

efficiency that they do with regard to other disorders, there will doubtless be a corresponding improvement in the habits and lives of the people. Did it ever occur to you that one of the strongest reasons why the people should turn their attention to the disease—aspect of intemperance—is found in the fact that temperance societies, churches, laws, family warnings and all the social and domestic influences that have been brought to bear on the inebriate have failed to accomplish the good that has been expected of them? Surely, if this was a question merely of repentance and reform, the multiplied and influential means of the family, the church, and the pledge—the watchings, the followings, the beseechings, the prayers, the warnings, all would have produced much more fruit than yet has been gathered from these sources.

Can there be such a force in a mere habit, such allurements in a single vice, as to be able to withstand all the earnest and persistent labor that has been organized against it? For it must be remembered that the efforts in this matter have been specific. The counteractions against intemperance have been direct, positive, continued and well-organized. The pulpit, the press, the platform, the school, the family, have each represented organized forces against this evil, and yet the testimony is that it has increased. What a libel this fact would be upon the heart-lore of domestic life, upon the verity and earnestness of Christian doctrine, upon the better instincts of humanity itself, but for the fact that these well-meant and honest efforts have not been directed in the proper line of approach to the evil. A poison that lurks in the blood has no antidote in appeals to the moral sense. A neurosis that inheres in the being can not be driven away by rhetoric. A proclivity that is enfibred with human structure, can not be untwined by argument. These are facts which may not have been admitted, because not thought of, but nevertheless, they are just the facts which have obstructed the progress of what men call the temperance reform. It is said that the well-known John B. Gough declared in a public lecture that out of 500,000 persons who up to that time had signed the total abstinence pledge in America, 300,000 had violated it, and that Dr. Chambers on hearing it exclaimed: "Truly, what an outburst of nature!" While Mr. Gough on this occasion exhibited his candor, it is certain that his distinguished listener gave evidence of his deep knowledge of mankind.

In an address on "The Classification and Treatment of Inebriates," Dr. Parrish said: "I think none of us, who have given careful thought to the specialty we represent, can have failed to observe three classes of inebriates, each of which is capable of an extended and common sub-division, as follows: 1, professional debauchees, whose purposes in life seem to be limited to the gratification of appetites or passions; and who, yielding to such gratification, have not only become confirmed inebriates, but have fallen into other excesses of a more vicious character; 2, those, who without a decided intention to do wrong, and without any abiding purpose to do right, are the victims of their own moral weakness, or of the cupidity or recklessness of others; 3, those who are earnest in their desire to live soberly and righteously, and anxious to avail themselves of every means offered by others for their recovery; who are

capable of estimating their danger and possess the courage to confront and antagonize it."

(To be continued.)

## TURKISH BATH IN AMERICA.

An Anniversary Address on Baths, Delivered at the Sanitarium  
Oct. 6, 1894.

BY CHARLES H. SHEPARD, M.D.

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It is with no small measure of gratification that I greet you upon this, the thirtieth anniversary of the opening of the Turkish bath in this country. The old song had it that, "We are living in a grand and awful time!" These words were never more true than they are now. Between 1861, the beginning of our civil war, and 1893, the epoch of the Columbian Exposition, what a revelation the years have brought! The wonderful development of every department of knowledge, of all the resources of the country, have given a continual impetus to every element of progress, and all the refinements of civilization. Pre-eminent among these stands the Turkish bath. It is ennobled by a history which reaches back of records into tradition. During all that time the perfection of the bath was in exact proportion to the civilization of the country in which it was used. Throughout antiquity, moral purity was signified by purification of the body; even baptism is symbolic of the bath. Cleanliness was made a virtue among the pagans, but because great license of manners prevailed at the public baths, many historical Christians condemned cleanliness of person, and taught that the longer one went without washing the fitter one was for the kingdom of heaven. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, in extreme old age, been guilty of washing his feet.

In primitive ages, superstition readily centered about thermal springs, as if they were the manifestations of some supernatural power, and through the teachings of their priest physicians, they came to be considered sacred, as though presided over by some particular divinity, and later came temples, erected beside or inclosing the springs. The prevailing habit of thought was to attribute all bodily infirmities to the malign influence of some divinity, so for relief, the people sought the interposition of supernatural power; hence thermal springs were dedicated to some god, principally to Hercules, as the god of strength. The Romans also consecrated their thermal springs to some deity, and their priest physicians introduced a ritual to be observed in making use of the waters. Homer relates that the hot bath was used among the Greeks more than three thousand years ago, and it was in all essentials similar to that now popularly known as the Turkish bath. The baths were common throughout Rome and her colonies, for wherever Rome bore her civilization the bath accompanied her. In time a lavish luxury prevailed in the erection and embellishment of the Roman baths, which increased with the growing wealth of the city. To immortalize themselves the emperors built baths which were the grandest constructions that architectural genius ever created. The Augustan age was an epoch conspicuous for the development of sanitary measures for the promotion of public health; and officers of high dignity were appointed

for the management of the baths. The area embraced by one of these immense establishments was equal to the space included in twenty-five ordinary city blocks, or about one mile in circumference. The largest was constructed by Diocletian, and capable of accommodating 18,000 bathers at one time. The Pantheon, now serving as a church of modern Rome, was originally built as a vestibule to the baths of Agrippa.

Ample opportunities have been afforded for acquiring a thorough knowledge of Roman customs in this respect, notably through the excavations at Pompeii, between the years 1824 and 1825, wherein complete sets of public baths in a good state of preservation, were laid open. In the historical novel, "The Last Days of Pompeii," Glaucus is made to exclaim: "Well! Let us to the baths! Blest be he who invented baths!" "But tell me, Glaucus, are the baths at Rome really so magnificent?" Glaucus turned and recognized Diomed and, suppressing a smile, replied: "Imagine all Pompeii converted into baths, and then you will form some notion of the size of the Imperial Thermæ of Rome, but a notion of the size only. Imagine every entertainment for mind and body, enumerate all the gymnastic games that our fathers have invented, repeat all the books that Italy and Greece have produced, suppose places for these games, admirers for all these works; add to these baths of the vastest size, the most complicated construction; intersperse the whole with gardens, theaters, porticos and schools; suppose in one word, a city of the gods, composed of but palaces and public edifices, and you may form some faint idea of the glories of the great Thermæ of Imperial Rome."

In the reign of Tiberius there were nearly nine hundred public and private baths in Rome alone, while the villas and the homes of the rich were provided with costly bathing apartments. Previous to this time the diseases of civilization were scarcely known among this people, but after the conquests of the Romans extended beyond Greece and over Asia and Africa, sources of unbounded wealth and luxury were opened to them, and the refinements and corruptions of a higher civilization changed the aspects of Roman life. In the seventh century Alexandria rivaled Rome in the splendor of its public edifices as well as in the number of its magnificent baths, of which there were 4,000 when the city was taken by the Moslems. The Turk having a keen relish for all that could minister to tasteful enjoyment, adopted the baths, and it is reported that when the great library was burned the books supplied the baths with fuel for six months.

Sources of the decline of the baths are traced to the establishment of Christianity at Rome, because the baths were looked upon as heathen temples, and the thermal springs being dedicated to heathen deities they were abandoned by the Christians and the use of the waters held to be sinful. The removal of the seat of empire from Rome to Constantinople, which followed the conversion of Constantine, deprived the baths of the imperial patronage necessary to sustain them; and the irruptions of the Northern nations are partly responsible for the destruction of many of the baths. Throughout Western Europe the very knowledge of them was obliterated for some fourteen hundred years, though the baths survived in other lands. At Constantinople the Greeks preserved them, and the Turks, after acquiring that

city, soon learned to appreciate them as an invaluable sanitary institution, whence comes the present name, Turkish bath.

Through the energy and perseverance of David Urquhart the Turkish bath was introduced to modern civilization. While a member of the British embassy at Constantinople he became enamored with Turkish life and customs. Already the author of several books, he then wrote one entitled, "The Pillars of Hercules," in which was embodied a chapter dilating upon the virtues of the Turkish bath, and relating the advantages that would accrue to his own countrymen by the adoption of the bath as a habit. Some years afterward he came in contact with Dr. Richard Barter, who was conducting a water cure in the south of Ireland. Mr. Urquhart gave Dr. Barter his book, the perusal of which convinced the Doctor that it was the one thing needed to make his institution complete, and soon these men constructed the first Turkish bath of modern times at St. Anne's hill, within a mile of Blarney Castle. After that Dr. Barter established several baths in different parts of Ireland, and Mr. Urquhart promoted the erection of a bath in Jermyn Street, London, which is to-day a monument to his ability and foresight. Charles Bartholomew was also an early friend of the bath, and, by Mr. Urquhart's encouragement was instrumental in establishing a number of baths in England. To-day the Turkish bath is an established and popular institution throughout great Britain.

Erasmus Wilson highly indorsed the bath in a book published more than twenty-five years ago. Sir John Fife, Senior Surgeon to the Newcastle Infirmary, introduced the bath to that institution, and edited the *Turkish Bath Manual*, an authority on the bath. Sir Benjamin W. Richardson testified to the importance of the bath, and the broad field that was open to the practitioner in the treatment of disease, particularly of rheumatism. Sir Edwin Chadwick, the greatest sanitarian that England has produced, personally gave me his hearty indorsement of the bath in 1865.

About the year 1860, Christopher Oscanyon, a representative Turk, attempted to introduce the bath in New York City and obtained the support of a number of prominent New Yorkers, but for some reason the enterprise was never developed. Soon after a small hot air bathroom was opened in Boston. It was called a Turkish bath, but never outgrew its original limits and had but a short existence. It was reserved for the home city of Brooklyn to make manifest the possibilities and luxuries of the genuine Turkish bath.

My attention was directed to the bath through the kindness of Samuel R. Wells who, in 1861 was traveling through Great Britain. He forwarded to me a number of pamphlets upon the subject, among them the chapter upon the bath from the "Pillars of Hercules." These immediately aroused my enthusiasm for a Turkish bath. I had long held in favor the hygienic method of treating disease, and this way of accomplishing the result seemed the very perfection of all treatment. With the practical knowledge of the virtues of the bath came a constantly increasing desire to be able to demonstrate to the world the power of the Turkish bath as a remedial agent, as well as the immense benefits to be derived from its adoption as a habit of the people, fully recognizing the fact that its most desirable and useful depart-

ment of service would be that of preventive medicine. In May 1863, I began on a small scale, and under many discouragements from my friends, the construction of the first Turkish bath. Not having any model from which to work, the process was necessarily slow, and much time was consumed in experiments, not alone with the bath itself, but also upon myself, friends and patients, in testing its practical workings. It was not until October 6 of that year that it was opened to the public. On that day but one bather came and he had left his home, without letting his wife know where he had gone. It was not till four days after that four bathers came. One of those I had waylaid in the street and brought in by dint of persuasion. To the credit of the bath, however, it may be said that he and his whole family were frequent bathers thereafter. After an interval of six days two bathers appeared, both ladies. Two days after came one gentleman, and so on, for about a month before there was a uniformity of daily baths.

The first month we gave about 50 baths, the second 100, the third 150, the fourth nearly 200, thus gaining ground by slow degrees. The first year we gave over 2,000 baths, the second year about 4,000, the third year nearly 6,000. About the middle of the fourth year our facilities were increased and we gave over 10,000 baths, the fifth year over 15,000. At present, in spite of the many large baths that have been constructed in Brooklyn, New York and many other cities, we are giving over 20,000 baths yearly.

One naturally would suppose that the medical profession would be among the first to welcome such a powerful aid as the Turkish bath, but such has not been the fact. This profession, as a body, has never given it much encouragement. Individuals alone excepted, they have waited for the people to demonstrate its value and to commend its use. Years ago an English physician said: "The public in this matter, is far ahead of the medical profession." As none but those who had traveled abroad knew anything about the bath, or had even taken one, it was sometimes very difficult to induce a person to enter its precincts. One professor in a medical college said he would not go inside the hot room for \$50. Another on entering said he hoped he would not be incapacitated from calling on his patients the next day. Such was the nervous dread of the process by those who knew nothing of it. In fact it has been more difficult to convince the physicians than the layman of the value of the bath. With a few highly honorable exceptions, and in spite of a multitude of witnesses, those who control medical teaching and practice go on in the same old fashion, and are likely so to continue until an enlightened public opinion shall command the new and better way. To the people at large we are indebted for the success of the bath. While physicians believe too little, among the laymen there is sometimes the most unbounded faith in its power, as was shown by a man coming all the way from Chicago expecting to be cured of a severe attack of rheumatism by one bath.

The universal use of the bath during thousands of years in every part of the civilized world furnishes a stronger proof of its value than would any mere reasoning. If we would have our people powerful and progressive as a nation, we must necessarily look first to their physical welfare. We should at least in this nineteenth century be as wise as were the Romans. It is an encouraging fact that preven-

tive medicine is constantly growing in the estimation of the medical world. The prevention of disease is a thousandfold more desirable than its cure. It will need but a generation to blot out many diseases and, through sanitary science, put a new and cleaner face upon mother earth herself. The dawn of the era of cleanliness has set in. Unfortunate is the person who can not enjoy a Turkish bath, for it evidences an abnormal condition of the system. With most such cases the shortest road to restoration would be through a wise and persistent use of the bath. Daily I see persons borne down by unnecessary suffering who, by a timely use of the bath and a slight deviation in their habits, would not only be saved this suffering, but they would place themselves upon a higher plane of health. Every man, woman and child would be the better for a Turkish bath once a week during his or her entire life. The young would develop more perfectly, growing straight, strong and handsome, the middle-aged would have less sickness and suffering, and increase in years imperceptibly, while the aged would grow old gracefully, because saved many of the discomforts of advanced years. There is no more important factor in personal hygiene. With complete external cleanliness come purity and perfect circulation of the blood, and the best conditions of health follow as a natural sequence. Thus prolonged life and a larger degree of comfort during life are secured. This desirable habit should be concomitant with obedience to physiologic laws. Indulgence in stimulants and narcotics, or any form of what is called high living, can never be made compatible with a clean life. A few generations living in the better way would bring about a higher standard of health and a new order of life. Twenty-six years ago to-day, upon a similar occasion in this room, I made a short address and closed with this wish: "May Brooklyn, one of the pleasantest cities in which to live, soon have the most magnificent Turkish bath in the world." By no means shall any exertions on my part be relaxed until this is an accomplished fact.

#### A CASE OF PRIMARY (?) LARYNGEAL DIPHTHERIA, TREATED WITH BEHRING'S ANTITOXIN.

BY EDWIN J. KUH, M.D.

CHICAGO.

Freda H., a robust girl, aged 7 years, complained of hoarseness on November 6, and remained indoors without symptoms of fever until November 11. On that day she took to her bed, and Dr. F. W. Mercer saw her for the first time. On the same afternoon I saw her in consultation with Dr. Mercer. During the day the temperature had ranged at slightly over 102 degrees. The fauces were entirely free, with the exception of a small, white, loose deposit on both tonsils, which was easily brushed away with cotton mounted on a probe. The child was hoarse and the larynx somewhat stenotic. No retraction of chest upon inspiration. Bronchitis in larger tubes. Examination of the larynx was very unsatisfactory, because of an unusually depressed epiglottis, and the child's intolerance of laryngoscopic examination.

The next morning, November 12, she coughed up a piece of membrane two inches in length, one-half an inch in width, and one millimeter in thickness. Laryngeal respiration was but slightly improved, and shortly after became very difficult. Temperature about as before, but pulse rate as high as 165. I saw her the same afternoon with Dr. Mercer, and injected ten cubic centimeters of Behring's antitoxin No. 2. A few hours afterward Dr. W. K. Jaques intubated. Cultures taken from the larynx showed the presence of Löffler's bacilli.