



traced and transferred your subject according to the directions given above, mix your lustra colours and begin painting. Use only lustra colours, without any unlustrous ones. For figure-painting I should recommend the æsthetic colours now so much in vogue. Thus you might have a dull gold, a greyish-green, a brick-red, burnishing the edges of the vase with gold.

Having mixed your paints, fill the brush with colour, prepare it for working by a succession of slight strokes

on the palette (do not attempt to twist it to a point), and begin painting on the outer edge of the drapery, working downwards. If you are painting on black terra-cotta, paint the face, neck, arms, and feet, a dull red; if on cream-coloured or red, leave them their natural colour. For instance, in a representation of the Graces, paint their drapery, their hair, and their instruments of music, in the most artistic colouring, remembering that the Greeks studied beauty of colour no less than beauty of form.

THE BENEFITS OF TURKISH BATHING.

BY A FAMILY DOCTOR.



THE reader may remember that in previous articles I have explained the nature of all other kinds of bath—cold, tepid, warm, hot, soap, shower, and sea baths; it remains now for me to explain the nature and uses of what is undoubtedly the most beneficial of all systems of bathing.

Although it is usual, and to a certain extent correct, to designate the hot-air bath by the

title of "Turkish," nevertheless it was known and employed as a health-agent long before Turkey was a nation of any standing. It is no part of my present purpose, however, to adduce proof of the great antiquity of this bath; the reader must take this for granted, and the very fact that it has been in use in various parts of the world, from the earliest ages, shows that its great utility in preserving health, inducing comfort, alleviating suffering, and keeping sickness at bay, has been pretty generally admitted. But although the Romans themselves, at the time they held possession of England, built baths, the remains of which are still to be seen in many parts of the country, it is only of recent years that the Turkish bath has become a regular institution in our cities and towns.

The British are not pre-eminently a bathing race—would they were so!—we are terribly conservative,

conservative even of our ancient ignorance, and slow and reluctant to open the windows of our intellect to admit the glad, pure light of science. But there is this to be said in our behalf: once convinced of the utility of anything novel, we are not slow in adopting it.

"Oh! dear," I heard a gentleman once observe after having gone through, and been greatly benefited by, a course of Turkish baths, "here have been health and happiness lying before my very door, all these weary years that I have been suffering, and I never knew it."

This gentleman's case is not an isolated one, I could adduce hundreds resembling it, did time and space allow me, for not only does the bath prevent illnesses, but there are many classes of chronic ailments which yield to its use. Indeed I might go further and say that there are very few cases of complaints of long standing, which might not be benefited by a course of hot-air bathing. The Turkish bath, too, assists the action of the remedies being employed for the cure of the particular kind of ailment a patient may be suffering from. I am so convinced of this, that I conclude this paper with a hint or two about the kind of life one should lead, while taking a course of Turkish baths.

And we now stand face to face with the question, Who should and who should not use this prince of baths? I am happy to say that those who are debarred from its use, from some physical or constitutional cause, form a very small minority indeed. But, nevertheless, if you have the slightest fear that the Turkish

bath may be other than beneficial to you, go boldly to your family physician before you begin the course, and ask him if your heart be all right; if he says "Yes," after examination, go just as boldly to the hydropathic establishment, or whatever other name it goes under, and begin your course of baths. I know very well what question you will be asking yourself as you undress. Here it is: "How long, I wonder, will it be safe for me to stop in the hot room?" The answer is this: Until you are in a glorious perspiration, and all aches and pains and all sense of weariness forgotten, and you begin to wonder how the cares and worries of the out-door world ever had the effect of annoying you in the slightest. Then, whilst still in the midst of this pleasant dream, it will be time for you to break the spell and deliver yourself over to the hands of the shampooer, for remember that not even of the waters of Lethe must one drink too deep a draught. It will be best, therefore, that the first Turkish bath should not be a very prolonged one. But, as you walk away from the place, so light and buoyant and happy will you feel, that you will naturally long for the time when you may take another bath. You will have broken the ice, and can no longer have any doubts about the safety and beneficialness of the hot-air bath.

If, on the other hand, you are actually suffering from some malady or other—lung, kidney, liver, or skin complaint—it is a matter of necessity that you should consult a medical man as to the advisability of employing this bath, and by all means go by what he tells you.

Let me now say a few words about what I may call the philosophy of the bath; and, first, let me remind you that the skin has certain actions to perform, certain duties to fulfil, which causes it to rank as high in the economy of life as the liver or the kidney itself. It is one of the greatest emunctories of the system, carrying off from the body—when in a state of health—far more deleterious matter than the kidney itself. Indeed, with its extensive vascular and nervous supply, its myriads of sudoriferous and sebaceous glands, it is a system in itself; so important, too, that if but a portion of it be destroyed—as in the case of accidents by fire—death even may speedily ensue. If the skin be not maintained in proper working order, if the pores be dammed by dust or dry scarf-skin, matters are retained in the blood and system which are not only injurious to health, but positively poisonous. A person whose skin is not soft and clean and pliant, and able to give free vent to sensible and insensible perspiration, may imagine he lives, but he deceives himself—he merely exists. Nor can he hope even to exist so long as he might otherwise do, for an inactive skin gives additional work to the internal organs of the body, and they age and wear out all the sooner in consequence. What a dreadful and fatal disease is that called "Bright's kidney," and I feel sure that a judicious use of the Turkish bath would keep it at bay, although it may not be able to cure it when it has once commenced. Again, we all know how much suffering and pain, and danger to life itself

is caused by rheumatism; but if, as most medical men agree in believing, this disease is caused by the retention of acid and other deleterious matters in the blood, it surely stands to reason that the elimination of them, induced by the occasional use of the Turkish bath, would prevent the occurrence of this dire disorder; and so with gout and 150 others, for, in one word, the skin is the great blood purifier, and the bath keeps it in easy working order. What would be thought of an engineer who neglected to clean and oil his beautiful machinery? Such a fellow would be unworthy to have charge of an engine of any kind.

Well, now, I shall take it for granted that the reader acknowledges the vast importance of a healthy skin; the question arises: How does the employment of the Turkish bath insure so great a desideratum? Here is the action of this bath on the system, so that you may answer the question for yourself. On the exposure of the surface of the body, then, to an elevated temperature, the blood finds its way in larger quantities to the bloodvessels spread out in the skin, and perspiration is the result; this takes place more slowly in those but little used to the bath, but speedily and more freely in the habitual bather, showing that the pores are in good working order—that, in other words, the safety-valves of the great living machine are patent and not clogged. This perspiration if analysed would be found to vary in its constituent parts in different bathers, for those who bathe frequently perspire almost pure water, showing that the blood is in a state of health, whereas in the sweat of those unused to the Turkish bath many impurities will be found; and that these do not come from the surface altogether, is evident from the fact that it contains much saline matter. The first operation, then, of the bath is the purification of the blood, by the abstraction therefrom of organic and inorganic impurities, and the relief of the dormancy, if I may so call it, of the internal organs, while at the same time the dermal nerves are rested and soothed, to say nothing of the strain that is taken off from the whole muscular system. No wonder the feelings experienced while enjoying the bath are pleasant, that the mind becomes tranquil or even cheerful, and ennui seems banished for ever and a day. It is while still in a state of free perspiration that what is called shampooing is performed, either by an attendant or less effectually by the bather himself, a process of rubbing upwards of the muscles of the limbs and body, accompanied by a kind of kneading movement, whereby the joints are rendered more supple, and the muscles more healthy, for the lagging blood in the veins is thus sent on its way to the heart.

But next the expelled impurities and the useless portion of the scarf skin have to be washed off; this takes place in the soaping down and warm bath that follow. Then comes the cooling down part of the Turkish bath, whereby the skin is braced and tightened and the opened pores re-closed. It is this process that many think dangerous. It is so little so, that the colder the water the better and more pleasant is it.

I dismiss the bugbear "cold" in a single line. No

person ever did or could catch cold from the effects of the bath we are discussing, except through downright carelessness.

How often should the Turkish bath be taken by those in health? As a rule one bath a week is sufficient, and two are to be preferred. It is a pity, by the way, that this bath should be so expensive a luxury as to quite debar the working man from partaking of its benefits. I am of opinion that a benevolent society, having for its object the establishment of Turkish baths for the people at a nominal price, would be an incalculable boon to millions.

I am in the habit of recommending the use of the portable Turkish bath in private practice. It costs but a few shillings, and it may be used either wholly instead of the real bath, as an accessory thereto, or in preparing the timid and nervous—acclimatising them, I had almost said—for the enjoyment thereof.

I should want to study a nosological table in order to give the reader the names of the many ailments that may be either cured or alleviated by Turkish bathing. I shall not leave the table before me, but merely mention, among other complaints, inactive liver, indigestion, nervousness, rheumatic gout, chronic rheumatism, incipient colds, ennui, depression of spirits and weariness, chronic lung complaints, all the diseases of sedentary life, adiposity, and all the ailments, fanciful or otherwise, of fashionable life. By the use of the Turkish bath, health is regained, sickness prevented, the nervous system calmed, the appe-

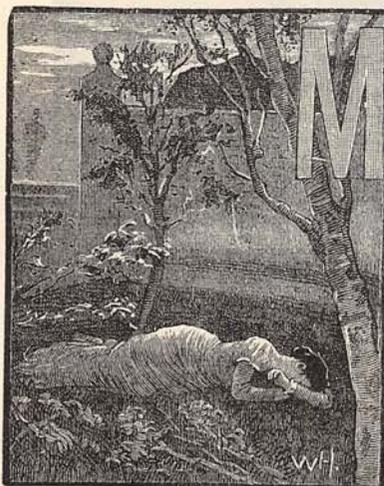
tite increased, and a greater ability engendered of combating the trials and ills of life.

In most bathing establishments that I have visited the system is good on the whole, everything judiciously arranged, and the attendants well up to their work. I need, therefore, lay down no rules for the guidance of the amateur Turkish bather; all he has to do is to submit himself cheerfully to the hands of the bath-man. Do not, however, go to the bath with a full stomach; the best time of the day is that I recommend for sea-bathing. Take a book to read if you choose, but do not chat, and above all banish exciting thoughts, for this reason—they send the blood brainwards, and there is precisely where we do not want it. Thinking interferes with the perfect enjoyment of the Turkish bath, in exactly the same way as it interferes with sleep, and for the same reasons. Drink water freely in the bath; and after you have gone into the cooling room, get if you can a cup of good coffee, and sip it slowly but not too hot.

In conclusion, those who really wish good to come from a course of this more than excellent mode of bathing must live plainly, avoid stimulants, and take plenty of exercise in the open air. To the vast majority of dwellers in cities, to the toilers and moilers in the weariest pathways of life, the Turkish bath is indeed a blessing; but God forbid it should ever become in this land, as it did in ancient Rome, a mere accessory to fast and vicious living!

SO BLUE!

A STORY OF A GIRTON GIRL.



Y child, you have more than fulfilled every hope I ever formed of you. I knew when I sent you to Girton that you could not fail to acquit yourself well, but I did not look for this."

Magdalen Foster blushed with pleasure at her father's words, as well

she might, for the letter in her hand announced that the papers sent up by her at the recent Classical tripos entitled her to the ninth place in the First Class. The fact of her womanhood stood in the way of the B.A. degree being actually conferred upon her, but that was a matter of no consequence whatever to a

girl who had worked solely for the love of knowledge implanted and fostered in her by a scholarly father.

"Well, Magdalen, I'm sure I congratulate you heartily," said her sister Nora; "and all the more so because now at last I suppose you will consider yourself blue enough."

The blush of pleasure now faded from Magdalen's cheeks. "I never wanted to be blue," she said nervously.

"Then I'm afraid you have succeeded without the wanting," laughed Nora. "Why, my dear, you are a blue of the very deepest dye; and you not only are it, but you look it. You don't go about in cap and gown, or with spectacles and inky fingers, but there is no mistaking in you the model of a 'sweet girl graduate.'"

There was a certain amount of truth in this. Magdalen, especially by the side of the pretty if rather dollish-featured Nora, was studious-looking, to say the least. She was tall and stooped slightly, her complexion though clear was colourless, and she had the reflective, *full* look that is not unfrequently the sign of habitual study. Yet her face was singularly sweet in expression, the open, tranquil brow seemed