

"And the gentleman owner?"
 "He will generally walk off."
 "To hide his emotion?"
 "Perhaps. Some people," went on Mr. Scott, "have pretty little coffins properly made, and lined with white stuff from the undertakers, for dead pets."
 "And the burial service?"
 "I've never heard of that being read," said Mr. Scott.

THE PATIENCE OF THE CAMEL.

"Any camels? Yes. I attended the camels for tumours. I opened one in the chest, that was from a bruise which was got on the voyage. When he arrived here, it commenced to swell. Another camel had an abscess in the knee. But they are all right again and at work every day."
 "And they are patient under treatment?"
 "Extremely patient, the camels. I never had such animals for being patient. They never moved."
 "Have you tried your hand on an elephant?"
 "Yes. Two of the elephants I have had in hand. They were suffering from injury to their tails, where they had bitten each other."
 "In anger?"
 "No; I think," replied Mr. Scott, "that was done for want of something better to do on board ship. They get sick of standing still and doing nothing."
 "And did they bite each other badly?"
 "No, it was a sort of contused wound, like you'd get from a severe bruise. A little bit of elephants' play, you know."



Our Foreign Letter.

THE NATIONAL SOCIETY FOR THE PROMOTION OF PUBLIC HEALTH IN BERLIN.

THIS Society was founded on January 24th, 1894. It occupies the site of the old Houses of Parliament, "thus," as some one rightly observed, "causing these buildings devoted to public interests to continue their national service, by harbouring a society whose object is to further the happiness of the people."
 The National Society starts from the idea that the promotion of public health is the most important branch of social policy, and that to this end all who consider the "good of the multitude" the first object of law, should join forces without hindrance to their other political, domestic or ecclesiastic duties.
 The *Woman's section* of the National Society has the special task of carrying hygienic laws into family life. It organises a "year of probation," in which young girls are to receive definite training for the duties of motherhood and sick Nursing.

The *School section* is occupied with the hygienic training of children, and the introduction of a more healthy system of education in schools.
 Connected with this Society is also a new *centre of ambulance*, a section specially engaged in *battling against the spread of consumption*, and in founding sanatoriums for this disease on French and Swiss plans, and finally a *permanent International Exhibition* of articles connected with the work of the Society. All articles exhibited have been scientifically tested as to their value.

In his introductory speech on the occasion of the Society's first meeting, Baron von Broich called the attention of his hearers to the object of the new union. "To *nationalize* the culture of health. Under *nationalizing the culture of health* we understand more than the generalization of hygienic instruction."
 "We mean to imply by this term the *practical* realization of these instructions, the introduction of them into our national customs, laws and arrangements, and consequently most particularly the reformation of existing laws and regulations in such a manner, that national health shall result as a necessary consequence."
 "Nationalization of the culture of health means more than the mere care for the body. It must extend to the health of the soul of each individual, and beyond that to the health of the whole body of the State, and on to the entire soul of the State."
 "Here salvation can only be sought in *warfare against hate*, and in the institution of a broader humanity."

On April 11th, 1894, a Woman's Meeting took place with a view to forming a woman's branch of this National Society. On this occasion the speaker remarked that "For our German women the new National Society has a great, perhaps the greatest task of our time, and of our people. . . ." The speaker then specified the work in which *women* have most "obvious and undoubted power, namely, the protection of unmarried women, the reformation of those who have strayed, the opening of productive fields of labour for women-workers."
 The two latter tasks go hand in hand. We cannot reform without implanting a new impetus for self-respect. We cannot give self-respect without definite work. It is woman who must save woman here. The littleness of self-complacent righteousness had better keep away. It will do more harm than good. Here more than elsewhere the broad mantle of charity will avail, and work, hard *objective* work for reformer and reformed.

These missionaries of health—the Members of the National Society—do not stop at theories. They are nothing if not practical. Not counting the constant efforts of the various philanthropic and domestic branches, there are valuable exhibitions connected with the work of the Society. Two very interesting ones are going on just now. An exhibition of sport, games and gymnastics, which will be closed on August 31st, and an exhibition of modern hygienic improvements. No entrance fee is charged for the latter, which naturally has an industrial character. One can buy all sorts of things on the premises, from non-injurious soap and patent tooth-brushes to adjustable invalid furniture.
 The first thing that struck me on entering, was a large "drying-stove for damp boots," an ingenious arrangement made to accommodate the boots of a

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