

A REMARKABLE PANACEA.

A BAVARIAN PRIEST'S METHOD OF CURING HUMANITY'S ILLS.

His Curious System of Self-Cure—Aristocratic Invalids Running Barefooted in Frosty Grass.

The latest panacea for the ills of humanity, says a Munich letter to the New York Tribune, is the cure of Father Kneipp, of Voershofen, and to seek it now is the fashionable fad of the day. For some years the system has been gaining favor. But now that Baron Nathaniel Rothschild has come to Voershofen 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 whole business is, that no one is making or will make any money out of it. Father Kneipp makes no charge whatever 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 guests who lodge in their cabins the smallest possible sum, just enough to meet actual expenses.

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.

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, he observed, by violent means, which he strongly deprecates, but by natural and gradual ones. He recommends that all underclothing be made of very coarse linen the roughness of which stimulates the skin without enervating 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 or 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 seems 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 attempt to dry himself after the bath, but is told to put his coarse linen underclothes straight on to his wet body, then his outer clothes, and then to 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 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 in contact with it.

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 weather, or in freshly fallen snow. Voershofen 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, precisely similar to that of which the linen for the underclothing is manufactured) without drying his feet, then his boots, and then take a smart walk. By this exercise in freshly fallen snow Father Kneipp entirely cured a woman of chilblains and a girl of toothache. These are only typical cases among numerous similar ones.

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 indulgence 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 particularly praises the many farinaceous dishes, and dishes composed wholly of vegetables peculiar to Viennese cookery, and little known elsewhere. He strongly recommends brown bread, for which he gives a recipe specially 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 fresh fruit and a piece of bread. Three meals a day, he maintains, are sufficient. If more are taken the stomach has not time to recover from one process of digestion before it is called upon to begin another. The more moderately a man eats the more chance he has of keeping his digestive organs in good order and retaining them so to old age. He advises his patients to drink before eating, never while eating, and after eating only if very decided thirst be felt; and then but moderately. He advocates hard beds, and cool, well-ventilated bedrooms. 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 things. He is much looked up to by the medical profession, and many doctors go to Voershofen to study his method.

Ten Ponies for a Wife.

Among the Tibetans a man marries only one wife whom he purchases from her parents, a belle often costing as much as ten ponies and thirty yaks. The price to be paid for the wife is arranged by a relative or a friend who acts as go-between, and the only marriage ceremony is a grand spree lasting as long as the bridegroom can afford to keep it up.

The life a Tibetan woman in this part of the country cannot be deemed a hard one. She makes the tea, it is true, but with that the housekeeping ends; for no one ever dreams of cleaning the kettle afterward, and every one has to mix his own tsamba and lick his own bowl clean when he has finished. Every four or five years she may have to sew a new sheepskin gown for herself or for some one of her family, but certainly not often. She cannot herd the cattle or sheep; men must do that, as there is danger from marauders. She passes her time spinning yarn, weaving a coarse kind of cloth out of which bags are made, turning a prayer wheel, and—destroying too voracious vermin.

Her toilet requires rearranging only four or five times a year—when she visits Kumbum or some other fair; she never washes herself or her garments, and her children cannot outgrow their clothes; they have only to let out a little of the folds of the gown, their unique garment, tucked up around the waist, and it will fit them until they are grown up.—Century.

A Monkey That Looks Like a Dog.

The pig-tailed macaque is the "brok" of the Malays. This monkey is about the size of a bull-terrier, and at a distance is not unlike one, from its habitual walk being on all-fours and its general dog-like carriage. This, I believe, is the most artful and intelligent of all monkeys, and it is the one trained by the Malays to gather coconuts and durians. But, like all their race, they are spiteful, "unchancy" brutes and never safe to handle. You can never trust a monkey, however tame he appears, as the late Frank Buckland found to his cost on more than one occasion. I have several times seen a monkey which, after being some time in captivity, had made an excursion into the jungle, set upon by his wild relatives and ignominiously hunted back to the abodes of men.—New York Journal.

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Some Remarkable Families.

During the last session of the Quebec Legislature a bill was introduced by Colonel Rhodes, member for Coaticook, providing that every father of twelve or more living children should receive a grant of 100 acres for each child above that number. The bill was passed without any difficulty, the members evidently believing that only a comparatively small number would come under the act. The following information has been obtained with regard to the matter.

The total number of applications was 1009 of which seven came from the United States with a total of eighty-five children. The largest family is that of John Hope, of Yaudreuil, who claims to have twenty-three children living. From Montreal comes the application of Edward Millet with fourteen children, who would appear to constitute the largest family in that city. Among the applicants are four with eighteen children each, six with seventeen, one with sixteen, twenty-seven with fifteen, forty-five with fourteen, and twenty-seven with thirteen each.—New York Times.

Meant Death Not to Wear a Dress Coat.

A good thing is told of Barrios, the Guatemalan dictator, in connection with the dress of the men attending the opera. Formerly the little short jackets that come just under the armpits were worn by many, but when the President went abroad he saw how those in other parts of the world dressed, and on his return issued an edict compelling all the men to either appear in a full-dress coat or a Prince Albert. They dressed as directed. To disobey might mean death.—San Francisco Chronicle.

New Mexico's wool crop this season will reach 15,000,000 pounds.

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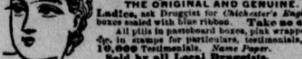
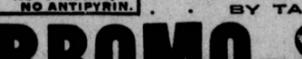
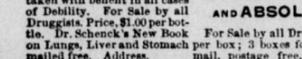
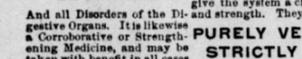
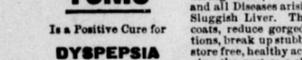
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