

America, in China, and in some European cities—was an improvement on this only so far as that the excreta was taken from under the noses of the citizens. Sewers were but one step further as a mechanical means of removal—simple and available where water was to be had, but deadly and dangerous because of the gas evolved from decomposing excreta, and its steady pollution of the rivers and bays into which it flowed. An improvement on this is the disposal of sewage on farms by precipitation, or by the intermittent downward filtration system, or its manufacture into poudrette, or by the pneumatic system of Liernur. By these latter systems river and harbour pollution is avoided, but the manufacture of sewer-gas goes on, and soil saturation is still a result. Partial or utter failure by these processes points plainly to the use of fire as the only means of utterly destroying the most potent factor in the dissemination of disease, of killing the germs that find in animal excreta their nidus—their means of life and perpetuity. And until they are utterly destroyed sanitarians will still find work to do, preventive medicine will still be a study, and preventive diseases still continue to lead all others in the work of death and decimation among the most industrial populations, thus occasioning a loss to the State greater than all others, fire, flood or tornado combined. When a physician undertakes the work of cure he does not ignore the final means; he is not content to partially cure his patient, he does not discharge him until he leaves him free from the disease of which he had been the victim. The sanitarian, like the physician, must leave his patient well; he must leave the city, the town, the village well, free from all possible pollution of earth, air, and water, free from all transmissible germs by either of these elements. To attain to this, the privy, the cesspool, the midden, the sewer, the graveyard and cemetery must be abolished. The crematory must take their place."

The writer sums up his paper as follows:—"The conclusion is legitimately reached that the cremation of excreta and all household

wastes and street wastes would, (1) preclude the possibility of the return of such wastes in any deleterious form, as is the case now universally. (2.) It would save to all cities two-thirds of their present water supply, and thus increase the quantity for personal sanitation. (3.) It would put a stop beyond all question to soil saturation and sewer-gas. (4.) It would reduce scavenging to the minimum of expense, and save much of the cost of hauling and of great sewerage works like those of Boston and London. (5.) It would put a stop to all the nuisances complained of from defective plumbing. (6.) It would prevent the silting up of harbors with excretal matter, and their being choked with silt. (7.) It would prevent the pollution of rivers, and so prevent the wholesale destruction, as is now the case, of fish, the poor man's free food crop. (8.) Equally applicable to hamlets, villages, towns, and cities, it would put a stop to the privy and cesspool system, and thus prevent the saturation of soils, which frequently drain into the water-courses that are the sources of supply for great cities. (9.) It would solve all the problems that now vex sanitarians from house connections to the outflow, through which sewage finds its way into rivers and harbors. (10.) It makes a finality of all the wastes of cities, of every kind, character, and description, the result being, according to Shaws's method, an ash of great value to farmers, and clinkers that have a special commercial value for builders.

TOO FILTHY FOR A CHRISTIAN.—It is related in the life of Rev. J. B. Finley, the Ohio Champion of Methodism, that he was holding a quarterly conference among the Wyandot Indians. During the meeting one Indian made complaint against another. Finley asked what was the charge. The complaining Indian said he charged the other Indian with being too nasty and filthy for a Christian. "Look," said he, "at his blanket and clothes. How dirty! Too nasty! 'Can't be a Christian and be so dirty as he is.'" When the accused Indian was asked what defence he had to make, he said, "I got no squaw. I can't be clean." The other Indian retorted, "That no excuse. Plenty of squaws around here. You ought to get one, and clean up."