

peace and prosperity reigns; where barbarism and the shedding of blood is known only through the dim vistas of departed ages, where angels might love to dwell, and upon which heaven looks with an approving smile, bidding the inhabitants of this our own beloved country to stand forth as a model and an example before the world.

J. O. S.

HYGENIC NONSENSE.

It is a custom for many persons to lay down arbitrary rules which are equally applicable, as they evidently assert, to all persons. Especially is this observable in the conduct of many would-be hygienic reformers. They prescribe certain rules, relating to diet, sleep, and other functions of the body, and if we would place in these the credence which is claimed for them, we would not fail to be convinced that however much they may contradict what instinct and common sense tell us is right and proper on the subjects of which they treat, we must now studiously obey them or suffer the direst penalties for their infraction. If we look at their rules relating to diet, we find that there are but few articles in the whole vegetable kingdom that have not been denounced as injurious; but as to what should and should not be eaten, the doctors—alas! for the imperfection of human knowledge—disagree.

One prescribes Graham bread, telling us that that made from bolted flour is indigestible and innutritious; another asserts that graham bread is composed largely of hulls, and that said hulls irritate the coats of the alimentary canal, and so are highly injurious.

Take pork as another instance. It is declared to be as unfit for us as it was for the Jews, the source of an untold amount of ill health; in short, that it stands to reason that it must be unwholesome generally. Now, while we will not state whether we hold the commodity in high esteem or not, we have known many peo-

ple, and old people at that, who are sturdily advocates as well as consumers of it; who say that they have suffered no ill results from its use, and whom we have found no reason to disbelieve.

Let us consider one more instance: that of sleep. We are told that we should all rise early, and in support of this proposition various sayings are quoted; such as, "Early to bed and early to rise makes a man healthy and wealthy and wise," "The early bird catches the worm," etc. But these, like many other proverbs, must be taken with some limitation. No doubt the theory is correct so far as most people are concerned, but that does not make it a safe rule for all to follow, by any means. Some persons rise early, are then bright and active, but by sundown grow dull and sleepy, and soon after retire. They believe that it is best for them to rise early, and so it is. But others, unfortunately for the theory, are differently constituted. They are often aroused before daybreak by loud-mouthed yells from the "early birds," but, being told by instinct that it is not yet time for them to get up, slumber a while longer. Such ones rise late, and although they are less clear-headed and active in the forenoon than later in the day, yet when the late risers begin to doze, they are as bright and active as are the former ones when they bustle about at daybreak. They do not feel the need of retiring as early as the former class, yet they require as much sleep, and late rising is for them perfectly proper.

The philosophy of the whole matter is this: there exists a great diversity in the natural condition, habits and customs of different persons, and therefore a like diversity in their requirements. This fact is recognized in the adage, "What is one man's meat is another man's poison." It is, doubtless, a wise provision of the Creator that this diversity exists; and for one to claim that all people should be governed by hygienic rules of his own make-up, shows not only a profound ignorance of what he professes to treat, but great