

If teachers, preachers and doctors would pronounce the anathema on tobacco by abstaining from it themselves, others would follow. But here is the difficulty. It is only exceptionally that a smoking pedagogue, clergyman or physician, can be convinced that he would be a better man, physically, intellectually and morally, if he would give up tobacco, and that he had no idea what capabilities of well-being he possesses, if he only could muster up moral courage enough to abandon the use of a drug which, in nine cases out of ten, produces, to say the least, a vague sensation of uneasiness and restlessness, which only too often calls for a remedy that will do away with these effects, and that is alcohol. Some are aware that tobacco alone is responsible for a continuous malaise or misery, especially when they are reminded of it by others; but like the cocaine addict who asserts that the effects of cocaine are horrible, and still goes on using the poison, so the tobacco slave is bound as by fate, to again and again indulge in a drug which he knows causes him to suffer.

Some, however, labor under the delusion that it increases their working power, that the flow of thought becomes easier, and that without tobacco they are unable to do any mental work. Instances are cited by them of great men, inveterate and excessive tobacco consumers, who left their mark in the history of civilization as savants, artists, etc. They do not consider the possibility that these men accomplished what they did in spite, but not in consequence of, or aided by, their habit.

Students of the chronic nicotine intoxication are convinced that the great men among the tobacco slaves would have been still greater had they never used the drug. Thus Kant, the most eminent of German philosophers, is said to have written such an obscure and unintelligible style, because he smoked and snuffed to excess. I myself know of a medical man who wrote a great book which labors under the same defect as Kant's works, because of his slavery to tobacco.

But these things are trifles when compared with the degenerative influence the drug exerts on the broad masses. There is only one way to lessen the evil: it is a general crusade against the weed, initiated and sustained by the three professions mentioned above. But is there much prospect of such a movement at present? I believe not. I know of schools conducted by the clergy in which smoking is not only permitted to fourteen years old and even younger boys, but more or less encouraged. I believe that its well-known anaphrodisiac effect on account of which it was very popular among the monks of Italy several centuries ago, has something to do with this connivance on the part of the clerical gentlemen.

Again, I know of physicians who not only smoke to excess themselves, or still worse, indulge to a morbid extent in the unmannerly habit of chewing, but permit and encourage their own children to smoke. One of them was in the habit of awarding his thirteen year old son by extra good, i.e. extra strong, cigars, for high numbers in school. It is hardly necessary to add what became of this boy. He is now a periodical inmate at various sanitariums for a combination of bad habits.

In view of such discouraging facts I hardly expect much good from this contribution and testimonial to the evil effects of tobacco, because the truth has not dawned upon the multitude yet. As in the body politic evils will run their course, until there is a general uprising of common sense which disposes of them, so with the irrational and excessive use of tobacco, which will probably go on increasing until a limit of endurance is reached, until the disastrous results of the abuse are patent enough to impress even the dullest mind. Only too often does the physician hear the words: "I will give up anything but tobacco." This shows the intensity of fascination exerted by it over its slaves. Therefore, like many a one before me, I shall, in presenting this paper, probably only reenact the part of the preacher in the desert.

Perhaps, however, my remarks may strike a sympathetic chord here and there and serve the purpose they were written for—to avert bodily misery and mental degradation.—L. Bremer, M.D., in *Med. Mirror*.

## TREATMENT OF CHRONIC NEPHRITIS.

We have first to consider the progressive tendency to destruction of the kidney, either by primary degeneration of the epithelium or by its destruction under the contracting interstitial substance. In the first place, there should be avoidance of all the causes which would provoke the diseases—exposure to cold and wet being among the most important dangers; flannel should be worn; overwork, bodily and mental, given up. A climate free from both coldness and dampness sought if possible. As it seems highly probable, from many researches on the subject, that some of the symptoms are due, not to the simpler and more familiar products of nitrogenous decomposition, such as urea, but to the more complicated ones with which we are becoming acquainted, as ptomaines and toxic albumens, it is desirable that the nitrogenous foods should be presented in a form least likely to undergo abnormal changes. Hence, a heavy meat diet is not desirable. The amount of actual loss of albumen is, in most cases, not great, and it is not necessary to push animal