

PART 1:

HEALTH AND HYGIENIC AGENTS.

Health is that condition of the body in which every organ performs its whole duty; and as health consists of the proper performance of all the organic functions, it follows that health is normal vital action. When every organ of the body performs its whole duty, there is an equalized or balanced condition of the circulation of the blood in all parts of the system, and, consequently, a proportionate distribution of vital force. The digestive organs transform the food into good blood, the lungs receive sufficient air to properly vivify the life fluid, while the circulatory organs convey it in an even and steady current to all parts of the system, and the depurating organs excrete therefrom the broken-down tissue, or worn-out material, and effete matters. When the system is properly maintained, it does not diminish in size or strength, neither does it become clogged with gross matter; but everything moves on in perfect harmony among the vital organs, and the mind is cheerful, hopeful, and clear, and the individual is happy. Such is health. There are certain conditions on which health is based, which it is highly important that we should understand if we would know how to restore the sick to health; for it is the absence, or change, of these conditions, that occasions disease. Now as disease is an effect, it is evident that if we would have the effect cease, we must remove the cause; and this we do when we supply the conditions on which health is based.

HYGIENIC AGENTS, OR THE CONDITIONS ON WHICH HEALTH IS BASED.

AIR.

This element is the first requisite to life and health. Without air, no living thing could survive beyond a very brief space. Air is the first thing required by every being at its birth. The blood, while circulating through the lungs, comes in contact with the air contained within the air cells and passages, and receives oxygen there from, thereby becoming vivified. **This vivification of the blood is very essential to the maintenance of life**, for the amount and intensity of the vital force possessed by the flesh tissues depend largely upon the proper and constant aeration of the vital fluid, which is principally effected by the lungs, and **can only be properly performed during full and free respiration**. The part played by oxygen in the maintaining of life, so far as is known, is this: It burns up the broken-down tissues, and thus converts them into carbonic-acid gas and ashes. The gas is immediately, absorbed by the red corpuscles of the blood, and is by them conveyed to the lungs, where it is exchanged for oxygen. **It is this exchange of carbonic-acid gas for oxygen that constitutes aeration. The ash which is left after the burning of the broken-down tissues, is held in solution by the serum of the blood, and is by it transported to the various organs of depuration, by which it is separated from the blood and discharged in the urine, perspiration, bile, and fecal matters. If oxygen is not received into the system in sufficient quantity, the broken-down tissues are not removed from among the living ones as they should be, and in consequence, their presence prevents the formation of new tissue, and thus the body is not properly maintained.** On the other hand, **if oxygen is received into the system in sufficient quantity, all the worn-out matter is burned, or oxidized, and ample opportunity is given for the rebuilding or repairing of all parts.** Another benefit derived from the oxidation of the wastes of the body is **the evolution of heat**; for it is by this process that the animal heat is produced and maintained. The demand for oxygen to assist in the work of disintegration as above described, is so great that an amount of blood equal to the entire volume of that contained in the body is carried to the lungs every three or four minutes for the purpose of throwing off its load of carbonic-acid gas and receiving a fresh supply of oxygen. Now, as air sustains so important a relation to life and health, it is highly important that it should be received into the lungs in as pure a condition as possible. **For this reason, every person, whether in health or in disease, should be located where he will not inhale the noxious gases that are thrown off** by decaying vegetable or

animal substances, nor those that arise from the chemical combination of minerals; and he should always see that his living and sleeping rooms are well ventilated both day and night.

LIGHT.

The sun is the great source of life for all vitalized structures or creatures upon the earth. Without its genial influences, nothing that now lives could long survive, and no more vitalized structures, either vegetable or animal, could be produced. The plant cannot grow when deprived of sunlight. Place it in a dark cellar, and feed it with the choicest of fertilizers, and water it with the best of plant drinks; yet if deprived of sunlight, it will not flourish, but gradually weakens. Its bright colors fade, it soon ceases to grow, and finally dies. This is also true of every member of the animal kingdom. Deprive them of the influence of sunlight, and they soon lose their activity, and their vitality gradually diminishes. The same is also true of human beings. Those who are most in the sunlight are the most hardy of the race.

A child can be raised no more successfully in the dark, or in deep shade, than can a vegetable. Look at those who are reared in the darkened rooms and shaded streets of our crowded cities. They are puny, sickly persons. The mortuary tables show that one-half of the offspring of those who live in populous cities die under five years of age, and that very few of the other half reach the age of forty years; while of those who are born in the crowded tenement houses or in habitations situated on dark or shaded streets, very few reach manhood or womanhood. The majority pass into the grave in childhood, and of those that survive, the major part have but feeble constitutions and are always ailing. Look at the daughters of the wealthy. Why is it that they are so enfeebled? The fact that they are kept in from the sunshine lest their skin should become tawny, and the additional fact that the sunlight is shut out from their dwelling rooms and parlors lest it should fade the rich carpets and injure the elegant furniture, is one of the chief reasons why the bloom of health disappears from their cheeks.

As a hygienic agent, sunlight stands second to very few others. So important is its influence to the manifestation and maintenance of life and health that human beings should ever seek to spend as much as possible of their time in the light.

Throw open the shutters and let in the sun shine if you would have health. The sick, especially, should be allowed to enjoy all the benefits which are imparted by this health-giving agent. There are very few diseases from which the patient would not recover quicker in a light room than in a darkened one. Light imparts cheerfulness, confidence, and trust; while darkness, or deep shade, always produces a tendency to gloom, despondency, and dread, in the sick or nervous person.

Sunlight and pure air serve to prevent dampness and the formation of vegetable mold, and also serve to drive these from every nook and corner into which they are permitted to enter.

In fact, these two agents— sunlight and pure air— occupy so important a position as hygienic agents that very many diseased individuals can never regain health until they adopt the plan of living much of the time in the open air, or at least where they shall receive the full benefit of the sun's genial rays and the invigorating influences of a pure atmosphere. Hence, we say to those who have charge of the sick, Admit the sunlight freely to your patients at all times, unless they have weak eyes or are uncommonly nervous; but even then do not shut out all light.

WATER.

As a hygienic agent, water occupies a position of great importance. It constitutes by far the greater portion of the bulk and weight of the body, and forms a very essential element in all of its tissues, some of them being almost wholly composed of water, of which the brain is an example. Water is also the chief constituent of the blood, and is the medium by which the vitalized corpuscles, albumen, fibrine, and caseine—materials of which the tissues of the body are built— are transported to those parts where

needed for the purpose of repairing or building the tissues. It also serves as a means of transportation for conveying the worn-out material and effete matters to those organs whose duty it is to remove them from the system.

Another purpose which water serves is that of purification. The skin is an important organ of depuration, more than one-half of the effete matters of the system being thrown out by it in connection with the insensible perspiration. These soon form a scaly incrustation which closes the pores of the skin unless it be kept cleansed with water. Many times individuals are made sick because their skin has become clogged with impurities through want of proper bathing.

Soft water only should be used. When it is possible to obtain it, none but pure soft water should be used either for purposes of bathing, drinking, or cooking. In some parts of the country, springs of soft water are to be found; while in others, soft water is obtained by digging wells. There are, however, many very large sections where only hard water can be obtained from either springs or wells; yet there are few habitable portions of the earth's surface where a sufficient quantity of soft water cannot be obtained by catching the rain as it falls and storing it in cisterns, where it can ever be ready at hand for use.

Hard water should not be used either for cooking, drinking, or bathing, when soft water can be had, for the reason that the hard water contains certain mineral substances which are injurious to life, such as lime, salt, magnesia, borax, alum, iron, sulphur, etc. None of these, when taken into the system, are usable either in building up the tissues or in maintaining life; and the organs of depuration, i. e., the liver, kidneys, mucous membrane of the intestines, skin, and lungs have to remove them from the system the same as they do the ashes and effete matters spoken of under the head of air; otherwise, the entire system would become clogged with them, the circulation would be impeded, the body thereby would be improperly maintained, and death would soon ensue.

One of the reasons why so many people suffer so much with diseased livers, kidney difficulties, lung complaints, bowel complaints, agues, fevers, skin diseases, rheumatism, etc., is because they drink hard water. The mineral substances taken into the system with the water have all to be cast out of the system by the above-mentioned organs of depuration, and they become overworked, worn out, or diseased, in their endeavors to perform the extra work which is imposed upon them.

Another evil that results from drinking hard water is the formation of hard concretions, or calculi, commonly known as gravel (*stones*). These concretions may form in various parts of the body, but are usually found in the kidneys and bladder, although they sometimes occur in the lungs and also in the liver. These concretions are formed by the percipitation of the mineral substances held in solution in the blood. It is true that the use of hard water does not occasion any immediate, appreciable ill effects, yet its continued use will sooner or later break down the strongest constitution; for as the various organs of depuration expend their vitality in eliminating these substances, they have less strength wherewith to perform their usual work, and as a consequence the system becomes clogged with the wastes of the body and disease of some kind must follow, sooner or later.

Pure water only should be used. All water that has stood long in the open air is liable to become impure, either by vegetable or animal substances falling into it, or by the absorption of certain **noxious gases.** Water containing vegetable or animal substances in a state of decomposition, or that has absorbed organic impurities by standing in an open vessel over night or through the day in a room that is occupied by persons or animals, is even more injurious than hard water, and should never be used without filtering.

The rain water caught on wooden roofs always contains more or less decaying vegetable matter, which comes from the wood of the roof, while the dark or yellow color of the water is due to the presence of soot, smoke, dust, and other impurities which collect upon the roof.

Rain water can be rendered nearly pure by filtering. Water is filtered naturally by passing through large and compact bodies of sand, or through porous sandstone. Such water is usually pure and soft. We can imitate nature by passing water through vessels filled with sand and charcoal. A good filter can be made

by fitting a perforated false bottom into a barrel so as to leave an air chamber about three inches deep. Then lay over this bottom a layer of coarse gravel or broken sandstone, then a second layer of broken charcoal, the lumps the size of large peas. This should be well packed, so as to prevent the finer particles from sifting through. Then fill the barrel up to within three inches of the top with finely powdered charcoal that is freshly burned, mixed with twice its bulk of fine, well-washed sand. Cover the whole with a flannel cloth, and pour on the water.

There should be a small pipe connecting with the chamber below, and this pipe should extend as high as the top of the barrel. This pipe serves as an outlet and inlet for air as the filtered water rises or falls in the chamber. There should also be a stop-cock or faucet for drawing the filtered water from the chamber. Every family who would have health should have a cistern for rain water and a filter, unless they have soft spring or well water. As before stated, **stone in the bladder, gravel in the kidneys, calculi in the liver, and concretions and tubercles in the lungs are some of the evils resulting from the use of hard water.**

FOOD.

The tissues of our bodies are constantly wearing out. We cannot perform a single act, or even think, without wearing out some portion of the tissues, and these require to be constantly replenished; otherwise, the whole body would soon be used up. It is **this wearing-out process that creates a demand for food.** And as with all other things, so with the human body; its nature, form, properties, and other qualities, depend largely on the nature and properties of the material from which it is constructed. In order that our bodies may be properly maintained, it is necessary that our food should be just adapted to the wants of our systems.

The food we eat should contain all the elements required to build up the body; otherwise, some part, or the whole, of the system will be improperly sustained. If our food is mingled with, or contains, elements that are not usable in the system, the organs of depuration have additional work to do in removing these unusable elements from the system, and this extra work will soon wear them out.

Regularity should be observed in the time of eating; for the digestive organs become weary by long-continued labor, and require rest. In order that they may obtain this rest, it is necessary that the food should be taken at stated times, and never until the previous meal has been digested, and the stomach has had sufficient time to rest (*this takes a minimum of 5 hours*).

The **quantity** of food taken at a meal has also an important influence upon the health. If food is taken in too great quantities or too frequently, it cannot be properly digested; consequently, the health and strength of the body will not be properly maintained, and a great amount of the vital force will be expended in expelling this same improperly digested food; for food which has not been properly digested, is not usable, and is regarded by the system as a poison, as really as is any other foreign substance.

NUMBER OF MEALS.

The American people, as a general rule, eat altogether too frequently to be healthy. After a child is three or four years of age, it should **not be allowed to eat more than three times in the twenty-four hours,** unless it is sick and able to take only a very little nutriment at a time. It is this **pernicious habit of eating between meals that ruins the stomachs,** and thus under mines the constitutions, of children. They do not eat because they are hungry; for such children know nothing of real hunger. They have a morbid appetite, an unnatural craving, but this is not hunger. **Infants under one year of age should take food four or five times in the twenty-four hours, at regular intervals. After they are one year old, three meals a day will be far better than more in the majority of cases;** but of this, the mother or nurse must be the judge in each case. Adults who have always been in the habit of eating three meals a day, or of eating late suppers,

usually rise in the morning with but little appetite for breakfast. The mouth has a bad taste, and they do not feel as well as after having been up a few hours. This is because they fell asleep with undigested food in their stomachs, and a part of the organs had to remain awake to digest this food; consequently, the sleep was not as refreshing as it would have been had all of the organs rested and slept together, and especially is this true of the stomach.

The stomach is in direct connection with the brain by means of the pneumogastric nerve; therefore, when the stomach is actively at work, the brain must of necessity be more or less disturbed. It is for this reason that late suppers should never be indulged in. **Those who have properly tried the two-meal system invariably find that they are much better able to endure severe, protracted labor, either mental or physical, than they were when in the habit of eating three times a day.** And, in addition, they find that their sleep is much more refreshing, they are not troubled with a disagreeable taste in the mouth on rising, and no longer suffer from sour stomach, heartburn, water brash (*occurs when a person produces an excessive amount of saliva that mixes with stomach acids that have risen to the throat; ie indigestion*), or eructations (*an act or instance of belching*), unless they overeat, which is sometimes the case even with those who eat but twice a day.

THE KIND OF FOOD.

Each species of animals is just adapted to subsist on certain kinds of food. Some species will thrive and maintain themselves in good condition on certain kinds of food upon which other animals would starve. Various as are the species belonging to the animal kingdom, they all derive their food, either directly or indirectly, from the vegetable kingdom. It is true that some classes of animals subsist wholly upon animal flesh, and that other classes, man included, make flesh a large portion of their aliment; yet the animals that are thus eaten derive their nourishment directly from the vegetable kingdom, so that all the nourishment taken by even the flesh-eating animals is derived indirectly from the vegetable kingdom.

The reason why one animal can subsist upon food upon which another would starve, is that the digestive apparatus of each species of animals is just adapted to digest certain special kinds of food, and no other kind of food can be so readily converted into blood as can that to which the digestive organs are just adapted. An examination of the organs of the various species of animals, and of their habits when in a state of nature, with no artificial habits, will show us why one animal can subsist on small twigs and boughs of bushes or trees, while another uses straw or hay, and yet another subsists wholly upon grain, while a fourth uses no other food than fruit. The teeth, jaws, stomach, intestines, and other organs of these animals, will be found to differ as widely in form and texture as the foods upon which these animals subsist differ in quality, solidity, and nutrient properties. There is no doubt but that man can subsist for a time, at least, upon very many kinds of vegetable substances, and also upon most kinds of flesh. In fact, nutrient properties are to be found in all these; but in many of them there may also be found innutritious substances that are not only useless, but actually injurious, if not poisonous, when taken into the system. **In the vegetable kingdom, all those substances which possess narcotic properties, or that stimulate or irritate the nervous organism, should be rejected.** This class includes spices of all kinds, peppers, pungent and aromatic roots, plants and herbs, tobacco, tea, coffee, and herb drinks of all kinds, all vegetable extracts and essential oils, together with large quantities of sugar in any of its varied forms. **It leaves, however, for the free use of man, all the cultivated, and many of the uncultivated, fruits and grains, and many varieties of esculent (*fit to be eaten*) roots, all of which, when properly prepared, are proper food for man, as well as the most nourishing that he can use.**

Flesh-meat is not as good food for man as are vegetable substances. It contains no nutrient property that is not to be obtained from vegetable substances, since the animal from which the flesh is obtained derived its nourishment from the vegetable kingdom. All flesh, also, even while the animal is still in life and health, contains more or less broken-down tissue in a state of decomposition. After the animal has been

slaughtered, decomposition speedily becomes much more extensive and rapidly progresses to putrefaction. In fact, freshly slaughtered flesh is not considered by epicures (*gourmet*) as being as palatable as that which has been slaughtered a few days. **It is not as sweet, juicy, or tender as it is after the process of decomposition has commenced.** These three properties are all due to its partial decomposition.

Flesh-meat is said to be stimulating. This is because it contains decomposed and effete matters, the debris and worn-out tissues of the body, which are regarded by the system as poisonous. It is the effort of the system to expel these which produces the effect called stimulation.

FATS AND OILS.

These substances should never be made use of as food, for they do not contain the proper elements to build up the vital tissues. All our food contains more or less **saccharine matter, as starch and sugar,** and these **are converted into fat in the body,** so that we have an ample supply of such material without eating the fats and oils of either animals or vegetables.

MANNER OF EATING.

Food should always be thoroughly masticated. When this is done, no inconvenience will be experienced in partaking of a full meal without drink. There are two benefits to be derived from thorough mastication of the food. 1. The stomach will have less work to do, since it will not be obliged to perform any extra labor in reducing the food to a homogeneous liquid, and thereby become prematurely worn out. 2. The food becomes thoroughly insalivated (*mix food with saliva during mastication*) only when properly masticated. The saliva is a digestive fluid, and without its aid, the food cannot be properly digested; therefore, let every person eat slowly and masticate his food well. **Thirty minutes is as little time as a person should occupy in eating an ordinary meal.** A portion of this time should be spent in cheerful conversation on some pleasant topic, for there is nothing more promotive to digestion than cheerfulness of mind (*it is best to abstain from eating when upset or greatly emotional*).

FOOD FOR INFANTS.

Infants should take their nourishment in a fluid condition until nature furnishes them with teeth with which to masticate more solid kinds. The stomach of the infant differs quite materially from that of the adult, both in form and also in the texture of its walls. In infancy, its shape is much more conical than in adult life, and it is better adapted to make use of fluid food than at any other period of life.

A babe under two months should be nursed or fed once in three hours in the daytime, and once in the night, if restless. If the child is between **two and six months old,** it should be fed every three and a half or four hours in the daytime, and no oftener; and if of fair health and strength, it should not be fed during the night.

The food of the infant should be its mother's milk; but if this is not to be had, cows' milk should be substituted for it (*we know now with the advanced light on the health message that dairy products are no longer applicable*), always selecting a young, healthy, new-milch cow (*a cow in milk or kept for her milk*). Milk from very old, or diseased, or farrow cows is not fit for any human stomach. If for any cause the child cannot have its mother's milk, it may be fed on the fresh milk of a young, healthy, new-milch cow. The milk should be warm when fed to the child, and should never be given to it after it has stood twelve or fourteen hours (*interesting!*) if new milk can be had. The cream should not be removed from the milk, but should be well stirred into it. If the milk is found to be too rich, a little water should be added. In some cases, it should be half water. If the right kind of milk cannot be obtained, gruel may be made

that will be as good as cows' milk, if not better. Take **powdered barley** (it may be ground in a perfectly clean coffee mill, or pounded in a mortar), a teaspoonful to a gill (*a unit of liquid capacity equal to four fluid ounces*) of water, and boil it fifteen or twenty minutes. Strain through a fine sieve or strainer, and add a very little loaf sugar (*molded into loaves or small cubes or squares*). If good milk can be had, add one-third milk. This should be given to the child blood warm through a nursing bottle, keeping the bottle and mouthpiece in water, when not in use, to keep them sweet and clean. For infants under six months old, this diet will be found better than a diet of cows' milk only. Do not add much sugar, as it will make the child costive (*constipation*), and will occasion torpidity of its liver.

If the child becomes very costive, give it gruel made of oatmeal, or of unbolted wheat meal. Always cook it well and strain it. If barley or barley meal cannot be had, use oatmeal and graham (*whole wheat*) flour instead. Graham meal, constantly used, will be apt to cause diarrhea. In this case, it should be used alternately with oatmeal, the child being given a tepid enema, followed by a small, cool enema. When diarrhea first sets in, the child should fast one meal.

The child will do better if its food is frequently changed from one of these grains to the other. **Never overfeed the child. Many mothers allow their babes to nurse or feed until they have to vomit. This is wrong. Overfeeding and hot and foul air (gas) are the chief causes of summer complaint** (*an acute condition of diarrhea, occurring during the hot summer months chiefly in infants and children, caused by bacterial contamination of food and associated with poor hygiene*).

As the child advances in age, it will bear a larger proportion of milk in its food than was formerly used, and will also require a greater variety of food. Unbolted wheat-meal bread, and most of the various grains, and sound, ripe, sweet, or subacid fruits, may be given it. Baked apples and pears are excellent, if given in small quantities.

Infants should not be allowed to eat sugar, butter, nor much cream, for these are the substances which go to make fat in the body, none of them being convertible into flesh. While it is better that these things should be abstained from entirely in most cases, yet it is true that a little cream, if diluted with soft water, is not very objectionable if only occasionally taken. The same is true of sugar used sparingly in the gruel; and in some cases, it is better that these things should be used. The chief objection to these things is their excessive use. It is impossible to lay down a rule that shall say just how much sugar or cream a person can use without injury to his system, for the organs in one individual differ so much in tone and activity from those of a other that the same amount of sugar or cream that one person might eat without injury would, if eaten by another, occasion most serious results. Therefore, it is far safer to let these things entirely alone. Children should not be allowed to overeat, to eat between meals, nor to eat candies, confectionery, nor condiments of any kind. One of the chief reasons why children have sores break out on various parts of their bodies is because they do not observe these rules.

FOOD FOR ADULTS

Adults, and in fact all persons over two or three years of age, require solid, or semi-solid, food. By the term solid food is meant any food that is not in a sufficiently fluid state to admit of its being swallowed readily without mastication. As previously stated, the stomachs of infants are just adapted to digest milk and similar food; but as the child advances in years, its stomach gradually undergoes a change in form and structure, so that solid food is digested much more readily than is milk or other fluid substances. For this reason, our meals should be taken without drink. When we use drinks with our food, we are apt to wash it down half masticated, and, what is equally as detrimental to digestion, we fill our stomachs with fluid which serves only to dilute the gastric juice and prevent it from doing its work properly; for the food can never be digested when the stomach contains much other fluid besides the gastric juice. Even in infancy the watery portion of the food is all absorbed from the milk or fluid food before the work of digestion can commence.

The work of absorbing the fluids we drink not only retards the work of digestion, but also wearies the stomach and unfits it to do its work well.

Another fact worthy of notice is, that if we accustom our teeth to masticate hard food, they will be sound, strong, and firm; whereas if they are not so accustomed, they become weak and soon decay.

HOT DRINKS.

There is one habit, very detrimental to health, which is freely indulged in by almost every family in the land; viz., that of taking warm or hot drinks with their meals. An incalculable amount of injury is done to the teeth by the use of hot tea, coffee, and the various slop drinks which are prepared to take the place of these, and the same is eminently true of the stomach. Hot food or drink relaxes and weakens the muscular coats of the stomach and thereby disqualifies it to do its work properly. In addition to these evils, many diseased actions and conditions are occasioned in the system by the poisonous constituents of the tea and coffee, such as the theine of the tea, and the poisonous drugs with which it is prepared and adulterated, and the caffeine of the coffee, and the foreign materials with which prepared coffee is often mixed. The same is also true of all stimulating drinks— all distilled and fermented liquors; hence, all such drinks should be avoided, and no drink taken at any time except pure, soft water, if obtainable, ~~or milk~~ *(no longer applicable)*, or the freshly expressed juice of sound, ripe fruit. The last, however, should be taken immediately after it is pressed from the fruit, as fermentation soon takes place. It should also be taken in very small quantities, for if taken in excess, more or less of it will ferment while in the system, before it can be used by the tissues.

TEMPERATURE.

Another very important condition upon which good health is based, is the right degree of temperature. This must be maintained; otherwise health cannot long exist, for the proper circulation of the blood depends almost wholly upon the maintenance of the proper degree of temperature in the body.

The heat of the body is all generated within the system by the friction which occurs in the processes of transformation (converting food into flesh) and disintegration (separating the worn out tissues from the sound). In health, there is an equal development of heat in all parts of the system, the limbs being just as warm as other parts. Now as the oxidation of the wastes of the body is the chief source of animal heat, and as this oxidizing process is constantly occurring, it follows that heat is constantly generated within the system. This being the case, it is evident that unless there were some means for conducting away the surplus heat, the body would sometimes become extremely hot. This want is incidentally supplied in the vaporization of the watery portion of the perspiration which is poured out upon the surface of the body by the sweat glands. This action is usually carried on without being observed, when it is called insensible perspiration. At such times, evaporation takes place so rapidly that the perspiration does not accumulate. While this evaporation serves to assist in removing the excretions from the system, it also serves a most important part in regulating the temperature of the body, thus enabling it to endure the vicissitudes and changes of the weather and seasons, and to adapt itself to various and diverse climates and countries. When a person is at rest, or exercising moderately, the evaporation of the small quantity of moisture which passes off in sensibly is sufficient to keep the temperature of the body at the normal standard; but when violent exercise is engaged in, the wastes of the body are greatly increased and, consequently, a much larger amount of heat is produced; but the circulation being necessarily increased at the same time, the sweat glands of the skin become correspondingly active and pour out upon the surface a much greater quantity of fluid which, by absorbing the heat of the body, is converted into vapor, thus rendering latent, and removing from the body, the surplus heat which would otherwise prove exceedingly detrimental to the interests of the system.

If for any cause the temperature of the body either rises a few degrees above, or sinks a few degrees below, 98° Fahrenheit, the fluids become changed, the organs cease to perform their functions, and death follows. This being the case, it is easy to understand the importance of keeping the temperature of the body as near the normal standard as possible. One very essential means of keeping the body in this condition is the taking of a bath once or twice a week, thereby keeping the skin clean and the pores open, that there may ever be a free exit for the perspiration. If for any cause the sweat glands have ceased their work, and the system has become hot and feverish, it should be frequently bathed, or dampened with wet cloths. The water used for this purpose may be either hot, warm, tepid, cool, or cold, as is most agreeable to the patient. As the water thus applied vaporizes, the heat of the body is conducted off and the fever is reduced.

Another point to be considered in regard to temperature is that all parts of the body and limbs must have an equal temperature, for without an equal temperature there cannot be an equalized circulation of the blood, and without this, health cannot exist.

CLOTHING.

It is quite probable that there is no subject concerning which so little thought is given by the majority of women as the proper mode of clothing the body so as to keep it in health. Many women, in these days of plenty, dress to look pretty and to outdo their neighbors, while very few dress with reference to the conditions that make dress a necessity. The primary necessity for dress is to prevent the too rapid escape of the heat of the body, and to protect the system from the evil effects of frequent atmospheric changes of temperature, humidity, etc.; and to meet these varying conditions should always be the chief aim in preparing clothing for the body.

In order that the temperature of the body may not be unbalanced, and one part become too warm while another part becomes too cold, it is necessary that all parts should be equally well clad. The limbs should be clothed just as warmly as the body, and still more attention should be bestowed upon the clothing of the feet if the person is of sedentary habits. But this is not the way most women dress. They clothe the body altogether too warmly, loading it down with skirts, etc., while the limbs are exposed to a constant current of air. No woman, dressed in the usual manner, can walk without creating a current of air about her limbs by the swinging motion given to her dress. This must of necessity chill the limbs and prevent free circulation of the blood.

Look at the manner in which little girls are dressed. It is just as impossible to rear the girls of the rising generation into healthful women unless their mothers dress them more healthfully as it would be to make a world. **Health and an equalized circulation are inseparable, and such a circulation cannot exist when the body is clad more warmly than the limbs.** How often we see little girls with the dress made without sleeves, and reaching only to the knee, the arms and upper part of the chest being left entirely bare, while the limbs are protected only by a pair of thin cotton drawers, which in many cases do not reach to the stockings. The effect of such a dress can only be to keep some parts of the body warm while other parts are allowed to chill. **The circulation thus becomes unbalanced by the blood receding from the chilled surface and extremities, and, as a consequence, the vital organs become congested so that healthful action is impossible, and disease is the result.**

The women of America are great sufferers from diseases peculiar to the sex; and as all diseases are but results, so with these. They too have been produced by causes, and of these, **the cause which has contributed more than any other to bring about the diseased condition in which they find themselves has been their manner of dress in childhood, youth, and adult life;** for it is a fact that, with very few exceptions, **women do not for a single day of their lives dress physiologically, the dress in adult life being just as contrary to the laws of health and hygiene as in childhood.**

Another point to be considered in adjusting the dress to the body is that it should set free and easy and should not cause pressure on any part, nor interfere in the least with any movement of the body or limbs. **The chest must be especially guarded against pressure or constriction.** If the waist is drawn in, there cannot be free breathing; and without this, there can be but little vitality. The habit of wearing corsets or of tight lacing is very pernicious. **Even the wearing of under garments fastened with bands about the waist is injurious.**

Clothe the arms, limbs, and feet just as warmly as any part of the body, suspend every garment from the shoulders, make the garments so that when the lungs are filled to their utmost capacity there will be room about the waist between the garment and the body. Be sure that the garments are all so adjusted that every movement which it is possible to make with any part of the body, limbs, or arms, may be made without straining the garment, and without causing pressure. Never wear a load of skirts to keep the limbs warm, but wear undergarments that shall fit each limb separately. Let the entire body, the arms and the limbs, be enveloped in an under garment all in one piece. Over this, clothe the limbs with suitable garments that will allow of the wearing of pants that reach from the knee to the ankle joint. **Let the dress be worn so as to reach within six, eight, or ten inches of the floor.** Clothe the feet with warm, high stockings and with shoes or boots sufficiently large to admit of moving the toes. Keep the shoes soft and pliable. The soles should be wide and thick; the heels should be neither high nor narrow. **Never wear corsets, bands, or belts, about the waist. Never wear elastics, cords, or ribbons about the limbs to hold the stockings up.** Retain them in place by buttoning them to the drawers. **Keep the feet warm, the head cool, the circulation even, and the temperature of the body at 98°, and you will not be sick.**

EXERCISE.

Another condition on which good health is based is proper exercise. The human body is composed largely of muscular tissue. Every movement of the body or of its various organs and tissues is performed wholly by muscular contraction. There is not an organ or tissue, capable of action, in which muscular fibers do not form a part of the structure; and it is by the contraction of these fibers that these organs and tissues are enabled to perform their functions. There is but one function that the muscles can perform, and that is contraction or exercise. Now, as health is that condition of the body in which every organ performs, or exercises, its functions properly, it is evident that **health cannot exist without exercise. To insure health, every muscle must be brought into exercise.** When this is not done, the tissues become soft and flabby, the body weakens, the vital organs cease to perform their work properly, and the individual soon finds himself becoming debilitated.

One of the reasons— and it is not a slight one — why students, ministers, clerks, and women, especially the wives and daughters of the wealthy, find themselves in poor health, is because they neglect to take sufficient exercise. Exercise always strengthens and increases the health of any portion of the body by increasing the circulation of blood in the part. It also gives firmness and elasticity to the tissues. The arm of the blacksmith feels solid and firm, while that of the clerk is soft and without strength. All who would have health must take daily exercise in the open air. See articles on Air and Light.

REST.

This is also a condition which is requisite to good health. Many people become diseased through want of rest; yet the same individuals might accomplish more than they now do if they only knew how to rest to the best advantage.

Rest does not consist in idleness, but chiefly in change of employment. The individual who lies in bed for forty-eight or sixty hours, thus becoming weary, will find rest by rising and engaging in labor. The same is true with the student. He, too, finds rest in manual labor, in walking, or in almost any kind of physical

exercise. It is when labor is constant, and is all performed through one set of organs, that it becomes wearisome. What is required in the matter of exercise and rest is that when one set of organs have become weary, they should be allowed to rest, another set being called into immediate action.

Man is a being whose organism demands that he should manifest vitality in a diversity of ways. He requires physical, intellectual, and moral exercise, and **he can act in no one of these directions continuously, or uninterruptedly, for any length of time, without positive injury to his health;** neither can he possess good health unless he does, at regular periods, take exercise in each of these three ways.

Man's organs of physical action can only be used in physical exercise; his intellectual organs in intellectual exercise; and his moral organs in the manifestation of moral attributes. **Each of these classes of labor must be performed daily to insure the most perfect health.**

TAKING EXERCISE AND REST.

If we would enjoy the most perfect health, we should be occupied from **six to ten hours daily in physical labor,** from **two to four hours in intellectual labor,** and from **one to three hours in meditation and moral reflection, three to five hours in social intercourse,** during which time the meals should be taken, and the remaining **six or eight hours in sleep.**

When the organs of voluntary motion have performed their allotted task, they should rest, and the mental organs should, for a time, be called into action by meditation upon those things which relate to the development of moral character, after which they may be exercised by investigating, for a time, some subject relating to literature, science, or social or political relations, and thereby develop the intellect. In so doing, time is afforded each part and organ for rest. Recreation should usually be taken in a social manner, since much more pleasure, and consequent benefit, will be thus derived from it than when taken otherwise. The same is equally true of eating, since cheerful conversation and association are promotive of digestion.

SLEEP.

As has been already intimated, sleep is highly essential to health. In fact, without regular periods for sleep, there can be no health, as it is during those periods that the tissues of the body are most perfectly built up. While the individual is awake, he is more or less active, especially his sensory and motor systems of nerves. **Sleep is simply the resting of the brain from all mental exercise, and the consequent cessation of the above-mentioned nerves from all labor.** The amount of time required for sleep varies with different individuals. A person who is sluggish in all his habits requires more hours for sleep than a person possessed of greater activity, for the reason that he sleeps slower; that is, the reparation of his tissues is carried on less actively, He consequently requires more sleep— more time to repair and build up the various tissues of the body. It is for this reason that a man of nervous temperament requires much less sleep than others.

In order that we may derive the greatest benefit from sleep, it is essential that it should be undisturbed.

When this is not the case, the work of changing the blood into the solid tissues is also disturbed, and, consequently, the body is not maintained as it should be. We should endeavor to form the habit of sleeping during the whole period allotted to rest, without waking. To do this, these three things are quite essential:

1. We should not eat late suppers, for in so doing we place in our stomachs food that must be digested, and **this work of digestion disturbs the brain and keeps it partially active,** causing unpleasant dreams. **To insure sound sleep, no food should be taken into the stomach later than three o'clock in the afternoon.**

2. We **must not become over-exhausted physically**, for if we do we cannot sleep soundly; but we should perform our heavy labor in the forepart of the day, and as the day declines, should moderate our labor by changing from heavy work to lighter, or by doing less.

3. We should always retire for sleep with our minds free from care and anxious thought; otherwise, our slumbers will be broken. Many persons take their business cares and anxieties to bed with them, and study and worry until they fall asleep. As a consequence, they dream of their business affairs and transactions, and pass the night in a half-wakeful condition, deriving but little benefit from their sleep. The person who would possess health of body and strength of mind must be regular in all his habits. He should attend to business only during business hours. He should retire early and rise early. **Nature indicates the time for retiring by hiding from our eyes the orb of day**, thereby obscuring from our vision things that would excite wakefulness and mental activity, and by hushing all animate nature into stillness and quietude, thus bidding man also to seek repose. There is nothing that will serve the purpose of drawing our minds from the labors, cares, and business of the day as will a pleasant social interview of two or three hours, and an additional hour spent in silent meditation and communion with the Being; that formed us. Children require much more sleep than do adults, for the reason that they have much more building up of tissue to do while growing than after having attained to full stature. Infants require to sleep most of the time, and children of three or four years should sleep at least one-half of the time. After children have reached the age of four or five years, they should be encouraged to rise early, and to insure sufficient time for sleep they should retire early. Habits thus formed in childhood are generally life lasting. Many parents allow their children to keep late hours, to be from home late in the evening, etc.; this is all wrong. There is liability of their children being injured morally by associating with the vicious; and there is also danger of their ruining their physical health by forming irregular habits.

While children are young, and their minds and judgments are immature, the parents are responsible for not only the health, but also for the habits and education of their children. There are many children whose minds naturally incline to study, and who will be very liable to deprive themselves of necessary sleep that they may have time to do so. Parents of such children should give them time for study at proper hours, and should see that they do not rob themselves of sleep. Let all such parents remember that if they have a child whose organism is such as to cause him to thirst for knowledge, they do violence to his nature either if they deprive him of the means of acquiring knowledge, or if they keep him so employed by day that he feels compelled to rob himself of sleep to satisfy the yearnings of his nature.

BEDS AND BEDDING.

The health of many people is most seriously, and often permanently, injured by inattention to their beds and bedding. **Feather beds are very prolific sources of disease and hence ought not to be used**. The feathers, being animal matter, are constantly undergoing decomposition, which is increased by the heat and moisture transmitted to them from the body, which causes them to send off noxious and poisonous gases, the result of putrefaction. These gases are absorbed and taken into the system, thus engendering disease. Hair, straw, husks, shavings, cotton, or wool, is much better than feathers. Very soft beds are also objectionable. They should be as hard, and the bed-clothing should be as tight, as may be with proper regard to comfort. **On rising, in the morning, the bed should be left open for a few hours, exposed to the air**, as it is filled with organic impurities that have passed off from the body with the insensible perspiration.

Beds should always be kept scrupulously clean by frequent change of the clothing. Mattresses, quilts, and blankets, as well as sheets, should be frequently cleansed. The practice of many people in allowing the same mattress to be slept up on for years without cleansing is a most filthy and disease-producing one.

Many people have taken colds that have resulted in death, while others have laid the foundation of a life-lasting disease by sleeping in damp, close rooms, or damp beds. If a room or bed has not been used for some time, both should be thoroughly aired before being occupied.

BODILY HABITS.

No person can enjoy comfortable health for any great length of time unless he is regular in all his bodily habits. The meals should be taken with regularity, and the hours for retiring and rising should vary as little as possible. It is also equally important that the bowels should move regularly every day, and as nearly as possible at the same hour each day. Many people, by neglecting this and disregarding the calls of nature, entirely destroy the natural regularity of this one of the excretory functions. This neglect is one of the first causes of constipation, and many other diseases, as piles, diarrhea, etc.

BODILY POSITIONS.

A person while sitting, standing, walking, or exercising, should always use care to preserve, as nearly as possible, an upright position of the body, keeping the head erect and the shoulders well thrown back. If the body is bent forward, the vital organs are compressed; and if it is bent sidewise, the spine is injured. Many persons forget that the hips are the proper place for bending the body, and they bend forward by crooking the trunk. Many parents allow their children to form a habit of sitting with the abdomen and stomach drawn in and the spine curved, with the shoulders drawn forward, and the head down. Such children will be very liable to dyspeptic difficulties and lung complaints. They will also become round shouldered and will make a very awkward appearance in society. A crooked person cannot look well. **It is better that most people should sleep without pillows, or at least with very thin ones, unless in the habit of sleeping upon the side.** Children are often injured, and their spines distorted for life, by this habit. Those whose spines have become crooked by any of these causes should make persevering efforts to straighten themselves by always endeavoring to stand and sit erect. If they find themselves too feeble to do this long at a time, they should change their position frequently. Work, sit, stand, lie down, etc., as often as either position becomes painful, but **keep the shoulders back continually.**

MENTAL AND SOCIAL INFLUENCES.

Cheerfulness is greatly promotive of health, while sadness and melancholy are often precursors of disease, and are always detrimental to health. The influence of the mind over the physical conditions of the body is very great. **An individual in good health may become diseased, and even die, through the sole influence of his own perverted imagination.** In fact, it is often the case that individuals who are but slightly ailing dwell upon their ailments, imagining themselves in a worse condition than they really are, and give way to their morbid feelings, until they finally induce the very conditions in which they imagine themselves to be, thus, **by mental influence alone, bringing themselves to the brink of the grave.**

Again, many individuals who have been most seriously ill, have recovered from their illness when apparently beyond the reach of assistance. When inquiry is made concerning the cause of their recovery, it is found that they had **great hope and cheerfulness,** and **an indomitable will** that would not yield to discouragements, but which kept them ever hopeful and cheerful, which state of mind soon induced in their systems a change for the better, which, after a time, resulted in their entire recovery.

Cheerful companionship promotes health; while the society of persons who are fretful or desponding is liable to induce the same conditions in others and thereby bring them into a state in which they will be easily susceptible to the influences of disease. For this reason, **a person who would have health should seek the society of cheerful companions, and should also be cheerful himself,** without worrying and

fretting over that which he cannot avoid, or concerning which he knows nothing. He should ever feel that if he faithfully performs all his duties, it will be safe for him to trust both himself and the consequences of his deeds with Him who sees the end from the beginning. He should also have an aim in life, a something to accomplish. Without this, he will have nothing to induce him to put forth effort and develop the full powers of his being.

A person who passes listlessly through life, with no object to accomplish, and with no feeling of sympathy and love for his fellows, can never become fully developed; the brain and nerve tissues will not be properly matured because not sufficiently exercised, and the individual will be liable to pass finally into a state of semi-idiocy or of disease. Therefore, **to be healthy, be cheerful, hopeful, sociable, energetic; aim high, and try to accomplish something. Make life a success.**

MORAL INFLUENCES.

There can be no doubt but that **moral influences do many times affect the physical health of human beings.** Inasmuch as health consists in the proper performance of all the organic functions— this is the definition given by all physiologists— it follows that if the human body possesses organs whose special function it is to manifest moral action, and if those organs are allowed to lie dormant, or if they become perverted in their actions, then perfect health cannot exist. That man has such a set of organs, is evident from the fact that all men, in every age and clime, have had, and still have, standards or rules by which to measure morality or moral character. There never yet has been a nation that did not have some law by which to judge right from wrong, neither has there ever been an intelligent human being that did not feel a consciousness that there was a difference between right and wrong. Why do men feel thus? There can be but one answer; viz., because they have organs whose special function it is to manifest this very feeling of conscientiousness. An additional proof is to be found in the fact that all men are worshiping beings. They instinctively acknowledge that there is a Supreme Being to whom they owe allegiance, upon whom they are dependent for the various blessings they enjoy, and whom they are in duty bound to respect. It is true that all men are not agreed as to who or what this Supreme Being is, yet that all classes and races of men do have this feeling is evident from the fact that they all have some form of religious worship, through the ceremonies of which they endeavor to make external manifestation of their religious sentiments.

There is still another fact which teaches us that man has organs whose special function it is to manifest moral character. It is that **all men are naturally hopeful.** And although the present may be dark and gloomy and perilous, yet all find consolation in hope of a better future. Conscientiousness, veneration, and hope, are moral attributes, and it is the proper manifestation of these that constitutes man a moral being, and the improper manifestation of them that constitutes immorality.

The fact that the proper exercise of man's moral organs promotes health, while their perverted action promotes disease, has led to the introduction of this subject in this connection.

Man's moral nature is his highest nature, and when this is appealed to, we have appealed to the highest motives by which he can be actuated. These moral organs control, to a very great extent, all the other organs of the body. When these act rightly, there is very great probability that all the others will act rightly also; but **if the moral organs become perverted in their actions, there is greater liability of other organs be coming perverted also.**

That **the moral organs do control the other brain organs to a very great extent,** is shown by the fact that when these organs prompt a person to action, he will pass through and endure tenfold more suffering and privation in endeavoring to accomplish an object than he will when actuated by any other incentive. It matters not whether the action of the moral organs is normal or perverted. They influence the other organs of the brain just as powerfully in the one case as in the other. It was this controlling power which moral organs exert over the other organs when acting in accordance with moral law that enabled the

martyrs to subdue and control all feelings of self and family interest, and to rejoice, and even sing, while being consumed at the stake. It is the same moral influence that causes the missionary to sacrifice love of home, friends, worldly honors, emoluments, and pleasures, that he may accomplish that which his moral organs make him feel it to be his duty to do.

That these organs, when perverted, exercise an equally powerful influence over the other organs is seen in the fact that, in obedience to perverted moral organs, the heathen mother casts her off spring to the crocodiles, forgetful of all the tender sympathies and pity of a mother; the Hindu devotee, forgetful of all self-interest, casts himself beneath the wheels of Juggernaut; and the wife, forgetful of all life's charms and duties, throws herself upon the funeral pyre, to consume with the body of her dead husband; while those who are more enlightened have been led by the same perverted organs to cut themselves with knives, to do penance, and to inflict, or cause to be inflicted, upon themselves all manner of bodily suffering; while those still more enlightened, and who had previously occupied respectable and responsible positions in society, have been led, by perverted moral organs, into the wildest fanaticisms and to perform actions that could not be looked upon by enlightened beings otherwise than with the greatest disgust, and which no other influence than a perverted sense of moral duty could have induced them to perform. We have shown, in the preceding pages, that health was affected to a very great degree by our physical habits, and as we now see that the moral organs are capable of controlling the other organs to that extent that life itself is often yielded rather than violate supposed moral obligation, it becomes evident that **if we can bring our moral organs to bear on all our actions in life, we shall be far more successful in overcoming pernicious habits, or in restraining ourselves from hurtful indulgences, than we could otherwise be. Therefore, if we would have health, we must have moral organs that act just as their Creator intended they should.** Without this, we can no more have perfect health than we can if our liver or kidneys act in a manner different from that which the Creator intended.

It will probably be claimed that, inasmuch as there is so great a diversity of opinion as to what is right and what is wrong, as manifested by the devotees of the various systems of religion in all ages, any attempt to bring in the moral organs to control and direct our physical habits must necessarily result in producing results equally as disastrous as those that have been produced in the religious world. This, we admit, would be apt to be the case unless the moral organs act normally, so as to exert just that influence over the other organs that the Creator intended they should exert. But, while we admit this, we claim that if they are allowed to exert just that degree and quality of influence over the other organs which the Creator intended, the consequences cannot be other than salutary. It only remains, now, for us to decide as to the normal actions of the moral organs, and then for us to strive to bring them into that condition where they shall at all times act properly.

There exists a universal agreement among all men that there is a Supreme Being to whom man is indebted for life and all its blessings, and who is worthy of our highest love and adoration, and whom we are in duty bound to respect and obey. This feeling is the natural or instinctive action of the moral organs of every human being, hence the universal agreement to this proposition. This is the first step. But in taking the after steps, men are not agreed. They do not agree as to who the Supreme Being is, nor in regard to what he requires. This is because man, having to learn all he ever knows, has been educated wrongly; and this being the case, who shall decide these matters? Human reason is too short to do this, it can only be done by a revelation from the Being to whom our respect, love, and allegiance are due.

The fact that man has organs of reflection, or is a thinking being who has to learn all that he ever knows, and the additional fact that he is a moral being who feels that he owes allegiance to a Supreme Being, makes it imperative that the Supreme Being should reveal both himself and his will to man; otherwise, man's existence becomes at once a libel on the Being that created him. Such a revelation man has in the Bible. This book has been given him that he may know just how to develop moral character. Its precepts contain a statement of just the actions our moral organs ought to perform. **The constant tenor of its teachings is that we ought to venerate, love, and obey the Creator of all things above all other beings**

or things, and that we ought to pay the same regard to the rights of others that we do to our own. In addition to this, they lay a ground-work of faith upon which we may build our hope of a future existence. **When we properly educate our moral organs by the teachings of the revelation that has been given for their guidance, we will find that, when exercising their functions properly, they will prevent us from transgressing the laws of our being;** for a moral sense of the right or wrong involved in the doing or leaving undone of an action is the very strongest influence that can be brought to bear upon an individual's mind.

Inasmuch, then, as moral principles are so intimately connected and interwoven with the principles on which life and health are based, it behooves all who would prolong their lives and health to a good old age, to become acquainted with every moral principle contained in God's revealed will, and to let those principles guide and direct in the formation of every habit, and the performance of every action, of life. In other words, in all that you do, whether you eat, or whether you drink, or whatever you do, do all to the glory of God. If you do this, you will certainly escape most of the ills to which flesh is heir; for as **it is not to the glory of God for us to be sick, and weak, and suffering,** it cannot be to his glory for us to do any of those things which will tend to bring us into such a condition.

We conclude, then, that inasmuch as moral influences, when allowed to have their proper bearing, are capable of exerting so powerful an influence over the physical well-being of our bodies, and inasmuch as true morality is nothing more nor less than pure and undefined Christianity, therefore, **the first and most important step which a person seeking to place himself in the best possible condition of health can, and should, take, is to become a humble, confiding child of God— a Christian, but not a sectarian.**

EXTERNAL RELATIONS.

The health of individuals is often seriously affected by their material surroundings. All miasmatic emanations from damp or wet places, all exhalations from cemeteries, all noxious gases rising from decaying animal or vegetable substances, or from animal excrements, are detrimental to health; hence the objects or substances from whence these arise may be sources of disease.

A person who is of a naturally cheerful disposition may be thrown into a state of gloom and disquietude that will eventually result in sickness, and even death, simply by unpleasant surroundings. In fact, this has often been the case with persons who have been reared in pleasant homes, surrounded by bright flowers and shady trees, with picturesque scenery, where everything the eye beheld served to elevate the mind and inspire the soul. When they came to change localities and settle on some monotonous prairie, or in some gloomy forest home, their minds became depressed, and disease soon followed. On the other hand, individuals living amidst disagreeable surroundings, and who have thus become sick, often recover health by simply changing their surroundings, so that everything shall be more agreeable to the external senses. Therefore, let all who would be healthy, and who would have their families healthy also, surround themselves with that which is beautiful and pleasant, make everything the eye shall rest upon as agreeable as possible, and carefully avoid locating the family residence near any marsh, frog pond, or pool of stagnant water. Never allow stable or barnyard litter to accumulate where the effluvia emanating therefrom shall be wafted to your door by every breeze. See that no swill barrel, filthy pig-pen, or privy, shall send forth its disgusting and poisonous odors where they will be inhaled by any of your family. Plant here and there shrubs, trees, and flowers, to relieve the monotony of the scenery and greet the eye with their rich foliage and enlivening colors, begetting in the mind cheering, noble, and elevating thoughts. Provide a comfortable house that shall be warm in winter, and cool as possible in summer, as your residence. Keep the fences in repair and in order, so that whatever the eye beholds shall beget within the mind a feeling of contentment, and you will have done much to keep disease from your household.

CONCLUSION.

In view of the foregoing, we find that good health is not a condition that can exist independent of governing circumstances or laws, but that it is a state of vital activity which is very liable to be interrupted by surrounding circumstances, and which is largely dependent upon the existence of certain conditions that are within the control of human beings, and that these conditions are all met when we supply the body with pure air, light, pure soft water, wholesome food in proper amount and at proper times, temperature of the right degree, clothing in proper amount and properly adjusted, exercise of the right kind and amount, proper rest and sleep, proper mental and social influences and external relations, and are actuated in all we do by the principle of love to God and love to man. When these conditions are all supplied, health follows as an inevitable consequence.

In the preceding pages, the aim has been to state in a brief, yet concise, manner, the conditions upon which health is based. None of the subjects treated have been by any means exhausted, as the plan of this work would not permit us to devote any more space to them than has been done, though perhaps sufficient has been said to impress the reader with **the importance of carefully observing all the laws of hygiene if he would preserve, even in a measure, that priceless and God-given boon— health.** But inasmuch as ninety-nine one-hundredths of civilized human beings are in a condition of disease, and as it is the chief object of this work to meet the wants of this numerous class of suffering individuals, the following pages are devoted to a description of the nature and cause of disease and the so-called "action" of medicines, and also of the use and application of the bath and other hygienic agencies in the treatment of disease, together with a description of its more common forms, and the special modes of treatment which should be adopted in each case.

The Hygienic Family Physician: A Complete Guide for the Preservation of Health, and the Treatment of the Sick without Medicine, pg. 2-56 by M. G. Kellogg

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