

## THE KNEIPP SYSTEM.

THE latest panacea for the ills of humanity, says the New York *Tribune*, is the "cure" of Father Kneipp, of Voerishofen, Germany, and to seek it is now the fashionable fad of the day. For some years the system has been gaining favour. But now that Baron Nathaniel Rothschild has come to Voerishofen, all the grand *monde* of Vienna will follow in his train, and the obscure hamlet will rival Carlsbad and Gastein in fame. The curious part of the business is that no one is making, or will make, any money out of it. Father Kneipp makes no charge for treatment. Wealthy patients, however, pay a fee of twenty-five cents a day for the use of the "Kur Anstalt," and that is all. If they wish full board they pay fifty cents. As for the villagers, they follow their pastor's example, and only accept from the visitors who lodge in their cabins the smallest possible sum—just enough to meet actual expenses. Whether they will always remain so unmercenary is a problem. The head of this remarkable institution, Sebastian Kneipp, is the village priest. Half a century ago he was very ill. The doctors said he must surely die. Then, he says, he invented a system of self-cure, which speedily restored him to entire health. He devoted the whole of his life since to developing and perfecting his system. He began by curing himself. Now he cures others. The little village is crowded with people, who come from near and far to take his advice, which is given *gratis*; for he devotes his life to fighting disease according to the system which he has found in his own case, and in those of hundreds of his patients, to effect a marvellous cure. He is himself, at past seventy, as sturdy and fresh in body and mind as a man in the prime of life, and he attributes his wonderful health to the rules by which he lives. Father Kneipp does not believe in wearing wool or flannel next the skin; he declares that it renders the skin delicate, and his great aim is to harden and invigorate—not, be it observed, by violent means, which he strongly deprecates, but by natural and gradual ones. He recommends that all under-clothing be made of very coarse linen, the roughness of which stimulates the skin without encraving it, as wool does, and, moreover, possesses the advantage of allowing the perspiration to pass through it quickly. Wool, he says, often induces rheumatism, and is only advisable for outer-clothes. Water plays an important part in Father Kneipp's system, but his mode of water-cure differs greatly from that usually known under the name of hydropathy. He prefers cold to warm water; but employs it cautiously, and allows old and nervous persons to use tepid water. Before everything he enjoins rapidity in bathing. According to him, a cold bath including undressing and dressing, should only last five minutes. This seemed an impossible period in which to take a bath. It is, however, explained by the next and one of the most startling rules in the Kneipp method; the patient is forbidden to dry himself after a bath, but is told to put his coarse linen under-clothes straight on to his wet body, then his outer clothes, and then take at least a quarter of an hour's exercise. Father Kneipp declares that the drops of water left on the skin serve as fuel for the inner warmth, which uses them as material to form a rapid and intense glow of heat all over the body, assisted by the activity of the skin induced by the coarseness of the linen. Another means of hardening and invigorating the body and promoting circulation adopted by Father Kneipp is the practice of walking or running barefooted in wet grass, in cold water, or in freshly fallen snow. Voerishofen lies in a valley, in the midst of green meadows, which seem to have been made especially for this form of exercise, and are constantly occupied by the patients taking their daily runs with naked feet. The exercise at first lasts only five minutes, but the period is gradually increased to half an hour. At the end of the prescribed time the patient is ordered to put on dry socks (made of coarse yarn similar to that of which the linen for the under-clothing is manufactured), without drying his feet, and then take a smart walk. Father Kneipp is great on the diet question, and fulminates furiously against the amount of tea and coffee drunk by the present generation, to which practice he attributes the enormous prevalence of nervousness and nervous diseases. He also objects to the great quantity of meat usually consumed, the proportion of which, in relation to other foods, he considers far too large. The nourishment he recommends consists chiefly of bread, fruit, vegetables and milk. He approves of meat and wine, but in moderation. He particularly praises the many farinaceous dishes, and dishes composed wholly of vegetables peculiar to Viennese cookery, and little known elsewhere. Although a Bavarian he is no great admirer of beer, and prefers wine as a stimulant. He strongly recommends brown bread, for which he gives a receipt especially adapted for dyspeptic patients. His two particular "fancies" in the way of food, those which he considers the healthiest and most nourishing, are peas and sauerkraut! There are few better meals, he says, than plenty of fruit and a piece of bread. Three meals a day, he says, are sufficient. He advises his patients to drink before eating, never while eating, and after eating only if very decided thirst be felt. He advocates hard beds, and cool, well-ventilated bed-rooms. He does not in the least object to smoking in moderation. In fact, he approves of the use

but not the abuse of all good things, except tea and coffee, which he does not consider at all good. He is much looked up to by the medical profession, and many doctors go to Voerishofen to study his method.

## IS IT SUICIDE?

MARK TWAIN tells the story: that at the inquest held on the body of Buck Fanshaw—who during the delirium of a raging typhoid fever had taken arsenic, shot himself through the body, cut his throat, and jumped out of a four-story window, breaking his neck—the jury after due deliberation, sad and fearful, but with intelligence unblinded by its sorrow, brought in a verdict of "death by the visitation of God."

Buck undoubtedly committed suicide, and so does everyone who neglects the first symptoms of approaching sickness and disease. Nature always gives ample notice of any disturbance of physical processes; sometimes it is neuralgia, sometimes a sharp shooting pain in the abdomen or side, or a dull or throbbing headache; no two persons get the same symptoms. What you have to do is to attack the first symptoms, for if consumption, dropsy, cancer, or Bright's disease once gets a start, you cannot stop its headlong course to the grave. These are facts there is no disputing, for all the medical skill in the world cannot do much for you when real organic disease has set in.

We emphatically recommend CLEMENTS' TONIC because we know by personal experience and by the evidence of influential and reliable people who have used it that it will do good and prevent disease. CLEMENTS' TONIC is a medicine that invigorates and strengthens the entire corporal organism; it does not only affect certain members but strengthens the whole system, thus preventing the attacks of disease.

The *Tumut and Adelong Times* says:—"CLEMENTS' TONIC certainly deserves the popularity it has acquired, we have had *proof positive*, in cases (under our notice) in this neighbourhood, of its valuable properties."

Mr. T. Garret, M.P., says:—"I have taken CLEMENTS' TONIC with great advantages."

Mr. John Plummer (Fort street Public School) says:—"Mrs. Plummer has frequently derived great benefit from the use of CLEMENTS' TONIC."

Mr. S. D. Wood (Vergar of All Saint' Cathedral, Bathurst), writes:—"That he found CLEMENTS' TONIC a grand pick-me-up and it completely cured him of low spirits, indigestion, giddiness, and humming noises in the ears."

Mr. G. Swan, Junee Junction, who suffered from debility, cardiac weakness, and nervousness, following on typhoid, took CLEMENTS' TONIC and says:—"That after taking 6 or 7 bottles his health was fully restored, and that he can now eat anything, and do any reasonable amount of work, whereas before taking CLEMENTS' TONIC he could do none at all."

CLEMENTS' TONIC can be obtained from all medicine dealers or from M. CLEMENTS, Newtown, Sydney.

The Imperial Tribunal of Leipzig, Germany, has decided that henceforth a refusal to rise and participate in a toast to the health of the Kaiser shall constitute high treason.

There is some talk of war with Great Britain in connection with the Behring Sea dispute. In the event of it, England would have the best of us at the start. Our coast cities would be laid under tribute in a month, and the Capitol and every public building in Washington be shelled.

James Redpath, the famous Irish national journalist and lecturer and the Vice-President of the Anti-Poverty Society, was knocked down by a street car in New York recently, and died at St. Luk's Hospital from the effects of his injuries. Mr. Redpath was born in England in 1838. He went with his parents to Michigan in 1848. He became a printer, newspaper correspondent, and editor. He was emigration agent of the Haytian Government in the United States, and later was Consul at Philadelphia. He was a war correspondent, and after the war became Superintendent of Education in Charleston, S.C., where he founded an orphan asylum and public schools for coloured children. In 1868 he established in Boston the Redpath Lyceum Bureau, later edited *Redpath's Weekly*, and during the latter part of his life was an associate editor on the *North American Review*. In 1888 he was married to Mrs. Carrie Chorpenning, of Washington, who had nursed him through a severe illness.

We have frequently written on this subject and told of the ruin drink was working among our people. Few dare to question the truth of this, but the difficulty is, how is the evil to be grappled with. The Bishop of Salford in his letter to the *Manchester Guardian*, and again on Sunday night at Salford, boldly admits this, and the unquestionable figures of Mr. Austin Oates confirm it. "Drink was the main cause,"—he might have almost said the sole cause, "of the loss and destitution of so many children." "Out of seven thousand children dealt with, he did not hesitate to say that intemperance was the cause of six thousand. The Rescue Society has only led a brief existence. What has become of this class of children during the last twenty years? If the rival agencies—vigilant, zealous, and well supplied with funds—have been actively at work in London, Liverpool, and Manchester since 1868, which have periodically taken hundreds of children to Canada. Who can tell the thousands of our children that have been lost to the Church? The Bishop of Salford may weep and lament; Mr. Austin Oates may work and draw his terrible life pictures; but drink will go on destroying the souls and bodies of our people until there is some combined action among the clergy themselves to practice as well as to preach abstinence. This is the plain truth. Most people believe it, though few venture to speak it. —*Liverpool Catholic Times*.