

pleasure it gives rather than the result which it unconsciously brings about.

This is the bath—

Everyone is familiar with the varied methods adopted by animals in carrying out this sanitary rule from the water bath—the sun bath, the sand bath, and the dust bath, down to the mud bath, which so delights the porcine germs, and has even at times been fashionable, if not efficacious, in the treatment of human ills.

The bath is a valuable sanitary practice, though we can scarcely say that it is absolutely necessary for the *genus homo-rar-Tramp* was never known to indulge in such practice, at least voluntarily, and our records fail to disclose any such thing as disease—in a tramp. Now and then we hear of one killed or injured by accident, but a sick tramp, never!

However, the bath cannot be excluded from the sanitary practice, even of instinct, and though it is needless to refer to its “modus operandi,” we may refer to some of its varieties.

Our aborigines, as a rule, were at home in water as on land, but they made a very general use of the vapor bath. The writer has often seen their practice, and doubts not the efficiency.

Along the margins of rivers near Indian camping grounds, the *sweat-house* was very common, a dome shaped earthen mound with a small opening at one side and a deep hole in the centre, with sufficient space inside to allow a man to curl himself around the hole in the middle. Sometimes the construction was branches of bushes curved into shape and tied together, this being covered with blankets or skins.

A few stones were heated and put into the hole in the middle, and when the bather had crawled in he was handed in some water, which he threw on the stones in quantity to steam himself to his satisfaction. When this was carried as far as desired, he crawled out, and reeking with perspiration jumped into the adjacent river.

In civilized life a similar bath is called Russian, and allied to it is the Turkish.

These are valuable as remedial, but not less so as sanitary measures, and as in some forms they are common to animated nature, they may be classed as instinctive.

The Hygiene of instinct means much more than need be here stated, but reference may be made to another condition. With

the fall of man was the divine command, which entailed *labor to live*, and not to man alone, but to all animated nature does the same command apply, and to a failure in properly carrying out this order may we attribute a very large percentage of ill-health.

Severe labor and a restricted diet are consistent with perfect health if no insanitary condition be present, and to all those men or animals who must labor in the open air to get enough to eat, health and long life (barring accident) is the rule, and for this reason—that these conditions are those which prevent an accumulation of effete matter in the economy, either as unrequired nutritive ingesta or an accumulation of metamorphosed tissue, because a limited diet prevents the former, and healthy active excretories the latter. This condition obtains with the animal in a state of nature, or the man who has to work hard for a living, but does not obtain with the stall fed ox, or pedigreed stock in animal life, or the gourmand, or man in easy circumstances in our civilized life.

But there is no occasion to dwell further on this subject, as the reader no doubt understands it as well as the writer.

Yet we can class properly regulated diet and exercise amongst the principles practiced in the Hygiene of Instinct, and it is liable to be infringed as we rise in the scale, and the more wealthy and civilized the community the more likelihood of infraction of sanitary laws, with diseases as punishments.

Sanitary science has for its object to indicate the means by which wealthy, enlightened and crowded communities may enjoy freedom from disease approaching that which is the result of the habits and instincts of the lower members of the families of animated nature, who escape the poisonous influences of the compounds to be discussed in the next chapter.

(To be continued).

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TRUE TO HIS PRINCIPLES. — Physician (arrived too late): “Did he struggle much?”

Widow (applying handkerchief): “Oh, no! My Daniel was not that kind of a man. He always did things the easiest way to get ‘em done.”—*Pharmaceutical Era*.