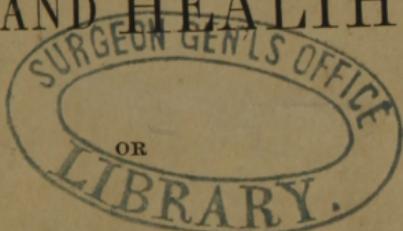


QTA  
D981L  
1864

DUTTON (Geo)

2944  
LIFE AND HEALTH:



HOW TO RESTORE HEALTH

AND PROLONG LIFE:

ON RATIONAL PRINCIPLES.

BY DR. GEO. DUTTON, A. M.  
RUTLAND, VT.

RUTLAND :  
WARNER & MC LEAN, JOB PRINTERS.  
1864.







# LIFE AND HEALTH:

OR

HOW TO RESTORE HEALTH

AND PROLONG LIFE:

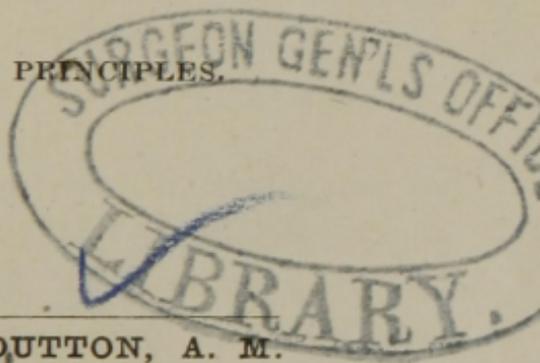
ON RATIONAL PRINCIPLES.

---

BY DR. GEO. DUTTON, A. M.  
RUTLAND, VT.

---

RUTLAND :  
WARNER & MC LEAN, JOB PRINTERS.  
1864.

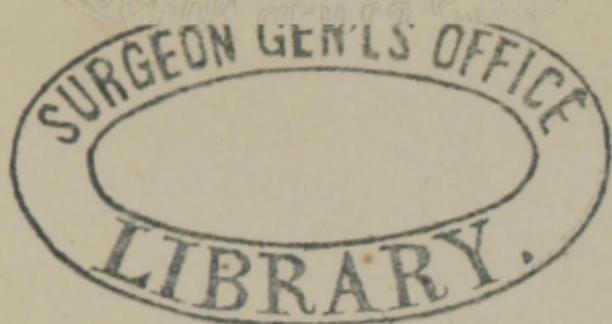


Annex

QTA

D9814

1864



## INTRODUCTION.

---

The following pages have been written with the view of putting much valuable information in such form as to be most accessible by those whose means and circumstances have in a measure debarred them from the well-springs of knowledge.

They are given to the public with the blessing of the author, who has spent a decade of years, with such means as his country affords, in gleaning knowledge from the accumulated wisdom of experience; whose voice to mankind is well preserved in the following language:

“A STRICT CONFORMITY TO THE LAWS OF LIFE, not only furnishes the best antidote to the common ills which flesh is heir to, but makes the cheapest, best, and most reliable defence against the pestilence that walketh in darkness and the destruction that wasteth at noonday.”

RUTLAND, VT., JUNE, 1864.



## LIFE AND HEALTH.

---

Since life is the necessary medium of every other blessing, a depreciation of its value can only arise from malevolence or ignorance. Indeed the latter is the only philosophic cause. Hence the progress of a true christian civilization will enhance the value of human life. "If ignorance is bliss 'tis folly to be wise." But "Wisdom is justified of her children;" and Solomon has left a worthy tribute to her worth in the following language, viz: "In her right hand is length of days."

The worthy and benevolent Cornaro who lived for a hundred years, remarks, "As each can boast of happiness of his own, I shall not cease to cry to them, 'Live—live long.'"—Let many gather wisdom and hope from the example of his life. He is said to have been born with a feeble constitution, and at the age of thirty-five was told by his doctors that he could not live more than two years. Admonished by the warning, he abandoned his pernicious habits; dissipation gave way to regularity, sobriety succeeded intemperance. For half a century he confined himself to twelve ounces of solid food per day, and during the time was not ill. He placed *sobriety of diet* above all other precautions, but did

not *neglect* others. He avoided extremes of heat and cold, *violent* exercise, bad air and late hours.

That prevention is better than cure, is a true and popular saying; but both patients and physicians have been content to leave the matter in its proverbial form and virtually limit the duty of physicians to the *cure* of disease, ignoring the noblest sphere for the exercise of his skill and wisdom.

We are hedged in and governed by laws which are *really* what the Median and Persian only pretended to be,—*unalterable*. To obtain a familiar acquaintance with these laws in detail, demands an expenditure of time and means which few enjoy; but each individual *can be taught* to manage his digestive organs and lungs, with almost the same facility that a person learns to control the gate of a mill that sets in motion vast and complicated machinery.

Obedience to the few simple rules which science has deduced from experience will ordinarily secure a good degree of health and long life; while disobedience, with dependence on drugs and medicines, often dealt out in absolute ignorance of their entire effect, can only tend to degradation and suffering: and to prescribe medicine for the cure of a disease which is the result of an unnatural habit unrelinquished, is quackery most inexcusable. In all such cases true science instead of prescribing, *proscribes*, spirituous liquors, tobacco, coffee, tea, the disturbing cause. The skill of the whole medical world may be taxed and no permanent relief afforded while the cause of the malady is allowed to contin-

ue; but remove the cause and in nine cases out of ten nature alone will restore so far as restoration is possible. The idea that medicine must be given for every ill should be abandoned. All medicinal agents are unnatural to the laws of healthy life, and unless really needed do harm. The physician is but the handmaid of Nature and in all cases his legitimate sphere is to discover her indications and supply her wants; sometimes rest, sometimes abstinence, sometimes food of a specific quality and kind, and *sometimes* medicines. The highest respect is due the medical profession as a *science and an art*, and the benefit and relief it often affords should not be undervalued. But its abuses, which are many, will not be spared or concealed by men worthy of the profession.

*To overlook or neglect the cause of disease; to give medicine when it is not needed, and to give medicines which entail injury upon the patient*, by poisoning the system or creating erroneous habits, are abuses in the profession which call for reform. As *no equivalent for life and health can be given*, no excuse can be rendered for these abuses. A single instance must suffice to show irrational treatment, which is all too common. We will take a case of plethora; which is an inordinate fullness of the blood vessels, and characterized by redness of the surface, swelling of the veins, and occasionally bleeding from the nose; and is usually attended with heaviness, lassitude, dizziness, &c. It may be reduced by vigorous exercise and perspiration; by diminishing the quantity or quality of food; by taking medicines which produce unnatu-

ral secretions and discharges, and by blood-letting. Now the first and second means are both natural and harmless and no less surely accomplish the desired object than the third and fourth ; indeed the latter do not accomplish it at all, but give only temporary relief and often leave the person worse than at first. But the latter are more frequently employed, for the simple reason that patients more willingly pay for medicine than advice ; for we must either adopt this conclusion, as the more probable in most cases, or take the other horn of the dilemma and attribute it to the ignorance of physicians.

Well-bred physicians *rarely take much medicine themselves* or give to their families, and as they grow old in practice give less to their patients, and depend more on regimen and good nursing.

These facts are not without significance ; and let it be remembered by all, that of all the cures that can ever be found, there is none that can be so valuable as prevention. Notwithstanding the fall, *the laws of physical life are perfect*, and if obeyed, *they will defend us to the last*.

The following rules are believed to embody wisdom and truth, and are corroborated by the teachings of experience :

1st. *Be hopeful, cheerful and charitable.*

A just God presides over all, and provides for his creatures joy or sorrow, success or defeat as is necessary to teach them wisdom.

2d. *Avoid all excesses.* To obey this law of nature and philosophy will require great wisdom and entire self-control, which is rarely

or never found; but *every act of obedience* brings a lasting reward.

The disobedience of this law is most common from indulgence of the appetites and passions. It has been said of the teeth that every one lost drives another nail in our coffin, but it is equally true that many dig their graves with their teeth! Dyspepsia is the torment, greater or less, of half the people of every civilized nation. The chief source of which difficulty is excess in quantity of food; which, again, is caused principally by too great variety of dishes at a meal. A person in ordinary good health will rarely eat too much at a single meal made of two or three articles of food. To taste of but a single dish at a meal is the safest and surest rule. Variety at different meals is proper and even desirable; for no single article of food contains all the elements in due proportion for nourishing the different organs and tissues of the system any great length of time. The sleepless instinct of appetite which tires of any single article long used as food, is the call of nature and should be heeded. The above caution, as to variety, is perhaps sufficient for a healthy stomach, but under certain conditions of the stomach and system *all* food is excessive; abstinence alone will suffice. Such a condition is found immediately after great bodily exertion, when the demands of the weary stomach are imperative for rest. Here, also, as in diseased states of the stomach, the instinct of appetite should be consulted and moderately indulged, when nature calls for food; but otherwise abstinence alone is safe. A good relish for plain food should always be

preserved by *moderate* indulgence at the table, and *nothing taken between meals or late in the evening*.

Excess of drink is perhaps no less common than excess of food. All drink with food which is not very dry is doubtless an excess. Drinks dilute the gastric juice and thus weaken the power of digestion. If any drink is taken at meals it is better at the close, lest it be used to moisten the food which is the proper office of the saliva of the mouth, or to wash down food not properly masticated.

Excess of heat, and long exposure to cold even of not very low temperature, will seriously undermine the health.

Excess of animal or natural heat is often produced by too severe and protracted exercise in warm weather, and is designated sunstroke. It quickly impairs the tone of the vital economy; hence, hot stoves and heated rooms *are to be shunned* much as is consistent, and vital warmth preserved by *judicious clothing and exercise*.

Of the passions we cannot speak at length. Envy, malice, hatred, are always in excess. No wise man will harbor them in his thoughts. Grief insidiously corrodes like a canker, and slowly but surely kills. Hence to indulge it is a crime. Let the sufferer travel and discover the beauties and harmonies of nature, seek the company of friends, study, read, or write upon interesting subjects, or *rigidly follow some business*. Pure, disinterested, universal love is much to be desired. It promotes the circulation of the vital currents, strengthens and animates the entire being.

3d. Bathe the whole system once or twice a week regularly.

This is essential to health and cleanliness, and may be done with a pint of water and a coarse towel and sponge. Warm water and soap are best for *cleansing* and may sometimes be necessary; but soap should not be allowed to dry upon the skin. When used it should immediately be removed by a second bath of pure water. Cold water is best *when it can be borne without chills*, but otherwise tepid or warm water must be used. NEVER FAIL to excite a glow or sensation of warmth after bathing by gentle and BRISK RUBBING. This will sometimes be best secured by bathing a part only at a time, commencing with the head, successively bathing and rubbing the head, chest, stomach, back and limbs, and leaving off at the feet, which is the natural order and least disturbs the circulation. In cases of very susceptible persons this order of bathing is essential. Never bathe when hungry or fatigued or immediately after eating. A little salt or saleratus added to the water will often be beneficial. *Remember to bathe without chills or not at all.*

4th. Keep the hands and feet warm by exercise, rubbing, or the warm foot bath. An equal balance of the circulation is essential to health. If the feet are wet, or any part of the clothing, change the clothing for dry soon as possible after vigorous exertion ceases and do not allow wet clothes to dry upon the body. They absorb too much animal heat and are otherwise injurious.

Do not remove damp clothing from the body, which is already warmed by the natu-

ral heat of the system, and replace it with garments that are either damp or cold ; nor allow cold air to chill the body while making the exchange. Hang the garments by the fire a few minutes before putting them on, and make the exchange if possible in a warm room.

If the head aches, wet it with cold water, put the feet in warm water for twenty minutes and then apply mustard draughts to the soles, which with abstinence from food will generally suffice to restore the balance of circulation and relieve the head. If these means are not sufficient and the bowels are constipated or irregular, swallow not a particle of medicine, but by the advice of the best physician that can be found, one who has been well educated in his profession, and has sufficient regard for life and health to discard bleeding and the internal use of poisonous minerals.

5th. Discard the constant use of the following articles, viz : ardent spirits and malt liquors, tobacco in every form, tea, coffee, swine's flesh and lard, opium, pepper, ginger, mustard, spices, unripe fruits, cucumbers, pickles, much pastry or cake, confectionary, rich gravies, and all highly seasoned dishes.

That some persons have constantly disobeyed this law and yet lived in tolerable health and died at an advanced age, does not, in the least, prove that these articles are not injurious to the human system, and should be very rarely used. Some stomachs have, it is said, digested steel, but this does not prove that it is suitable for food. Especially should the young be reared in strict accordance with

this law. Parents can bequeath no richer inheritance to their children than a sound and vigorous constitution and well disciplined mind.

Enough has been said and written by wise and benevolent men against the use of intoxicating drinks and tobacco, to require no further mention here. Coffee, as many know from experience, will soon debilitate the most healthy digestive organs if continually used, and with its companion tea should be reserved for remedies in certain exhausted conditions of the vital economy.

Pork and Lard we expect will still be used by many to engender scrofula, humors, and cancer. A little cream and butter will form a substitute for lard in families who really wish to carry pure and healthy bodies. If any one desires to know the effect of mustard upon the stomach, let him apply a plaster of the same to the outside for half an hour. If continued it will raise a blister upon the skin. Most of the other articles mentioned are scarcely less injurious.

6th. *Carefully note what articles of diet, among those not entirely excluded, best agree with the system and act accordingly.* So various are the circumstances and modes of life under which the system must be nourished that no special diet can be prescribed which shall best meet the wants of all. A laboring man requires more concentrated and nutritious food than one whose employment demands less bodily exertion. Such diet is supplied by fine flour, meat, beans, onions, potatoes, sugar, preserves, &c. But the sedentary man will choose the Graham, Indian, rye, or

oatmeal, stewed fruit, milk and vegetables with a *little* cream and sugar. In all cases *moderation and thorough mastication of the food in the mouth* is a prerequisite to health and enjoyment. Lean meat—especially beef-steak—furnishes ready nutriment for muscle, and fatty meat for the production of animal heat, but the latter *contaminates and corrupts the fluids of the body* unless in very cold climates.

*Let any one troubled with humors or sores use an exclusive vegetable diet.* Remember this, use it, publish it and save your friends from the hands of merciless and rapacious quacks whose “wonderful cures” are not to be desired.

Sores are to the system what the safety valve is to the steam engine, or the craters of volcanoes to the earth. They are the outlet to disease, the mouth or window out of which nature throws the poison; and if injudiciously closed while the disease remains in the system, what they would have discharged, will be thrown upon more vital organs, causing consumptions or fatal congestions, as certainly as the boiler will be shivered if all escape of steam is prevented while the fire is continued. Quench the internal fires and the volcano becomes extinct.

7th. Avoid a stream of air, or sensation of chill, which can cause a sudden check of sensible perspiration, as you would a poisoned arrow. While free perspiration continues there is no danger, except from excess of heat; but the moment exertion ceases, provide extra garments or continue moderate exercise and allow the temperature of the system to fall gradually. A neglect of this law is the every

day cause of fevers, rheumatism, colds, and consumption. When the vital powers are exhausted by protracted exertion or fasting there is *increased* danger. At such times like the mercury in the barometer before a fearful storm, the index of life if exposed to chills falls with appalling rapidity. When flannels are worn they should be left off at night and dried.

8th. *Preserve the Teeth.* To obey this law will require an expenditure of time amounting to about two days in a year or four minutes per day. The wages offered for this service, are in ordinary cases, the use of a good sound set of natural teeth instead of artificial, with exemption from toothache and dentists bills, aside from the effect of the general health which is by no means inconsiderable. If the remuneration is sufficient and you wish to engage, provide a soft brush and tooth-pick made of quill or horn, which are all the implements that will ever be needed, provided you enter the service with a capital stock of sound teeth and a good constitution. Never allow profane or insulting language to escape through the teeth. It sometimes causes them to fly down the throat. Avoid quack doctors, those who give quicksilver, and reckless dentists, who may loosen your teeth with calomel or corrode them with acids. Do not expose the teeth to hot liquids or hot air from a pipe. Hot drinks not only injure the teeth but the coating of the stomach. On the other hand avoid ice-water, very cold food, and exposure to cold air. The latter can be avoided by breathing through the nose and observing silence when exposed to keen cold air. To

breathe cold air through the nose not only protects the teeth but the lungs and hence is doubly useful. Nature is a true economist.

Do not bite hard substances or in any way wrench the teeth in their sockets. Vinegar, very sour apples, confectionery, and all acids are injurious to the teeth; also all substances which tend to disorder digestion and injure the general health, especially in childhood and youth. So much for precautionary measures; besides which it is necessary to *keep the teeth clean*. With the pick remove all particles of food that stick among the teeth and use the brush with tepid water. If cold water must be used hold it in the mouth a moment to remove the chill. This with strict propriety should be done at the close of every meal. A little shaving soap or Castile soap applied with the brush once or twice per week is useful, and a little salt added to the water occasionally is recommended.

“What pity, blooming girl, that lips so ready for a lover  
Should not beneath their ruby casket cover one tooth of  
pearl!

But, like a rose beside the church-yard stone,  
Be doomed to blush o’er many a mouldering bone!

9th. Pay your debts and keep your word. The relation of this rule to health may, at first, seem paradoxical. The great power of the mind upon the body has long been noticed by men of medical skill. A very worthy and honorable physician once remarked to the author: “Conceit can cure, and conceit can kill.”

How else explain the magical effect of bread pills and pure spring water when the mind is concentrated by direction of the attendant? Matter is subservient to spirit by the fulfill-

ment of certain conditions. Spirit is the substance, matter the form, which the spirit assumes; the form changes, the substance remains the same. But the practical application of the effect of mind upon matter is to make conditions favorable for the highest exercise of its powers; hence the rule given above. Debts oppress the spirit, and are to be considered an evil not to be allowed in the absence of greater ills. Again a broken promise destroys confidence, which, par excellence, is the young man's capital; therefore loss of confidence may involve in debt, debts oppress, and oppression engenders disease of protean forms.

To obey the above rule will require the earnest pursuit of some useful trade or employment. All, even the so called rich have debts to pay, although not always acknowledged. Humanity has claims upon all. A distinguished London banker has nobly acknowledged the claim by founding several Institutes for the diffusion of useful information among the people. In one of the schools largely aided by his munificence you may read upon the wall, "EDUCATION—A DEBT WHICH THE PRESENT OWES TO THE FUTURE." A wise man will not repudiate it. Indolence and over-taxation should be equally avoided. Every portion of the system, physical and mental demand daily exercise and rest. Motion is the exercise of the physical, thought of the mental. Cessation of motion allows the body to be invigorated; cessation of thought, as in sleep, re-invigorates the brain. When the body cannot rest as in convulsive diseases it dies, and sleeplessness protracted is the first

step to madness. Too little rest and sleep are false economies of time and productive of disease.

**RULE FOR SLEEP.**—Retire to bed at a uniform, early hour; rise as soon as nature wakes you up. Day-sleep may be allowed only when the usual hours have been necessarily encroached upon. Nature cannot be defrauded. Bedclothes should be light upon the chest. A small weight there will oppress the lungs. Mattresses are preferable to feathers, especially in summer. Feathers in warm weather injure the spine. Children impart vitality to the aged and will suffer if allowed to sleep with them. Let the child have a separate bed. Sleeping rooms should be airy and well ventilated and the bed well aired daily.

The following beautiful and truthful language is from Hassar Imma, an Arabian, “Start from thy couch betimes; the moments of the morning are sacred and salubrious; then the genii of health descend and communicate with those who visit the herbage of the field while rich with the dews of heaven. How pure and sweet the smell of the air in this unpolluted state before it is contaminated by corporeal effluvia! The fragrance of the groves will regale your senses, and the melody of birds allure your hearts to gratitude and praise.

“Forget not to mingle moderation and abstinence even with the holiest rites of wedlock. A proper and habitual restraint in conjugal pleasure is like insense to the flame of the altar. So far from quenching, it cherishes and improves the heavenly fire. Healthy,

happy, vigorous and beautiful are the offspring of chaste and rational love.”

**BREAD-MAKING.**—Bread is the staff of life ; it strengthens and warms us. To be able to make good wholesome bread is really a desideratum, an accomplishment, which all sensible young ladies will seek to acquire, and which every sensible man will truly value. The most nutritious and wholesome bread is made of coarse wheat meal mixed with water and well baked in an oven ; but art has interfered to pamper the appetite and make a curse of what is by nature a blessing. Various mixtures of yeast, cream of tartar, saleratus, soda, &c., are used by art to make bread “light,” all of which act in the same manner i. e. by producing in the dough an invisible substance called carbonic acid gas.

In the use of cream of tartar and soda in making bread, a certain definite quantity of each will mix and form carbonic acid gas upon the application of heat, and if there be a surplus, that surplus remains in the bread as cream of tartar or soda ; hence, one item of skillfulness in making healthy bread is to put in the exact amount of the articles named for in proportion as either is in excess, there is laid the foundation of disease and death. But few servants or breadmakers will be exact about these points, hence in strict propriety these articles ought not to be used. If there is too much soda or saleratus the bread will be yellow, the natural acid of the gastric juice of the stomach will be neutralized, digestion will not be properly performed, and the body will be harmed. Yeast answers the same purpose as cream of tartar and soda.

As soon as the dough in which it has been mixed is placed in a heat of from seventy to ninety degrees, Fahrenheit, it begins to rise, that is, it begins to be puffed up by the globules of carbonic acid which are let loose; we call it fermentation; it is decomposition; it is the first step towards destruction or putrefaction, which would take place in time if not exposed to the greater heat of the oven which arrests the throwing off of carbonic acid; the hard crust on the outside of the loaf keeping it within the loaf in spite of the greater heat. Whenever bread is sour, it is because the fermentation had continued too long or under too great heat which burst the little vesicles of carbonic acid gas and allowed the bread to fall.

Some bakers use an ounce of alum in a hundred pounds of flour. This makes the bread lighter and whiter, and enables a loaf to retain more water, so he gets more money and his customers less bread. By studying the principles mentioned the reason will be seen why too *little* heat in baking "raised" bread will make it sour or heavy, and too *great* heat will burn the outside while the inner part is not cooked. Experience alone can impart the proper instruction. Warm bread, newly baked contains heated gas which is injurious to delicate stomachs. When cold it may be toasted without being liable to this objection.

THE SENSE OF VISION.—Reading while in motion is very pernicious. The slightest motion of the body alters the focal point and requires a painful straining effort to readjust it. Reading by artificial light is not desirable if

daylight can be used. *Never* read by twilight. Never sew upon dark materials by artificial light. Gazing at the sun or its reflection in water is very injurious. The world is a looking glass; and as we show to it a sour or pleasant countenance, will exhibit to us a sour or pleasant face in return.

CURE FOR CONSUMPTION.--The remedy about to be given is believed to be superior to cod-liver oil, tar, hypophosphites, or any other so-called specific; and is within the reach of all. Consumption, signifies a "wasting away" of the powers of life; hence anything that will enable the system to appropriate that which will nourish and support it, is a valuable remedy. The great desideratum is to get up a good appetite and a good digestion. A good circulation of the blood and fluids of the body is necessary to a good digestion; and over the circulation man has not directly any control, but indirectly he has, and that is through respiration or breathing. Respiration controls the circulation, and respiration is, in large degree, under the contril of the voluntary muscles. Now for the remedy. It is *labored breathing*; or the persevering practice of deep and full respiration in the open or pure air. This promotes the circulation, circulation promotes digestion, which repairs the waste and perfects a cure. A plain but *nutritious* diet, good company and *judicious exercise*, are necessary concomitants of the remedy. The persevering application of these measures will prove infallible in all cases where a cure is possible. More specific directions in regard to diet and exercise for individual cases may be needed, which

may be obtained from any well educated physician.

**SCROFULA.**—Scrofula is a term derived from a Latin word, which means a “sow” because it is said that swine were affected with that disease. Thus the devil whose name is “Legion” is sent back to the herd of swine in very truth. (The more philosophic opinion is that eating swine’s flesh is the frequent cause of scrofula.) It manifests itself, in some, in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case the essential disease is the same; is in the blood, and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure; their tendency is to suppress—to drive inwards, and the whole history reads, “cured, then died.” Salt Rheum is a form of scrofula, and afflicts persons for many years, then sometimes disappears to the great gratification of the patient. The next report is “consumption” or “water on the brain.” Medicines may relieve temporarily but no permanent cure must be expected except from a change in the habits of life. Medicines, as generally given, more frequently aggravate the error and hasten a fatal result.

The application of the principles and rules of life and living as herein prescribed, will hold scrofula in abeyance. Some mild remedies may assist while making a change of habits, but must not be relied upon for a cure. Mineral poisons will in all cases only aggravate the malady.

**COSTIVENESS.**—Constipated bowels are a fre-

quent source of disease. The causes of costiveness are various ; and to attempt to point them out in detail would be perhaps a fruitless toil ; but it not unfrequently arises from want of attention to the natural promptings of the bowels. No one should ever hold his bowels in check if it be possible to avoid it. Such a practice may lead to untold suffering.

This derangement of the bowels is sometimes caused by mechanical pressure. In this, as in all other cases of difficulty, nature demands a removal of the cause. The use of physic in such a case would be as unphilosophical as taking an emetic to get rid of tight boots. Every weight should be removed from the bowels, the dresses suspended from the shoulders, as they ought always to be worn, and the bowels repeatedly pressed upward, till they gain their native strength. A supporter may sometimes for a short time be useful, but every proper means should be used meanwhile to invigorate the whole system. While saying that the weight of the clothes and garments should always be suspended from the shoulders by the use of straps and suspenders, I should add that the use of garters should be discontinued—abandoned. They impede circulation in the limbs. An elastic may extend from the stocking or hose to the waist of a garment suspended from the shoulders.

The best way to remove the habit of costiveness is by a course of discipline. The use of physic should be the last resort and is generally a desperate one. A purely vegetable diet—that is, abstinence from animal food, is best adapted to overcome this habit. Graham

bread, tomatoes, baked apples, West India molasses, fruits and greens, when the stomach can bear them, have a tendency to relieve costiveness. Mental discipline will also accomplish much. The bowels may be electrified into action by the force of thought. A mental determination to move the bowels at a regular hour of the morning, with sufficient perseverance, will generally prove efficient; just after breakfast should be preferred.

FEEDING OF INFANTS.—We doubt not the love of parents for their children. 'Tis a beautiful provision by the Author of nature whereby these tender plants may be unfolded in beauty. But the question of moment, involving the curse or blessing of both parent and child, is, *do I wisely love?* No one dare affirm it who has any knowledge of the laws of life. He knows that they are constantly violated; but we can only mention within these limits one common fault,—a *crying* sin, for it produces more crying and fretfulness than any other cause. 'Tis *irregularity of diet*. Always feed at regular hours and give nothing between meals. The infant has a quicker pulse and breath—really lives faster than adults, and requires its natural food, or substitute, once in two or three hours during the day, but nothing at night. These hours should be regular. When the child has teeth to masticate solid food it should then be fed only three times per day. *Wise* love and *true* affection will not indulge a child to his certain injury. Uniform obedience to physiologic laws will save the child from suffering, and ensure his blessing upon the parents. The same laws which govern healthy

adult life should be more strictly observed with children, because of their greater susceptibility.

DIFFERENCE OF GREEN TEA FROM BLACK.—There are two great tea districts in China, one for black, the other for green tea.

The plant raised in the green tea district is stronger and the leaves are somewhat larger than the black tea plant, but the color of both is the same. The essential difference lies in the mode of preparation. A natural green can be given to the leaves of either plant, if they are put in the roasting pan shortly after being plucked and the whole drying process finished rapidly. The natural color of the black tea leaf is lost by allowing the leaves to lie together in heaps for several hours after being gathered. In the preparation of the green tea the color is not merely preserved, but the leaves are painted and dyed to make the tea look uniform and pretty, since teas so painted always bring a better price in the market. For this purpose a powder of gypsum and Prusian blue (ferrocyanuret of iron) is used in the proportion of about one-half pound of coloring matter to one hundred pounds of tea. The Chinese never drink dyed teas themselves, but sell it to those who prefer a mixture of gypsum and Prusian blue.

NURSING, OR CARE FOR THE SICK.—Patients who have the *best medical advice* often die for *want of proper nursing*. It is hoped that the example and “notes” of Florence Nightingale will induce more of the gentler sex to qualify themselves for this useful position. Some of the most important things which

will receive the constant attention of every good nurse, are, air, food or nourishment, medicines left by the physician, warmth of the patient, bed clothes, cleanliness and light.

Pure air is most important of all remedial measures. Never be afraid of open windows when the patient is in bed. With proper bed clothes and hot bottles if necessary, you can always keep a patient warm in bed, and well ventilate him at the same time. The time when patients take cold is when they first get up after the exhaustion of dressing and the relaxation of the skin from lying in bed. The same temperature which refreshes the patient in bed may destroy him just risen. At such a time a temperature must be secured which will prevent chills. Patients often starve from indiscretion, neglect or ignorance in regard to nourishment. Not only must proper food be given, but at the right times and quantities. Cream seldom disagrees and is easier of digestion than milk. Florence Nightingale says of cream, "In many long chronic diseases it is quite irreplaceable by any other article whatever. Tomatoes in small quantities are generally harmless when anything at all can be taken. Eggs and cheese frequently disagree but when craved by the patient should be given in small quantities. Milk is a valuable article for the sick, but the least change or sourness makes it objectionable. Buttermilk is less objectionable than milk after it is changed. Indian gruel is generally safe. But the main question is what the patient's stomach can assimilate or derive nourishment from, and generally the patient's stomach but not the patient himself, is the best judge.

To make gruel, boil a pint of water, add a little salt, and stir in a tablespoonful of Indian, oat or rye meal, previously mixed in a gill of cold water; *boil forty minutes.*

To make beef tea—cut thin slices of fresh lean beef, put it into a large-mouthed bottle or jar, add a little salt and water, place the vessel in a kettle of boiling water for one hour and then strain. No particles of fat should be used. This has been retained on the stomach when nothing else could.

A careful nurse will keep a constant watch over her sick to guard against the effects of the loss of vital heat.

In certain forms of disease, there is a constant tendency to the decline and ultimate extinction of the vital powers by the call made upon them to sustain the heat of the body. Cases where this occurs should be watched with the greatest care, and the feet and legs examined by the warm hand every few minutes, and whenever a tendency to chilling is discovered, hot bottles, hot bricks and warm flannels with some warm drink should be made use of until the temperature is restored. The fire should be replenished if necessary. Patients are frequently lost in the latter stages of disease from want of attention to such simple precautions. The nurse may be trusting to the patients diet, or to his medicine, or to the occasional dose of stimulant which she is directed to give him, while the patient is all the while sinking from want of a little external warmth. Such cases happen at all times, even during the height of summer. This fatal chill is most apt to occur towards morning at the period of the

lowest temperature of the twenty-four hours and at the time when the effect of the preceding day's diet is exhausted.

Let no one ever depend upon fumigations for purifying the air of a sick room. The offensive thing itself must be removed.—Damp towels and cloths should not be left to dry in the room but carried out. If dried in the room the moisture remains in the air. The best way to remove dust is to wipe with a damp cloth. Dusting as usually done means noting but flapping the dust from one part of a room to another with doors and windows closed. 'Tis better to leave the dust alone unless it is taken away from the room. Light for the sick is a need rarely appreciated. They want not only light but sunlight. The sun is not only a painter but a sculptor. You admit that he does the photograph. He has quite as real and tangible effects upon the human body. Let the patient be able to see from his window without rising or turning in bed, sky and sunlight at least, and landscape if possible. A pleasant view, a variety as to flowers and especially light, cheers and enlivens.







NATIONAL LIBRARY OF MEDICINE



NLM 03205432 8