler forms of life, such as belonged to our forefathers, from whom we inherit the constitutions which give us even our present powers of endurance and development.

Nature is fully able to maintain one's strength when her laws are not violated. Every organ of the body has capacity for doing more than double the work necessary to support the system. All we need is to give them natural advantages. If, in feeding and working the body, and in the rest and protection which we afford ourselves, we follow natural requirements, we would be rewarded by a strength of the physical organism that would be fully able to support and maintain even the broadest intellectual and business life.

In this age of plenty, there are more cases of malnutrition than ever before, except in times of famine. Our diet has come to consist of classes and combinations of food which have a feeble nutritive value, but which disturb digestion, and prepare the way for disease to enter the system. The concentrated sweets, the bolted flours, the poorly prepared and adulterated proprietary foods, intended to compensate for deficiency in the training of cooks, are all supplying the system with pasty, fermentable dishes, which can not possibly be turned into healthy energy and tissue. This lack of proper, substantial food creates an unconscious call for something that will better support life.

Instead of this demand being answered by the preparation of natural food suited to the needs of the system, artificial ingredients are added to meet the perverted taste, and stimulants are brought into use, on the supposition that they will take some part in giving strength to the waning forces. Tobacco, tea, coffee, and wines have almost come to be looked upon as necessary adjuncts to the table.

In this way the modern stomach has come to be an unknown quantity, as is indicated by the fact that one of its digestive agents, hydrochloric acid, varies from several times its normal quantity down to a mere trace, and in quite a percentage of cases is entirely absent.

This varied state of the stomach explains readily the disturbed nutrition. If the value of a wholesome, simple diet could be properly appreciated and demanded, the table of the average home and the public dining-room would be materially altered in appearance from what it is at the present day.

The call for a natural diet is not more urgent than the need for a more equal distribution of physical labor. The specialization of the present day, which demands that every one's energies should be spent in one special line, is incompatible with health. Sedentary habits, and the confinement of one's occupation to a special line, to the neglect of general exercises, is one of the prominent reasons for the physical decline of the present generation. Recreative exercises, or an occupation that changes one's fixed physical habits, is a necessity.

Equal in importance with the activities of the system is the necessity for systematic periods of rest and sleep. Few, if any, are the justifiable excuses for their being broken or interrupted. All violations are sure to be followed with loss.

The natural relationship between the evenly-working organs of the body and the ever-changing environment about us, must be maintained. The power of adjustment of the human machinery is abundantly able to do this when the cutaneous surfaces of the body are kept normal. The healthy skin, by the intelligent influences which it communicates to the system within, has the power to keep up the combustion of the fuels within the body in exact proportion to the needs which are required to meet the atmospheric influences and other external conditions. This self-adjustment is disturbed whenever the surface of the body loses its natural power of reaction, which is liable to come about by the use of improper quality or quantity of clothing, and by the neglect to

keep the surface of the body and the glands of the skin properly active, through exercise and bathing.

There is nothing so sure to make one subject to colds and respiratory difficulties as to keep the skin covered with impervious material, or such an excess of clothing that it can not maintain its normal power of resistance against heat, cold and dampness.

The common maladies, such as colds, la grippe, or simple digestive disturbance, are amenable to correction when proper measures are taken in the initiatory stages.

It is the right and necessity of the public that every individual should be so acquainted with the needs of his own body that he can properly preserve it and maintain full possession of all its powers. —Pacific Health Journal.

C o l d s .

By the Editor.

At the present time of the year, we are living in a period of colds and catarrhs. For this reason I think it my duty to give our readers some advice about colds.

How are colds developed? Through inhaling cold air into our lungs. The cold air closes our pores, exhalation is suppressed, our natural warmth combats the intruding cold and thus is caused that inflammation of inner organs, which is generally called: "A cold."

At first colds are not dangerous to health, but if nothing is done in time to remove them, they can in their development eventually reach a serious degree and even endanger man's life.

What water applications are advisable to be used when suffering from colds? The simplest ones and those to be the surest to have a good result are the "Entire ablutions from the bed."

It is advisable when one is suffering from a cold to go to bed at once if practicable. The entire body ablutions should be repeated every hour until perspiration sets in. At each ablution a certain amount of heat is developed which is increased with each repetition.

The heat opens the pores, drives the unclean matter out of the body in the shape of perspiration, and makes an end of the cold. If this is done when it is still time, most cases of cold will as a rule disappear within twenty-four hours.

These entire ablutions are aided by the imbibing of appropriate decoctions of teas. I name here foremostly tea of elderflowers, further also ribwort, or sage with wormwood, St. John's wort with Centaury, Fennel with Caraway seeds, or Fennel alone, but stewed in milk, Silverweed, Coltsfoot, Angelica,

Our great Creator has given man a great quantity of curative herbs for his use, and man only needs to put forth his hand, and to apply them correctly.

Old or chronic catarrhs have as a rule chosen a certain part of the human body for their dwelling-place, i. e., the lungs', the throat, etc., and are only dislodged therefrom with great difficulty.

Who is to Blame, God or Man ?

Dr. H. T. Mason.

There are very few people in the world who have given thought to the distress seen on every side of life, but what have questioned the wisdom and goodness of the Creator, by permitting his people to suffer affliction and poverty. | Some even go so far as to blame the Almighty; again, there are others who, in fear and awe, believe it is a chastisement. For when business comes upon them, or death's hand smites a bar one, they attribute it to the Divine will and endeavor to reconcile and comfort themselves, that it was the Heavenly Father's wish to thrust upon them the sorrow and affliction. But if these people would stop and think where the source of all afflictions, sorrows, disease and poverty originates, they would find the root of it all lies wholly within themselves, brought about by disobeying nature's laws; all distress and misery is the issue of sin, and sin is the forerunner of disease. So it cannot be the order of the Divine will, who hates sin. "God is Love," full of compassion and never sends afflictions upon his dear people; but permits it for their disobedience of rightful living, yet he has a pitying eye for our waywardness and transgressions and will help all that call upon Him "in spirit and in truth," who sees the folly of their way God has laid down very plain and easy laws to live by, and has given us an intelligent mind to keep in harmony with them. But as free moral agents to choose the good or the bad. And the Devil, fully aware of this, has been tempting mankind ever since Adam fell, persuading him and his offspring to a wrong way of living and to his beguiling means. Man turns his back upon his Creator, considering himself fully able to manage his own affairs; so with perverted appetites and passions he indulges in excesses of all kinds, which in time break down his body and mind, then with heart full of false hope he flees to that mountain of ignorance (drug taking or cutting) endeavoring to alleviate his sorrowful condition, but alas! he finds no "healing balm in Gilead," and deeper into the ruts of disease and despair he sinks, simply because he sought the unrational method of healing, as much so which ultimately broke down his health. But how as when he lived wrong by violating nature's methods; then indeed there is a "healing balm in Gilead," for all nature's modes of cure, such as hydropathy, massage, proper diet, physical culture, etc., work in harmony with life and its healing forces*. #If we but barken and use these rational means we could get well and keep well. The Creator has put nothing difficult for us to understand or to do, to preserve our health.

Is it not easy and simple to breathe right through the nostrils, which warms the air, preventing it from chilling the lungs and passages, as it does when breathed through the mouth? Also the fine hair in the nostrils acts as a protection, preventing the particles of dust and dirt that are in the air from entering the lungs and tubes; but if breathed in through the

mouth would irritate these parts, often causing serious trouble; but filter the air through the nose, taking long deep breaths, drinking in the health, revivifying elements of the atmosphere and exhale the impurities from the body and remember the lungs not only expel the carbonic acid gas and oxygenize and purify the blood, but the mechanical action of the deep breathing lifts and lowers the abdominal parts, exercising the stomach, liver, intestines, kidneys, in fact the whole region, which benefits and aids them wonderfully in their functions and b)' reflex action exhilarates, giving new life to the whole structure^ And again to walk right with the shoulders thrown back, looking out over the chin, stepping lightly on the ball of the foot it takes the jar off the spinal column and creates an equilibrium of the nerve fluids, which removes all irritation in the system.

Eat right plain wholesome food, such as whole wheat bread, fruits, nuts, vegetables, cereals, eggs, milk and butter, etc., avoiding the so-called white bread, pastry, condiments and all such stuff, that nourishes the body hardly a particle, but does nothing but harm, taking plenty of time to masticate the food and not wash it down with some fluid; never to gourmandize or eat when not hungry.

Drink right nothing but nature's elixir, pure water, abstaining from all alcoholic drinks, tea and coffee and stimulants, which weaken the nerve centers, acting as a slow poison to the general system.

To sleep right, avoid late hours, but retire early on a hard bed, with just enough covering to keep warm, leaving the windows up sufficient to let in fresh air, and in the morning on arising take a cold sponge bath and after a good rub down for a few moments take some systematic exercise, to bring all the muscles of the body in action and liven up the circulation.

And last but not least is it not simple and easy to think right? to have sweet, pure, happy thoughts which have a positive influence to build up; encouraging the nerves to purify and increase the secretions, aiding digestion and, like an expert musician manipulating an instrument, they echo harmonious chords throughout the system and tend to strengthen the different organs, tissues, and parts of the body. Also pure thoughts elevate the mind to higher and nobler things; their fruits are known by a smiling countenance, which is a token that down in the heart lies kindness and love toward our fellow-man. What a beautiful life it would be, yes, a happy existence to those, who have lived wrong and by experience have learned that their way was vain. If they would but pause and listen to the kindly voice of nature and begin to live right, nature would forgive and forget the intrusions made upon her. All she would ask is simply to follow her laws and aid her by taking some physical exercise to arouse her healing forces; she would nurse them back to that harmonious state of blissful existence, and keep them so, to a good ripe old age and, like the matured apple on the tree, so full of ripeness, it drops to the ground; they would lie down and sleep peacefully into the eternal world. Such a life would be the means of causing the doctor to skirmish for his livelihood in some other way.

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Hospitals, asylums, and almshouse buildings would be utilized for other purposes; poverty and distress would be no more. Nature is endeavoring it every moment to get rid of any diseased condition in the body, and if we will come into her simple way of doing things, obeying her silent dictations, she will deal kindly with us and lead us into the path of health and happiness. Drugs or the surgeon's knife cannot do this, but instead, kill what little life there is left. Man must work out his own health's salvation; he has been depending too long on others for his bodily welfare; allowing Dr. Tom, Dick and Harry to experiment, cutting out this and off that, toning him up with drugs, until he is toned down, hastening him on to an untimely grave. The "elixir of life" has sounded upon his ears for ages. Every now and then a scientific professor endeavors to ^{ta}sta[^]tle the world, claiming that he has discovered the "elixir of life," or some vile serum, to counteract disease; and how fascinating. - like melodious strains of music, it catches the ear of man, and like magic it thrills his very being, his heart throbs with anxious hope, that his diseased body might be for ever healed and life prolonged indefinitely (which indeed would be a happy realization). He willingly permits the vile stuff to enter his poor weak stomach, or to be injected into his blood; but oh, how his heart saddens, when this so-called "elixir of life," or serum fails to stop the ravages of his disease and weaker and weaker he grows, until the sad penalty is paid, for trespassing against nature, and the bubbles of "life's elixirs," serums, etc., burst when he is laid in his last resting place. The professed discoverer is compelled to take a step back, no wiser than before but alas! not until untold harm is done to the unfortunate masses, whose systems are saturated with this poisonous stuff, creating worse diseased conditions in some, but hasten numberless weaker souls into the eternal world, who if left to a natural method of healing would no doubt have been restored to perfect health, or be so benefited, that they could have lived out their allotted time on earth. Oh, is it not time for man to stop and do his own thinking; has he not yet seen the foolishness of permitting others to think for him, regarding his health's welfare? In a business project he pauses, reasons and plans, and why should he not be as wise to investigate the proper course to pursue, to retain his health, or to regain it, if lost, in a rational way; for without health he is helpless and unable to compete against the energy of the world, and success can hardly be obtained. Every man is a law to himself and he should study what is best for his body; of what and how much he should eat or drink, that would give the most nourishment to his system, yet put the least labor on the digestive organs; and how much bathing, exercise, work, sleep, recreation, etc., that is needed to keep well and preserve him to a good old age. Nature always lets one know by a silent desire when she requires anything to replenish her depleted forces, and when a sufficiency is taken, by a sense of satisfaction. She sounds her warning, but if the admonition is not heeded, an abnormal appetite is soon created, perpetuating a habit hard to break, which in time will wreck both mind and body; but-how easy it is to keep well or get well

U we but recognize nature's admonitions, ignoring and subduing all abnormal appetites and passions and unrational methods of cure, which are detrimental to the life forces.

There is no elixir of life and never will be, but what is within our own bodies. And by systematic exercise and proper living, we can stimulate and nourish the blood stream, sending it coursing through the arteries and veins, which in turn will arouse the reserved nerve vitality that is dormant within, for remember every individual has a store of nerve force; though in the weak seemingly it is impaired or dead. But not, either; it is there, latent, and only requires awakening.

If we look about us and notice nature, the trees, plants, etc., with their bare straggling limbs, dead apparently to the eye, yet we know that the life force (sap) is dormant at the root and in due season it will awaken and cause those bare lifeless looking boughs to be covered with a green living foliage. So it is with man, we see him a poor stooping, diseased mortal mending his way along our streets, with a countenance of misery and despair and it looks as if the fire of life will not remain much longer, with that poor disheartened soul; yet there lie within the shaking, trembling fern, moultering embers of life, that defy monster death, preventing him separating the spirit from the house of clay, and if the poor mortal would cease all violations of nature's laws, including drug taking, and take up physical culture, water cure, etc., eat plain, wholesome food, nature would kindle those flickering sparks into a blaze of vigorous manhood, and he would again bloom out with new life, as the trees and Plants in the spring time.

Man once possessed a form perfect in model and symmetry, but has degenerated more or less, by sinning against his body, which has caused and is causing his afflictions. So, kind friends, we must not blame God for our sins, and try to reconcile ourselves that He is chastising us; but in reality, blame ourselves for living wrong. We can not expect anything else but diseased bodies, if we deliberately violate nature's laws. Better still we can have good health and reclaim a greater portion of that physical beauty of form, that our Father Adam possessed, if we but practice physical culture and live a simple natural life.

DR. H. T. MASON.

Wenonah, N. J.

Having an excess of uric acid to start with, there are two points in treatment to bear in mind always. Limit introduction and increase secretion. The amount introduced can be limited by restriction of the nitrogenous foods, such as meats, tea, coffee, etc. The last two contain caffeine and therein, almost the same chemical formula as uric acid. Wines and beers not only introduce uric acid, but by rendering the blood acid, decrease its elimination.—Medical Sentinel,

Some men live so sparingly, as if they expected to live always; and others so prodigally, as though they were to die on the morrow.

THE KNEIPP WATER CURE MONTHLY.

The Process of Not Drying Oneself, According to the Kneipp Water Treatment.

By the Editor.

There can be no doubt that it has been shown and partially proved to us by anatomists and physiologists that we possess separate nerves for tangible sensations (which are remitted to us by our sense of touch, pressure, temperature, space or strength) and others for inward or common sensations, as pain, hunger, thirst, loathing, tiredness, horror, dizziness, tickling, voluptuousness, being well or unwell, sensation of free or difficult breathing, etc.) The inner build and the outer formation of these organs at their ends are so different, that it is even possible to distinguish them *from* each other. Most of these are formed like a knot or a club and are either round or oblong in formation. (These are known under various scientific names.) These shapes have led to very interesting observations which we will bespeak later.

We generally say that the nervous system works normally, when all the bodily functions are in good working order (as digestion, respiration, circulation of the blood, and genitive organs) and when it informs us through our senses that we perceive outwardly also everything that we should be aware of.

Through wrong education or bad habits, and especially through social conditions, we expose ourselves or are exposed to so many prejudicial influences, that sooner or later some diseases are likely to be contracted.

It is our task to find ways and means to remove these prejudicial influences or to counteract them. Observation has taught us, that in many persons the outward senses have suffered more, and that in others, especially those who suffer from general nervousness, the inner or common senses have become abnormal. For we can verify ourselves every moment how sensible the so-called nervous sensations are to touch, pressure and changes of temperature. The remedy-seekers, and of these there are even at present a great many amongst us—will now ask us to assist this or that particular nerve, nervous thread or nerve centre.

Close inspection has taught the observers, however, that these nerves, threads and centres lie so close to each other, that a single one of these cannot be acted upon, without also irritating its healthy neighbor nerve. Therefore we should only aid our diseased organs with such remedies as are able to keep the entire body healthy. And as our nervous system mostly gets impaired on account of overwork, the principal remedy is—rest.

To procure this quietude to the tantalized nerves, Kneipp has given us a very important healing formula, or, we should rather say, some of the fanatic adversaries of the Kneipp System have helped to freshen it up again: We mean the "process of not drying oneself*:

"After the well-warmed body (immaterial whether warmed by active exercise, vapor bath or by lying in bed) has come partially or entirely into contact with water, the weak invalid should at once return into bed, the stronger patient should quickly put his clothes on

again, and take a brisk walk of at least half an hour. Remember: After **5** to **10** minutes one may feel quite warm and think to be quite dry already, so that he may now sit down. But this is very dangerous, and it should be remembered, that it is necessary to take a walk of at least half an hour; but care must be taken not to walk so fast as to sweat."

This "not drying" the body is the one process by which Kneipp got his greatest and best results, for this places the patient in such a state of satisfied rest, as cannot be imagined, and which must be felt and passed through by oneself to understand how beneficial it acts upon the nervous system.

The objections may be made that also after a brisk drying and rubbing with a rough towel, a very pleasant sensation will be felt. Certainly, for some it is so pleasant, that they will not discontinue the same, although it may be pernicious to themselves, as explained by the following case:

A good friend of mine took an ablution every *morning* and rubbed himself afterward a very long time, because it was quite pleasant to him. The sequel was—cystic catarrh or blennorrhea. On my urgent advice to discontinue this bad habit he did so, and the blennorrhea disappeared, never to return. When I talk about "bad" habits, I do this with full conscientiousness, because during the duration of the long drying process, we lose a large amount of bodily warmth, and whoever does not actually catch cold, wastes an unnecessary amount of strength, and heat and strength are one and the same. The hard rubbing, however, is a strong exciting sensation, which should only be used in time of danger, and should even then only be moderately applied to act upon the human organism.

For mankind in general, however, only that should be applied which has scientifically been proved to be good for it. Well, is it not a well known fact that Father Kneipp With his healthy eye and penetrating look has discovered (or we may say "brought to light again") this process of not drying the body, which scientifically has been tried and proved to be everything it claims?

We need not explain any further, but may assume it to be a well known fact, that after each cooling water application is applied to the warm body, there follows a stronger blood-circulation at that particular part of the skin. And as the blood is also the carrier of the bodily heat, that particular part of the skin is also well heated thereby.

If after the water application the body (I mean the entire body, not only the treated part alone) is covered either in bed with the bed-cover, or with the ordinary walking clothes; in the latter case it must be remembered to take half an hour's brisk walk) the moisture which remained on the surface of the wet body cannot evaporate so quickly, and if the whole naked body was exposed to the open air: but instead will enclose the body for some time with a natural steam or vapor bath.

The patient will in this way get the benefit of a steam bath in its mildest form. And *it is* a *very* well known fact that vapor or steam baths are very beneficial and that the hot, sharp baths with which you are mechanically treated by the attendants in a public bath can bear no comparison with these.

THE KNEIPP WATER CURE MONTHLY

Kneipp's process of "hot drying the body" produces, with the help of the adhering water, its own steam bath, which certainly is the most natural form of a steam application.

Just as we feel exceedingly well for a long time in a mild steam bath, the same it is in this new bed or clothes vapor bath.

This is explained as follows: Physiologists have observed that the ulterior ends of our nerve bulbs are not always equal in size, dependant on the disposition of the mind—in a state of quiet they swell up, but in a state of excitement or unrest they shrink or dry up. ;)M

In the vapor bath, however, these ulterior nerve ends are caused to expand, together with the water, and after a short time when this begins to evaporate in the form of steam, they get saturated with this vapor.

By this purely rrechanical process an agreeable quietude is obtained, and thus we get, in a simple and easy way, the explanation of a seemingly unexplicable riddle.

The best and strongest thoughts are often lost in the dreary mazes of a long, long magazine article. The most brilliant points are often surrounded by such a garbage of meaningless words that they need to be polished before one can perceive their beauty. We endeavor to be concise and to give you the "essence of science" in a charming manner.

Sins are acts which bring harm upon ourselves or others. No harm, no sin. The harm is punishment. Each sin makes less useful, happy, good, healthy or prosperous. Diminishing the surrounding good, harms ourselves. Science traces evils back to their cause. Teach the people the causes of diseases, miseries, all evils, and they will stop sinning for fear of the sure punishment. Child or man not taught "the fatal chain of action and consequence" continues his self-gratifying follies. To forgive is to release from punishment. Can forgiveness restore the drunkard's ruined brain, lost time, injury done to wife and children, the murdered man, those ruined by bad example? Nature never forgives sins. "The penalty of a misdeed treads on the heels of a transgressor." Promising forgiveness tempts men to think they can escape punishment, so they sin more. Teaching the sure punishment for every sin makes men moral, healty, wise. Punishments are enforcements and preventives, so sins ought not to be forgiven. Each cause of evil discovered makes a new

Loral law. Thus the moral code is ever improving. The true means for preserving purity of heart to prescribe bounds to our desires. A very little suffices for nourishing, lodging, and clothing us; all beyond is a competence only required to enable us to conform to the *tastes* of others, or to outshine them.

All that constitutesi our being comes from the earth, and will revert to it, to become differently modified. This consists with the mortality of individuals and eternity of generations. Doubtless the material orders are eternal, and compose the infinite pervading Nature.

How to Live and be Healthy on Only One Cent a Day.

Sir* Rebecca Friedlander tells of Iter Experlcne« I* Eating Uncooked Food and now ft now benefited her—Turns In scorn from fashionable cuisine and finds delight in Wheat Bread that never passed through Fire.

Mrs. Rebecca Friedlander, fashionable club woman and humanitarian, recently startled the members of the Society for Political Study by delivering a lecture to them on the subject of raw foods.

The club rose almost to a woman and hurled questions and criticisms at Mrs. Friedlander.

She met them valiantly. Not one went unanswered.

Mrs. Friedlander asserts that it is possible to live well and keep in perfect health for the sum of one cent a day.

Living: on half a cent a day*

Dr. Julian Thomas, of No. 153 West Ninety-seventh street, who is Mrs. Friedlander's physician, goes even further in his statements in regard to proper diet, and says that one-half a cent a day will furnish enough material to sustain human life.

Mrs. Friedlander is no faddist. A more earnest student or determined woman than she it would be hard to find. Neither did she adopt the frugal diet for pecuniary reasons. One peep into her sumptuously furnished apartments in the Endicott, littered with choice spoils and curios of foreign travel, is convincing of itself that Mrs. Friedlander is the possessor of a fair share of this world's goods.

Then why, why, Mrs. Friedlander, did you do it?

Why give up the joys of broiled squab for a slice of raw wheat bread?

Why turn your back on a savory mushroom stew while giving the preference to a handful of raw peanuts?

But it is best that all of this should be explained in Mrs. Friedlander's own words. So here is the gist of what so stirred up the Society for Political Study at its last meeting.

"So many cases have come under our observation of women suffering from indigestion, liver trouble, rheumatism, nervous prostration, accumulation of flesh, headache, etc, even the physiognomy showing plainly in each case the lack of proper nourishment, that after careful study we have come to the conclusion that it is the eating of improper food which causes all these evils.

"Casually opening our Bible one day, we read of that greatest psychic, Daniel, who refused to eat the King's meat and drink the King's wine, preferring to eat pulse and drink water, that he might keep his mind and body undefiled, and thus become the greatest psychic that history records. We determined there and then to experiment with his diet. The record did not say that his diet was cooked, and therefore we ate it raw.

∴ "After giving it a trial we came to the conclusion that uncooked food was nature's food, to which Daniel referred.

THE KNEIPP WATER CURE MONTHLY.

"It has long been proved and accepted 'that all life proceeds from antecedent life' or 'that there is no life without life.' We admit this, and further claim that all life is maintained by life, or, in other words, that the renewal of life is derived from living cells taken as food. We claim that food is of most value in its natural condition, and anything that is repugnant to our senses in its natural condition will be poisonous if eaten cooked.

Uat Living Cells.

"Everything that grows was intended to use its vitality for the reproduction of its own kind, or to be eaten by other living cells and help them sustain the vitality of some other organized living thing.

"Cook a seed thoroughly, and see if it will sprout under any conditions. It will not, for not only is its organized seed life dead, but also the life of each individual cell that composed it. All life or vitality has been destroyed, and yet we expect this dead material to unite with our living cells and sustain our vitality. If cooking will make the seed unfit for the reproduction of its own kind, how can it improve the cells in the food which is to reproduce new cells in us?

"If the vitality, moisture, husk or any inorganic element had been removed, this law would have been broken. Not only is the raw wheat bread as rich as it should be in vitalizing organic and in inorganic elements, but it is also rich as it should be in vitalizing organic and in inorganic elements, but it is also rich in a non-digestible material, the husk, which is intended to act as a sort of broom, sweeping clean the alimentary canal.

"Husk in its normal condition is as soothing to the stomach as a poultice is to inflammation, but when over-dried, as in cooking, it becomes splinter-like and acts as an irritant. This raw wheat bread is so granular that it never forms into a paste or dough, but crumbles in the mouth, thus allowing free contact with the digestive juices. It cannot be swallowed until well masticated.

Would abolish Baking? Powders.

"Breads made with yeast continue fermentation, when they reach the stomach. Soda and all kinds of baking powders change the character of the digestive juices, and for health's sake they should not be used.

"We have seen that a perfect food must contain every element used to build our bodies and keep them strong and warm, just as a man who builds an engine must have proper material first to build it, and than an entirely different material to make heat and power.

"Wheat contains every element requisite to build our bodies, and material besides to furnish heat and power. It is for that reason that we can live on such a small quantity as two tablespoonfuls three times pe? day for three continuous months, remaining strong and healthy all of that time that horses, cows and other animals live on it and are strong and healthy: that the Roman soldiers under Julius Ceasar ate very little besides and conquered the world.

"Not only does wheat contain every element, namely, protoplasm or gluten together with all of the inorganic minerals necessary to make flesh, bone and nerves—but it also contains a large amount of heat-making material, called starch or white flour.

Points she emphasizes.

"Now, let this be clearly understood:

"Firstly, that white flour, which is nearly all starch, is only intended to keep us warm and that it has no power to sustain life otherwise.

"Secondly, that the husk and parts that adhere to it, and are separated from the white flour in milling and bolting, contain practically all of the life-giving and strength-making protoplasm for the rebuilding of muscles, blood and nerves, together with practically all of the inorganic matter used by the system to make the frame of the nerves, bones and other tissues.

"Hence we are not surprised that dogs fed on white flour bread by the great physiologist Majendie died in forty days, while dogs not fed at all died in thirty days, and dogs fed on the whole wheat made into bread lived their natural lives.

"There are many people who are in reality half fed, who eat nearly all white flour foods and have their systems, especially the liver, deranged, for all starch food has to go through the liver; that they are always sick and always taking medicine.

"A chemist cannot tell by analysis alone the value of an article of food, for chemists deal only in dead, inorganic matter. We must therefore look to the results gained by physiologists and doctors, from experiments on living animals and men, for a correct knowledge of proper and improper foodstuffs.

A perfect Food.

"It should be readily understood why bread, crackers, etc., are really unfit for food, even if they were made in an uncooked form. But, as cooking destroys the protoplasm they did contain, the disadvantages are readily seen when compared to uncooked, compressed wheat bread, which is a perfect food and sustains life of itself indefinitely. Cooking alters all of the vital conditions."

Mrs. Friedlander is herself a living example of what Dr. Thomas predicts for the disciples of his "raw-food" system. She lives on small quantities of raw food, eats but two meals a day and is healthy, happy and vigorous. Her cheeks glow with the roses of health. Her eyes are bright and sparkling.

In six weeks' time she has brought her weight down from **145** pounds to **139** without experiencing the slightest discomfort. And as to her enthusiasm for the new system it knows no bounds.

"Since I have been under the *doctor's* care," she said, "I have grown ten years younger. My friends all remark it, the change in my appearance is so great. I was a sick woman when I commenced this treatment. I am a well woman now."

"Do you not feel the change of diet in any disadvantageous way?" Mrs. Friedlander was asked.

"No, no! On the contrary, before I commenced my frugal diet, as you are pleased to term it, I had not the slightest inclination to be energetic. Now I am out of bed at 7 o'clock or-even before, and I do not know an idle moment from then until I go to bed* never before **11.**"—New York World.

THE KNEIPP WATER CURE MONTHLY.

How to Harden the System.

By Dr. Adolf Panzer.

It is not long ago that I heard a doctor remark that in cases of catarrh all windows were to be kept closed, and in cases of scarlet fever a window should not be opened under any circumstances! (For shame.)

I myself have noticed in many show windows jackets lined with fur—breastwarmers, knee-covers, back-wraps, wrist-warmers, ear-caps, etc., etc., so that anybody must wonder what will next be invented to effeminate the human body still further. I have forgotten to mention the numerous fur-caps, fur-collars and muffs as also fur-boots.

After looking at a show window filled with these various items, a sensible follower of a proper and natural method of living will appreciate how many of these articles he has no need for, and how much money he saves, because he does not need any of them.

To harden our system thoroughly not much is needed.

If we every morning take an entire ablution, in water at 72 degrees Fah., and return right straight into bed for a few minutes to warm ourselves again, without first drying the body—we shall be able to dispense with the heavy underwear, that so very many think absolutely necessary, but which is a great mistake.

Thin underdrawers of Dr. Walser's Chinagrass' coarse Kneipp linen or Rippenkrepp will keep us sufficiently warm.

How soon have those so very important scientific researches by Prof. Dr. Pettenkoffer been forgotten, in which he distinctly proved that thin garments laid over each other are better able to keep one warm, than very thick ones, and which besides retain all the perspiration of the body.

If we wash our necks every morning with cold water, we do not need to wear any neck wraps.

If we take lukewarm mouth-rinses and cold gargles, we shall not be liable to catch colds, catarrhs or laryngitis.

"Also if when we are walking in the streets, we inhale the fresh air slowly and in long draughts, and exhale it suddenly through the opened mouth for several times in succession. Otherwise keep the mouth closed and walk erect.

Once a day we must find the necessary time to make some hand and foot-joint exercises (up and down, and laterally in a circle).

We will easily dissuade you from wearing fur boots. Should, however, the feet get cold once in a while, stationery step-movements (to be changed with stationery hopping on one place) and toe exercise (standing gradually on the tips of the toes and back again) will prove sufficient foot warming remedy.

If every hour or so the windows are opened for about 2 minutes at a time, you will always have fresh air and a nice temperature in your house; and you will not shiver even right alongside of the stove, as happens to those who cover up anxiously all doors and windows with paper and wool, so that there should not the least fresh air find an aperture anywhere.

And if we also use perforated hats which will admit the air circulation freely, we shall never get cold heads, and we shall not be obliged to look about for some hair remedy or hairgrowth restorer, which compel all bearers of the so very fashionable top-hats to pay another much felt, but useless extra tax, in addition to the already dear price for that unhealthy head covering.

A Natural Soporific Remedy.

By Fr. Müller.

The number of modern soporifics, recommended by the medical faculty is very great. But none of them are any good; moreover, we would advise everybody, who cares for his own health to beware of all such artistically prepared soporifics, may they be called opium, morphine, chloral, sulphonal or something else. The sleep caused by these drugstore remedies is only an artificial one, but not a natural sleep. For this reason on awakening instead of feeling refreshed and strengthened, one will feel dizzy and heavy in the head, tired and miserable altogether.

How right is one of the most eminent natural healers of the present era, when he says: "As many new soporifics, 'as many new diseases!'"

It lies in the nature of all these invented and to be invented drugs, that none of them will bring sleep, without causing in more or less time some peril to health.

Alcoholic spirits, in the shape of brandy, wine, beer, etc., are also to be condemned as decidedly noxious to health.

The very best, because natural soporific is a simple, strictly plain and regular diet, and a certain amount of daily exercise or work, in strict accordance with the corporal and mental capacities of each individual, which in itself will in due time induce tiredness and sleepiness in the evenings.

We also recommend plain cold compresses, especially the so very efficacious nightly body-packs, half and full baths, as also sitz baths of short duration and short cold ablutions.

The evening repast should be very plain and moderate; preferably consisting of bread, milk and fruit, and even this moderate repast should be eaten at least two hours before going to bed.

We further would like to call attention to the lactic acid as being a very good and harmless soporific. In Preyer's chemical analysis, it is stated that amongst all other decomposing products, which are formed by the activity of the central nervous system lactic acid is the foremost. On account of its important soporific qualities, it induces a healthy sleep.

Experience has proved this in many cases to be true, and that the partaking of so-called thick milk (curdled milk), or sour milk in the evenings some time before going to bed, induces a quiet, dreamless and continuous sleep.

This simple, natural and also cheap soporific—which perhaps on this account is estimated so little—deserves to be placed in a much higher place of human estimation, than it is at present.

Literary Notes.

THE INFLUENCE OF FEAR IN DISEASE, by Dr. Wm. Holcombe, Fifth edition, price 10c, published by the Purdy Publishing Co., McVickers Building, Chicago.

This booklet contains some very able treatises on the above subject. Its contents are true and will be much appreciated.

DR. FOOTE ON MENTAL HEALING, with a history and mode of treatment, published by the Purdy Publishing Company, Chicago, price 25c.

In this book Dr. Foote tries to combine the two opposite theories, viz., the Nature and Mental-Healing treatment with the regular Medical practice of treating diseases.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE, by Dr. Wm. Holcombe, published by the Purdy Publishing Co., Chicago, price 25c.

This book is full of noble thoughts and contains the true principles of Christian Science.

"Free to our Readers."

The Magnetic Publishing Company, 156 Washington St. Chicago, has purchased the Journal of Suggestive Therapeutics formerly issued by the Psychic Research Company. This magazine is now consolidated with the Journal of Magnetism, and the new magazine will be known as "The Journal of Magnetism," sold at ten cents a copy, \$1.00 a year. A large, well-illustrated monthly devoted to Physical Culture, personal Magnetism, Practical Psychology and Health is the result. Mr. Lloyd Jones, manager of the Magnetic Publishing Company, writes that he will spare no expense to make this new magazine a great, exponent of The New Thought. If you write at once and mention this paper you will be entitled to receive one free copy, but no more.

Opinions of our Health Almanac for 1901:

Mr. B. Lust, Editor Kneipp W. C. Monthly.

Dear Sir:—

The perusal of this year's KNEIPP ALMANAC is a treat. I cannot but express to you my unqualified admiration for your persistent efforts to enlighten the public on the most vital question. Yours most cordially

Dr. August F. Reinhold.

b. lust's **<3e8unbbett8*1kalenber**
(Health-Almanac)

1901.

Published in Barman.

Edited by B. LUST, Naturopathic Physician,
111 East 59th St., New York.

This Calendar contains over 100 pages of attractive Reading-Matter about Natural Modes of treatment of a number of diseases, treatises about light and air, about Health and Physical Culture, also the entire Water-Cure according to Priessnitz and Kneipp.

It contains notes about how to harden one's body and strengthen same by proper food, clothing etc. Also treats each disease of the human body in a comprehensive way and has besides a great lot of other interesting information. Price 25c, postage 2c.

The 3 Health-Almanacs 1899,1900,1901 60c post-paid.

Kneipp Mag. Publ. Co.
in E. 59th St., New York.

Naturopathic Adviser.

Under this column FREE advice according to the rules of the Natural Method of Healing will be given to all subscribers of the Kneipp Water Cure Monthly.

Mrs. St., Fall River. Relaxation of the pelvic hinders and of the uterine ligaments mostly in consequence of frequent deliveries or miscarriages are the causes of falling of the uterus. The Thure Brandt Massage is the most prominent healing factor in such case. Try alternate hip baths every day 5 min. 100 degrees and 1 min. 60 degrees F., repeat 3 times, for the warm hip bath you may use a decoction of oak bark, every other day a douche of the vagina with 1 qu. of oak bark tea and 1 tablespoonful of lemon juice mixed, 90 degrees F. Three times weekly knee gush and three times upper gush. During the night T bandage. Enemata for constipation 90 deg. F. 1—2 quarts. Vegetarian diet.

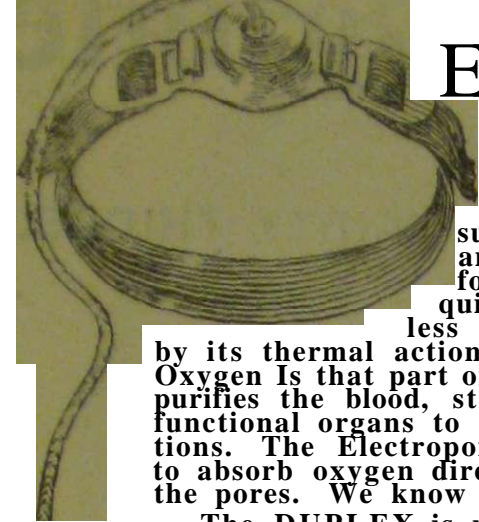
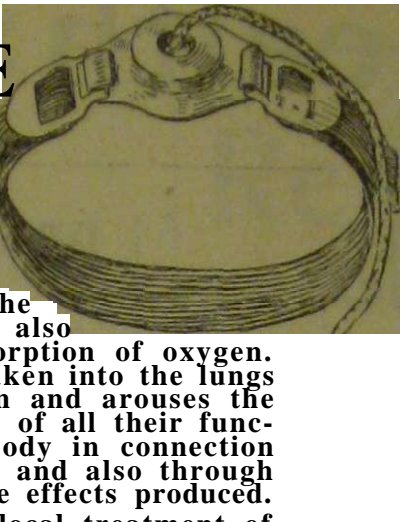
L. S., Abita Springs. The case you describe seems to be articular Rheumatism and a consequence of the treatment of the St. Vitus Dance with drugs. A strict non-stimulant vegetarian diet is the first condition, daily the juice of three oranges and two lemons mixed, every hour a teaspoonful. Every morning a bedsteambath i^-ij^ hours followed by a cold gush of the legs and arms, rest of the body sponge bath. During the night either cold compresses on the swollen parts to be changed as soon as they get warm or mud compresses (wet clay). Rest in bed. Every other evening a cup of tea of elder flowers and brier hip mixed. Enemata 95 degrees F. daily if necessary.

Mr. W. St., Andrews, Scotland. I have given you full information with my letter of January 30th which, I hope, will be in your hands now.

Mrs. B. M. Baltimore, Md. We never recommend cold water applications longer than 1—3 min.; the fundamental rule of the Kneipp Cure is: "The colder the water the shorter must be the application," only than a good reaction can take place. To harden the body and to preserve a good general health use every morning directly after rising a cold sponge bath which you may combine alternating with knee and upper gushes, a steambath followed by a cool half or sitz-bath and massage of the whole body now and then. Sleeping with open windows plenty of exercise, daily a walk of a few miles, Dr. Walser's Rippenkrepp underwear in Winter, porous linen underwear in Summer, not too heavy clothing and a simple non-stimulating vegetarian diet especially plenty fruits and nuts.

Michael M., Flagstaff, Arizona. In this case of chronic indigestion and stiff elbow would recommend you: directly after rising a good rubbing of the whole body with a wet towel until warm all over, then dress without drying off and take some outdoor exercise. Every other day a sitzbath 85 degrees F. 10—15 min. with pouring the water on the stomach with a dipper, once weekly a full packing or bedsteambath 1 hour, followed by cool sponge bath of the whole body. Every night wet abdominal bandage. Every evening a tea injection 1—2 quarts 95 degrees F. mixed with 2 tablespoonful of lemon juice to 1 quart. First day peppermint tea, second chicory tea, third Gentian, fourth Dandelion, fifth Ribworth, sixth Rue, seventh Hen's feet, then begin again with peppermint tea. The arm has to be put every night in a wet thick clay compress and bandaged with dry flannel, also during day time you may use wet compresses of clay, renew them as soon as they get dry. The diet ought to be fruits of all kinds with whole wheat bread and nuts, also figs and dates; the latter let soak in a little milk for 2—3 hours. If the patient does not like this mode of living, he shall use for breakfast: oatmeal and stewed prunes, apricots, peaches or pears with whole wheat bread or Granose biscuits of the Battle Creek Health Food Co. Dinner: Green vegetables (steamed), especially spinach, string beans, peas, oyster plants, carrots, sprouts, turnips (no cabbage) with Maccaroni or some potatoes and lettuce prepared with lemon juice (no vinegar). Desert: Fruits, berries, nuts, raisins, no cakes, pies, ice cream etc. Supper: warm milk and whole wheat bread, or fruits, berries and bread or cold so-called sour or thick milk with a little sugar and small pieces of whole wheat bread, granose biscuits or Zwieback. Drinks: Dr. Lahmann's Cocoa, Malt Coffee and Lemonade. L. Staden, Naturarzt.

346 Schermerhorn Str., Brooklyn, N. Y.

T H E

ELECTROPOISE DUPLEX

supplies the needful amount of electrical force, which is in fact quite small, but none the less very important, and also by its thermal action causes the rapid absorption of oxygen. Oxygen is that part of the air which when taken into the lungs purifies the blood, stimulates the circulation and arouses the functional organs to the proper performance of all their functions. The Electropoise places the whole body in connection to absorb oxygen directly through the lungs and also through the pores. We know that it does this by the effects produced.

The DUPLEX is most excellent for the local treatment of such troubles as those of the Stomach, Liver, Kidneys, Spine, Ear, Eyes, Female Organs, etc., etc.

EAST CORINTH, Me., Aug. 6, 1900.

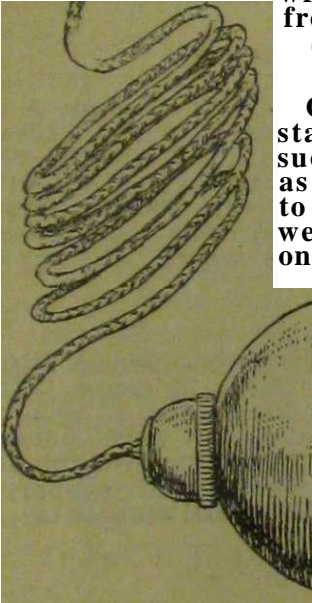
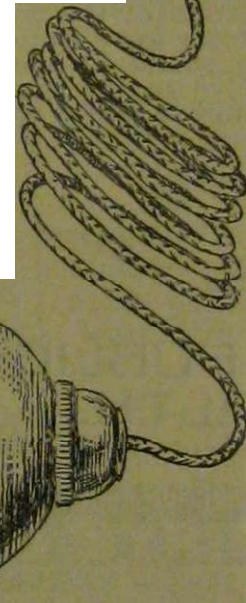
DEAR SIR:—I have been an invalid for nearly seven years, suffering from Rheumatism, Nervous Dyspepsia, Kidney and Liver Trouble, Cetafrh of the Stomach and Bowels and General Prostration. I had five good doctors and was afterwards sent to the Maine General Hospital where they said my case had become chronic and they could do nothing for me. While in the hospital I took a severe cold which resulted in another long sickness, since which time I had never walked a step or even stood on my feet until I had used the Electropoise about three months. My limbs were drawn up one-half and were badly swollen. At this writing I can walk about the house, go out of doors, get in and out of a carriage alone and assist some in household duties. I can never express half the gratitude I feel for what the Electropoise has done for me.

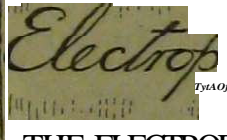

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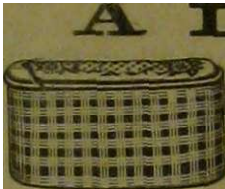
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The believers in woolen underwear make a great fuss about the property of wool to absorb sweat and other skin secretions and to bring about their evaporation. Not taking into account, that this is not always right—there remains for instance, the skintallow, that is an oily matter, which, one who wears a woolen shirt next to the skin will observe by his feeling and its smell,—even for the greatest cleanliness the use of woolen underwear has so many disadvantages, that woolen underwear is not considered any longer when looking for hygienic undergarments which answer the requirements of health.

Everybody knows, that in spite of all puffing by the Wool-apostles, wool clots together and shrinks more or less in consequence of perspiration or the process of washing, it tightens more and more and loses its best quality, the porosity. Besides it leads the body to produce unnatural heat, weakens its capability of resisting and aids when used for some time, the disposition to catch cold, an evil which one thought to prevent by constant use of woolen underwear.

One who perspires much, will have learned that woolen underwear commence to smell. This proves that they absorb sweat and skin-secretions but do not allow them to evaporate quick enough, to be beneficial to health, from a hygienic point of view.

One who has worn woolen underwear for a certain length of time has to use more and more of it in order not to feel cold. The skin has turned flabby and one is easily affected by draught and a change in temperature.

Experts know, that poultices of long duration—packs—weaken the body and absorb heat. This of course can only take place at the expense of the natural heat of the body whose loss interferes with the normal functions of the vital organs. This takes place when one wears woolen underwear. At first one feels nice and warm, but after a while explained by what is said above, wool creates damp heat the effects of which are like everlasting poultices—packs—weakening, effeminating, and heat absorbing.

As long as woolen underwear was worn, it has been proven that wool does not possess the good qualities which were claimed for it either.

Woolen Garments are something very different, for they don't touch the skin. It does not matter whether they are woven or knitted. Woolen bedcovers over linen sheets may be justly recommended. Since centuries wool has proved salutary for these purposes and has always taken and received first place in this respect.

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Hand woven coarse linen, the same as our ancestors wore, has not these bad qualities, for it is porous, thicker and coarser, it is not for weak soft skinned bodies, except they are used to it from childhood, but in such cases they are not effiminated.

Linen-tricot underwear absorbs the sweat just as quick as wool but dries in a third part of the time, it is easy to convince yourself of this fact. Linen-tricot underwear also prevents colds and complications connected with it. After being washed once they wear like silk, have all the quality of silk, but only cost the third part of silk, or even less, if the weight is taken into consideration.

Linen-tricot underwear does not clot together neither in consequence of sweat nor in consequence of the process of washing. It keeps its natural size and is always porous. It does not induce the body to give up to much heat, but keeps the natural heat in the same.

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The porous elastic tricot tissue whose meshes are always open, keeps, as stated above, plenty of air. Air is a very bad conductor of heat, consequently Linen-tricot underwear must protect as well against cold as against heat, without interfering with the perspiration of the body. This explains the pleasant sensation of being warm in cold weather and the exceedingly comfortable feeling during the hot season experienced by those who wear Linen-tricot.

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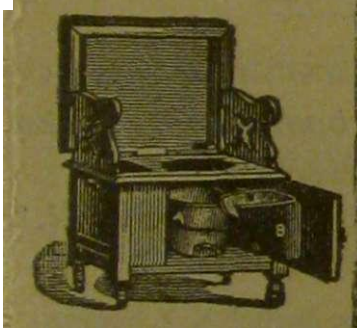
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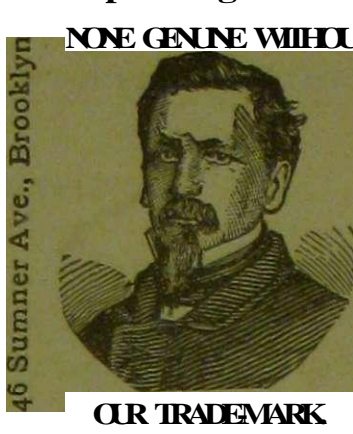
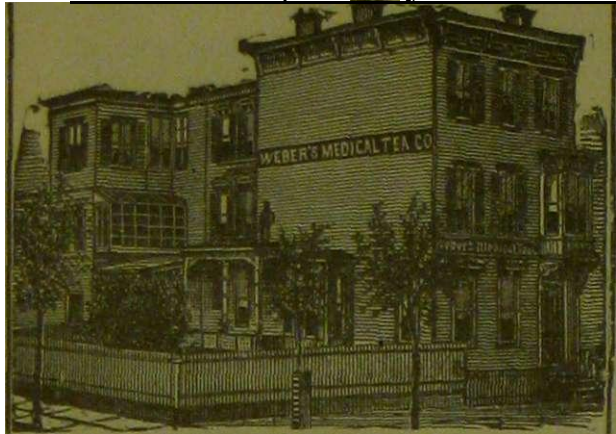
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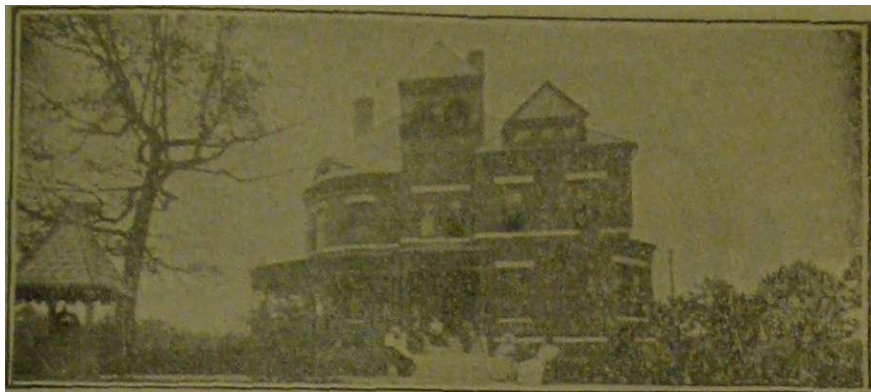
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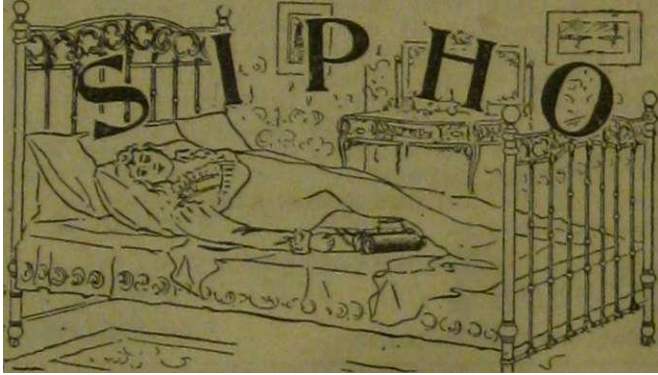
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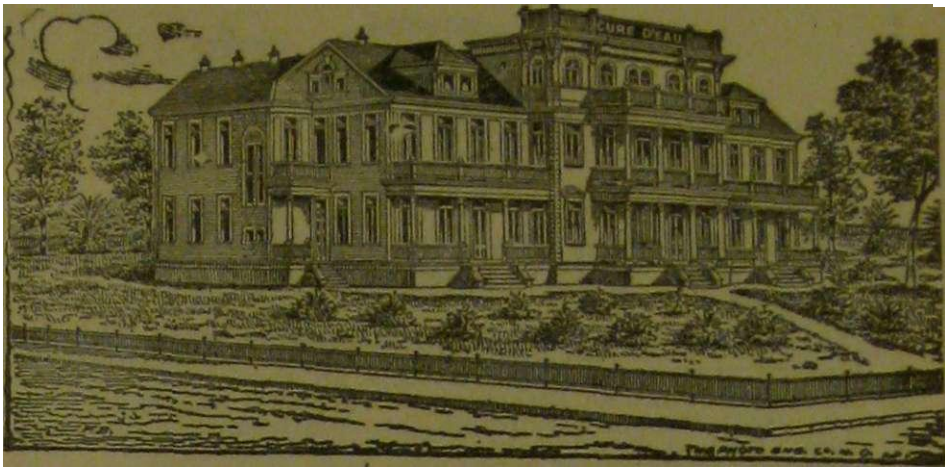
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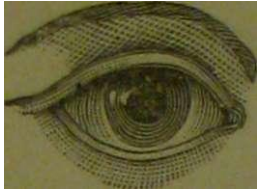
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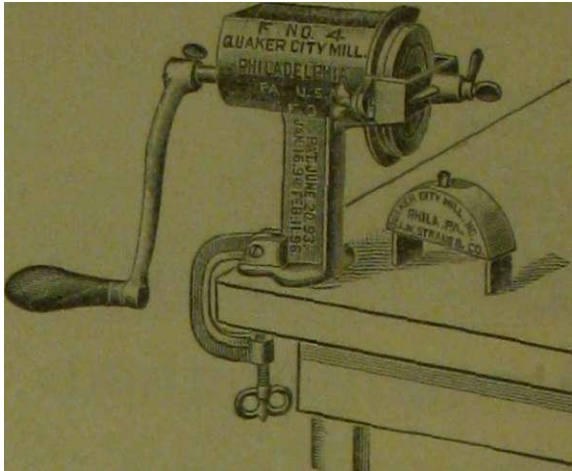
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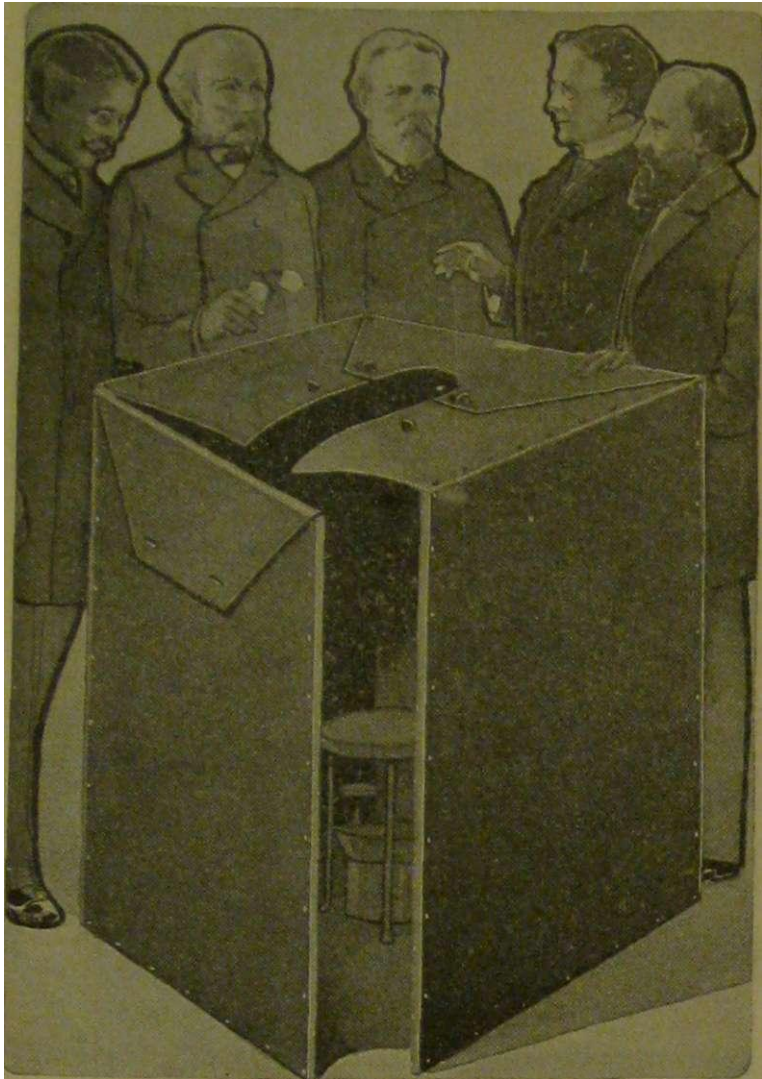
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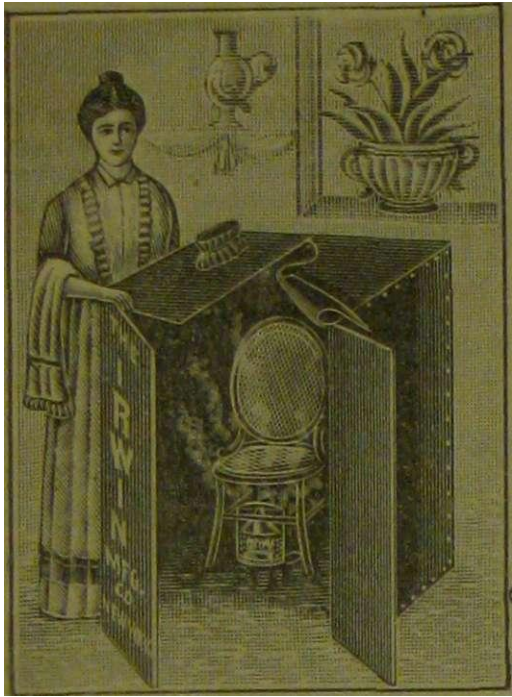
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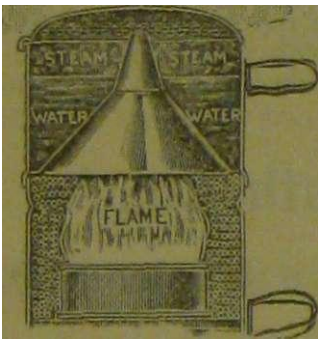
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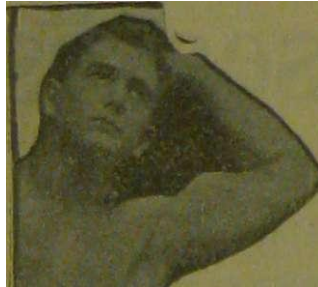
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