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Jackson (Jas. C.)

"THE CURSE" LIFTED,

OR

MATERNITY MADE EASY.

BY

JAMES C. JACKSON, M. D.,

CONSULTING PHYSICIAN AT "OUR HOME ON THE HILLSIDE,"

THE SANATORIUM, DANSVILLE, N. Y.



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A DISTINGUISHED English writer, in an article on physical education, takes occasion to say that half a dozen English country gentlemen can not be brought together of an afternoon for purposes of business or recreation, without sooner or later having their conversation turned to the improvements everywhere going on in England with reference to the breeding and rearing of animals. They will talk of horses, cows, sheep, swine, fowls, dogs or game, the best kinds or breeds, and the best methods of feeding and rearing them, with the profits attaching thereto. But never a word is heard, except indirectly or in the lowest tone of voice, by inuendo or remotest hint, with reference to the breeding, rearing and training of children. These are begotten, brought forth and brought up with no system or plan, without reference to science or the law of proper physical education. The whole subject of how to have healthy mothers with healthy and beautiful children, both exhibiting a high order of growth, culture and perfection, is tabooed, and discussion of its merits, by common consent, utterly and entirely foreborne.

The charge thus brought by this writer against the English people has equal force when made against the people of the United States. No where can the same number of persons be found living under institutions of civilization and christian enlightenment, where less attention and heed are given to the laws of life and health, so far as these pertain to the repro-

duction and improvement of the species, than amongst the people of the United States. Acute, far-sighted, reflective, largely executive in matters pertaining to the making of money, the securing of means of personal ease and comfort, the increase of education and of opportunities for social culture, the American people are in most respects far behind the people of many European nations in the attention paid to physical health.

For the last ten years it has been my determination,—life and health being spared sufficiently long to enable me to do it,—that this great question should be so discussed and elaborated in all its bearings, that on the part of our people, ignorance should give way to knowledge, and indifference in matters pertaining to physical life to earnest and sincere faith and desire to change for the better. Without arrogance or ostentation, or the setting up of claims to superior intelligence, my determination has been, through "THE LAWS OF LIFE," and by means of tracts, pamphlets and books which I might have opportunity to write, to speak the truth on matters pertaining to health, so faithfully and without fear, that at the close of my labors I might consciously feel that, according to the knowledge given me, I had done my duty.

On the topic, then, which I have selected for this tract, I ask at the hands of those who may peruse it, no charity or lenity of criticism other than that which may appear just and right to render, in view of the importance of the subject discussed. I admit that at the first thought the theme is one calculated to awaken and alarm the falsely modest; but I can not shut my eyes or make my own consciousness oblivious to the fact, that for want of proper instruction in this particular direction, thousands and tens of thousands of women are made to suffer from long sickness, children are born into the world unhealthy, and live, while they stay in it, sickly and suffering, and die while as yet their years are few; and that to ignorance on the part of their parents how to arrange the condi-

tion of the mothers' health before their birth and afterward, a large portion of their sickness, suffering and heart-aches are mainly to be attributed.

Come what may, then, as a christian man, and as one who honestly feels that he knows how to aid and assist others, chiefly interested in the matter greatly to improve their conditions, I *must* speak. My motives are good, and my sense of the propriety of speaking impels me to utterance. I can not, therefore, and I will not be silent. Hear me then, men and women of America, "hear me for my cause, and be silent that you *may* hear."

One of the great correlatives of the marriage institution, is the reproduction of the species. Those persons, therefore, who enter into the marriage state, cherish either vague or well defined desires with reference to the having and rearing of children. Of the parties, the mother is the more immediately interested in understanding the proper conditions and relations essential or incidental to this result, because the chief responsibility in the matter rests on her. How she lives, what she does, what her conditions are—all bear upon what her offspring shall be. Desiring, as both parents naturally would do, that their children should be healthy, beautiful and good, it is not a matter of mean importance what kind of life the mother shall live during the period of foetation; for the laws both of sympathy and of the transmission of qualities establish a foregone conclusion, determining in large measure that, no matter what the father is in his constitutional or functional characteristics, what the mother essentially is during this period the child will be.

There is no way to account for the general falseness of impression existing throughout the entire range of the people of civilized communities in respect to the influence which mothers have upon their offspring, except on the ground that everywhere the people are taught that woman is the inferior of man; that in every respect she sustains an inferior relation

to human welfare, and that with reference to the reproduction of the species her inferiority is more decidedly exhibited than anywhere else. Science, long ago, in this particular matter has determined the question as against the general popular impression. But science, as yet, in many directions has come to have but slight hold upon the people, and in this particular direction has little or none.

### **Condition of the Mother before the Birth of her Child.**

Among the conditions worthy of heed during the period of maternity, the following should be regarded with attention :

1. **WORK.**—No woman who is in child-bearing conditions, should be subjected to hard physical labor. I know it is a common thing, especially with our agricultural and mechanical population, for women to work during a large portion of this period, with rigid exactitude and severe fatigue. It is none the less wrong, however, for them to do so, and greatly impairs their own health and the health of their offspring. While the processes of growth of the child are being carried on, nature contra-indicates physical labor, only justifying easy life, and this spent largely in the open air. Men of taste and culture are less careful of their wives in this matter than they are of their brood animals. A man who breeds and rears horses or horned cattle with a view to the improvement of stock, is never known to subject the females who are to become mothers to hard labor during these especial periods. On the contrary, he is particularly careful not to do so, the general opinion of intelligent men having settled the question that hard work, whether of draft work or road driving, is unfriendly to the health of the mother, and most decidedly so to the symmetry, beauty and power of endurance of the offspring.

An easy life should therefore be the life of the human mother during the period of gestation. All means whereby

her mind can be kept quiet, her higher nature can be cultivated, and her life made one largely of reflection but even more largely of pleasantness, should be secured to her. On no account should she be permitted to impose upon herself heavy task-work of muscle or severe taxation of the general nervous system. It is enough for her physical organization to meet the new condition to which it is subjected, under the best of circumstances. If these are unfavorable they result in undue expenditure of constitutional force, weaken the power of constitutional endurance of her child, and relate both unhappily to life after the child is born.

2. DIETETICS.—During this period a woman should live upon very simple food. It is a popular fallacy, almost universal, but none the less open to criticism, that woman during the gestatory period needs food of a stimulating and exciting kind. Analogy might teach us something in this respect. No man finds it necessary to deal thus with his animals, nor do animals manifest any peculiar and supreme instinct in this direction indicating the existence of a particular necessity on their part thus to be dealt with. The peculiarity of appetite oftentimes experienced by women, and which in their estimation justifies gratification and particular indulgence, is unnatural and should be contended against; for its indulgence is productive of ill results healthwise to them, and constitutionally to their offspring. To the degree that a mother experiences a special longing for particular articles of food, especially if these be of a blood-heating or inflammatory nature, if she indulges it, will she carry over the morbid appetital sensibility to her offspring, and on this ground, if on no other, should she forbear to yield; for no greater infliction of injury can well be enforced upon a human being, than that which is found to have taken place in the organization of his appetites and passions, after such manner as to make these the overruling or supremely controlling forces in his nature.

To be born with passional forces so arranged and organ-

ized as to make them all-prevailing in their demands upon individual life, thus taking the reins and swaying the forces of the human being through his entire earthly career, is very unfortunate and greatly to be deplored. In no way, however, can this be guarded against so successfully as by the manner in which the mother shall care for and look after her own passional and propense elements during the period in which she carries her offspring under her bosom. A woman who is to become a mother, for the sake of her child if not for her own sake,—but nearly as much for her own sake as for that of the child,—should never indulge in highly seasoned and rich, stimulating foods. For the child's sake she should not do it for reasons already assigned. For her own sake she should forbear to do it because of the greatly added hazards to which it subjects her at the period of giving birth to her child. Really there is no necessity for much suffering at the period of confinement, nor for loss of life then or immediately subsequent thereto, if women would but relate themselves to proper conditions of life during the anterior period. It is because their habits, under our present methods of living, are in almost every respect false, that there is great risk attendant upon confinement or immediately subsequent thereto. Where one animal, domestic or wild, is made to suffer much or dies in consequence of bearing young, a thousand women die; yet this is not after the natural order of things, nor in conformity with the Divine arrangement, God's plan being that according to the rank in the scale of organized life is the security for such life. Human beings as compared with other animals, ranking all of them, should find it compatible to bear young of their species with danger to themselves as much less as their scale of being is superior. But a departure from the simplicities of Nature has broken in upon their guaranties and so converted these into liabilities, making them to live all the while under conditions of hazard, or in circumstances which are perilous.

Every woman, therefore, no matter of what type of build or temperament, of what age or vocation in life, who is in conditions of maternity, should persistently refuse to eat animal food, to drink stimulating or narcotic beverages, to use spices or other condiments, to eat great varieties of food at any given meal, or to indulge in any irregular habits of eating. If appetital desire is strong, it should be curbed by determination of will. I repeat, that to the degree that the mother in her own life exhibits particular deviation from a normal standard of life, especially in her dietetic habits, will she carry this peculiarity to her offspring, and will render what in her is a temporary passional exhibition, in them a constitutional and life-enduring proclivity.

The best kinds of food which women in conditions of gestation can eat, considered with reference to their own health and the constitutional health of their offspring, are to be found within the range of the grains and fruits grown in our country. Let these be prepared in the simplest possible way, and eaten only twice in the twenty-four hours, and it will be found that the persons thus partaking will have little or no desire, as the period of maternity advances, for rich, condimented preparations; and that they will come to the hour of travail with so much elasticity of body and self-possession as to pass through it with little suffering, and will recover from it with so little risk, and with such rapidity as ever after greatly to recommend to their favorable notice the suggestions herein laid down.

3. DRESS.—Gestatory women need, from the commencement, to dress with great care in two directions:

(A)—With reference to abundant warmth of the lower portions of the body. On no conditions should the legs be neglected. They should be clad with especial reference to warmth and equalization of circulation. Cold, chilled lower limbs are a great drawback upon the healthy condition of a child-carrying woman. The habits with women of wearing tight shoes.

of girding the leg just below the knee with a garter or elastic, of arranging the skirts of the dress so that in walking out the lower limbs become damp, are indefensible upon all physiological principles. In this respect there needs to be great reformation, and with no persons more than with those in the conditions at present under consideration.

(B)—The dress about the upper part or trunk of the body should be by such persons always worn loose. No girdles, cinctures, whalebones, stays, corsets, or anything of any kind should be permitted to constrain or interfere with the freest action of the bowels, liver, stomach, heart or lungs. The dress, if fitted to the form, should be so arranged that as the form changes the dress can be made to change with it. A better style of dress would be that of the gown or flowing robe, with short skirts, instead of the close fitted waist. It is generally supposed by women who are friendly to the American Costume, or to essential modification in the style of dress commonly worn by women, that the short dress is unbecoming to one who is in such special conditions as make the subject of this lecture. On this point I wish to say that this impression is unfounded. In such state women look better in the American Costume than they do in the long dress; and there is no reason, on the score of propriety, why they should not wear it. But there are many reasons why, on the score of health, they *should* wear it. We, therefore, who advocate reform in dress for woman, are earnest in commending the American Costume to those whose conditions are such as to involve, for good or ill, not only their own health but the health of their offspring. They have a double interest in a change of style of dress, for the long, flowing-skirted dress is one which they can not wear without at least great suffering to themselves, and oftentimes injury both to themselves and their children.

During the latter period of maternity the necessities of accommodation to especial conditions are imperative. The very circumstances of the case make them such. They can

not be neglected or in any way circumscribed without great danger to the health of the mother, to her successful confinement, and to the life and vigorous health of her offspring. In this direction reform is demanded. The habit which women have during the earlier periods of pregnancy, and even along the latter months thereof, of so wearing the clothing about the chest and abdomen as to preserve the style and fashion of dress common to women in ordinary life, is very reprehensible. If a woman feels called upon to bear a child, she should not be ashamed to recognize her obligations with reference to her own health, and its health too. In this direction mock-modesty or sham sensibility should not be permitted to control her. Her future and that of her child are involved in her understanding what should be done, and conducting herself rightly about it. I am ashamed of my countrywomen because of their shamefacedness on this subject. It was a much better philosophy with reference to child-bearing which existed among the Jewish people in the days of their prosperity than at present obtains with the American people. In truth, of all modern nations American women are the most fastidious and mock-modest in this regard. English, Irish, French and German women bear children and are not ashamed of so doing. But an American woman exhibits her weakness, frivolity, vanity and lack of good taste in no direction more decidedly than in putting on a simpering, half blushing, half silly-faced air with poor attempt at concealment, whenever she is placed in conditions where it is likely that her peculiar circumstances will be known.

Let every woman of good sense so arrange her life as to have it understood by everybody, instead of attempting to conceal it from everybody, that she is in a state of maternity, when this is a fact. It will be an honor to her. She will be respected and esteemed all the more by the other sex, and the good opinion of her own sex will be secured to her none the less therefor

4. LIFE IN THE OPEN AIR.—During the period preceding the birth of a child the mother should live as largely as possible, and with regularity of habit, in the open air. Very much of her active life should be expended out of doors. There is no condition of living necessary to health which American women need so much as that of activity out of doors. Whenever I can get proper opportunity in private or public conversation, be it deliberate or interlocutory, I feel myself called upon to urge this point. I may be regarded almost as hobbyish; nevertheless, the health of American women is so precarious, so large a portion of their number are lacking it, the effects of a change in their habits in this and other respects, where such change is made, are so excellent and so productive of desirable results, that I feel entirely justified in pressing upon the public mind the necessity of change of life indoors for life out of doors. So much of the future of the Unborn depends upon the conditions of the mother before his birth, that apparent over-nicety on the part of a public teacher may well be justified. Whoever seeks the welfare of the people, in the way of communicating to them added knowledge in directions where such knowledge may be made of most important avail, must fulfil his mission in a measure after the manner of the prophets of old, who, in order to make those to whom they spake, listen and reform, were compelled to utter "line upon line and precept upon precept, here a little and there a little." In this way they at length arrested the public attention, and induced individual, and not unfrequently national reformation.

Of the great sins common to our people, manifested in their bad habits and resulting in their loss of physical health, there is none that needs to be talked about and urged upon their notice more than this of confining woman indoors. Her delicacy of physical structure, the predominance of the nervous temperament, the narrow capacity of her nutritious organism, her precocious maturity when the climatic relations under

which she lives are considered with reference thereto, the quite early period in which for the most part she inaugurates marriage, her frequent and rapid child bearing, all combine to make it imperatively necessary that she should have habitual life in the open air.

When to the considerations mentioned above the particular one now under discussion is added, this necessity becomes greatly intensified. Under these new conditions she carries two lives—that of her own and that of her unborn child, whose destiny after its birth will all along its earthly existence be greatly shaped and seriously affected by the ante-natal conditions to which the mother subjects it. A woman might almost as well undergo daily hemorrhages, or suffer extreme starvation or sudden exposure to great extremes of heat and cold, or pass through great changes of joy and grief, or suffer in any direction severely, as to be confined indoors during her gestatory period. In the early part of this period, if her health will permit, exercise by walking is of great value. In the latter portion of the time her exercise should be taken in a carriage, and under the pleasantest and most agreeable associations. The exercise should be habitual, regular and abundant.

5. SLEEP.—It has been observed by all persons who are familiar with the habits of domestic animals, that the females, when with young and during the nursing period, are given largely to sleep. It is one of Nature's great restorers from the special taxation to which their systems are subjected. Of all animal organisms the Human is the most dependent upon sleep for healthy reactions of the nervous system. Endowed naturally with a brain larger in proportion to the whole body, more compact, heavier and finer in fiber, than that of any other animal, the human being is more dependent than other animals upon the exercise of those faculties which find their proper medium for expression in and through the nervous system. Man not only has to use his nervous system for

the expression of his instincts, but also for the exhibition of his intellect and his heart. Nothing taxes the physical structure more than the exercise of the Moral Sense. A man's organic nervous system, if it be true that it is through this that his moral and spiritual faculties express themselves, which I am disposed to believe, is greatly taxed under the relations to life which he establishes or which are imposed upon him. Thus his brain, or the cerebro-nervous system, and his organic or nutritive nervous system, are, by reason of his large intellectual, moral and spiritual endowments, working themselves up in practical life, constantly liable to very great and, after the methods of living usual to the American people, to exhaustive taxation. His securities against this lie in his opportunities for frequent and long continued sleep.

Of human beings the female needs the most sleep. There is little or no doubt to be exercised on this point. Facts go to show it. And of the two, with the American people, women are the feebler and generally of the larger and more sensitive nervous temperament. It is a fallacy, the opinion which many have accepted, that the more nervous the temperament the readier does a person recover from bodily fatigue. Persons, too, of nervous temperament under American habits of life, sleep less than those of other temperaments, but it is not true that they need less sleep, nor yet is it true with other people. Among savage tribes women sleep most, and they are of a higher order of nervous temperament or type of build than the men. Under natural, unconventional, unartificial habits of life, it is found that women with child sleep more during this period and the nursing period than at any other time, circumstances being the same or nearly the same. Every such woman, therefore, should secure to herself large opportunities for sleep; and especially for the two or three months immediately preceding the birth of a child should she do little else than eat, exercise with ease and abundantly in the open air, have her periods of social recreation, and sleep largely

The more she can sleep, her other relations being appropriate, the better—far better for herself as well as her child. No woman in these peculiar conditions should go from sunrise till sunset without sleeping. From six to eight hours at one time is long enough for her to keep wide awake and actively exercised in mind. If she rises between five and six in the morning she will find great benefit to herself in lying down in the middle of the day; and as—according to my suggestions with regard to eating—she is to partake of food only twice in twenty-four hours, making her dinner between two and three or three and four in the afternoon, she can, so far as getting or partaking of food is concerned, at twelve o'clock retire and take a nap. I would advise all persons, however vigorous, to do this; for I am convinced that if persons who are in the habit of eating three meals a day—saying nothing of those who eat four, five or six—were to forego one meal and take the time usually allotted to it to assume a recumbent position, and if possible get a nap of sweet sleep for from five to thirty minutes, it would be a great deal better with them healthwise; and for women whose organizations are taxed to furnish material not only for their own necessities but for the formation and growth of new beings, this is eminently needful. Let such women, therefore, as are child-bearing accept this view, and during their especial periods of taxation get all the sleep they can.

6. THE USE OF WATER.—There has grown up a wide spread but rather vague impression that water may be made of great use to women during the period antecedent and subsequent to the birth of a child. This impression is well founded; though as it stands in the popular mind it needs definiteness.

Water, whether used as a drink or as a detergent, should be soft. It is a very great mistake that persons make who use hard water for any purposes having reference to the needs of animal life. All water impregnated with foreign substances

is more or less unhealthy. The medicinal waters, so highly recommended, not unfrequently by medical men, and used by the people for curative purposes, are great human life-killers. They never should be used unless it is for the same reasons that drugs and medicines should be used. If one can offer a good reason why he should take poisonous drugs or medicines into his blood, there is no objection to his taking them dissolved in water; but if there is a reason why he should *not* take them, he can not be relieved from the force of the objection to taking them simply because they are dissolved in water. If there is good reason why a person should take lime in any of its chemical combinations into his system, there is no objection to his taking it dissolved in water.

Hard water, for the most part, is made by holding in solution some earthy salt. Of this the carbonate of lime is the most common. Water containing this is inefficient as a skin cleaner by reason of its ill adaptation to act as a solvent to the matters lodged upon, or in the interstices of, the skin. Every woman knows that she can not wash clothes in hard water. It is scarcely less practicable to wash the skin in it, and it is scarcely less practicable to wash the blood in it. One's blood needs washing every day. It is loaded with impure, effete matters. Nothing helps to cleanse it so much as to introduce into it, by means of drinking, abundant quantities of pure water. This dilutes the blood, enables it to flow with facility through its numerous vessels, and readily to part with the effete or waste materials with which it is loaded, which are to be carried off by the various excretories existing in the system for this purpose.

A woman who is with child is very apt to have corrupt or impure state of the blood. To aid her in keeping the blood in a normal condition, she can do nothing better than to make her drink entirely of soft water, and under proper circumstances and at a proper temperature of water, to wash her body frequently in it. Much of the suffering consequent upon

pregnancy and at confinement, and immediately thereafter, is owing to the bad condition of the blood of the person. These bad conditions are attributable to various causes, of some of which I have made specification; but in a preventive direction a woman can take no precaution more likely to be efficient than to substitute soft water for hard water as a drink and for purposes of ablution. If she is so situated that it is difficult to procure soft water from running springs or wells, then let measures be taken to secure it for her as it falls from the clouds; and if in catching it, dirt or filth becomes commingled with it, let this be separated from the water by filtration. A few dollars expended in the direction of a good filter, will furnish for all purposes of a private family the water which is necessary.

Good times to drink water, in general terms, are soon after getting out of bed in the morning, a few minutes before each meal, and half an hour preceding retirement to rest, whether this latter be in the day time or at night. Abstractly considered, it is not well to drink *much* water at meals,—better not to drink any. The practice of drinking largely at meals of fluids, of which water is the base, is not good. As a general thing it is not best to use *warm* drinks. *Cold* or cool water, if not taken in too large quantities at one time, is preferable.

In regard to washing the body, it is well, where the person has an ordinarily vigorous organization, to do this as often as three times a week in the winter season, and from three to four times in the warm season. Too frequent washings are not desirable. Water-cure people have run into extremes in this direction. Washing themselves every day, as if their lives depended on it, in many instances they have done themselves harm; in but few instances, except there have been acute abnormal conditions to overcome, have they derived benefit from it. We may learn something from living creatures below us.

I readily admit there is more need for frequent washing of the human body than there would be were air and light made more available. Air is a good cleanser, and could the surface of the human body be brought into contact with it thoroughly, much of the water-washing now necessary would be uncalled for. To a certain extent the same is true of light. Washing the body in water should never be administered in a cold room, nor should the water be cold unless the person is of full and quite vigorous habit. As this is not the case with American women generally, they should have comfortable circumstances surrounding them when partaking of a bath. Women who are with child should never, if they can avoid it, administer their own baths. They should always be assisted by an intelligent attendant, and she should be in good health; for women in the state described are sensitive to external surroundings, and are affected by them pleasantly or otherwise as these are agreeable or not.

The best time to take a body-washing is at that period of the twenty-four hours when, under the natural combination of hygienic agencies, the body is likely to be at its maximum point of energy. It is a wise rule to do the hardest work when there is the most strength to do it with. Every living human organism has its periods of alternation in strength. No man is as strong upon just getting out of bed as when he has been up and in exercise awhile. Neither is he as strong at night-fall as in the morning. As the sun rises and light comes upon the earth's surface, affecting all living things, man is exhilarated, toned up and made vigorous by its influence. From the period of the sun's rising till it reaches the zenith, man grows strong. From mid-day till night-fall he grows weak. From night-fall to morning light he is weakest. To work him during the night instead of the day, is to work him when he is the weakest and therefore at disadvantage. Proverbially, then, night work as against day work is the harder, more taxing, more ruinous. If the rule be true that the hardest work

is to be done if possible when the body is most vigorous, then is it good philosophy to take baths when the body is most vigorous. With our people this will be found to be at or about eleven o'clock in the forenoon. Between eleven and twelve, then, is the best time to take a bath,—not in the morning upon first getting up, as is the usual custom with bathers, nor upon going to bed, as is frequently the custom.

Those persons to whom this tract will be of special service, will do well to heed this point and to follow it up, bearing in mind that in their circumstances it will be wise for them generally to retire to bed immediately after taking their bath. The best effect to be produced by a bath in their cases is that of sedation, and a recumbent posture, with the body free from the pressure of clothes, is a great auxiliary to a bath in this direction. To take a bath, with a long walk after it, is contra-indicated in the cases of women in the family-way. They had better lie down and go to sleep if they can, to rise up with their nervous systems greatly refreshed in consequence of a better state of the circulation induced by the bath, and dressing themselves, to walk out, if they are able to do so, thus getting their exercise under refreshed and invigorated conditions of body. Where there are special reasons, growing out of disturbances of the digestion, torpidity of liver, fulness of spleen, costiveness of bowels, irritation of kidneys, weakening of the abdominal muscles and mechanical displacement of the bowels, indicated by their sinking low down into the pelvic cavity, sitz-baths of a mild temperature will be found to be of fine effect. Connected with these may be worn the abdominal bandage, how to make and wear which, please see Miss Austin's tract, "How to take Baths." These baths may be taken quite frequently and with little or no danger, if properly administered, and especially if the habits of the person are correct in other respects. They will be found a great corrector, in many ways, of derangements that are likely to arise under the artificial and unnatural customs of life common to American

women, and will prove, in connection with proper food and occasional enemas of tepid water, of great avail in overcoming any disposition or tendency to costiveness of bowels.

I have now reached in this discussion the point of

### **Confinement, or giving Birth to her Child.**

On this I have nothing to say beyond what is known to persons of experience, that under such circumstances every arrangement should be made for the comfort and proper attendance of the patient. Assuming that she has previously lived hygienically, all she will ordinarily need will be good attendance, with an intelligent physician within call in case of necessity, which necessity will but very seldom exist. There is no reason why, under natural relations, the birth of a child should not be as devoid of danger or hazard, or extreme suffering to the mother, as that of the young of any animal.

After the child is born, Hygiene may come into play, so I resume my suggestions at that point.

In nine hundred and ninety-nine cases out of a thousand, after a woman has given birth to a child and has had a little opportunity to rest, she will be made all the more comfortable, and have her securities for recovery greatly increased, by the taking of a bath. This may be given to her, if one so please, by towel washing; or she may be lifted into a bath, it being prepared for her, and sustained and helped by assistants, who may proceed to wash her body all over, cleaning it perfectly, lifting her out upon a sofa or lounge, wiping her dry, putting upon her clean and well aired linen and laying her in a clean bed, putting over the abdomen a wet compress covered with a dry one, a cool cloth upon her head, a warm blanket about her feet, and then allowing entire quiet. If possible to do so, for

the first few days, she should see no one but her husband and her chosen attendants. These should be persons of her own sex and not more than two, alternating each other in their care of her. The room in which she should be placed should be large and airy, free from noxious smells, protected from noisy sounds, and capable of being filled with light; for, although she will be inclined to sleep a good deal, when not asleep she will be invigorated by light. Every day she may take a bath, and a good way, after three or four days, is to fill a tub sufficiently full of water to have it come near the top when she sits in it, the water being at a temperature between 80 deg. and 90 deg., say 90 deg. for ten minutes and 85 deg. five minutes, then washing the whole upper portion of the body over, lift her out and lay her down upon the wiping sheet spread upon the bed, the room being warm and no currents of air passing over her, and wipe her entirely dry and rub the body till the skin feels perfectly soft and velvety, when put on her linen, arrange her bed as before, keep her head cool and feet warm and the house still, and she will almost certainly go to sleep.

My own experience with women who have given birth to children, leads me to say that in a large majority of cases their unfavorable conditions in getting up from confinement are attributable mainly to two causes; first, to their bad condition of living during the period anterior to the birth of their children, and second, to noisy, disquiet and perturbed conditions afterwards. In every town or place where people congregate, women who are friends feel themselves at liberty to press their way into the presence of the patient to look at the baby, talk with the nurse, make suggestions while present and criticise and gossip afterward. All this should be strictly prohibited. No matter how vigorous, no woman should undertake to exercise her strength, if she can avoid it, for eight or nine days after confinement. She should not attempt to do

anything except in the mildest and least expensive way for to avoid child-bed fever is to insure one's life;—

And quiet,  
And simple diet,  
And pure air,  
With plenty of good care,  
And sleep,  
With proper keep—

are the great restoratives.

With such precautions, and under such circumstances, I venture to say that *the curse* of child-bearing may be lifted, the night of sorrow to child-bearing women pass away, and a better and a brighter day for them generally be inaugurated.

I will not close these remarks without an additional suggestion: which is, that taking the physical constitution, together with the mental and moral temperament of American women into account, the practice of bearing children so often as is habitual with them,—say, during the child-bearing period, as often as once in two years,—is indefensible. American women who wish to have good health themselves, have healthy children, live to old age and have their children thus live, should not bear children oftener than once in five years. It may readily be seen that to do so as often as once in two years, which is now the custom, keeps a woman from the period of her marriage till the period when child-bearing becomes constitutionally impossible, under its constant influence. Any one can reckon this up satisfactorily. Take the period of gestation, add to that the period of lactation, and you have twenty months at least,—oftener twenty-two. This, then, is the period for one child. Soon after this is weaned another is begotten. During the succeeding months the mother cares for two children, one lying in her lap, the other unborn. This is cruel. No system can sustain it for any great length of time. It may be done, but it wears. Some women can endure it, but it is very expensive to their health, and if it be true that the

Life forces in the system which are constitutional, are in a measure *reserved forces*, then to the degree that they are drawn upon to meet special exigencies are they used up, so that they can not be had in their order. A woman may thus draw upon those powers which God in nature has given her whereby to sustain herself when she is sixty or seventy years old so as to have them all used up by the time she is twenty-five or thirty years of age. If so, it stands to reason that instead of living sixty or seventy years, she will die at twenty-five or thirty years of age.

It is a common practice in this country for men and women to thrust their hands down into *the Future* and draw for their present use upon their constitutional resources. They live, so far as physical vigor is concerned, constantly in debt. Their whole life is mortgaged for present enjoyment, and death forecloses and sells them out, and they pass away untimely to that "bourne from which no traveler returns."

In no direction is life force spent more unwisely, unthriftilly and immorally than in the frequent child-bearings of American women. Married persons should be thoughtful on this subject.

I have thus spoken the thought that is within me. If any should feel that I have transcended the bounds of propriety, I can only say that I do not thus feel. The subject is one of great interest to the people, and in my judgment it is useless to try to reach them except in a common way. To get at them we must go where they are. No way is so well adapted to reach them as the press. They are entitled to knowledge that they may become intelligent; to intelligence that they may become refined; to refinement that they may become wise and good; to wisdom and goodness that they may come to God. "If any man lack wisdom let him ask it of God, who giveth to every man liberally and upbraideth not." My heart's desire is to be able to present knowledge on matters pertaining to life and health,—and I hope also upon other

subjects, to the people at large. I am one of the people. My interest is with the people, my hopes are for the people, my regards are towards the people,—the *great* people.

I am getting into years ; but from my boyhood up I have never turned away from, forgotten or separated my interests from the masses of my fellows. In their struggles, their trials, their endurances, their hardships, their poverty, suffering and sorrow I have sympathized with them, lived with them, labored for them, and have come to see in many respects their conditions greatly improved.

I may not live to see the day  
 When the great people shall bear sway  
 And "earth be gladdened by the ray"  
 Of light that cometh from above.  
 But come it fast or come it slow—  
 'Twill come at last, I surely know ;  
 And heaven and earth will feel its glow,  
 And men shall call it Love.

# OUR HOME ON THE HILLSIDE

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IS A SANATORIUM, founded twenty-five years ago on the eastern slope of the hills which overlook the village of Dansville, in Central New York. Its object is the treatment of invalids suffering from diseases more or less chronic, by a system peculiarly its own, and yet strictly scientific in every respect. For sufferers whose complaints do not yet involve organic changes of vital structures, its proprietors confidently believe that there is no other place in America where recovery can more certainly and speedily be hoped for and assured.

In the first place, the natural advantages of our location are unsurpassed. Climatically it is as nearly perfect as any health resort in the world. During winters which are of exceptional severity elsewhere, we seem to be sheltered from violent storms. Even in midsummer the stifling and oppressive heat of other localities is with us unfelt. There is not a single mosquito bar in the Institution. The water is especially pure and soft. *Malaria is absolutely unknown.* Underlying the whole hill is one vast gravel bed and sand bank. So perfect, therefore, is the drainage that during the summer and autumnal months feeble patients often dwell in tents; while nearly a hundred invalids can be seen lying upon cots under the shade trees during the greater part of every pleasant day.

For beauty of situation the Sanatorium is unsurpassed. Founded upon the slope of a lofty hill, it commands a magnificent prospect, embracing the pretty village of Dansville, and stretching away to distant heights. Travelers whose experience includes many lands assert without reservation that few scenes in Europe are of more varied or continual beauty than that which greets the eye of the visitor from the *plaza* of Our Home.

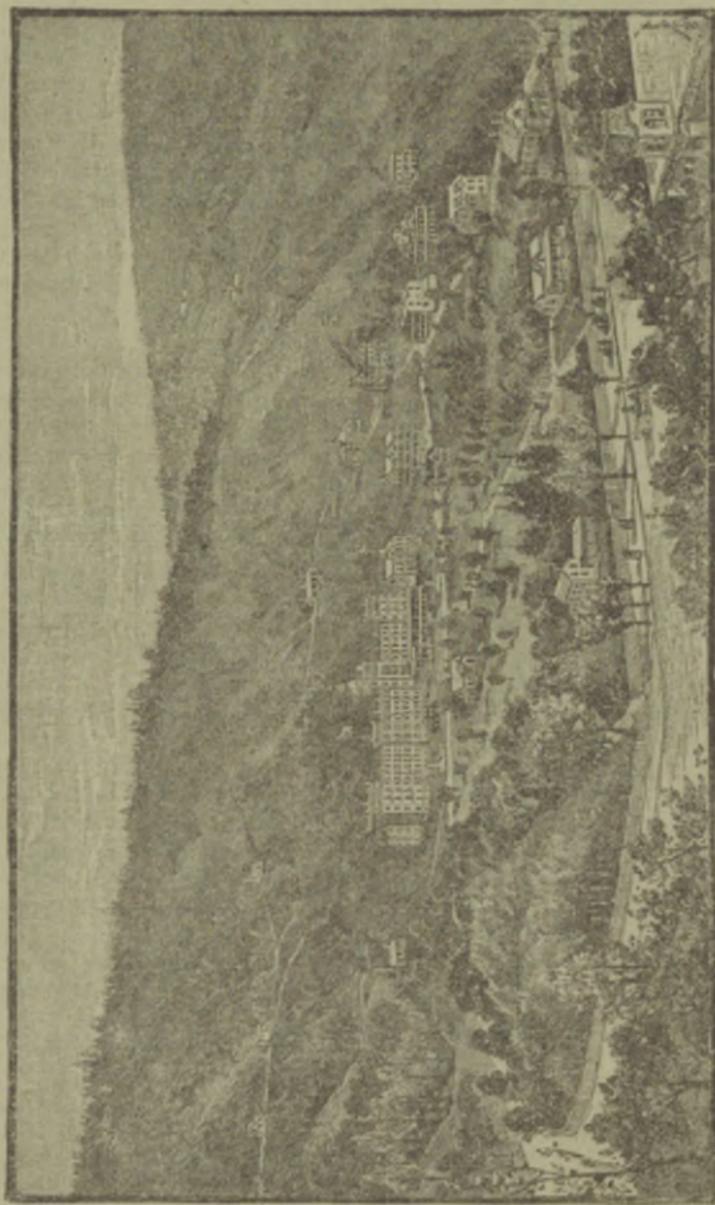
These advantages, however, are nevertheless second in importance to the philosophy which guides and controls the Institution. Its medical management is not entrusted to ignorant charlatans, but to physicians educated in the best schools of modern medical science, and skilled by extended hospital experience not only in America, but also in Paris and London, in Berlin and Vienna. They are opposed to the widely prevalent method of treating disease through the administration of drugs, not from scepticism regarding their usefulness in controlling symptoms, but because observation, study and wide experience have convinced them that (except in rare instances), for curative purposes, *other methods are far better.* And not least in importance among the influences exerted at Our Home is that constant encouragement, that spirit of good-will and helpfulness, that thoughtful interest in others' welfare, that Christian benevolence, which distinguishes its social atmosphere, and makes it for the sick, the disheartened and the desponding, another home—and sometimes almost another life.

Our new main building, constructed of brick and iron, *absolutely fire-proof*, and with the present surrounding cottages, makes our Institution the largest Sanatorium in the world. Full information will be freely furnished by correspondence with Dr. James C. Jackson, if stamps are enclosed for prepayment of postage.

Respectfully,

THE PROPRIETORS.

Our Home on the Hillside,  
The Sanatorium, Dansville, N. Y.



"OUR HOME ON THE HILLSIDE,"

THE SANATORIUM, DANSVILLE, N. Y.

THE ONLY ABSOLUTELY FIRE-PROOF HEALTH INSTITUTION IN THE WORLD.