

Over-eating is Poisonous.

TOO many people know by personal experience the evils arising from over-eating and are convinced thereby that temperance in eating, as in drinking, is the right way to live, not merely during lent but throughout the year. But it is good to have the *Lancet* say plainly that a man may be poisoning himself by over-indulgence in food, and that fasting from luxury and excess is in absolute harmony with health and morals.

"Lent may therefore be regarded as a convenient season when the individual addicted to various obvious luxuries and excesses can effectually brace his moral strength to forego those things which he knows perfectly well he can do very well, if not better, without. . . . The season gives the creature of more or less selfish or bad habits an excellent opportunity of relinquishing those those habits for at any rate a certain period,

and he may, and probably will, receive a salutary and moral lesson which may induce him to lead a better and physiologically happier life. He may be poisoning himself, for example, by over-indulgence in tobacco, alcohol, or even food, and he may find that, as a result of his determination to give up these excesses for a season, his mental and bodily activities are improved, his health is altogether better, and he is constrained to go on with the 'Godly, righteous, and sober life.' It would be difficult, if not impossible, to defend by physiological arguments the excessive fasting of the old ascetics, but fasting from luxury and excess is a procedure absolutely in harmony with a vigorous, healthy, and moral condition. The conduct indicated, therefore, in the Lenten fast of the Church is calculated to lead the erring into the paths of physiological righteousness. Self-denial is, however, a poor thing if it does not benefit others besides ourselves."

A Cure For The Tobacco Habit

EXCESS in anything, except in doing right, is hurtful, and so we venture to recommend to every over-indulgent user of the "Herb Nicotian" the following cure:—

"What reader of 'Elia,' asks the *British Medical Journal*, does not remember his recital of how, when he had resolved to quit it, a feeling as of ingratitude started up, how it put on personal claims and made the demands of a friend upon him. 'How the reading of it casually in a book, as where Adams takes his whiff in the chimney corner of some inn in "Joseph Andrews," or Piscator in the "Compleat Angler" breaks his fast upon a morning pipe in that delicate room "Piscatoribus sacrum," has in a moment broken down the resistance of weeks. How a pipe was ever in my midnight path before me, till the vision forced me to realize it—how then its ascending vapours curled, its fragrance lulled, and the thousand delicious ministerings conversant about it, employing every faculty, extracted the sense of pain.' Then comes the gloomy part of the story: 'How from illuminating it came to darken,

from a quick solace it turned to a negative relief, thence to a restlessness and dissatisfaction, thence to a positive misery.' But how is the chain of slavery to be broken? The spirit is willing, but the flesh is weak. We throw away the pipe and tobacco—and buy a fresh supply the first time we pass a shop where the instruments of evil are temptingly displayed.

"Those who seriously wish for deliverance may try the method recommended by a Russian practitioner, Dr. Kolomeitzeff, Assistant Physician to the Military Hospital, Kasan. It consists in rinsing out the mouth with 25 per cent. solution of silver nitrate after each indulgence in tobacco. He says the taste thus produced will create a disgust that will completely cure the habit. A fellow countryman of his, Dr. Skoulsky, had previously recommended brushing the throat with a similar solution, but, this, we are told, is not so effective. The method, at any rate, is easy. The fierce struggles of the smoker striving for deliverance may, if Dr. Kolomeitzeff's plan answers, be calmed as easily as a battle among bees."