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A Magazine Devoted to Natural Healing Methods, Hydrotherapy and Kindred Topics, also the Development and Maintenance of Perfect Physical and Mental Welfare, to the Exclusion of Drugs and Non-accidental Surgery.

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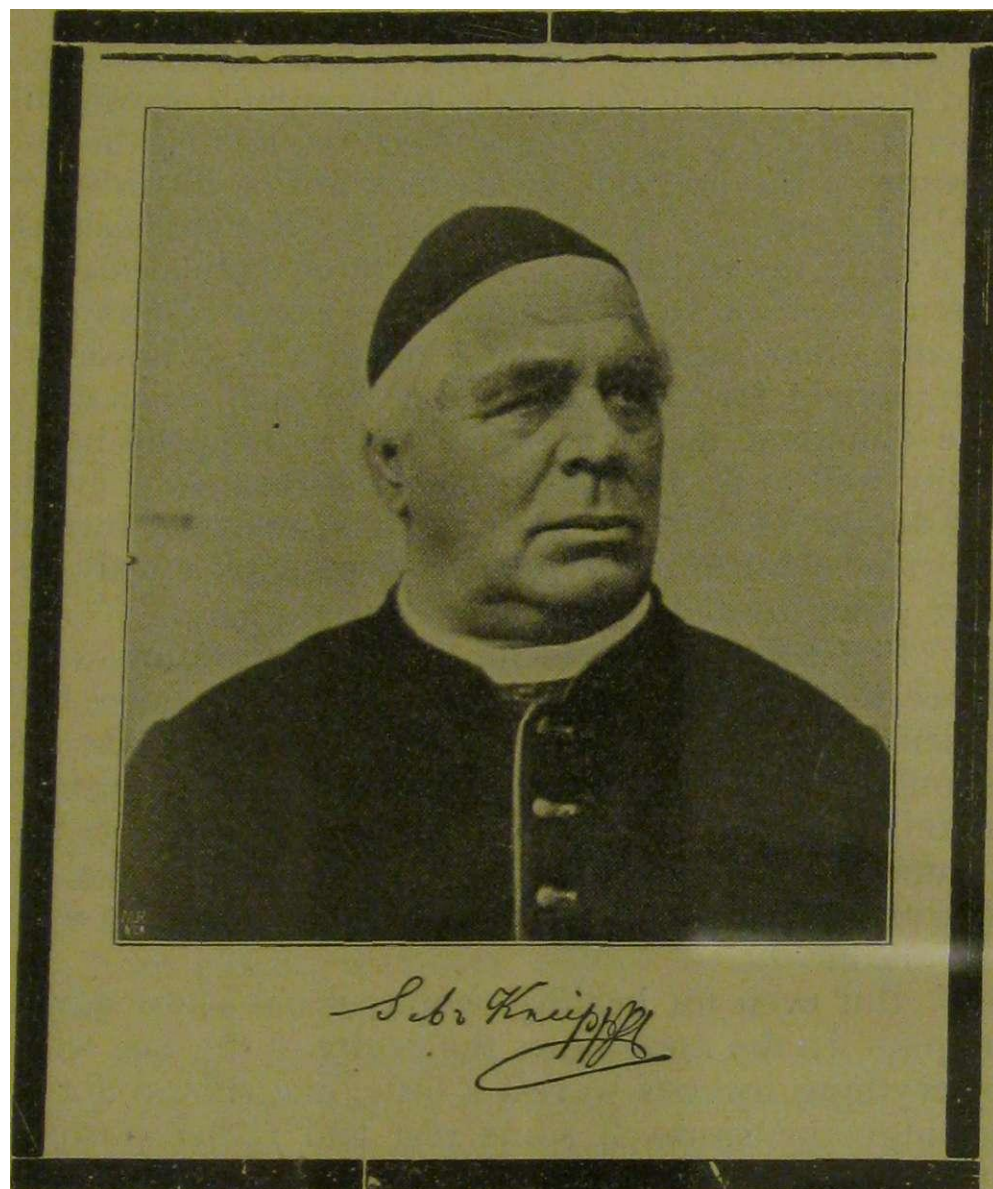
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17th of June, 1897.

All those interested in the Natural Healing Method and especially in the Kneipp Water Cure treatment will commemorate the 17th of June as the anniversary of the death of Rev. Mgr. Sebastian Kneipp. This reverend gentleman has bequeathed to the world the minutely detailed Water-Cure treatment called after him: The Kneipp Water-Cure! -

He died at his post after having helped countless multitudes to regain their health, and his name will be remembered with gratitude by hundreds of thousands of his former patients.

Although every year sees an increase to the ranks of the hydropathic practitioners, a great number of

whom are M. D's., still only a few give the credit that is due to the Kneipp theories and doctrines, from which they have acquired all their hydropathic knowledge.

Very few physicians indeed, although they make daily use of hydropathy, Kneipp Wraps, Kneipp-packs, Kneipp-douches, etc., etc., will acknowledge the source of their knowledge and give credit to Kneipp, who was the originator of most hydropathic applications as are used by the natural healers, hydropathic physicians, and medical practitioners of to-day.

We, however, do not belong to that class of people, and we desire to press upon the minds of our readers, that the real merit of all the so beneficent hydropathic applications should be ascribed to the late Rev. Sebastian Kneipp, the originator of the "Kneipp Water-Cure treatment."

His books, "My Water-Cure," "Thus Shalt Thou Live," "My Will," and "Codicil to My Will," have been translated into most civilized languages and have been sold by the hundreds of thousands anywhere and everywhere. They are a complete encyclopaedia of knowledge and contain advice how to cure almost every human ailment.

Kneipp has erected a monument in the hearts of humanity, and his name will never pass into oblivion. At the present time there are numerous institutions where the Kneipp Water-Cure is practiced as was originally practiced by the Rev. Father Kneipp himself in Woerishofen.

In the United States we have now "Kneipp Institutes" in most of the principal cities and also several large Sanatoria in the country; and every day sees new institutes added to their number.

May they all prosper and thus perpetuate and commemorate forever the name of Li

SEBAST

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When, How, and How Much Shall We Eat and Drink ?

By the Editor.

I.

Physiologists and Naturologists have found out in their researches, that there is a certain regularity in the activity of our stomach, as only at certain times gastric juice is secreted, and therefore at other times digestion does not take place as quickly. This evidently is occasioned by the habit of partaking of meals at certain stated times.

This habit has become a second nature, and compels us now to keep up the appointed meal-hours.

The secretion of gastric juices takes place continually, it is true, but it is in a more advanced state when food is contained in the stomach. At the usual meal hours the gastric or digestive juices begin to gather in the empty stomach in larger quantities, and by the contraction of the stomach walls the sensation of hunger is produced. If nothing is given the stomach in this condition, then the secreted gastric juices go from the stomach further into the intestinal canal, and the sensation of hunger disappears. This condition is generally known as passing over one's hunger.

Has the hunger disappeared and food is partaken in large quantities anyhow, in spite of it, perhaps to make good in a certain sense the previous omitted partaking of food, then various symptoms will make their appearance, but none of them disagreeable.

Where otherwise, when in a state of hunger, there had set in, after satiety, an agreeable comfortable condition, now there sets in instead headache, dullness in the head, indigestion, bad humor, stomach-pains, heart-burn, and other disagreeable symptoms.

All these symptoms can be evaded if the supplementary meal is started with a thin soup and this is partaken of very slowly. Then the appetite will be enticed to gradually return, for by the partaking of the soup a renewed secretion of gastric juice is caused. "L'appetit vient en mangeant" is a well known French proverb; in English it means: The appetite comes while eating.

Now, my dear readers, you will know what to do in the future, and understand why it is advisable to keep your proper meal-hours—which is always best for yourself and your family.

For healthy persons, who do not exert themselves corporally overmuch, and who rather have mental occupations, three daily meals are fully sufficient.

The first meal, which may be called Breakfast, should be partaken between 7 and 8 a. m., and should consist only of light foods, as milk, malt- (cereal) coffee, fruit (fresh or stewed), and whole wheat bread with butter, or a cereal breakfast food, with whole wheat bread, fruit, etc. „

It is very much conducive to good health if one does not partake of breakfast immediately after getting out of bed, but takes an exercise in the open air for half to one hour, or does" some manual labor, in order to create an actual hunger, and that the entire organism should proclaim a pronounced desire for food.

The second meal may then be partaken between 12 and 1 o'clock. It should consist of soup with various ingredients (either lentils, peas, beans, rice, barley, groats, oat-meal, cabbage, etc), a dish of vegetables as are in season, potatoes, preferably in the skin, cereals, milk-food, egg-meat, fruit, whole wheat bread, and perhaps add as an extra, a little meat.

The third meal, or supper, should best be taken between 7 and 8 p. m., and should, in quantity and quality, consist about the same as the breakfast, principally of light, digestible articles. Persons who have to work hard, and children which are still growing, as well as reconvalescents who must build up their bodily substances again after the loss sustained through sickness, may also partake of two small meals between times, i. e., a second breakfast and a so-called light tea, the first about 10 a. m., and the other about 4 p. m.

Care should however be taken that between these and the three principal meals, there should elapse an interval of about three hours' duration* so that the digestion of the previous meals may not be disturbed.*

Of course, it is much better for the stomach as well as for the entire body, if only three daily meals are eaten. For the stomach sometimes needs rest as well as any other organ. ^ What kind of a rest, however, can there be for the poor misused stomach, when daily five abundant meals are given it, as happens in so many well-to-do families, whose last meal—the evening supper, or dinner as they call it—consists of several courses of warm dishes, partaken perhaps shortly before going to bed.

For some people with a weak digestion, even three meals a day are far too much. They feel best when they only get two meals a day, of which the one should be taken perhaps about 11 to 12 in the forenoon, the other one about 5 p. m. Dr. Nichols recommends rather to divide them thus: one at 8 a. m., the other at 4 p. m., especially for people with a weak stomach.

But even for healthy people, it has many advantages. In the noon-hour, the centre of the day, where everything inclines to rest a little, one should not begrudge the stomach some rest and rather postpone the principal meal or dinner for the afternoon, so that one need not to start to work again with a full stomach. In England the habit has become quite popular of only taking a light luncheon about noon and a regular dinner between 5 and 6 o'clock in the evening, after the working hours are over, and this has very many good points to recommend it for more general imitation in this country. Dinner should conclude the day's work and a supper would then be completely superfluous,—which would be a very important hygienic and economical advantage! A quiet and good sleep would thus be* guaranteed to every one living up to this advice, and the stomach could gather fresh strength during our sleep, and would procure again .1 good appetite for the next breakfast. Dr. Nichols says in his book about dietetics: An enormous number of poor sufferers from bad digestion—and all

* For these between-meals a piece of whole wheat bread and a little fruit suffices, as it is only intended to give the stomach something to occupy it.

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chronic diseases are dyspeptic—can be cured, if they would *only* eat one meal, or at the utmost, two meals a day. In reality, however, they obey the advice of unscrupulous doctors and partake of food every few hours—consisting of all sorts of mixed edibles: Liebig's Extract, beef-tea, jellies, fish, meat, fowl, drink down in large gulps nutritive, strong portwine, perhaps even strong spirits and brandy,—and all these in addition to the usually adopted remedies.

It is really a wonder that with such a diet the people live at all. However, humanity is very tenacious of life. Allopathy, writes Dr. Nichols further, kills the patients outright in thousands of cases, and detains and obstructs more or less a complete cure.*

EAT NEVER WITHOUT HUNGER.

Make it a rule, dear reader, never to eat anything without feeling hunger, and never to drink without having thirst. Hunger is the best cook. To enable you to have hunger at the principal meals of the day, you should arrange your previous meals so that you should there at only partake of as much food as will give your stomach time to digest it and be empty again before the next meal.

DRINK NEVER WITHOUT THIRST. |

If you only drink water, you do not so easily come into the temptation to drink "more than your thirst." I know, however, well, that most of my readers habitually partake of beverages without being thirsty, i. e., spirituous drinks, coffee, tea, wine, etc. I implore you to discontinue the bad habit of taking an eye-opener, or morning drink, as, already previously explained, the gastric juices gather together especially about the meal-hours. If you now partake of wine or beer shortly before your principal meals, you are tampering with, i. e., thinning the gastric juices to such an extent, that they cannot act upon the eaten food in their support.

If you just once were to try to leave out the appetizer (the drink before the meals), you would at once notice that your food will taste much better.

For this reason it is not a recommendable institution to partake of a large quantity of thin soup as a preliminary to a meal, because thereby the concentrating force of the gastric juice is very much lessened. For this reason, the soup has been eliminated entirely in many families, and in many others only a very little soup is eaten.

During the meal, one should drink only little, and then only when actually thirsty. Only when the digestion has already advanced so far that the contents of the stomach represent a thick pulp, you may add some "fluid" thereto. For in the business of digestion, it should be remembered that the food partaken should be properly thinned (Dr. Wiel). All nutriment has only value if dissolved, and the best dissolvent is water. How much of it you need, will be told you by your thirst. If you drink more than you need, either

* Medical counsellor Dr. Paul Niemeyer says: The true healing methods begin there, where the drug-giving stops.

during or after meals, your stomach not only gets distended to a great degree, but the gastric juices get thinned so much that they lose most of their digestive power.

Only when the gastric acid possesses a certain amount of strength, the dissolution and digestion of the food quantities can take place.

Never partake of any food which you know will not agree with you.

Your previous experience should here be your best teacher. Foods that do not agree with you, should not be eaten by you, and you should avoid them in future.

It is not immaterial how much you eat at each meal, for if you eat and drink too little, you do not furnish your own body with the necessary amount of alimentary material to keep up the continuity of a speedy change of matter.

Should you eat or drink too much, you will hurt your own stomach as well as damage your entire organism. By over-burdening your digestive apparatus with too great an amount of digestive work, you materially lessen your mental and corporal capabilities.

Therefore at any meal never partake of more than will satisfy your hunger, and will enable you to hold out until the next meal-hour. "You should stop eating, when it tastes the best." Especially dyspeptics should take this to heart, so that they should never eat their fill, but stop in time.

Large quantities of food only annoy the stomach and intestine. By over-filling the stomach, it becomes partially paralyzed, its movements are much slower, and in spite of the larger quantities of food, rather less than more gastric juice is secreted. Therefore never be sorry if you have eaten "too little" at any meal.

You can always easily remedy the mistake of "too little"—however the mistake of "too much" has to be paid for by means of discomforts.

(Will be continued.)

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It Will Pay.

Make up your mind to be well. It is a paying investment. Our Home Rights will teach you how to be healthy.

"Success does not consist in never making blunders, but in never making the same one the second time."
"He who trusts to luck for success will be lucky if he gets it."

"The only failure a man ought to fear is failure in cleaving to the purpose he sees best."
HOLT.

"It is a difficult task to speak to the stomach because it hath no ears."
CATO.

THE KNEIPP WATER CURE MONTHLY.

Impurity.*)

By William James Cromie, Physical Director, Y. M. C. A., Easton, Pa.

"How use doth breed a habit in a man."—Shakespeare.

"Man is first startled by sin; then it becomes pleasing, then delightful, then frequent, then habitual, then confirmed. Then man is impenitent, then obstinate, then he is damned."—Jeremy Taylor.

"Infinite good come, from good habits which must result from the common influence of example, intercourse, knowledge, and actual experience—morality taught by good morals."—Plato.

"To burn in mad waste the divinest aromas and plainly celestial elements from our existence; to change our holy of holies into a place of riot; to make the soul itself hard and impious, barren. Surely, the time is coming when it will be known again what virtue is in purity and continence of life; how divine is the blush of young human cheeks; high, beneficent, sternly exorable is the duty laid not on woman only, but on every creature, in regard to these particulars. Well, if such a day never come again, then I perceive that much else will never come again. Magnanimity and depth of insight will never come again, heroic noble purity of heart and of eye; noble pious valor to amend us and the age of bronze and lacker; how can they ever come? The scandalous age of hungry animalism, spiritual impotencies and mendacities will have run its course till Pit swallow it!"—Carlyle.

The tissues of the life to be,
We weave with colors all our own;
And in the fields of destiny,
We reap as we have sown.

—Whitthr.

No apology is made for writing against immorality in this magazine of "Health and Right Living," for impurity affects the health as much as any evil which the world has ever known. Besides, where can the average young man become informed regarding his sexual organism. As a boy he learns from his companions false ideas concerning the opposite sex. The pulpit and the press sound hardly any note of warning; while not a few parents withhold from him essential information.

No subject can be of more vital importance than impurity, and yet, for certain reasons the public is at a disadvantage. First: Because unlike intemperance, to a great extent it is under cover and conceals itself. Second # A false standard of modesty prohibits free speech because of its loathsomeness. Meanwhile this stream of social corruption and pollution flows on, unchecked and to a large extent unrebuked.

* This is a chapter from Mr. W. J. Cromie's book entitled "Health," from which, by permission of the author, we shall publish other chapters from time to time in the near future. Our's is the first Magazine in which these Essays will appear.

This is the sin which overthrew ancient cities. Assyria, Persia, Greece, and Rome were honeycombed with impurity. Sodom and Gomorrah were so given over to this sin that a fitting judgment fell upon them; they were destroyed by fire. Pompeii was so unclean that God buried it out of sight. The whole world is smitten by this terrible evil. Sins of impurity and intemperance to my mind are the greatest evils of the age. When Mr. Moody was addressing five thousand men in Liverpool he said, "It is altogether a mistake to think that intemperance is the national sin of England." "Sins of impurity," he said, "are eating out the hearts of Englishmen."*? A leading missionary who works in large European cities said, "You must remember that with nine young men out of every ten this is the temptation they have to fight." I am deeply impressed with the thought that nothing is gained by writers and speakers ignoring this subject or treating it as if it were an unusual or exceptional temptation, which comes only to a few. * The existing condition of affairs proves it to be universal.

How many a home has been blighted, how many a fair life destroyed, how many pale spectres would start from their graves to warn us away from these sins, with the waving of their wasted hands.

Young man! Where art thou going? Enter not that den of iniquity. Do you not know that the dead are there; that her guests are the depths of hell even while on earth? Turn to the Proverbs of Solomon in the Bible and read what the wisest man whom the world has ever known says regarding this vice. Job says: "It is a fire that consumes to destruction." This sin menaces church, home, and state; it fills our insane asylums, 'causes murder and divorce, drives thousands to the premature death of the suicide—turns a man into a beast, and makes a woman sit with a sorrow in her heart, too deep for tears.

What a terrible judgment will fall upon the one who betrays a woman's confidence, and starts her steps on the downward path to dishonor and shame. Does he realize that her virtue is her priceless jewel, and if lost it is lost forever? Think of the suffering and anguish of the fallen girl's family and relatives, her subsequent career of shame, sickness, dishonor, her diseased body and broken heart, finally her ignominious death; and dare deny that the one who accomplished the initial step is not her murderer.

Young man! better were it that you had never been born, or that you had died in infancy.

There is another sin quite as black, that of encouraging the fallen to continue a wicked life, by seeking their company or protecting their path, and thus frustrating every means of restoration.

The importance of this subject of impurity can be recognized by figures when we realize the fact that the city of London alone has over 80,000 fallen women, while the cities in our own country are proportionately supporting and protecting as large a number. It is a crime which is medically unnecessary; it creates centres of poison and infection, and brings foul disease to cities, and is an evil which cannot be regulated and should be suppressed. It is a crime which is daily dragging women from all walks of life to that short life of pleasure and evil. Ellice Hopkins says,

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I "Woman always falls by what is highest in her"—love.
Man on the contrary sins by what is lowest in him—lust"

There are many entrances to life of the prostitute. The shop girl is betrayed, or the stranger in the city is decoyed, or the girl falls through the influence of a false friend, is driven from home and is driven to the life of drinking, swearing, street walking, accosting men, and at the close of a few years comes to her sad end. How great a desire then, there should be, to prevent *this terrible traffic*. This evil is eating out the core of our nations. The fight against impurity and intemperance will be among the greatest battles of this century. Self-protection, love for those dearest to us, and the God of Sinai demand that we observe the commands, "Thou shalt not commit adultery," and "Keep thyself pure."

God will punish men who inflict venereal diseases on women, or bring into the world children whom they will never know or see, children who will never know the kindness and instruction of fathers, children whom they will never have to acknowledge except on the last great day of judgment. God never forgets the abortions and the distinct violations of his command, "Thou shalt not kill." If right-minded men shudder at the thought of this vice, how must God, with his infinite love for men regard it?

We are not carried into the future to see what is coming in the way of judgment, for even now we witness God's indignation against those whose lives are immoral by these terrible venereal diseases, and physicians tell us that impurity itself breeds these diseases directly.

Now for a word concerning the children. Some parents do not inform their children along these lines, thinking likely, "where ignorance is bliss 'tis folly to be wise." I heard a certain father say that his boy was too innocent to think of impurity, and he would not suggest such things to him. We know that the mariner who is prepared for the worst has the hope of weathering the most violent storm. If children could be kept in ignorance and innocence, it might be best, but the risk of trying to do so is great, that it seems to me better that every child should be taught as early as it has the power to sin and the liability to suffer, which is the sin against nature, it has to avoid. It is a terrible thing that the whole life of a beautiful boy or girl should be wrecked, because, in pure ignorance, he or she falls into a bad habit spontaneously, or is taught it by another. Surely it would be better if every child was clearly told and solemnly warned of its danger. There is no influence to be compared with that which the mother possesses. If she be the channel, the boy's thoughts through" life will associate the subject with an ideal of womanly purity which is centered in his mother. It is false delicacy and cruel mercy to keep still. To ignore sin is not to conquer it, and innocence is blind virtue. At the same time, to speak only in general terms will be worse than useless. Mothers, you will not be understood and your object will be defeated, for you will excite a curiosity which you will fail to have satisfied. Be brave in what you say, bearing in mind the temptations before him, and the power of your protecting influence.

To show how ignorant some young men are regarding this vice, I cite the following: A young man, with whom I was acquainted and to whom I gave a physical examination, revealed to me the fact that he was suffering from syphilis. I asked him how he could be so foolish as to run the risk of contracting venereal disease. He said that in one of the local newspapers he saw it advertised that venereal disease could be cured in from two to ten days by taking a certain medicine, and that on the strength of that statement went to a house of ill-fame and became tainted for life. Oh! the damaging effects of the press that advertises the nostrums of quacks! I cannot express in words the contempt I have for a newspaper or magazine whose pages advertise so-called cures of "failing or lost manhood," and whose sole purpose is to rob the ignorant and unwary, and to fatten the purse of the nostrum vendor.

The young man to be safe must be continent. The law of the purest and highest life is perfect purity, complete chastity, entire continence, before marriage. Society rigorously insists upon this with respect to women. Every man wishes his bride to come to his arms a virgin; but the law of nature is the same for both sexes. If young men are to have a license denied to young women, what are the results? Either adultery, which is such a crime that men justify the husband who kills both wife and paramour; or the seduction, ruin, and prostitution of unmarried women.

Some say that prostitution is a necessary evil, but the Bible tells us to "abstain from every appearance of evil." What is right for one sex must be right for both. There can be no "right of man" to destroy a certain number of women, making them the victim of their lusts, in order that those whom they marry, may be virtuous. We must either stand upon the Christian rule of sexual morality, or admit universal license. We must have chaste youth and virtuous manhood and womanhood, or see our social world become one vast brothel of unbridled lust. It is in continence of man before marriage that causes dissatisfaction with themselves and their wives. If young men would be continent, impurity would soon be a thing of the past.

William Acton, M. R. C. S., an eminent English physician, says: "True continence is complete control over the passions, exercised by one who has felt their power, and who, were it not for his steady will, not only could but would indulge them. * Granted, that continence is a trial, a sore trial, a bitter trial, if you will, what, I would ask, is the use of a trial but to try, to test, to elicit, strengthening and embrace whatever of sterling, whatever of valuable, there is in the thing tried? To yield at once, is this the right way to meet a trial? To lay down one's arms at the first threatening of conflict, is this a creditable escape from trial, to say no more? Nay, is it safe, when the trial is imposed by the highest possible authority? Our object ought to be to preserve a pure and healthy mind in a pure and healthy body. Judiciously directed, training and exercise of both toward the definite object would, I am sure, in most cases, reduce the difficulty of living a chaste life to the minimum, and indeed render the conflict rather a proud and thankful

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sense, of self command than an arduous struggle. * * * The man who can command even his thoughts will have an easier task in keeping himself continent than he who cannot. He has great power who, when physical temptations assail him can determinedly apply his mind to other subjects; and employ the whole force of will in turning away from the danger/'

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption." G. D. Boardman said, "Sow a thought and you reap an act, sow an act and you reap a habit, sow a habit and you reap a character, sow a character and you reap your destiny/' The Bible says, "Blessed are the pure in heart, for they shall see God."

How shall we attain this purity of heart and life? By association and conversation with none but pure, noble women, and communion with God. A man should keep his lusts in the steerage and let his nobility walk on the upper deck. Be careful of your actions in the presence of women. Victor Hugo said, "Man has sight, but woman has insight, and she knows at a glance whether the eye of man is pure, and whether the heart of man is holy. The insight of woman sees through our faces and looks into our spirit, and often feels instinctively our purity or impurity of thought and motive. Dr. Kerr Boice Tupper says, "I hold that a woman should be treated by a man as a man is never treated. There ought to be in the presence of women a respect, a dignity, a modesty, a careful use of word and manner, a distance, a reserve, which no man ever feels or acts out toward another man, indicative always and everywhere of high respect and lofty esteem." We should seek women like the one whom Longfellow portrays in "Evangeline"

"With him directing her household,
Gentle Evangeline lived, his child, the pride of the village.

Black were her eyes as the berry that stows on the thorn by the wayside.

Black, yet how soft they gleamed 'neath the soft shade of her tresses I

Sweet was her breath as the breath of the kine that fed in the meadows.

When she had passed, it seemed like the ceasing of exquisite music"

Purity is a blessing; impurity a curse to humanity*| To maintain purity or correct impurity, practice temperance in all things, be continent, avoid all tendencies toward lust, eat simple foods, less meat, no condiments or liquors, use no tobacco, keep the body under good physical control and in good physical condition and take much exercise on the gymnasium floor and in the open air.

How grand a thing it is to see a young man with sufficient poetry in his soul relish a ramble over hill and dale. How unspeakably soothing and refreshing it nature in her balmiest mood! The whispering pines and hemlocks seem to speak to him of the purity of nature; the birds welcome him with their songs of praises the brook laughingly trickles down the hill-sides and sparkles in the sunlight. Nature takes de-

light in drawing the pure in heart to herself. Gan a young man on one of these rambles pluck a flower from the bank of a stream, or turn his gaze to the liquid blue of the heavens and have impure, sensuous thoughts? Try it and see for yoursjelf.

Impurity does not pay, and it is the part of all right-thinking men to strive to uphold the purity of men, the virtue of women, and thereby protect and defend the honor and welfare of city and country. God can recover the lost man, but what is as wonderful: He can give strength to continually resist this

"I will be lord over myself,"

—Goethe.

"Vice is the monster of so frightful main,

As to be hated, needs but to be seen

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

—Pope.

"Thou knowest the Siren's song and Circe's goblets.

Had he, the sensuous fool, drank of that wine.

He'd been the vile slave of that wretched strumpet,

A filthy dog, a hog wallowing in mire."

—Horace.

I keep under my body, and bring it into subjection—St. Paul.

"I wave the quantum of the sin,

The hazard of concealing;

But och, it hardens a* within,

And petrifies the feeling!

Robt. Burns.

"God give us men! A time like this demands

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office cannot kill;

Men whom the spoils of office cannot buy;

Men who possess opinions, and a will;

Men who have honor, men who will not lie;

Men who can stand before a demagogue

And scorn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking

For while the rabble, with their thumb-worn creeds.

Their loud professions and their little deeds,

Mingle in selfish strife—lo! Freedom weeps

Wrong rules the land, and waiting Justice

sleeps."

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THE KNEIPP WATER CURE MONTHLY

Going Bare-Foot.

By the late Rev. Mgr. Kneipp.

It is not at all uncommon in life to treat with scorn and neglect certain valuable means of gaining health and strength. One of these is "Going bare-foot." If people only knew the importance of this, it would not be neglected. It is most beneficial in developing and strengthening growing children.

The old as well as the young may derive comfort and *strength* by walking bare-foot in a garden or on wet stones; and whoever you are, dear readers. I beg you not to neglect to spare ten minutes from time to time for this exercise.

If you cannot do it in the open air, do it in the house or even in your room before going to bed and nothing but good will come of it.

Those who accustom their feet to this healthful practice are wise, and those who neglect to brace and strengthen them are, I think, most unfortunate. Whether your position be high or low or whether you wrap your feet up or leave them bare, it does not alter the fact that they are made to tread the earth and carry the human body, and that can only be done, if they are hardy and well nourished. It is a great misfortune when, as is often the case, the feet are too poor and weak to do their work properly. Those who go bare-foot never suffer from cold feet which is the result of poorness of blood and too little of it. Not only does going bare-foot strengthen and nourish the feet by drawing the blood down to them, and by causing a proper flow and circulation of the blood through the body, but it also *strengthens* the organs of the stomach. How many people have come to me suffering from catarrh and diseases of the bladder! I may say that not one of them had ever attempted to strengthen his feet and lower part of his body by going bare-foot, indeed he would scarcely have dared to walk across the room without shoes and stockings. The circulation of the blood is much disturbed by debility and cold feet and, in this condition, diseases of the bowels, the kidneys and the bladder are easily brought on. The proof lies in this, that we cure these diseases by well regulated applications of cold water and by going bare-foot.

Consumptive people are, as a rule, very weak to begin with, and consumption is often the result of a neglected cold. It stands to reason, therefore, that this disease may be avoided by bracing and strengthening the body. And for this there is nothing so good as going bare-foot! It is the best protection against microbes, because it strengthens the system and enables it to resist bravely the entrance into it of all injurious matter.

How many of life miseries specially borne by women have been due to imperfect circulation! Miseries which might have been avoided had simple remedies been used to strengthen the feet and the organs of the stomach. Therefore, to women more than to men, I recommend the constant practice of going bare-foot from infancy to old age, and this recommendation I beg them to lay to heart.

Many people feel oppression of the chest and heart even when the upper part of their body is in

good order; the reason is that the abdomen being weak, the blood flows too rapidly into the chest and produces discomfort.

"Going bare-foot" will attract the blood from the chest to the abdomen and from the abdomen to the feet and so on without interruption.

A girl of twenty-four years of age complained to me that she suffered always from tightness and weight at the chest and it was so bad as to prevent her from working. I advised her to go bare-foot for half an hour twice a day, or to wade in water for three minutes. At the end of a month, she was perfectly well and only had the pain when her feet were cold. If the force of the blood to the lungs is too great, it produces difficult breathing, cough and irritation of the throat, all of which may be traced to the weakness of feet and stomach which disturbs the even circulation of the blood. The *going* bare-foot will, however, regulate this and brace and strengthen the body. A

Thousands of people suffer constantly from headache and try remedy after remedy for it in vain.

If you ask them "How are your feet?" the answer is invariably "Always cold!" The headache arises, therefore, from too much blood in the head.

I have had the assurance from a very large number of people that they owe first the alleviation of their pain and finally the cure of their headache entirely to going bare-foot. Try it for yourselves; go bare-foot on the ground or on the grass, and, whether you are suffering from headache or only dizziness, you will soon experience that the pressure is removed and the head clearer. A gentleman wrote to me that he had been a sufferer for more than thirty years from intense headaches and that during that time he had scarcely been free from pain for an hour; that he had tried every possible remedy in vain; he now made a trial of going bare-foot as recommended in "My Water Cure/" and after the first trial he found relief and is continuing it, became stronger and lost the headache altogether,—a thing he thought impossible.

Only necessity drove him to try "going bare-foot." All his relations were opposed to it and firmly believed it would entirely undermine his health.

Going bare-foot has indirectly a great influence on the stomach; for, the stronger a man is, the stronger and more active is his system, and the easier will the stomach perform its duties. In short, going bare-foot is the best protection against all maladies and for this reason, that by it the body is made strong and the circulation of the blood regulated. The origin of nearly every illness may be traced to debility and disturbance in the circulation of the blood.

How children long for the country when the spring has passed, that they may run bare-foot! They love it because it makes them so comfortable and does them so much good, and I believe they would never put on shoes and stockings again unless they were compelled to.

Going bare-foot is not only good for country folk, but is even better for town people. The business man sitting all day long in his office with heavy selling head counts the minutes until his return home exactly as the day laborer counts the strokes of the clock which announces his relief from work. His head is heavy, for the close work has sent the Wood

so rapidly into it, making it burning hot, while his feet are like ice. Now, what could be better for such a man than a quarter, or better, half an hour's practice in going bare-foot? The sleepy heaviness would soon disappear, the blood would be drawn from the head, the movement would act beneficially on the whole body, and, last but not least, the feet would be quite warm. I recommend going bare-foot not only as a relief, but as a protection against many diseases peculiar to those who lead a sedentary life, in which the brain has too much to do and the body too little.

That which applies to the man of business applies equally to all whose occupations confine them to the house, whether they be students or clerks.

A couple of years ago, a surgeon in the Army came to Woerishofen, where he heard and saw so much about the benefit and comfort derived by the sick from the practice of going bare-foot that he determined to try it himself. On leaving our village he said to me, "I could not have believed going bare-foot could have produced such wonderful results; it clears the head and strengthens the body, and makes one feel as fresh and strong after it, as one felt weak and faint before it; and on my return home, I shall do all in my power to induce the military authorities to introduce 'going bare-foot' into the Army for the purpose of strengthening all parts of the body."

He was quite right. Woe to the unhappy soldier who in the manoeuvres and on forced marches is weak and debilitated; the others have no compassion for him; they simply deride and laugh at him; whereas the hardy, brave, strong soldier commands at all times respect and commendation. If a soldier fears "'going bare-foot" for a few minutes, how will he endure forced marches? He will soon be exhausted, he will look like a cripple and the picture of misery, and be called "a good for nothing."

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The lot of factory and mill hands is generally regarded as unhappy, because as a rule so many weak and undeveloped girls work in them and spend what little strength they have in gaining their daily bread. To them I would say a few earnest words. "If you are weak from birth, take care that you do not become weaker, and I beg you not to confine your efforts to nourishing the body, but to the bracing and strengthening of it; and the first step toward this is the habit of going bare-foot. If employers desired the moral as well as the physical well-being of their workers, they would not only provide them with the means of earning a livelihood, but also with the means of bracing and strengthening their bodies. Here again the first step towards it is the "going bare-foot" which I would make compulsory. The body being strengthened would act upon the mind, and employers and hands would equally benefit by this improvement. The workers would perform their tasks with ease and earn their bread honorably, and it could no longer be said as it often is now: "I was never strong, but I lost the little strength I had, when working in the factory."

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Going bare-foot should be very popular among people of every age, position and sex, because of its power to comfort and strengthen as well as to prevent disease and pain.

Going bare-foot for a few seconds only is not sufficient; practice it as often and as long as you can and if you cannot manage it out of doors, do it within the house and at all times let the covering of the feet be light.

I know a priest whose feet were always cold even when sitting in a thoroughly warm room or wearing two or three pairs of warm stockings. He said to me, "Surely there must be some means by which I can keep my feet warm in a hot room." I told him to take off his boots and keep on only one pair of stockings and they would be warmer, but that first he must wade two or three minutes daily in cold water, and that would harden and warm them quicker than anything. He followed my advice, and, in a few days, he was sufficiently cured to wear stockings only indoors, and a little later to wear sandals, and now his feet are perfectly warm.

The Wearing of Sandals.

During the last three years we have introduced the wearing of sandals in Woerishofen, not instead of going bare-foot, but as a supplement to it. I am sorry I did not make use of them sooner; it is true I had seen them worn by the Capuchins but their value never struck me. My large experience has taught me that most of the evils which attack the various parts of the body, especially the feet, have their origin in "weakness, and this knowledge induced me to combine the wearing of sandals with the going bare-foot in my treatment. No sooner were they worn by a few patients than the desire for them spread rapidly through the village and every one was seen buying and wearing them as proudly as a child puts on a new frock. The chief reason for the hearty welcome given to the sandals lay in the fact that the unhardened skin suffered from contact with the rough, bare ground, and the feet were often injured by splinters; and then the sandals were so light and easy to walk in with the advantage of having the upper part of the foot uncovered. As the wearing of sandals became general, I noticed that many of the wearers had swollen feet, blisters or ulcers, and complained of great pain. How much this state of things taught me!

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the secretions were retained between the skin and flesh and caused much disturbance, and I am not wrong in saying "going bare-foot" gave the pent-up matter the opportunity to escape; hence the pained and blistered feet.

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To cure the wounded feet we should never think of driving the evil matter back and covering it up; on the contrary, we should apply means to draw it all out and then the wound would heal itself.

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There were certain people in Woerishofen who believed no snow could be too cold for them, and the consequence was that their feet were frozen.

It is not necessary to enlarge upon these last points as their working is much the same as going bare-foot, which I have described fully.

KNEIPP, "MY WILL."

Against "The Food Value of Alcohol."

The new medical magazine, American Medicine, for May 4th and 5th, contains a very able series of articles by Dr. John Madden, formerly Professor of Physiology in the Wisconsin College of Physicians and Surgeons, on the "Food Value of Alcohol and Professor Atwater's Experiments and Teaching." Dr. Madden's position is that "alcohol is a violent protoplasm poison," that instead of protecting the nitrogenous tissues from undue waste it hastens their waste; that instead of increasing tissue activity it markedly diminishes it and hinders also mental processes. Dr. Madden's stand on this subject is that taken by the Journal of the American Medical Association and the Boston Medical and Surgical Journal. The appearance of this contribution in this magazine, "founded, owned, and controlled by the Medical Association of America," adds one more to the list of medical journals that have published articles showing the fallacies of Professor Atwater's claim of food value for alcohol. Dr. Madden has recently become a member of the Advisory Board of the Department of Scientific Temperance Instruction of the Woman's Christian Temperance Union

Florida Science Convention—1901.

The second annual Convention of Mental Scientists, which will convene at Sea Breeze, Florida, beginning November 28th next and remaining in session until all the business to be brought up for consideration has been disposed of, is beginning already at this early day to arouse a good deal of interest. From all parts of the country inquiries are coming in regarding railway rates, hotel rates, cost of room and board, rent of cottages and other conveniences calculated to make the stay in Sea Breeze and Florida during Convention time comfortable, pleasurable and convenient, without drawing too largely upon the financial resources of those attending the Convention, and those who may desire to avail themselves of the privilege of special rates in joining with the new-thought people to visit far-famed Florida.

Hotel rates have been secured for all who attend the Convention, including members of family and friends. They will range eight to sixteen dollars per week for board and room; the accommodations and service will be first-class, the rate being one-half of the usual cost of service charged during the tourist season in Florida.

We request that all who desire to come to the Convention join into an association with others all in their particular locality, and if possible form regular excursion parties to meet with those of other localities, and start jointly on a given day.

Forward your name and address at once to the undersigned if you desire to come; so that all interested in your locality may communicate with you at once. Address all communications direct to Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Florida.

Human beings owe a debt of love to one another, because there is no other method of paying the debt of love and care which all of us owe to Providence.

JOHN RUSKIN.

Deep Breathing and the Solar Plexus.

Anatomists and scientific men generally are agreed that the spinal chord and nervous systems are continuations of the brain, being not only organically joined to it, but also of the same nature and substance.

The cerebrum and the cerebellum have been heretofore looked upon as the great seat and centre of thought, affection, emotion and passion.

In these modern days, however, it is being demonstrated that the solar plexus is really an abdominal brain, and the true metropolis of all the life and thought and passion forces. Hitherto it has been held that the cerebrum is the superior brain; but mayhap in the near future we may be forced to the conclusion that the solar plexus is the superior brain, the cerebrum and the cerebellum taken together, forming an index of its force and an instrument of its will. Such a conclusion as this might be new to science and modern thought, but it would not be new to Hebrew and Christian records. Cruden tells us that the ancient Hebrews ascribed to the reins, or kidneys, knowledge, joy, pain, pleasure.

"Examine me, O Jehovah!" cries the Psalmist, "and prove me, and refine my reins and my heart;" and the Patmos seer spoke of Him who "hath eyes like unto a flame of fire," and "which searcheth the reins and heart."

In the language of another, "The kidneys exercise a most rigid judgment on all liquids, carefully draining them of vicious, poisonous elements, and allowing only the salutary to enter the blood."

How utterly dependent are we, then, upon the kidneys that the pure Breath of God may enter blood, and nerve and tissue!

Still more plainly are we told by the writer of the book of Proverbs that the "breath of man is the lamp of Jehovah, searching all the inward parts of the belly."

In agreement with this the Psalmist says: "Thou desirest truth in the inward parts (the belly) and in the hidden part thou shalt make me to know wisdom."

In order to show the supposed direct action of the divine power on the region of the solar plexus, consider the following passages: "My reins also instruct me in the night season." That is, when the cerebrum and cerebellum are quiescent, instruction comes to me through the agency of the solar plexus, which is connected immediately by radiative plexi with the kidneys. In this connection consider the sublime and striking language of Job: "Now a thing was secretly brought to me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men/* ;

This same region is said to be the seat of inspiration, for Job says: "I am full of words, the breath within me constraineth me. Behold, my belly is as wine that hath no vent; it is ready to burst like new-bottles."

In Ezekiel we read: "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee." The Psalmist says: "Thy law is written within my bowels" (Cruden's translation)*. It is said to be the centre of fear—"When I heard, my belly trembled"

THE KNEIPP WATER CURE MONTHLY.

—and also of joy—"Yea, my reins shall exult, when thy lips speak right things."

Jeremiah gives us a striking utterance: "Thou art near in their mouth, and far from their reins," indicating the presence of the Breath of God in the mouth, and its absence as a ruling power in the centre of life. This agrees again with the statement in the book of Deuteronomy: "The word is very nigh unto thee, in thy mouth, and in thy heart."

Jesus speaking with scientific accuracy, says: "He that believeth in me, according as the scripture hath said, out of his belly shall flow rivers of living water." "But," says his biographer, "this spake he concerning the Breath, which they that believed in him were about to receive: for the Holy Breath was not yet given."

The masculine, theological, ecclesiastical, intellectual type of preaching, emanating from the cerebral brain, has had its day and the world awaits the outpouring of the feminine spirit of Jesus Christ and the works that originate from the deeply inspired affections and emotions. The preachers have flung their heads at the people long enough; it is time they flung their hearts.

Both the Old and New Testaments teach that the solar plexus in its *relation to the bowels* is the centre of the divinely-begotten affections.

"Remember, O Jehovah, thy bowels, and thy loving kindnesses."

"The sounding of thy bowels, and of thy mercies toward me."

"God is my record; how greatly I long after you in the bowels of Jesus Christ."

"If there be any * * * bowels of mercies."

"Whoso shutteth up his bowels of mercies."

Surely he that runs can read that it is to be inferred that the solar plexus and its region is the truly vital *centre, from* whence emanate *magestic* thought, deep and far-flowing sense, fiery passion, and motive force. *Motive force, did I say? Yes, for these sympathetic ganglia give off both motor and sensory filaments.* When a man is in a normal and wakeful condition the solar plexus and cerebral brain work together, blending and interblending; but when special circumstances and conditions arise, such as sleep, natural, somnambulistic or hypnotic, the subliminal self can wield the solar plexus powers independently of the quiescent cerebral brain.

Surely, after all, however, the conclusion of the whole matter is that the brain is not the man, neither yet the solar plexus, but THE SUBLIMINAL SELF is the true man, the giant man, the god-man; and in order that we may possess, enjoy and use our proper inheritance of giant-power, it is necessary that we should ceaselessly breathe the occult Breath of Lives into our lungs, that, penetrating our blood, it may be transmitted in due time to the solar plexus, that the tree of lives may grow in the garden of man-soul, and that it may be truly demonstrated that "Man shall not live by bread alone, but by every word (articulated breath) that proceedeth out of the mouth of God."

THE BREATH OF LIFE.

Catarrh of the Bladder,

A gentleman relates: "I am 30 years old. For three years I have been afflicted with a catarrh of the bladder. I attribute this complaint to over-exertion, and especially to undue retention of the urine. In the beginning I still attended to my ordinary occupation, although under great pain, until I broke suddenly down at table with weakness and pain. For 4 months I kept my bed and became so miserable that I resembled a skeleton; the weight of my body being reduced to 92 pounds. The physician prescribed Wildungerwasser (mineral water), of which I drank no less than 100 bottles, and sitting-baths. A violent catarrh of the stomach and bowels added to my sufferings. In spring things went on better. In summer my pain was bearable, although very great at times. My urine was very often, almost daily, of a dull color. In winter my pains always increased, and in summer I became better again.

In the winter of 1877, the pain in the bladder grew more violent, the urine became always more scanty and dull, and I had to keep to bed for 3 weeks. My strength was going so fast that it was believed consumption would soon bring me to my grave. The lower parts of my body were always cold, and I was shivering in a very well warmed room dressed as I was in 5 pairs of trousers and 3 pairs of stockings. The physician only prescribed keeping warm, and several kinds of mineral water of which I took 150 bottles. At last, encouraged by many, I resolved to go to Woerishofen, as soon as the weather would permit."

The patient looked very ill and emaciated, but he did not cough. I gave him hope for recovery. On the third day already the color of his face had improved, the pain decreased, the urine became profuse and clear, and after 4 weeks the patient declared: "Now I am again the cheerful and healthy man I was formerly—this has been effected by the water."

The result was extremely good. A physician who had made bladder complaints his special study, declared the gentleman completely recovered and was greatly astonished on seeing the result of the cure.

The applications were: In the beginning sometimes a night-stool vapor with a decoction of shave-grass; then for three weeks upper gush and walking in water in the morning and in the afternoon, later on daily sitting-baths and upper gush alternately: besides this, tea from shave-grass and juniper-berries.

A teacher says: "My disease has been declared by physicians to be nervous irritation of the bladder and the bowels. For 15 years I have suffered more or less from difficulty in making waters. In spring this year the disease appeared in an unusually high degree. Sometimes I had to discharge my water 15 to 20 times a night. The considerable sediment contained salt-crystals and later on mucus. I was also afflicted with winds, constipation, a feeling of chill and trembling (especially of the lower body) during the night, sometimes with convulsions in the legs. Complete loss of appetite and sleeplessness rendered me weak."

The applications were the following ones:

(1) Every night whole ablution (for which the patient got up after lying in bed for some time);

THE KNEIPP WATER CURE MONTHLY.

(2) One day a short package, the other day a shirt dipped in warm salt water;

(3) Daily a cupful of tea from shave-grass, in which 20 crushed juniper-berries had been boiled; all this to be continued for 3 weeks.

In a short time appetite and sleep returned, and one symptom of the disease disappeared after another. There remained only debility and pain in the leg. Against these we applied:

- (1) An upper gush in the morning;
- (2) A knee-gush in the afternoon;
- (3) A half-bath from tırje to time.

Blood Decomposition.

On my return from a journey I visited a parish-priest of whom I had heard on the way that his end was expected. I entered and found the gentleman sitting in an arm-chair. He gave me the following account of his sufferings: I have 25 holes and wounds in my body. You see in my face 5 little plasters; of these I have 20 on my body. The little pustules form quickly and contain a brown fluid. If I put on a plaster it will stick to the pustule for a day and, when taken off, some putrid flesh will come off with it. In this manner I have suffered for months, and I fear there is no longer help for me. More tormenting even than the wounds on my body is for me a foul taste in my mouth, which is disgusting beyond description. If you, dear brother in Christ, have some advice for a wretched man like me, give it speedily. I prescribed 5 or 6 spoonful of tea from sage and worm-wood to be taken every 2 hours to remove the bad taste from his palate. Then I left him, convinced that I should only see him in heaven.

Five days after this incident, a messenger brought me the news—not of the priest's death—but that the tea had effected the desired change in the priest's taste, and that he even felt appetite for food. He now asked for a remedy which would complete his cure. I prescribed a whole-ablution to be taken daily for a fortnight, the washing to be performed as quickly as possible. Again the news arrived that the patient's health was improving and the appetite increasing. I now advised him to make use of the Spanish mantle and the whole-ablution alternately, every day for some weeks. After a fortnight, the priest said Mass for the first time after a long interval. From that time he took every week a hay-flower-bath (95° F.) to conclude with a cold whole-ablution, and every day cold half-baths (with ablution of the upper body) alternately with whole-ablutions. The good Priest's recovery was a perfect one, and he lived for twenty-four years after this cure cheerfully attending to his office as pastor.

A man comes and reports: "For two and a half years I have been ill, and nobody can help me. Two years ago both my feet swelled and became quite blue up to the knees. Two holes formed on each foot, out of which ran much matter and Mood. When the feet became a little better, the right arm swelled, became likewise blue and holes formed on it. The arm is now better, but I have a tumor and pains in my back. Sometimes my abdomen is swollen, and I feel great pain there. " But much worse than my bodily complaints are my mental sufferings. People say that I

sometimes speak confusedly. If I were allowed, I should have committed suicide long ago. They also say I was bewitched. Whether this be true or not, I cannot become more wretched than I am."

I prescribed. Boiled oat-straw, dip a flour-sack in the oat-straw-water thus obtained and slip into the sack, as you would in a pair of trousers up to the armpits. Then have yourself wrapped in a blanket, and remain so for two hours, after which you can go to work. The second day dip a coarse shirt likewise in such hot water, wring it out, and put it on, then the blanket, as the previous day. The third day you take a short package dipped in oat-straw-water, for one and a half hours. Thus continue for a fortnight. After this time the tumors had disappeared, one foot was cured, the other one had still a little hole; the appetite came back, and the peasant had to make use of one of the 3 applications every third day. After 3 weeks, body and mind were completely cured.

THE KNEIPP CURE.

Bed Wetting.

Not only children of both sexes, but also grown-up people are often afflicted with this complaint. It is a pity that unfortunate children are often treated with cruelty or that remedies are applied such as those advertised in almost every newspaper. I was once told that in an institution for children, the bed-wetters were punished every night before going to bed. No wonder, if fear and anxiety prevents the poor creatures thus treated from falling asleep immediately; but this is not all, they will afterwards fall into a deeper sleep, and the dreaded accident is sure to happen. The cause of this unpleasant complaint is weakness of the system; if the latter is braced, the former will soon disappear.

I advised 6 children, from 8 to 13 years old, to walk from 3 to 5 minutes in a bath with so much water as to reach the calves of the legs, and then to take brisk exercise either in the room or the open air. After 5 days, only 2 of the 5 wetted the bed; in a few more days these also were cured!" After the walking in water they made every time use of the arm-bath, holding their arms in cold water, which was of great efficacy not only against the defect in question, but also against their unhealthy appearance. The applications prescribed for children will suffice for adults as well. Only when the juices of the blood are much affected through weakness, it is advisable to take a cupful of tea from common yarrow, half of it in the morning, the rest in the evening.

For the applications, the coldest water proved the best. I made an attempt with warm water in such a case, and the result was increase of the complaint.

No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were, or than every one of us is at this moment. We may ignore the things eternal; shut our eyes to them; live as though they had no existence—nevertheless, eternity is around here, now at this moment, at all moments.

CANON FARRAR.

THE KNEIPP WATER CURE MONTHLY.

Water Applications.

By The Very Rev. Mgr. Kneipp.

B) BATHS.

I. Foot Baths.

The foot-bath can be taken cold or warm.

i. The Cold Foot-Bath

consists in standing in the cold water as far as the calves of the legs or higher, for 1 to 3 minutes.

In diseases the cold foot-bath serves principally for leading the blood down from the head and chest; but it is generally taken in connection with other applications, *sometimes* in cases in which a full- or half-bath cannot be endured by the patient for different reasons.

When taken by healthy people, it aims at giving freshness, and *strength*; *it is* especially advisable for country people in summer-time, if after a hard and *fatiguing day's* work, they are unable to sleep at night. This bath takes away weariness, and brings rest and good sleep.

2. The Warm Foot-Bath.

can be taken in different ways.

(a) A handful of salt and twice as much wood-ashes are mixed in warm water 88° to 90° F. Then the foot-bath is taken for about 12 or 15 minutes.

Sometimes, but always by special order, I give such a foot-bath with a temperature as high as 100° F.; but then a cold foot-bath of half a minute's duration must always follow.

The foot-baths are very useful in all cases where vigorous and cold remedies cannot well be used on *account of* weakness, fragility, want of vital warmth, etc.; as little or no reaction takes place, i. e., the cold water cannot produce sufficient warmth for want of blood.

These foot-baths are suitable for weak, nervous people, for those who have poor blood, for very young, and very old people, mostly for women, and are effective against all disturbances in the circulation of the blood, against congestions, complaints of head or neck, cramps, etc.

They lead the blood to the feet, and have a quieting effect. But I do not recommend them to people who suffer from perspiring feet.

Our country-people like these cold foot-baths, and their effect is acknowledged by the general use of them.

(b) A sanitary foot-bath is that made from hay-flowers.

Take about 3 to 5 handfuls of hay-flowers, pour boiling water upon them, cover the vessel, and let the whole mixture cool to the warmth of 88° to 90° F., the most comfortable temperature for a foot-bath.

It is of no consequence, whether the hay-flowers remain in the foot-bath, or whether the decoction only is used. Poorer people use the whole to save time and trouble.

These foot-baths operate by dissolving, evacuating and strengthening; they are of good service for diseased feet, especially sweating feet, open wounds, contusions of every kind (whether arising from a blow, a fall, etc., or bleeding or black and blue with blood), for tumors, gout in the feet, gristle on the toes or putridity between them, for whitlows and hurts, caused by too narrow shoes, etc. In general, it may be said that these foot-baths are of excellent service for all feet the juices of which are more morbid and more inclined to putridity, than safe and sound.

A gentleman suffering to a great extent from gout in his feet, was freed from pain in an hour by one of these foot-baths, together with a foot-package, dipped in the decoction.

(c) The foot-bath with oat-straw is closely connected with the preceding one.

The oat-straw is boiled for half an hour in a kettle, and a foot-bath of 88° to 90° F. is prepared with the decoction, which is to be taken for 30 to 40 minutes.

According to my experience these foot-baths are unsurpassed as regards the dissolving of every possible obduration of the feet. They are useful against gristle, knots, etc.; against results of gout, articular disease, podagra, corns, nails grown in and putrid, and *against* blisters caused by walking. Even sore and suppurating feet, or toes wounded by too sharp foot-sweat, can be treated with these foot-baths.

A gentleman had cut his corn, and the toe became inflamed; an ugly ulcer seemed to threaten with blood-poisoning. The foot was healed in four days by taking daily 3 foot-baths with oat-straw, and applying packages, dipped in the decoction, reaching to above the ankles.

A patient was in danger of having all his toes rotted off; they were swollen and dark blue color; he, too, got frightened about blood-poisoning; but the foot-baths and foot-packages cured him in* a short time.

In many cases I prescribe these foot-baths to be taken like the full-warm baths (see respective passage on "The Warm Full-bath"), changing three times, and concluding with the cold* bath.

A constant exception to this rule, however, is made with regard to the "warm foot-bath" of 88° to 90° F. with admixture of ashes and salt, (mentioned under a). The object of this is, to draw the blood more powerfully downwards, and there to distribute it. But if after this warm foot-bath a person were to apply a cold bath or ablution, to end with, he would thereby drive the blood, which had been strongly led down to the feet, back again; and it would by no means flow again so plentifully to the feet as it had done by means of the warm water with ashes and salt. The first desired effect would in this manner be, at least partly, destroyed, and the aim frustrated. Therefore the warm foot-bath with ashes and salt is never to be followed by a cold one.

(d) I wish to mention here a special kind of foot-baths which are more of a solid than a fluid nature. If there is a possibility of using them, do not reject them! I have used them often, very often, with great success. Take malt grains, when still warm, and put them into a foot-bath. The feet penetrate easily into them and soon feel comfortable in the salutary warmth.

This bath can last from 15 to 30 minutes. Those who are suffering from rheumatism, gout, and such like, will soon find out its sanitary power.

There is one remark to be made concerning all the foot-baths. For persons affected with varixes, the foot-bath ought never to reach higher than the beginning of the calf, and never exceed the temperature of 88° F.

Foot-baths with warm water only, without anything being mixed with it, I never take or prescribe.

II. Half Baths.

In general, when speaking of half-baths, I mean such that reach at the utmost to the stomach when in a sitting position in the bath, but very often they do not go so far. I wanted to have something between the full-baths, which offer too much, and the foot-baths which offer too little. I take the liberty of calling them half-baths.

Their application is threefold:

1. To stand in the water so that it reaches above the calves or above the knees;
2. To kneel in the water so that the whole of the thighs are covered with it;
3. To sit in the water. This third application alone fully deserves the name of half-bath; the water reaches to above the navel.

These three applications, which are always made with cold water, rank first among the means of hardening. They are, therefore, suitable for healthy persons who wish to become stronger still, for weaklings who wish to become strong, and for those in a state of convalescence who desire to get entirely well and strong.

In diseases they should only be taken when especially and expressly prescribed; experiments ought not to be made with them; for in some circumstances they might do harm.

Whenever they are applied, be it by healthy or sick people, it must be always in connection with other applications, and they should never be taken for longer than one half to 5 minutes.

I have practiced No. 1 and 2, standing and kneeling in the water, and always with great success, upon such persons who, from different causes, were in thorough decline; with this application they began the water-cure. I will not name these causes, but only indicate that there are many who, in the beginning, can not bear the pressure of the water in a full-bath, without the most disagreeable consequences. It is just such patients as these that have led me (by their great weakness and wretchedness) to these two applications; their condition required this discrete, moderate and considerate application of water, sometimes for long weeks, until they got stronger and were able to endure more.

With these practices the (Jipping in of the arms up to the shoulders (see "Means of Hardening"), is generally connected, as a second means of hardening. But in addition to this means of hardening, I use this whole application (consisting of two part-applications) especially against cold feet.

No. 3, the real half-bath, is well worthy of attention; I recommend it most impressively to all healthy

persons. The disorders and diseases of the lower part of the body—and their number is legion; their cause in reality but one, want of hardening, effemination—are by this bath suffocated in the germ, or removed where they are already settled. These half-baths strengthen the bowels, and preserve and increase their strength. Thousands and thousands of persons wear one, two, or even more bandages and similar things. Do they get help from them? Many times quite the contrary; by them the effemination, the fragility, is even as it were, forced into the poor body.

Only once try my half-baths, slowly, but decidedly, and the complaints of piles, wind-colic, hydrochondria, hysteria, will soon greatly diminish; these diseases which now make their bewildering sport in the diseased and weakened body.

I should advise healthy people to wash the upper part of their body when rising in the morning, and then in the afternoon and evening to take a half-bath. If there is no time for the early washing, they may wash their chest and back in the half-bath.

A few incidents may show how the one or the other of these three applications is to be made in diseases.

A young man had been so much weakened by typhoid, that he was quite unable to work. He tried the kneeling in the water every second or third day, first for 1 minute, later on for 2 or 3 minutes. After having done so for some time, he improved from week to week, and became as strong as he had been before.

A person was suffering from violent congestions, which originated in the body (as is often the case). The upper part of the body was washed one day, and the next day the kneeling in the water was undertaken. This was repeated for some time and the congestions ceased.

Pains in the stomach, caused by retained wind, are cured in the same way.

The evacuation of such gases, which are so very troublesome after diseases, is quite a special effect of our half-bath.

Three Times a Day.

Tune: Our Boarding House.
We have a Board of Death (not far away);
There's where they vaccinate—

three times a day;
Note ye how the doctors grin
And declare it is no sin
With the virus to begin
Three times a day.

But should the vaccine kill: maybe it will;
What matter if it does? Just pay the bill;
Hear the frightened children scream
When they see the lancet gleam;
Vaccinate them while they dream—
Three times a day.

So, let the Boards of death—
halt while they may;
List now the people's voice;—
list while they pray.
For every degenerate
Whom the good must execrate,
And all who vaccinate
Three times a day.

THE KNEIPP "WATER CURE MONTHLY.

Regeneration.

Immortality in the flesh, Life and Joy,
Immortal Youth.

By John F. Morgan.

It consists in the art of conserving the life fluids, and transmuting therefrom the generative organs to the brain, and then distributing them to all parts of the body,—as taught by Dr. Hanish in his Intermediate Class of over one hundred pupils, in a course of ten lessons, for the small sum of five (\$5) dollars.

THE IMPORTANCE OF VIRILE POWER||

The sexual power of man or woman indicates the physical and mental condition. All diseases can be traced to the generative organs.

The Right of the Child to be Well Born.—The greatest inheritance a human being can possibly have is "to be well born"—to be born in love and not in lust. But this will be the inheritance of the coming generations unless the present generation is taught the "secret of life" embodied in two-fold functions of the sex organs in the law of cause and effect? The ignorance of the law of cause and effect is the gigantic error of the human race; and the ignorance regarding personal responsibility, and man as a creator other than that of the human body, is awful to contemplate.

NO EXCUSE FOR IMPOTENCE.

Regardless of age, or condition of health, one can rejuvenate oneself by building up the nervous and physical forces.

RESTORE THE CHILD LIFE.

by exposing the nude body to the air, taking "sun-baths," walking in the grass early in the morning; bathing the generative organs in cold water.

DEEP BREATHING AND THE SOLAR PLEXUS.

The solar plexus is the vital center from whence emanates majestic thought. The subliminal self is the true Man, and we should breathe the occult "Breath of Life" into our lives that, penetrating our blood, it may be transmitted in due time to the solar plexus.

MENTAL ATTITUDE CREATIVE POWER OF

THOUGHT. §1 ^

By virtue of our true suggestion of the continuous birth we shall express IMMORTAL YOUTH. We must realize that birth is a great factor in the maintenance of life. Without continuous birth there would be no life. We must understand life from a scientific and practical point of view—eternal development. We are not yet fully born, birth is continuous in our bodies, and when controlled by the transformation of desire, life will be joyful and holy.

NATURE IS ONE CONTINUOUS NUPTIAL AND RE-BIRTH

as is demonstrated in the plant (strawberries), flowers (pollen), grain (white and yellow corn), and fruits; but the animals only, "come together" for procreation, and we can learn an object lesson from the lion and lioness, in love-making.

THE SEXUAL EMBRACE

should only be indulged in the bright sunlight, in the morning after a refreshing night's rest, and in a nude state, after flushing out the colon and removing all the effete matter that one may have greater control over the generative organs to produce the desired thrill, ecstasy, and raise the vibrations.

PHYSICAL CONTACT NOT NECESSARY.

When one has learned the art of controlling and purifying the "creative fires," a look, a suggestion, is all that is necessary—in fact, a thought can be projected a thousand miles, and the "masculode" and "femalode" can be exchanged and an ecstasy produced far superior to any physical contact. I have had some remarkable experience along these lines by simply taking a letter in my hand, looking at a picture, or concentrating my thought upon a person a thousand miles away from me.

THE ILLUMINATION OF THE NUNS.

The Catholic Church is full of instances of the "Brides of the Church," "Saints," etc.

BORDERLAND MARRIAGES.

I know personally of many "physic" who claim to have "brides" and "bridegrooms" in the invisible realms.

THE ROSICRUSIANS, THE ILLUMINATI,
THE ALCHEMISTS, I WjO\$M

were all in possession of the "Philosophers Stone/* the "Elixir of Life," and know how to transmute the baser metal into gold, which only symbolized the "Life Energies," in the same way as the "Wine of Life" in the grape, the ripened fruit on the "Tree of Life" in the Garden of Eden, also the serpent and the apple.

THE SAGES, SEERS, AND PROPHETS

all understood and practiced these "laws of all laws/*

SEXUAL POWER.

It is the "Life Principle/' the fountain of everlasting life, and the more of it that a person has the higher up in the scale of being he is, the more vitality he has, and the more capable will he be of loving and doing justice to his fellow man.

AERIAL MEDICINE

is condensed air combined with the twelve inorganic cell-salts of the blood. When the twelve principals from the air, argon, ozone, etc., are used to vitalize the blood and start the currents of magnetism, it will properly distribute the oil, sugar, albumen fibrine, etc.—then health is restored. This is the "Chemistry of Life." The X-ray and liquified air can determine the agents that are deficient in the blood.

THE ELECTRICAL AGE.

We are upon the dawn of a "new cycle" when we will draw our supply of life directly from the air and sun, and enter the realms of pure Spirit; we shall then absorb electricity, which is only another name for Holy Spirit; then will flow through our veins the Divine Feminine, which is Regeneration, Love Divine.

BOOKS ON REGENERATION.

The Temple of the Rosy Cross, by F. B. Dowd; The Evolution of Immortality, by Rosierucia; The Double Man, by F. B. Dowd; Regeneration, Prof. S. A. Weltmer; The Royal Road to Hell, Dr. Keith; Karezza, Alice B. Stockham; Kreutzer Sonata, by Tolstoi; The Narrow Way of Attainment, Butler; The Living Christ, Paul Tyner; The Seven Creative Principles, H. E. Butler; Regeneration Applied, by Guthrie; Communion with God, Guthrie; Sex Worship, Howard; Strike of a Sex, Miller; Love's Coming of Age, Carpenter.

MAGAZINES, ETC.—The Oracle, The West Gate, The Prophet.

HEALTH CULTURE BOOKS AND AUTHORS.

Bilz, The Natural Method of Healing, Just Return to Nature; Kneipp, "My Water Cure"; Creative or Sexual Science, Prof. O. S. Fowler; Science of Life, Dr. Sylvester Graham; Plain Home Talk, Dr. Foote; Vital Science, Dr. Robert Walker; Tokology, Dr. Alice B. Stockholm; Woman and Health, also, How to be Well, Dr. Augusta Fairchilds. Any of the writings of Drs. R. T. Fall, L. M. Holbrook, J. H. Kellogg, Felix L. Oswald, Wm. Holcombe, Dr. Foote, Susanna W. Dodds, Charles E. Page, Mary Wood Allen, Mrs. E. K. Sheppard, Prof. Riddell, Prof. Holt, Dr. Reedey, Dr. Dio Lewis, the "great pure air" apostle, Horace Mann, Wells and Fowler, The Road to Immortality, Brother Paul; Revised Esoterics; The Pilgrim's Path; A Master of India; The School of Life, Heaven Every Day, Don't Worry, by Theo. A. Seward; Karma Toga, Vivekananda; White Cross Library, Prentice Mulford; Eulis, P. B. Randolph; Child Life, Personal Magnetism, by Ralston Health Club; The Cure of Disease, Dr. Mary R. Melendy; The Nature Cure, M. E. Conger, M. D. Perpetual Youth, Eleanor Kirk; Practical Healing for Mind and Body, James Yarnell; Spiritual Therapeutics, also Spiritual Science of Health and Healing, by W. J. Colville; Some Philosophy of the Hermetics; The Vindication of S^x, by Helen Wilmans; The Mastery of Fate, by Bauer; Vibrations,

by Thomas Shelton; Attainment of Happiness, Boehme; The Art of Mind Building, Elmer Gates; The Breath of Life, Wayt; How we Master our Fate, U. N. Gesterfield; Regeneration; The Seer and the Master; The Master's Perfect Way; J. H. Dewey; Stepping-Stones to Health, Old and New Psychology, W. J. Colville.

MAGAZINES AND JOURNALS.—Health,

Human Nature, Health Culture, Journal of Magnetism, Good Health, What to Eat, Herald of the Golden Age (the last four are in the reading-room of the Public Library), Physical Immortality, New Man, Breath of Life (monthly), Biological Journal, Kneipp Water Cure, Harold of Health, Purity Journal.

Births.

A young woman had given birth to 3 dead children. Her sadness and discouragement became extreme when the physician declared she would never be able to bear a child alive. I consoled her and gave her hope if she would make use of water-applications in order to strengthen her system. She began with the easiest means of hardening, accustomed herself by and by to stronger ones, until she kept at last to half-and full-baths. Within three years she bore the happy father 3 healthy and strong children.

A woman was ill of typhus; the headache made her almost despair. Her relations brought her from the town to the country that she might there die quietly. The poor woman was about to become mother. I was consulted, and prescribed short packages which were applied directly. The headache abated. For the sake of security, the relations of the patient sought the advice of the physician who had attended her, about the short package. His verdict was that the first package would cause an untimely birth. Unfortunately for his advice, six packages had already been applied when the message reached us. The patient became quite well again herself and gave birth to a healthy child.

A Blessed System for All.

The practice of the Natural Method of Healing, which has now been in operation more than twenty-five years, and which consists in rational diet, with a right use of water (particularly in the form of steam), of air, light, massage, curative gymnastics and breathing exercises, etc., to the exclusion of all drugs, has in recent times extended in ever widening circles, and has developed an extensive literature. It has proved itself, in all cases where serious organic disturbance was not already established, to be the best curative system; it can easily be applied by every one, and it will, even in cases of the severest character, bring about a serious alleviation, if not a complete subdual, of the symptoms.

If I walk backward down the cellar stairs in the dark, I'll see my future husband.

Nonsense; you'll be more likely to see our family surgeon.

THE KNEIPP WATER CURE MONTHLY.

The Natural Healing Method.

AN INSTANCE OF THE EXTENT TO WHICH HARDENING OF THE BODY MAY BE CARRIED.

Several years ago an African traveler brought over a troupe of Fuegians to Europe. If I do not mistake, it was in Munich that these people disappeared from their lodging early one morning. They went to a pond or small lake, broke the ice, and bathed in the water while the thermometer registered 36° (Fahrenheit) below zero. When they returned to their lodgings, the mud, which was frozen to their feet, had to be thawed off.

Although these people were none the worse for their bath, we should not like to follow their example.

Sayings. Which have Reference to the Chapter
* 'Protection Against Disease.'

Mothers, fathers of families, indeed, all persons who anxiously cut off the fresh air from bedrooms at night, would soon lose and give up their great fear of it, if its advantages were made sufficiently clear to them. The people should be taught, by examples such as the two which I have given above, the extraordinary evils which spring from assiduous exclusion of the air. The most effective way of doing this would certainly be for the Legislature or authorities to take the matter in hand. Only when light comes from above, and when a certain pressure is brought to bear upon the people, will a change, a revulsion of feeling in the right direction take place. Unfortunately doctors differ much as to the great advantages of fresh air. § Extraordinarily blissful results must follow before these gentlemen will keep a watchful eye upon this subject. Fortunately, we can at least state the fact that a limited number of physicians have more or less laid the fundamental principles of the Natural Method of Healing their own; may the number be increased in the course of time, in the interest of the public good!

It is often said that "So and so lives a perfectly natural life, and nevertheless is always ill,"—or "did not live long." Such sayings are objectionable, because the natural mode of life, that which nature prescribes for us, is therefore made out to be of no value.

It should here be borne in mind that most people only have recourse to a more natural mode of life when their health has long been shattered, and, further, that sickness and disease are inherited through tainted blood; men will only become perfectly sound by degrees, in spite of a natural mode of life.

A case of serious illness cannot in fairness be adduced for comparison, because it generally happens that the sufferer has only begun to observe a natural mode of life when already seriously ill. He who insists on arguing from such a case will arrive only at a superficial conclusion, which will not convince others; look deeper into the matter.

An internal pain and illness which a man has to endure, are self-bestowed, through individual circumstances. Man is not naturally disposed to internal disease; but it proceeds from our unnatural mode of

life. Only from outside—through faint*, blows, and injuries—can men receive wounds and pain.

But what are wounds and pain (if the wounds are severe, death ensues; if less serious they are soon healed by nature), what are wounds and pain compared to the internal pain and torture which rage through the body, not for days only but for months and years?—Nevertheless, the aborigines who still survive, although they have strayed far from the natural way of life, suffer much less from internal disease than we suffer.

Just as an unmusical person fails to find charm and delight in music, so the man who has not led a natural life is unable to realize the enjoyment which a natural diet and a natural mode of life afford. In both cases the capacity to enjoy was either wanting from the first, or it has been blunted from misuse.

Man first brings many diseases upon himself by all sorts of debilitating habits, and by estranging himself to air and water; and then, when the means are placed in his hands of curing himself in a natural way by baths, strict diet, and so forth, he mistrusts and scorns them. He looks, on the contrary, for a perfect cure in medicine, regardless of the fact that it only in the rarest cases cures disease, while often engendering fresh trouble. "Give us our food and the necessaries of life, health, and long life; peace and quietness," is the prayer one hears daily; but why does not man make these gifts his own, or why does he not value them? God gives them to each one in such rich abundance; if we despise them, as men in these days so often do, the blame lies in ourselves. God will not restore our broken health by a miracle; but the power of recovering it, that precious jewel, lies in each one of us; and the means are in the hands of every intelligent man. In all courage and confidence should we enjoy pure, fresh air, summer and winter, day and night. If any one should say that he is not convinced by my reasonable principles and proposals in favor of sleeping with a window open, cool or lukewarm baths, avoiding unwholesome food and drink, etc., I would not be angry with him, for I know by experience what a triumph over oneself must be won before habits that have become dear to one can be sacrificed to better principles. A few years ago I should certainly have jeered at any one who had held up sleeping by an open window to me as conducive to health; and now, after long experience of the habit, I could not live if I had to sleep with my window shut. For that reason I entreat every reader of this book, who regards my advice as true and wholesome, to renounce at once his present habits and to follow the road to health step by step. Patience, energy, and perseverance will lead him slowly and surely to certain knowledge and to the goal. It is not medicine, but a method that will make him and keep him healthy. At every meal,—when we take soup, broth, vegetables, etc.—we should at the same time eat a piece of the hardest bread, in order to set the masticating process in action while the fluid or softer food is being swallowed. Food of any kind will only be properly digested when it is thoroughly masticated, and mixed with the saliva.—A healthy bride is a rich dowry to the bridegroom. All diseases must be healed chiefly through the nose and bronchial tubes.—The waste of health is like the waste of money: it roes *cm*

almost unnoticed by the individual concerned; or it is only noticed, as a rule, too late.—Are you another man at night, or have you other lungs, that you are unwilling to breathe at night the air in which you move throughout the day?—Water that is thick, or bad-smelling, or impregnated with dirty, poisonous dyes, no one wants to drink; but equally impure, vitiated, pestiferous air, which is no less nasty and injurious to the health than such water, may be breathed in bedrooms with impunity!—And how have such bad habits become possible? Simply because the impure and health-destroying mixtures in the air are not visible.

If the clinging, sickly, and noxious constituents could be observed as easily in the air as in water, the objection to fresh air both by day and night would soon give way; many a man would be horrified at the sight of the air which he now inhales without a thought.

He would prefer fresh air, and avoid and drive out what was vitiated. An adult breathes nearly two thousand cubic inches of air per minute. His daily supply of air is of greater significance and moment to him than his meat and drink. How distressing is the outlook in the case of most men with respect to this point of air-food. Look into bedrooms, factories, and above all, schoolrooms; the air is everywhere impure and vitiated. In the school classes, where so many little lungs are gasping for breath, adequate measures should be taken to ensure a supply of fresh air proportioned to the demand.

Is it to be wondered at if children, who now look blooming, become in time pale through being obliged to remain for many hours in such vitiated schoolroom air; and perhaps bring home with them the seeds of disease.

When men come to understand the good which the lungs get by inhaling fresh air, and further, what thousandfold blessings accrue from observance of the natural methods of healing, they will wonder that they did not enter sooner upon this natural road to health. We should not forget that the full-length bath is only a makeshift; that the natural full-bath must be taken in a swimming-bath or river, where the bather can tumble about in the water to his heart's content, *f.* Under such favorable circumstances the fear of the bath would by degrees disappear, and the bath would come to be a pleasure.—Nota bene, man does not live in order to eat, but eats that he may live.—The cushion of fat, so necessary to our warmth, as also our bony structure, our juices and forces, for the formation of which meat is held, by a certain section of opinion, to be indispensable, would, with a strictly natural diet, constitute themselves much better, in a much more true relation to the normal man, than they can under the conditions created by a meat diet. All the reasons which are advanced for a modern diet are insufficient. It must be accepted, for instance, that only that man feels the cold who is unprovided with the cushion of fat; the hardening of the constitution, and the power of the skin to generate warmth, are principles far more worthy of consideration.—The reader should not deride my principles and propositions, even if they seem strange to him; rather should he, from this time forth, in his own interest, learn perfectly by heart the maxims of

the Natural Methods of Healing.—It is doubly difficult to bring back to the right path the modern man, who has got so far away from the law of nature; one succeeds seldom in breaking down the prejudices and false teaching of a thousand years and more; and in replacing them, in the minds of men, by a conviction of the pure truth; still more seldom is it given to an individual to be able to put away his deeply rooted but mistaken habits and harmful passions, and in exchange for them to adopt really natural conditions of life. I say again, let the children be taught and get used to the right way from the first!—Vaccination certainly does not deserve the confidence with which it has been commended to the people by believers in authority; not only is it no protection against small pox, but it is the cause of many of the worst and most malignant diseases being engendered and transferred. Can vaccination, I ask, be justified in the sense of a natural law? God forbid! How can we pitiable mortals imagine that the all-wise Creation which made, not only man but whole planets and universes in such complete perfection, requires the retouching assistance of our vaccine lymph in order to protect mankind from disease!

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God grant that this misconception also,—which has inflicted so many, many wounds, and, through infection, has brought dire diseases, and indeed death, to many children—may speedily be dissipated!

How and according to what method should we treat and try to cure disease?

It is not enough nowadays to know how to protect oneself against illness; our perverted way of life, in which diseases spring up like mushrooms out of the earth, points to the necessity that we should all know also how to cure illness. To that end we must make up our minds how, and after what method, diseases should be treated in order that they may be treated with the greatest certainty, and without any injurious after-effects. Hitherto it has been the general opinion that our physicians, with their medicines, could effect the cure of disease in a manner unquestionably right; but that opinion has been proved by modern demonstration and reasoning to be very erroneous.

In order that all men may convince themselves of the necessity above indicated, they must first know that disease, of whatever nature it be, is not cured by the physician, nor by working upon the sympathies (by hypnotism or otherwise), nor by the natural healer—but wholly and solely by the indwelling vital force, the individual constitution, nature inhabiting the sufferer's frame. The only thing the healer can do, therefore, when illness comes, is to support the inherent nature of the patient in the most suitable manner, so that it may establish harmonious working in the disordered vital processes, or, in other words, inaugurate and carry out the healing process.

The question which men should ask themselves is, what method will best enable us to support the natural healing power of the individual patient. Shall we confine ourselves to working on the sympathies; shall we call in the aid of a physician; or shall we follow the precepts of the natural healer? The most recent science in the domain of therapeutics has shown, and

will at all times be prepared with further proof, that there is but one way of acting favorably and adequately on the natural healing force; namely, that which is followed in the Natural Method of Healing. This *assertion is no empty* form of words; I go beyond it, and propose that some gifted physician should undertake a dispassionate and impartial competition with a competent natural healer by the bedsides of sick people, at the commencement of treatment in serious cases. The result of such competition would prove to *satisfaction* on which side the truth lies, and on which side error. The writings of Rauss, Hahn, Niemeyer, Franke, Kneipp, Kuhne, and others, prove in the most striking way that the Natural Method of Healing, carried out under intelligent professional supervision, can show many more successes than any other method. It has indeed produced results almost incredible, and in number sufficient to fill whole books.

Let us now look more closely at the Natural Method of Healing. From the moment when a disease shows itself, or the body receives a wound, the inherent vital force begins to set up the healing process, to throw off morbid matter, and to allay the disturbance in the system. This we can observe for ourselves from without; if, for example, the injury is a cut, or one resulting from a blow, or of any other kind, nature commences the healing process without delay as soon as the flow of blood from the wounds abates; the wound begins to close, without any act on the part of the patient or of any expert; a skin forms on the surface, to protect the open wound from dirt, cold, etc.; this protecting skin grows thicker and stronger from day to day; and if no fresh outbreak from the wound occurs, if no foreign body or dirt has remained in it, and no further cause of disturbance from outside comes in the way, the injury will have healed within a few days, if it was not very extensive at first.

And what has healed it? The inherent vital force alone; the individual constitution. All one has to do, therefore, is to give suitable support to nature in her work; and, in such a case as was above imagined, that support would have taken the form of first cleansing or syringing the wound with cold or chilled water, then protecting it from injurious external influences by proper bandage, and by meeting any tendency to inflammation with cool or cold applications. Just as nature, in such a case of external injury, endeavored to heal and repair it, will she proceed with the cure of internal diseases; the only difference being that the internal healing process will be much less under our control.

If we have seen, from the above supposed case, that we do not heal an injury, but only promote and assist its cure by nature, we may conclude that in acute illness the attendant fever and heated state of the body, perhaps also local inflammation, can hardly be met with medicine, but only by cooling baths, refreshing packs and drinks, a plentiful supply of fresh air, etc.—so far as it is at all advisable to combat fever and inflammation, which are at the same time healing factors, not to be entirely suppressed, as we shall learn later on.

The same thing is true with respect to the secretion and excretion of morbid matter from our bodies, the vital force is engaged either in converting into

mucus, diseased matter which has formed in our organs as a result of our unnatural mode of life, or in driving it out through the pores of the skin by the agency of the fever. If, under such circumstances, we wish to give nature the best assistance, we should above all keep the pores of the skin open and promote their action, in order that they may carry off the matter which is to be got rid of; and further, we should endeavor to soften the dry, hard skin by cool wet applications followed by cool ones, and so to expedite the excretory function.

It is of the first importance that we should strive to induce a natural and abundant perspiration, by means of which morbid accumulations in the body may be most effectually expelled. Once such a perspiration is obtained, an acute feverish attack may be considered as relieved. This necessary support to nature we can never supply to our sick bodies by giving medicine, or by so-called domestic remedies.

It is the same with inflammation—as in inflammation of the lungs, sore throat, diphtheria, etc. In such cases our chief attention should be directed to diverting the excessive flow of blood from the inflamed organs, and conducting it to the sound parts of the body. I once, for example, cured my child of inflammation of the lungs in a day and a half, having prevented the attack in time. By continuously applying stimulating packs to the legs, I conducted downward the flow of blood, which, as a rule, rushes with great force to the seat of inflammation, while, at the same time, keeping a towel dipped in cool water and moderately wrung out, laid over the painful spots in the region of the lungs, with the object of driving the blood thence, and of alleviating the pain.

The best way of assisting nature in constipation is certainly to use, at first, enemata. If the constipation is of an obstinate kind, there are other remedies at the command of the natural healer. The Natural Method of Healing is, therefore, the best method, and has on that account the foremost claim to be employed. First, on the outbreak of a disease, the natural healer will never be at a loss for suitable remedies, since his standard bears the inscription if "ALL diseases can be cured, providing that no dangerous wasting, and no extended and comprehensive destruction of the tissues of the body has taken place." Words so rich in comfort and so full of hope for the patient cannot be used by physicians. This strong confidence in a successful result of his treatment is an extremely important advantage for the natural healer, as also for his patient; and it creates an absolute faith in the system.

It is certainly necessary that the patient should not have been previously in the hands of a physician, and that the disease should not have already made progress sufficient to cause anxiety and to threaten life; for under such circumstances the vital force, or self-curing impulse, is very much weakened, and the intervention of the natural healer will in many cases be fruitless. If, notwithstanding the chances to the contrary, a cure is effected by him, it may with right be called a miraculous cure.

In order that the above maxim, "The natural healer cures all diseases/* may not in any way be misunderstood, the following may serve to elucidate it; Every patient, or the relatives of a sick person, should

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take two points into consideration, viz., the nature of the disease, and how long it has been present in the body of the person attacked; for, although every disease is curable, it is not possible to cure every individual patient. One who is curable to-day may be past cure to-morrow. No natural healer and no system can accomplish impossibilities; therefore help should be sought in time.

Whosoever would see a dear relative cured from an attack of illness, and secured against injurious after-effects of it, should hasten with confidence to the natural healer, who will cure the patient if a cure is possible. At least, the recovery will proceed much more thoroughly and surely than if a physician were prescribing his pills all the while.

We are to-day in a position to claim an imposing number of approved natural healers. Unfortunately, there are still many towns, and indeed whole districts,—particularly in the Eastern and Western States, which cannot yet point to a single natural healer. And why is that? Because the pharmaceutical system is an old-established and widespread association erroneously held in high esteem by believers in authority! To its great influence the fact must in some measure be attributed that the natural method of healing has not made much progress, though popular indifference must bear part of the blame. Instead of themselves taking thought for their own sacred, bodily, and mental welfare, the people leave it all to the doctors; and if here and there an endeavor is made to bring home to a family the knowledge of the Natural Method of Healing, it is met by prejudice; and only to a few does the thought occur to make a trial of our blessed system.

On the other hand, this system, though still young, has made remarkable progress since Rausse's time. There are many physicians and professors of repute among our ranks; and it is very desirable that the method should gain more adherents among that class, so that it may at length fall entirely into their hands.

Man should die of old age, not from disease.

As was written above, the natural healer can cure every disease, if he begins his healing work in time; but I must take this opportunity of drawing attention to a deep-rooted error. Men believe nowadays, or at least many men believe, that the disease of which a patient dies is to be regarded as the cause of death; and that a fatal result could not be averted by any known means or remedy. The general belief is, therefore, that death must and can only happen as a consequence of disease. That is, unfortunately, a false conception. Every death which occurs from disease is abnormal and unnatural. Such a death, man ought not to die. God has only appointed for us one form of death, and that painless and without disease: dissolution due to the weakness of old age. At present there are few on this earth who die that natural death.

There is, therefore, no disease which, if it carries off the person attacked, can with justice be considered as sent from God. Not to God, but to man, must be attributed the sole blame of the many deplorable premature deaths which happen; and for that reason we

should strive to return to natural ways. Such a consummation seems, however, a long way off.

Protection against severe and painful illness
and relapses.

Another advantage of the Natural Method of Healing is that, on the one hand, the patient has in a far less degree to endure long and painful illness; and, on the other hand, is far better protected against complications and so-called relapses than under any other system. All so-called complications and sequels, as also the long weeks of convalescence (the process of recovery), want of appetite, etc., are the inevitable results of medicine, which, as is well known, consists for the most part of poisons, and, consequently, works great havoc in the human system. • I will give my opinion on the working of medicine later on.

Various other reasons may be adduced in favor of the Natural Method of Healing. On the one hand, the man who has never used medicine will accumulate in his system far less morbid matter; and will, therefore, be less liable to infection, and much less disposed to disease.* On the other hand, one may give the patient without hesitation the food and drink for which he has a special fancy. I refer, for instance, to fresh fruit, with non-stimulating diet, fresh air, cold drinking water, cooling baths. All these forward the advance of the cure, and are a real comfort and refreshment to the patient.

It is significant of the prejudice under which many doctors and many of the public labor, who believe that under no circumstances is it permissible to give a fever patient a cooling bath, to hear instances related, in which fever-stricken patients have rushed from their beds at the height of the fever, and either cooled themselves in the fresh air or thrown themselves into cold water. As soon as they were caught and brought back to bed, instead of the dreaded aggravation of the fever, an unforeseen favorable turn has shown itself. The patient has broken out into a copious perspiration; the illness assumed hourly a less serious character, and improvement set in.

Typhoid Fever cured by an involuntary bath
in snow and in a river.

The eminent physician, Dr. Richter, records an instance in his "Description of the allopathic, Homeopathic, and hydro-dietetic systems or methods of healing." A young man of twenty-four had lain thirteen days very ill with typhoid fever; and the united efforts of two physicians had not availed to prevent the ordering of the last rites of the church being deemed necessary. During the preparations for the administration of the sacrament, the patient awoke out of the stupor in which he had lain for several days, sprang suddenly, as if seized with wild delirium, out of bed, ran out into the street, and fell into the snow which was there lying a foot deep, and with which he consequently came into close contact during the efforts which were made to bring him to himself. He was carried back to his bed, wet through, and shivering with cold, and the doctor, on being called in, declared that all prospect of recovery had now quite disappeared, and that death, after such a thorough chill, was inevitable. To the bystanders this opinion of the doctor appeared but too well-grounded; and, when

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the patient soon afterward sank into a slumber, all believed he would not again awake in this world. But behold! the accident had liberated nature, the vital force—which, through the action of the irritating medicinal remedies which had been administered, and owing to the heat of the sick-room, had been thrown into abeyance—had freed this vital force, this for the time out-of-gear nervous energy, from the bands which bound it. The liberating agents were the stimulating shock of cold air and snow, and the electric currents which had received new motion and impetus from that shock. After a short time beads of warm perspiration began to show themselves on the forehead of the sleeper, and, after six or eight hours' sleep, he awoke fully refreshed. "Who would have thought it possible?" was the question ejaculated by all observers, professional and non-professional. And who could answer the question? Certainly not he who holds that disease is an abstract thing which, as an inkspot is removed by oxalic acid, can only be extirpated by the use of drugs; but as certainly he who, by anxious exploration in the domain of nature, has been led to the conviction that the human organism contains within itself all the means and forces which alone can with certainty bring about recovery from sickness; and that it, in all cases, and in every part of itself, at once sets these forces in motion, when outward influences give occasion for, and do not interfere with their action.

A second *instance* is related by Professor Hosier, of Greifswald, in his pamphlet, "Dietetics for the Sick" (Greifswald, R. Scharff, 1867), on page 13. "Formerly all sick persons were forbidden to drink water. So convinced were medical men of the injurious effect of water that they caused fever patients to undergo the most grievous torture from thirst, without thinking of even permitting the tip of the dry and burning tongue to be moistened. Happily for suffering humanity, more reasonable and humane principles have by degrees forced themselves to the front, since physiology has taught us that the processes of wasting and making good of secretion and assimilation, which should be incessantly going on the human body, in the time of health and of sickness alike, cannot proceed satisfactorily without a copious supply of dissolvent fluid. With few exceptions, therefore, the drinking of water is permitted to almost all patients; indeed the use, internally and externally, of cold water is now held up as one of the most important means of curing disease.

How astonished a physician of fifty years ago would be at the present treatment of typhus, in which the patients have drinking water handed to them—a practice which in his time was forbidden almost under pain of death—if he could see cold compresses laid on the burning brow, even the whole body bathed in cold water, and all endured by the patient without any chilling effect, and without any check of the excretory functions. The most remarkable example—which, however, I do not recommend for imitation, but which shows very plainly how little disposed typhus patients are to chill through the skin—occurred during my student days at Prague, in December, 1857. A typhus patient, who lived close to the River Mol-lau, jumped, in the height of the fever, out of his

three-story window into the rushing icy flood, swam a considerable distance, and was at last pulled out of the water in the neighborhood of the Sophien Island on the other side of the river. He was well dried, and brought to bed, where he very soon recovered. The history of the Russian campaign also offers some examples of the same kind which are in the highest degree worthy of thoughtful attention. On the retreat of the York corps, in the winter of 1812 to 1813, of the numerous sick, prostrated with nervous fever, whom Dr. Kranz, the regimental surgeon of the 1st East Prussian Infantry Regiment, had under his charge, and was taking with the troops on the march, laid on straw in the wagons, three hundred recovered, according to Dr. Kranz's report. Not a single one of the patients so carried died on the way; and only some thirty had to be left in hospitals. With reference to that report, a very able physician, Dr. Gurlt, in Berlin, proposed that typhus patients, of whom there were a great number in the last wars, should be conveyed to distant hospitals in railway cars fitted with a simple form of hammock. Being in the open air, and the continual change of air, are much more advantageous to this class of patients than being crowded in hospitals close to the scene of warlike operations, which, owing to the constant renewal of the causes of infection, favors the spread of the contagion. Much was accomplished in this department of medical science by the Prussian military authorities in the last war. The experience gained from the treatment of typhoid fever patients hydropathically, of itself furnished several proofs that the water treatment is practicable and its results favorable, even under circumstances which appear to have been most unpropitious. One of my assistant physicians, Dr. Raabe, who had had many opportunities of acquainting himself with the favorable result of the coldwater treatment of typhoid fever in my hospital, wrote to me on July 30, 1866, from the field hospital at Koslin, in Pomerania—where ten thousand Austrian prisoners were encamped—that he then had under his charge one hundred and fifty wounded men and one hundred sick, and that he was giving his typhus patients baths three times a day in the river Pirsante, which ran through the camp; that each bath lasted from a quarter to a half hour, and that the results were excellent."—Thus Prof. Mosler.

Who among us has not had to lament the loss, by death from sickness, of one or more members of his family? How much want, sorrow, and adversity have been occasioned by the same cause! Whole families have languished and sunk under the crushing weight of the consequent distress. Thousands of children, who have to bear the heavy hand of a cold-hearted stepmother or stepfather, sigh for their lost parents; widowers and widowers mourn for their late husbands and wives. And, in by far the greater number of those fatal cases, the fatal result might have been averted, and the life saved, if the relatives had known of, and confided in, the Natural Method of Healing.

The Process of Waste and Making Good which goes on incessantly in the human body.

Before I give a few practical hints on the subject of the Natural Method of Healing, I will first discuss one cause of disease. It has been established by sci-

ence that the human body is engaged in the continuous work of secretion and excretion, and in the reconstitution of its juices, flesh, and bone substance. This process is called waste and renewal. It is assumed that this process of conversion, in the course of which the body throws off its waste material, is completed in ten years. The body, therefore, in that time, is wholly renewed; a fact which may not be familiar to many of my readers.

Now, in order to sustain this constant renewal of the substance, tissues, and fluids of the body, and the excretion of waste material, two conditions must be fulfilled. The individual must consume a suitable quantity of food, and must take care that the processes of secretion and excretion are not disturbed. In the latter behalf it is necessary that the whole organism shall come daily in contact with air and water in the form of air and water-baths, in order that those elements may bring their decomposing power to bear upon the surface of the skin, and absorb through the pores the waste products which must in that way be removed from the body.

The Natural Methods of Healing. Causes of Illnesses due to chill*

If the excretory process above referred to stagnates, as so often happens nowadays, the foundation of diseases is thereby laid, and only some sort of impulse or shock to the system, overcharged as it is under such circumstances with waste and unhealthy matter, is needed to start the illness. Such an influence may be a chill, or over-exertion, or a shock to the feelings, etc. As chills are by far the most frequent cause of illness, we will here look more closely into the subject of diseases due to chills.

As we have seen, waste products are constantly passing out through the pores of the skin, which are numbered by millions, constant evaporation is rendered necessary by the conditions of waste and renewal under which we continue to exist. As the skin can only act efficiently when it is warm, the reverse of efficient action must occur when the skin is subjected suddenly—whether for a shorter or longer time—to an entirely unusual chilling influence (popularly called a draught). Such a chill is most dangerous when the body is hot; for then the sudden alteration from heat to cold may prove extremely dangerous for the skin and the flow of the blood, inasmuch as the waste products which should be passing outward through the pores, are suddenly checked and turned inward, whereby unspeakable disturbance is often caused. If this irregular state of things is not promptly set right by a natural perspiration, a severe illness may easily ensue.

The result of such a chill may be less harmful if the waste products thus violently driven back into the body find their way to the mucous membrane of the nose, lungs, intestines, or bladder. They usually, however, remain too long in the body, and liberate the deep-seated morbid matter which every one who leads an unnatural life harbors, and especially one who has repeatedly taken poisonous medicine.

If that deep-seated morbid matter is stirred up and thrown into fermentation by the liberating agency (in this case the chill), it must cause pain and engender disease in some organ or part or parts of the body in

consequence of its pungent and corrosive qualities. It usually attacks the organs which are least capable of resisting it. Deep-seated morbid matter is also sometimes thrown into fermentation by a structural change in the organs in which it is secreted.

I must here observe that, in order to obtain and keep up the necessary amount of bodily warmth, we should not wear excessively warm clothing. No; we should endeavor to develop the desired heat from within ourselves, whether by hardening the body, or by strengthening all the veins concerned by means of exercise, gymnastics, etc.—The warmer we clothe ourselves, the more liable we shall be to colds. That is only natural, because the body, if weighted with too much clothing, cannot get rid of its waste products, and must absorb them, and the power of the skin to engender its own warmth is in consequence more and more weakened. It then becomes necessary for us to always clothe ourselves warmly.

A cold, or chill, is therefore nothing more than an interruption, for a shorter or longer time, of the excretory power of the skin and the organs of excretion, the intestines, and the kidneys. If no foreign or morbid matter is harbored in the body when such an interruption occurs, the waste products, whose escape is for the moment checked by the sudden action of cold upon the skin, will have none to throw into fermentation, and will pass off without having done any particular mischief within, as soon as the skin is again warmed.

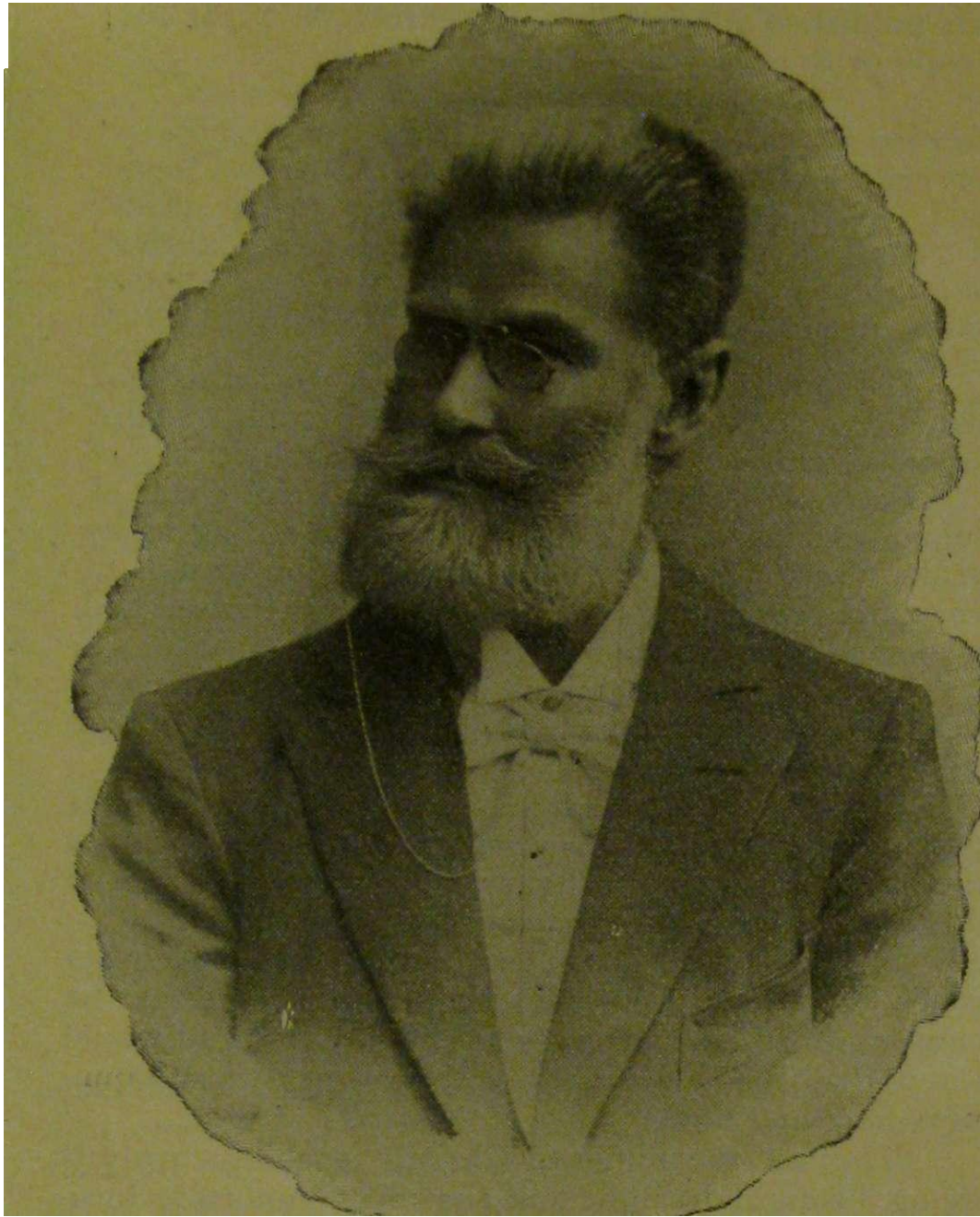
A bare chill, therefore,—of which there seems to be such a universal dread—cannot produce disease in a system free from morbid matter; and the great secret of health is, not to accumulate such matter. Due precaution in this respect will in itself keep off more than half of all the diseases known.

As, however, modern modes of life are anything but calculated to keep the body free from morbid accumulations, I have, in my other work, "The Solution of the Social Question," sketched out a ground plan appropriate to the subject.

If, unfortunately, the accumulations are there, and are thrown into fermentation and set in motion by the influences above described, they pass into the blood and attack, as a rule and as we have already mentioned, the organs which are least able to resist them. There they cause pain and—by the corrosive action due to their specific qualities—loss of substance. In such cases the individual constitution must do one of two things; either it will endeavor to direct the morbid matter to the surface and expel it through the pores of the skin, or it will retain the source of mischief and allow it to settle in some part or other of the body. The first alternative is the better one, because by excretion through the skin the accumulations will be in whole or part cast out of the system. But to this end a strong constitution is necessary, a skin well cared for and treatment in accordance with hydropathic science*, which labors specially to promote the excretory functions. If the constitution adopts the second alternative, this will only be a violent means of rendering the use of false remedies—medicines, etc.—necessary, owing to the constitutional weakness. In this case the morbid matter remains undoubtedly in the body and if another chill is caught, it will give rise to fresh symp-



THE KNEIPP WATER CURE MONTHLY



F. E. BILZ,
Hygienic Physician and author of the world-renowned work
BHV "The Natural Healing Method."

toms of illness. For this reason, patients who have been ill and have not succeeded in getting rid of this source of possible new attacks must take as anxious care of themselves as they would of gunpowder before a fire. Every breath of wind, every over-exertion may bring on an elapse.

What is the chief cause of the accumulation of morbid matter in the system? First, faulty diet and an unnatural mode of life; especially the heating foods and drinks, such as spirits, heavy beers, coffee, spices of all kinds, tobacco, etc. Secondly, the vitiated air which men breathe. Thirdly, the stagnation of, and want of attention to, the normal excretory action of the skin, which can only be maintained by daily washings and baths. Lastly, it is the use of medicine in some form or other. All such injurious agencies introduce diseases into the body and settle it there. The most serious duty of each and all of us is, therefore, to protect ourselves, our families, and our fellow men, as much as possible from these causes of illness.

—Bilz The Natural Method of Healing.

Some men think about the defects of their friends, and there is nothing to be gained by it. I have always paid attention to the merits of my enemies and found it an advantage.
GOETHE.

The Man to Honor.

"It's easy enough to be pleasant
When life flows by like a song,
But it's hard to find the man who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it ^1 ways comes with years;
And the smile that is worth the praises of earth,
' Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire;
And the life that is worth the honor of earth,
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who hath no strength for the strife,
The world's highway is cumbered to-day—
They make up the driftwood of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in awhile."

It Makes a Complete Meal.

A new food in the line of hygienic bread has been introduced by Lust's Hygienic Bakery, m E. 59th Street. It is called the Whole Wheat Fruit Loaf, and is composed of whole wheat flour, raisins, figs, dates, pears, and different kinds of nuts, and made into bread which may be kept for weeks, always preserving its fresh and nutritious flavor. # This product of bakers' art is a really perfect hygienic food and cannot be surpassed either in its nutritious or hygienic merits. 25 cents per 2 pound loaf. Mail orders filled.

Address, HYGIENIC BAKERY,
in E. 59th Street, New York.

No form of food is more delicious or wholesome in hot weather than fresh ripe fruit or its sterilized uncooked juice. To meet man's natural craving for such food a wise and bountiful Creator has provided for an abundant supply of fruit in hot weather. An artificial mode of life prevents many from enjoying fresh ripe fruit, as very little fruit sold in our cities is at its best, and much is totally unfit to eat. The extraction and immediate sterilization without boiling of juice from ripe fresh fruit is already an extensive business and will soon rival the canning industry. Grape, peach, and apple juice so preserved contains all that is delicious and wholesome in the fruit itself at its best state, and has the great advantage of being ready for immediate use at any season of the year. Capt. John H. Lee, on his extensive fruit farm Endion. at Benton Harbor, Mich., prepares the highest grade of fruit juices. His Endion Grape Juice is deservedly popular as our editor can testify, and is without doubt the best hot weather health drink on the market.

A postal card will bring you by return mail his descriptive circular and price list.

THE KNEIPP WATER CURE MONTHLY.

Nature's Cures.

How to Use Water. Proper Use of Air.

Water can be made to ruin our health or to build it up. It all depends on how we use it.

I am going to give some hints on the use of cold water. Never drink water while eating; for it dilutes the gastric juice and makes digestion slow and difficult. Besides making the gastric juice thinner, cold water checks its flow from the stomach walls into the stomach pouch. There is no necessity of drinking anything while eating. Any one can get over the habit and desire of drinking while eating, if they will try for four meals without drink.

The times for drinking cold water are as follows: On rising in the morning, drink a full tumbler of water, cold; let it be fully thirty minutes before breakfast. Again, midway between breakfast and noon, drink another full glass. Again, between noon and 6 p. m. take another full glass. Then, as a bracer, on going to bed, drink a fourth full tumbler of water and call it done for the day.

These "stomach baths" for that is what I call them, are very necessary, and will break up almost any case of stomach trouble, including constipation.

Next comes bathing, which is a full half brother to health. Bathe once a day, and use as nearly cold water as possible. If the cold water appears to be "shocking," first rub your whole body with your dry hands or a crash towel; this will attract the blood to the surface, which will resist the cold. Besides creating a surface circulation, the rubbing exercise will warm you, even if performed on another person. It is always best to rub one's own self.

I recommend a towel or sponge bath in preference to the plunge. Two or three minutes of cold plunge is sufficient. More is injurious. Rub vigorously after bathing.

Now comes fresh air. Who knows its value or how to use it? One rule will serve all: Take all you can at all times.

On rising, go to a window or door, open it and inhale the fresh morning ozone freely for ten or fifteen minutes. Breathe in long, deep breaths, fully filling the lungs, breathing it out slowly, through the mouth, if you desire. This will enrich your blood and exercise your lung tissue.

I fully believe that there is no antidote for worry so nearly complete as long breathing. Try it when worried; begin, and take from ten to forty long breaths, and your horror will be dissolved.

On retiring at night take thirty to forty long inhalations, breathing out slowly. This must be done in good air. You will feel a pleasant dizziness on taking forty or more. It is a cure for many cases of insomnia.

(The above wise and decidedly sensible article is from the gifted pen and learned brain of Dr. Paul Edwards, the editor, owner and sole writer of The Mental Advocate, the motto of which is "Nothing is Greater than Good: Nothing Higher than Truth: He who cannot reason is a fool; he who will not is a bigot; he who dare not is a slave. The Mental Advocate is a new publication, covering all that its name implies.

It is published at 108 West 38th Street, N. Y., at IOC a copy or \$1.00 a year.—Ed.)

The Fatherhood of God
and the Brotherhood of Man.

By Mary M'Allister.

The fatherhood of God proves the brotherhood of man. We are all children of one great family and are endowed with unlimited powers and possibilities.

Each of us is a link in this wonderful chain of human existence. If a chain is only as strong as its weakest link, whoever yields to temptation or fails to learn and properly use his powers wrongs himself and weakens the entire chain.

Yielding to temptations is an open confession of weakness of which any child of the Infinite ought and will in time be ashamed.

Ignorance of the laws of our being with which our loving Father in his wisdom has endowed us, is the cause of all our mistakes and weaknesses and of the misfortunes and inharmonies of our lives.

If man properly understood these laws of his inner life, which is his real life, he would see that he cannot afford to transgress any moral law, and would know that obedience is the only road to perfect happiness here and now.

The real meanings of Christ's teachings are just being brought to light and the most important business of our lives, whether we realize it or not, is to learn and apply them in our daily lives.

We should honor this really sacred temple of the Holy Ghost which is placed in our keeping and thus make beautiful and pure and happy every moment of our lives.

When we can truly comprehend the great truth that all life is related and that God is all and within all, we will take a step higher on the plane of existence; then will the ties of brotherhood be strengthened and the happiness of all be increased.

THE MAG. LEADER.

"The heart gives life its beauty
Its glory, and its power,
Tis sunlight to its rippling stream
And soft dew to its flower."

"We are not writing in the sands—
The tide does not wash it out.

"We are not painting pictures on the canvas with a brush, so that we can erase the error of yesterday or overlay it with another color to-day.

"We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible."
LYMAN ABBOTT.

Cod grant in the interests of all sufferers, that this blessed system may soon become general.—Exchange.

Patient:—"As we have known each other so long, Doctor, I do not intend to insult you by paying your bill. But I have left you a handsome legacy in my will."

Physician:—"Very kind of you, I am sure. Allow me to look at that prescription again. There is a slight alteration I should like to make in it."

Is Cheese Wholesome.

Uncle Sam's Opinion Concerning the Nut

What is the matter with the cheese?

Simply this, that it has come to be an almost universal belief that coagulated casein and butter fat, which are its constituents, must be "cured." This "curing" process is chiefly accomplished by time. It is not considered fit to eat until it is old enough and rank enough—from gradual processes of decomposition—to be buried. The average palate has been gradually educated to relish cheese after it has undergone butyric-acid fermentation, and is, in fact, putrid. This is plain English, and it flies in the face of the reigning authorities on gustatory standards. Certain brands of the stuff, as Roquefort, Limburger, and several other varieties, sell at enormous prices simply because they represent the ideal degree of rankness—putridity.

This butyric fermentation has its proper bacillus, and in case of the special varieties present in Limburger and other delectable brands, the characteristic odor is vile enough and strong enough to bar all attempts at counterfeiting or substitution. The flavor comports with the smell, and either one would cause a respectable canine to drop his astonished tail and sneak out of the rankest soap factory or tan yard on the face of the earth.

Every normal *stomach* rebels at it, and every normal palate repudiates it sight, taste, or smell. Years ago when all the small dairymen made a little cheese for their own use, if not for the market, they began to eat it before it was a fortnight old, ate it as freely as they did bread, and never thought of it being difficult of digestion. Nor was it.

To put such compressed casein before a lover of Limburger would be to offer him an unpardonable insult. And yet, from a health standpoint, it is the only cheese that can be approved.

Of the semi-putrid, rank-smelling, and acrid-tasting stuff now sold for cheese many persons cannot partake with impunity; and those who do eat it are compelled to be very sparing in their indulgence, making it a *relish or condiment* rather than a food. This is because it belongs with other antiquities. It belongs with "embalmed beef," moldy dread, and "gangrenous game," for which palled palates either profess or profess a *gusto*.

DIETETIC AND HYGIENIC GAZETTE.

We publish the following *Letter of Comment* on Dr. Rosch's article in our March issue about "The Origin of Most Diseases, and Principally those of the Female Sex":

Please find enclosed money order for \$1 to cover a year's subscription to your valuable Magazine. I think yours and Mac Fadden's Magazine, to which I also subscribe, are the most valuable papers published to-day.

I admire your grit in publishing the unvarnished truths and sending them out among the "Prudes." If these truths hit them hard, let them doctor up, and then obey the laws of Nature.

I know that ignorance has nearly ruined me physically, and I know that the light on the subject in question has been the means of greatly improving my health and strength, and it shall be the means of making a strong man of me.

Yours truly,

Signed, WILLIAM W. PURVIS,
Buckland, Mass.

A New York Journalist has been studying the States report on food stuffs and remarks that the comments made by government experts point to the fact that nuts are not indigestible, but rather a highly nutritious food, not to be munched at odd hours and on top meals, thereby taxing the digestive organs. It is an abuse that they have acquired an undeserved reputation for unwholesomeness. The table published on page 42 shows the scientific basis of their high nutrient value, while the experience of many people has demonstrated their value as a food. In France and Italy, chestnuts, and other such tree seeds are consumed in immense quantities, largely because they are inexpensive. Cooked in the shells in salted milk and served steaming hot, they form the chief morning dish of the peasants of Europe. They are also dried and ground to flour, which is mixed with water and baked in thin sheets, forming a sweet and nutritious cake. An excellent soup is made from chestnuts. They are used for stuffing for birds. Boiled and dipped in syrup, they form a dainty tidbit.

Cocoanuts are utilized for making a sweet and delicate butter. The milk makes a delicious drink, and shredded coconut has become an important article of commerce.

The pecan, which is a species of hickory nut, has a most delicate flavor, can be shucked by ingenious machines, is easy of cultivation, especially in Texas and Louisiana, thousands of acres of these trees are under cultivation in the Gulf States. One full-grown tree yields two barrels of nuts worth \$30 at wholesale. Pecan oil is a fine illuminant, makes a good table oil, and is a lubricant much used by clock-makers and gunsmiths.

The almond, although at present used principally as a luxury, finds a ready market in this country. In 1889, 10,000,000 pounds were imported, while California produced 1,000,000 pounds. They do not do well east of the Rockies. Most of those used in the United States come from France, Italy and Spain.

The English walnut, called by the ancient Romans "Jupiter's Acorns," are really derived from Persia, the original home of the peach and apricot, and did not reach England until the middle of the sixteenth century. The output from the State of California in 1900 was 8,000,000 pounds. These nuts make delicious sandwiches and are rich in oil.

The Brazil nut, \$250,000 worth of which were imported last year, might be successfully grown in the United States, and the pistachio, a fine nut of peculiar flavor, which is indigenous in Syria, may be cultivated in California and the Southern States.

The peanut, though properly not a nut, contains such a high per cent. of protein and delicious nutty flavor, that it deserves to be classed with nut foods.

Nuts will, no doubt, form a staple article of diet of the rising generation, and there is no reason why the enterprising farmer of the United States should not more fully supply the demand. At present our market is largely supplied by foreign trade. During the year 1899, we imported 9,957,427 pounds of almonds, valued at \$1,222,587, as well as \$625,780 worth of cocoanuts, and \$4, 879, 166 worth of various other nuts.—Abstract from Government Report.

What Constitutes Healing?

"A man healed without being taught how to live is in reality not healed. This truth is not generally known and understood, hence so many people ask the question. "Are your cures lasting?" To all such we say. "Tell us how you live and we will tell you how you will be in health," member, self help and self control means health if properly understood."—Dr. Pfeiffer, in "Life and Light."

The Kneipp Water Cure Monthly

Is the only Magazine printed in the English language devoted to the interests of the followers of Father Kneipp and other Natural Healing Methods; Subscribe ^{^^^}pj

THE KNEIPP WATER CURE MONTHLY.

Literary Notes.

THE BREATH OF LIFE—A Herald of the Kingdom Coming in Divine Humanity. Edited by Rev. S. C. Greathcad, Clifford, Mich. \$1 per annum

The contents of No. 1, of Vol. I., are very promising and full of interest. It is brimful of the editor's own personality, and every reader will be much interested by the peculiar tone and forceful expression of the articles contained therein.

THE FEEDING OF INFANTS—Home Guide for Modifying Milk, by Joseph E. Winters, M. D., published by E. P. Dutton & Co., 31 W. 23d St. Price 50 cents. The author, who is Professor of Diseases of Children at the Cornell University Medical College, has thoroughly mastered this all-important subject, and in his booklet gives a resume of his long experience and also repeated analysis of milk and cream that will enable any one to prepare food of definite percentages for infants of different ages, from birth to the end of the first year.

THE PROGRESS OF THE CENTURY—By Eminent Specialists, published by Harper & Brothers, New York and London, 582 pages, cloth, price \$2.50. This volume touches upon the progress attained during the century in all the important branches of science, explaining their most complex developments, in a manner that while being very thorough, is within the easy comprehension of the average layman. It will prove very valuable as a book of reference to the general reader, who has not sufficient time to study complete encyclopedias on every distinct subject enumerated therein.

THE MURDEROUS FADS IN THE PRACTICE OF MEDICINE, and the Cause and Prevention of Disease, by M. J. Rodermund, M. D., published by the Twentieth Century Publishing Co., Chicago, Ill. Dr. Rodermund, in his preface, offers various prizes to those proving that he is wrong in his theories; so he offers: "One thousand dollars to be given to any person who can demonstrate by Nature's laws that vaccination is not wrong. He invites those who have been murdering, poisoning, and deceiving humanity for one hundred years to show one single instance in harmony with nature and all her own known laws, to prove that vaccination is not dangerous and even damnable. If they accomplish this they are welcome to the prize.

The above quotation will suffice to convince the public at large of the author's great sincerity and earnestness, and we only herewith heartily endorse the opinion of the author in regard to the dangerous fads in the Practice of Medicine.

A COMPREHENSIVE GUIDE-BOOK TO NATURAL, HYGIENIC, AND HUMANE DIET, by Sydney H. Beard, Editor of the Herald of the Golden Age, Paignton, England, for sale by the Kneipp Magazine Publishing Co., in E. 59th St., New York. Price 50 cents; elegantly bound \$1.00.

As the subject of food reform is beginning to be seriously considered by thoughtful and enlightened persons in all parts of the world, this book fills a want felt by many enquiring minds. It contains besides short essays on how to live hygienic, pleas for moderation, a mission for women, what to do when travelling, etc., etc., and a complete list of substitutes for animal food and how to prepare them. It contains recipes of many simple, savory dishes, and will be much appreciated by everybody, as it contains a great deal of useful and practical information.

Air and sunshine are the principal ingredients of the elixir of life.

"A faller does not ha'f to irrigate very motch to tell hes name es mud."
—THE SAGE SWEDE.

"Idleness is man's greatest curse; labor his greatest blessing."

An investigator is one who wants to lenow, is willing to work, can ask a question and answer it.—S. A. WELTMER.

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.

Henry J. Sell., Chicago. Ques. What is a properly taken sun-bath? Ans. The patient lies perfectly undressed on a warm summer day in the sun, in a spot little exposed to wind either on the plain, dry earth or grass, or on a carpet or blanket, the head only protected by the shade of an umbrella or tree, or anything else. In this position he exposes first the front of the body to the sun-rays and after mild perspiration begins he allows his back to be warmed the same way. Directly after the sun-bath, a cool sponge-bath of the whole body or cool half-bath, combined with rubbing the whole body with the bare hands dipped in cool water, should be taken. In very hot weather the patient can be dressed in a light linen or crash garment, or can be covered by a bed sheet. Sun and air baths have to be taken with care, first only 5 to 6 minutes. In some cases they should be regulated to suit the individual condition. The sun-bath can be taken every day; the best time is the morning.

Alfred H. Grayling, Mich. Ques. , Please let me know of the cause and cure of heart disease. Ans. Without knowing the particular symptoms of your heart trouble, I never can tell you the cause, and in regard to cure, Xj\$uly can give you general rules. Avoid all stimulating food and drinks, especially no coffee, tea, beef tea, alcohol in any form, etc. Live mostly on fruits, berries, whole wheat preparations, nuts and milk, lettuce and raw tomatoes. Avoid all over-exertion, physical and mental. Moderate exercise in open air, however, are favorable, such as stretching and bending the foot, foot circles, bending and raising the body, deep respirations', mowing movement, etc. A systematic but careful practice of walking up-hill, the so-called Oertel cure according to Prof. Oertel, of Munich, can be recommended, having produced very favorable results. Among water applications, only the mildest are suitable; a cool sponge bath every morning which can be combined three times weekly with a knee gush. The latter has a great influence on the nervous vagus, thus regulating the circulation of the blood through the heart. A tepid half-bath 10 min. every other day with pouring the water over the shoulders and sometimes over the head in case of high palpitation or weakness of the heart, also cool compresses on the heart, to be changed as soon as they become warm. No steam-baths. Short air and sun baths can be taken, walking with bare feet.

J. M. H., Philadelphia, Pa. Ques. What are the best applications to make the eyesight strong. I am not able to see at night? Ans. You are suffering from Night-blindness. Every other night a % packing, il?, to 2 hours, hereafter cool half-bath about 65 to 70° F., 6 to 8 min., and a good rubbing of the whole body. During the night abdominal bandage and calf-packs. Every morning cold sponge bath, and several times during the day sponging the eyes with lukewarm water, also you may apply cool compresses to the eyes from 1 to 2 hours. Diet very light, mostly cooked or raw fruits, milk, whole wheat bread and non-stimulating foods. Enematas in constipation. No use of any drugs. Would recommend you Chas. Theo. Fuhrmann's Water-cure Sanitarium, 712 N. 5th Street.

L STADEN,
346 Schermerhorn St., Brooklyn, N. N.

"The proper study of mankind is man."

"Contentment is a garden fair, and labor is the pathway to it."

"Each is, building his own world. Thought is the force with which we build," and is a orce that the present world little understands|The new science is giving us the alphabet and we are giving it a coherent place in the science of healing.

P R O S P E C T U S

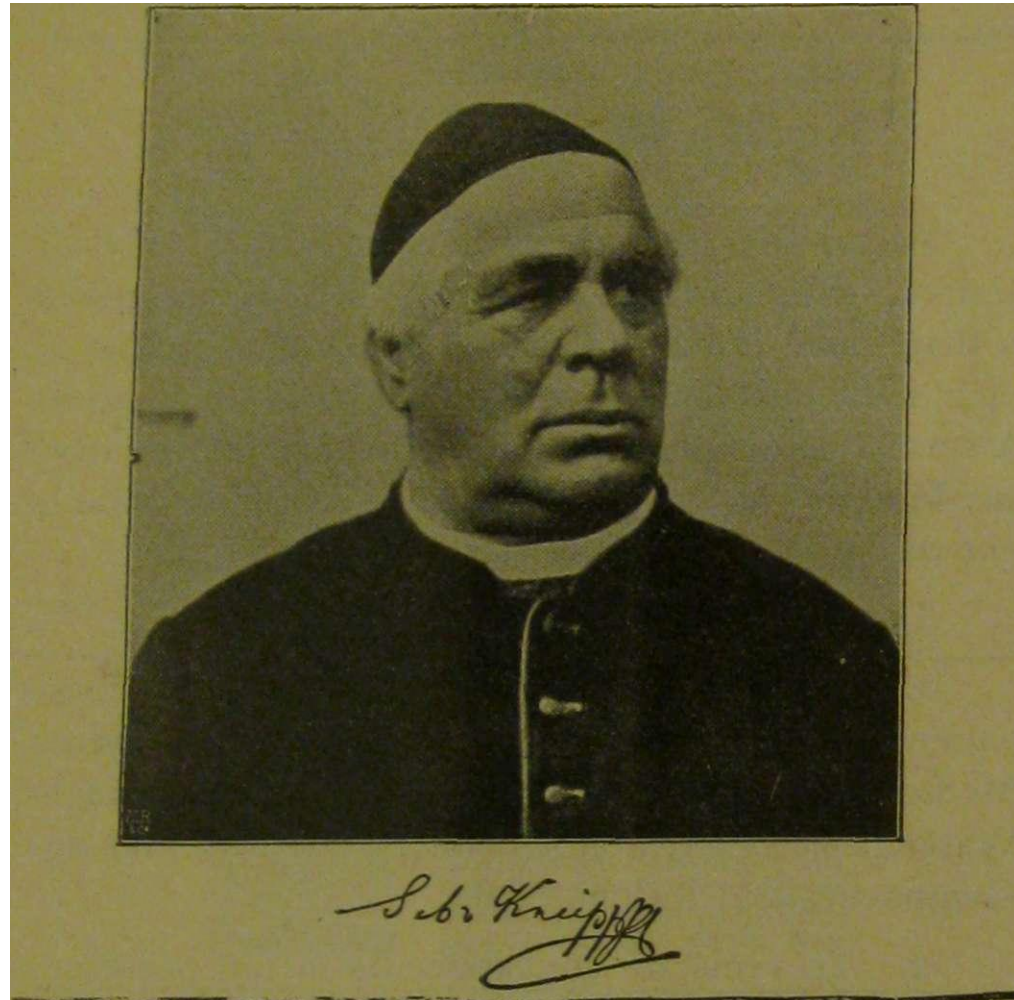
"OF THE-

ncwyorkknaiuropatbiclnsiute/College

135 East 58th St., near Lexington Ave., New York.

AND OF THE

Sanitarium "JUNGBORN," Bellevue, Butler, N. J.



The convincing results of Hydro-therapeutics (Water-applications) are evidenced by the fact that a great many medical men of high professional standing have abandoned Allopathic treatment and taken recourse to Hydro-Thermo-Therapy. Hundreds of Institutes for Water-Cure are at present scattered over Germany, one third of them being under the management of Doctors of Medicine.

Within a few years over 100 books on Water-Cure have been written and published in Germany. Some of these have been translated into many foreign languages and sold by the hundred thousands. Water-Cure is at present being introduced in many hospitals and all liberal-minded physicians adopt or recommend it in their practice.

Amongst all names who have furthered the cause of Water-Cure, shines first and foremost the name of that simple and humble Clergyman and physician at Woerishofen, Rev. Father Kneipp, who, convinced of

the superiority and efficacy thereof, inaugurated a new era in this particular department of the healing art by establishing a system of his own, grafted upon individual and keen observation, which has rapidly gained renown in all civilized portions of the globe, and is universally known as the "Kneipp Water Cure Method."

All the ills that flesh is heir to, can (if curable) be treated successfully by HYGIENIC M^iHUUS. When health is lost, it is folly to complicate the case or render it hopeless even, by taking drug poisons.

We do not believe in drug medicines, and we do not give them to our patients. The two systems (drugopathy and Hygeio-Therapy) do not agree together.

When we are sick, the body is loaded with impurities. By taking drug-medicines we add to these impurities, and make the case harder to cure.

Better help the system to help itself. The depurative organs, and these alone, must do all the work of purification, and there are ways to aid them, which have no bad effects.

By treating with the Natural healing methods we assist Nature, and thus do not fill the country with invalids and cripples.

Diseases of Women.

We have for many years made a specialty of the treatment of these diseases, and our uniform success in this kind of practice has given the greatest confidence in the methods we employ. Often and often we treat patients who have been under medical treatment for one, two or three years or even longer without having received any benefit therefrom, and after 60 to 90 days, we send them home well.

In cases of Chlorosis in young girls; painful menstruation, suppression, etc., the natural healing methods not only always give prompt relief, but also effect a speedy and complete cure.

THE KNEIPP WATER CURE MONTHLY.

Where there is displacement of the pelvic organs we employ with the best results, what is known as internal massage, "Thure Brandt Massage." This, in combination with the ordinary natural treatment, consisting of baths, sun-light- and-air-baths, etc., especially adapted to this class of disorders, as well as to chronic congestions, inflammations of the ovaries, growths, polypi, etc., etc.

Pity it is that women should go under the knife and suffer mutilation at the hands of a surgeon, when they could easily and effectually be cured by Natural Healing Methods.

For General Diseases, acute as well as chronic, the natural methods are admirably adapted, and when cured, "no other disorders set in." We do not believe in curing one disease by producing another; we remove the cause of the disease and so get rid of it entirely.

Amongst the disorders that we have treated successfully are: Headache, Vertigo, Constipation, Piles, Jaundice, Enlarged Spleen, Obesity, Congestion of the brain, Erysipelas, Apoplectic tendencies, Epilepsy, Chronic Diarrhoea, Dysentery, Inflammation and Ulceration of the stomach and bowels, Catarrh, Laryngitis, Bronchial affections, Pleurisy, Congestion of the Lungs, Asthma, Pneumonia, Consumption in early stages, Hypochondria, Chlorosis, Hysteria, Gout, Rheumatism, Stiff Joints/Dropsy, Kidney Disease, Diabetes, Bright's Disease, Scrofula. Tumors, Abscesses, Eczema, and other disorders too numerous to mention.

Forms of Treatment.

(a) Applications of Water: Full-baths, Half-Trunk-, Hipbaths and Partial Baths of the most varied temperatures are applied, and there is a Swimming Bath in the Park of the Sanatorium. Full-, Three quarter and Half packs, etc. The Kneipp Wraps and Partial Wraps, Frictions, Slappings, Wetsheets and Douches of all kinds according to the Kneipp Method.

(b) Applications of Steam: Full Vapor Baths in Boxes in the sitting or reclining posture, Partial Vapor Baths, Steam Jets, and Steam Compresses.

(c) Applications of Hot Air: Hot Air Baths—whole or partial—Sandbaths.

(d) Applications of Light and Air: Sun baths, nude and in wraps, Electric-light baths, Air Baths, Walking Barefoot, Sleeping in the open air (open huts)

(e) Application of Electricity: Galvanic, Faradic, and Inductive Electricity applied with the greatest exactitude. Electric Massage, Electric Baths (Faradic and Galvanic).

(f) Massage: of the whole or parts of the body according to approved Systems, Vibratory, Membranous and Internal Massage according to the Thure-Brandt Method.

(g) Gymnastics: Swedish or Resistance Gymnastics (particularly Manual Gymnastics on the Thure-Brandt Method).

(h) Psycho-Therapy: Mental and Suggestive Treatment.

All above applications are made by competent assistants.

Diet.

Mixed Diet, i. e., Meat and vegetables daily—if desired,—Vegetarian Diet only. The food prescribed is that which is the best suited to the constitution of each individual patient and the disease in question. A special diet is prescribed for patients suffering from any kind of gastronomic ailment under supervision of one of the Doctors of the establishment.

The object of the establishment is:—

1. To cure or relieve as much as possible chronic patients of all kinds by the application of the Natural Method of Healing by employing only Air, Light, Water, Electricity, Magnetism, Hypnotism, Massage, Gymnastics and Rational Diet.

2. To reinstate convalescents in full possession of their strength as soon as possible by the application of strengthening treatment.

3. To instruct (by means of lectures given by the doctors or manager) the patients in the Natural Mode of Living and in our Method of Healing, so that they may be enabled to protect themselves and their relatives at home from disease.

Notice.

1. Applications for treatment should be sent in at least one week in advance.

2. Charges: The Regular Charge for one week including treatment, room and board is from \$16 to \$35, according to room and location. Children under twelve, half price.

3. For extra service, additional board, meals served in rooms, etc., special rates will be charged.



4. For patients who do not live in the Sanatorium, the weekly charge for treatment is \$3 to \$10 per week.

5. Payments are to be made invariably, weekly, in advance.

6. Consultation: Free, but a charge of \$2 for a first examination will be made in every case. All further examination free.

7. Patients and visitors must conform to the rules of the house.

8. Any complaints are to be lodged with the manager or one of the Doctors in charge.

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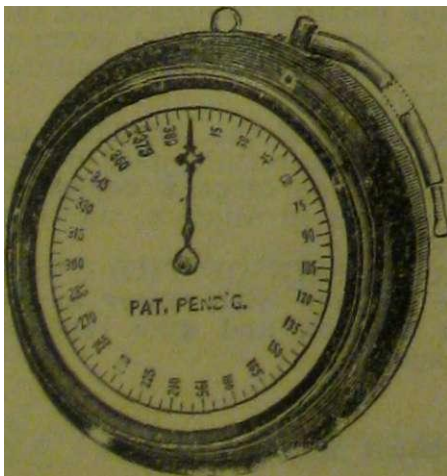
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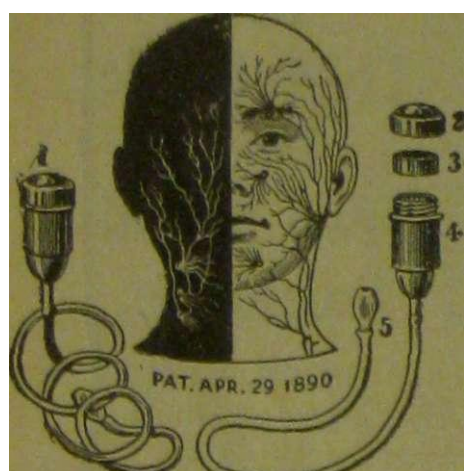
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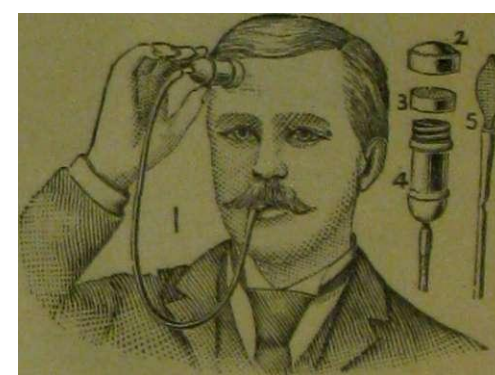


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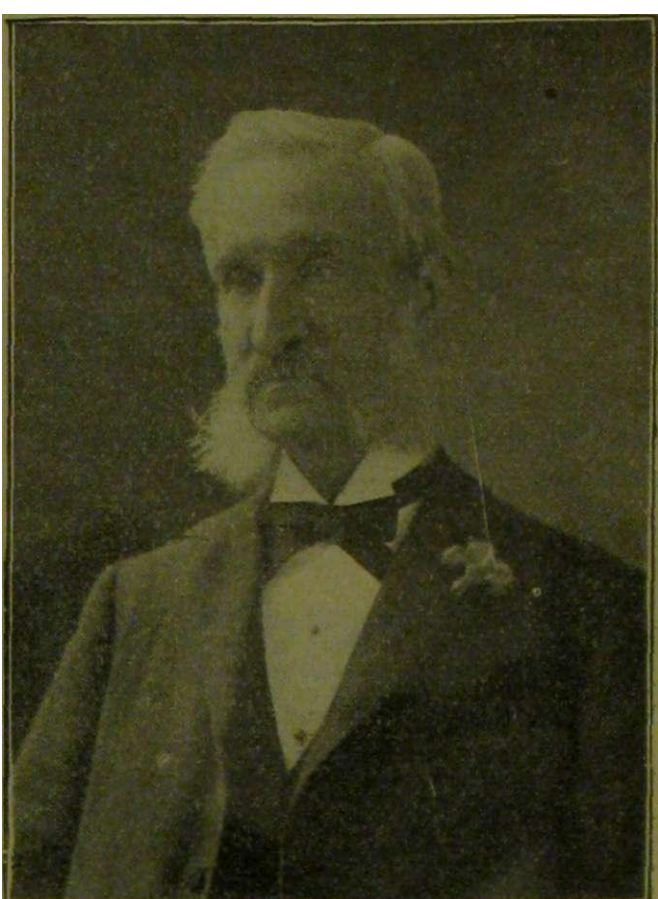
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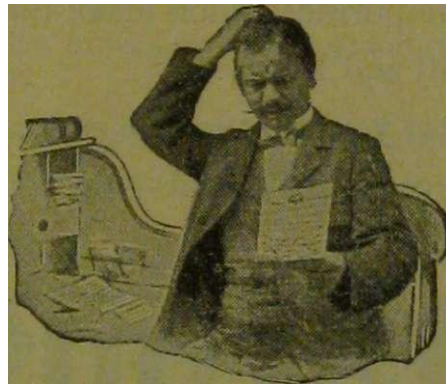
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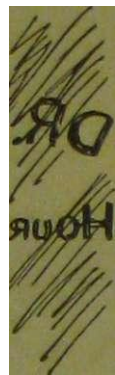
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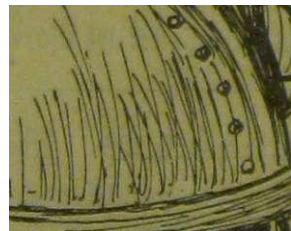


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Net Undergarments

IN CHINA GRASS, LINEN, SILK, WOOL, AND COTTON

By CARL MEZ & SONS, FREIBURG, BADEN.

MEDALS! Santiago de Chili 1875. Philadelphia 1876. Melbourne (Australia) 1880. Frankfort a. M. 1881. Arnat& dam 1883. London (Hygienic Exhibition) 1884. Stuttgart 1890.

HEAT of the body is necessary for health. This heat is produced by food, with access of fresh air and is augmented by exercise; clothing prevents or promotes the circulation of heat. The human body, as above said, wants oxygen air for the production of heat. A man may eat well and cloth himself sufficiently, yet he cannot live without fresh air streaming over his body- Air is as indispensable as food; air does not stream into the body only through the lungs; we have more than two millions of pores, and they, too, have the important mission of breathing.

The consequences of the preceding are :

- 1) That the body must be covered with good non-conductors of heat, because in our climate the escape of caloric mostly wants checking.
- 2) That the clothing must be changed according to the temperature of the body and the air;
- 3) That clothing must never impede the respiration of the pores;
- 4) That clothing must never effect a weakening of the skin or of the respiratory organs in it.

If after this we compare

All tight close fitting undergarments used hitherto with net undergarments we find the following results:

Closely woven and tight-fitting undergarments deprive the body of heat in proportion to the tightness with which they are worn.

They chill as soon as the wool or cotton becomes saturated with perspiration; they withdraw a great quantity of heat from the body; the evaporation remains in the garments in a liquid state, and makes them wet and uncomfortable.

They check the respiration of the pores by the closeness of their texture.

They relax the skin by artificially increasing perspiration, and by excluding fresh air.

Net undergarments retain the heat because loosely woven and easy-fitting, the large meshes of which they are composed, form a secluded stratum of air, which experience has shown to be the best non-conductor of heat, if they are covered more or less by upper-garments.

They do not chill, because the heat-diverting filaments only touch the skin in a few places. The evaporation passes easily through the air-cells.

They promote the respiration of the skin by allowing a direct contact with the air.

They invigorate the skin by the same means, and render it less liable to be affected by change of temperature etc.

Principles upon which the invention is based.

"The wearing of flannel next the skin, is like the opening of a sluice to disease. The whole system soon becomes susceptible to the least breeze." London. *Dr. Nichols en.*

*"Discharged substances, perspiration etc. must be removed as speedily and as far as possible from the organism, as otherwise it will be imperceptibly but surely infected." Munich. *Prof. M. Pettenkofer.*

"All closely woven fabrics, such as the ordinary undervests, whether thick or thin as gauze, worn next the skin in warm weather become saturated with moisture, and thus form an impervious and air-tight covering, preventing that free transpiration of the skin so necessary to comfort and even to life." London. *Erasmus Wilson.*

TESTIMONIALS.

"No firm has been more energetic in the cause of hygienic improvements in underclothing than Charles Mez & Sons,

JVVWESIUE JA/ito VIL iuc axvii UJJC.U : cxiiu. Inez. » INCL. VjuLici vesta etxe cjmucuuy auapceu IUI uiis purpose as iney auow oi tne perspiration being carried off through the meshes. At the same time they insure the circulation of air round the body, which cannot take place when a close-woven garment becomes saturated with perspiration." London, Sept. 27, 1897. *The Sanitary World.*

"I have worn the "Mez" Nets or Air Undergarments for the last six months, and take pleasure in stating that I have never before been so comfortable and enjoyed such uninterrupted good health, during the inclement season of the year, which I attribute in a great measure, if not entirely, to the philosophical construction of said garments." St. Louis, Mo. *Dr. A. Hammer, Prof. of Surgery.*

"I have examined the Mez Net Undergarments and am satisfied that they will be of great value to health and comfort in this climate, where the temperature varies so much, it is exceedingly difficult to maintain a comfortable warmth of the body and at the same time secure the conditions necessary to health. These requisites will be largely fulfilled by the Net Garments. Permit me to suggest that the Net be worn under the ordinary flannels in use, with a view to testing the effect, I am inclined to believe this form of clothing would be superior to any. I cannot at present see the necessity of discarding flannels while wearing the Net; however, a trial will settle the matter." Brooklyn, N. Y. *Prof. Alex. I. C. Sk**

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					From Shoulder to Wrist.....	_____	From Crotch to Ankle	_____

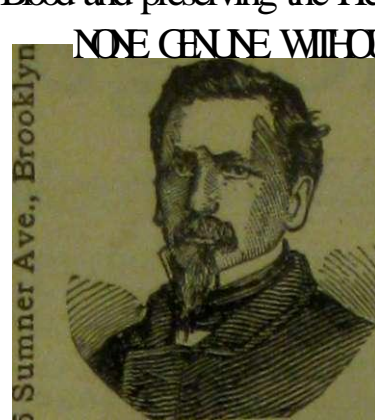
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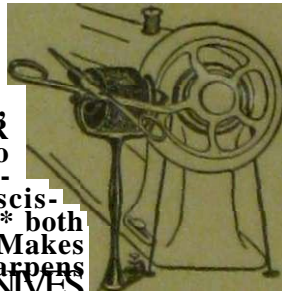
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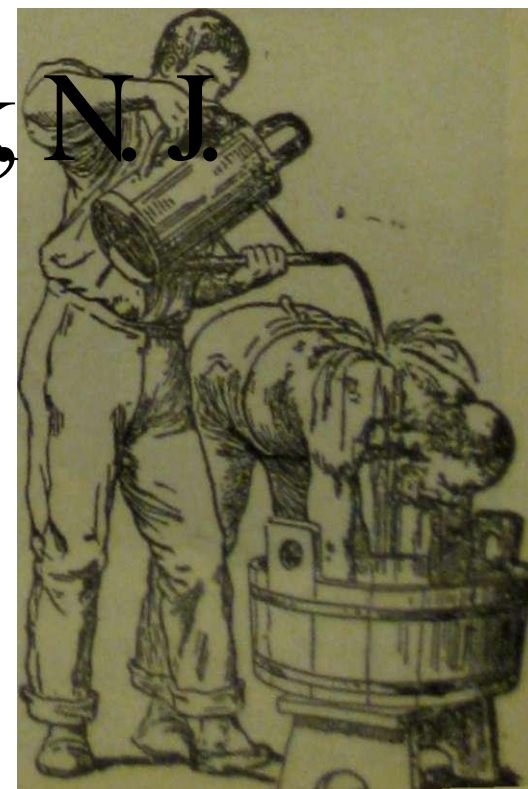
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Elecampane.

German: Alant.—French: Anémone commune.

Latin: Inula Helenium.

The tea of elecampane-root is an excellent remedy for catarrhs of the chest, purifies the blood and is a very good sudorific and sudorific remedy.

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For weak and sore eyes prepare a decoction of eyebright* It will cleanse the eyes, make them clear and strengthen the sight. Its tea is a good tonic for the stomach.

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German: Fenchel.—French: Fenouil.

Latin: Foeniculum officinale All.

In cases of colic fennel powder boiled in milk generally gives very quick relief. Sprinkled on the food it removes gases. Sore and weak eyes may be washed with a decoction of fennel.

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Latin: Foeniculum fenugreekum.

The seed only is used. It is pulverized and is very effective. In form of tea an excellent remedy for fevers. This tea is also used as gargle for sore throats. One teaspoonful of the powder is sufficient for one cup of tea. To be taken or used as a gargle hourly. A wonderful remedy for children. A paste made of fenugreek and hot water forms an excellent poultice for ulcers and boils.

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Fern (POLYPODY).

German: Farnkraut.—French: Fongere male.

Latin: Aspidium filix mas.

For tapeworms take the fresh root, peel it and chew 5 grams 5 times a day. At the same time take a purgative, for instance Castor Oil in doses of one tablespoonful.

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German: Flachs-Samen.—French: Lin.

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The same as Fenugreek.

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Galium.

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Decoction of galium is used to wash out wounds, internally as a remedy against epilepsy, dropsy and cutaneous eruptions.

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Gentian.

German: Enzian.—French: Gentiane.

Latin: Gentiana Lutea L.

This tea will remove nausea and attacks of faintness. It creates appetite, aids digestion, and gives relief to an overloaded stomach.

Pound 40c, box 15c.

Ground Ivy.

German: Gundelrebe.—French: Lierre terrestre.

Latin: Glechoma Hederacea L.

Tea of Ground Ivy greatly benefits those who suffer from consumption in its first stages and is said to have cured cases that seemed hopeless. It is a good remedy for intermittent fevers, urinal troubles and jaundice.

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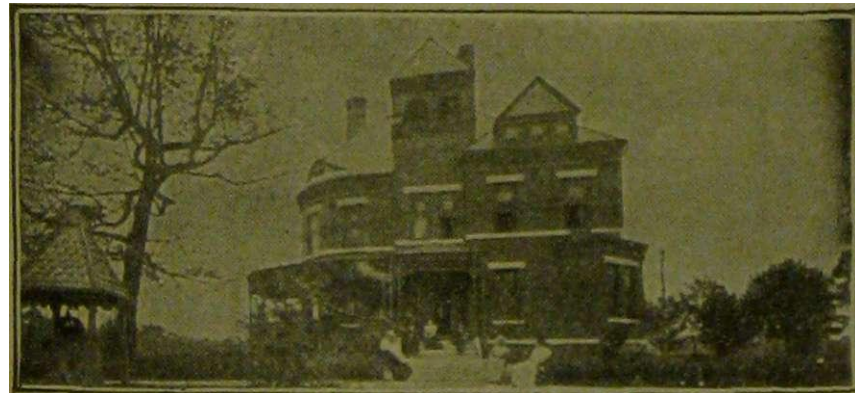
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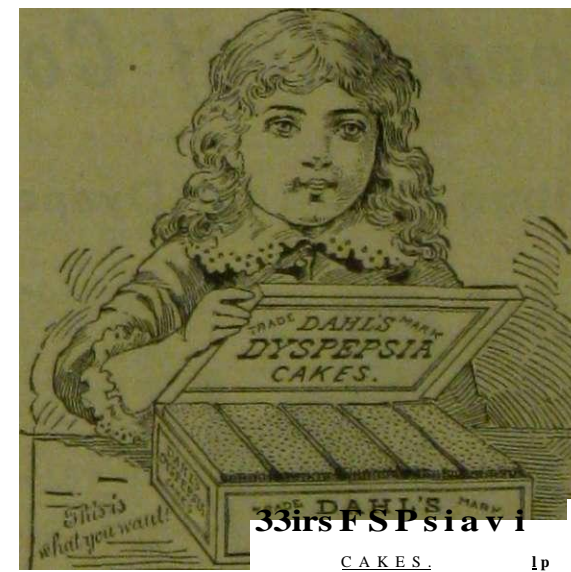
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