THE MEDICAL CODE

Some of the Simple Rules Contained Therein---Pointers for Patients as Well as for M. D's.---The Code a Written, Not an Unwritten Law.

The code of ethics of the American Medical association, which by many is supposed to be an unwritten code, is an actual compendium of good manners for the guidance of physicians, offering at the same time suggestions for the patient. It is published in book form and is divided into articles and sections. It contains no rules requiring doctors to leave the M. D. off of their cards, or off their office doors, as one might imagine from the profession's general antipathy for advertising.

The first article treats of the physician's responsibility, of the necessity of delicacy and secrecy in the treatment of the sick; it discusses the frequency of visits and advocates the use of honesty and wisdom in prognosis.

"A physician ought not to abandon a patient because the case is deemed incurable," reads the code, "for his attendance may continue to be highly useful to the patient and comforting to the relatives around him, even in the last period of a fatal malady, by alleviating pain and soothing mental anguish."

It is advised that consultations be held in difficult or protracted cases, as they give rise to confidence and more enlarged views in practice.

Obligation of Secrecy.

It is impressed upon physicians by the code that the obligation of secrecy extends beyond the period of professional attendance and the force and necessity of this obligation are so great that professional men have under certain circumstances been protected in their observance of secrets by the courts of justice.

The physician who makes gloomy prognostications to magnify the importance of his services in the cure of a disease is in danger of being considered an empiric. On the contrary, he should be the minister of hope and comfort to the sick. He should use opportunities of giving wise counsel to those suffering the consequences of vicious conduct.

The Patient's Obligations.

Perhaps the most interesting article to the layman treats of obligations of patients to their physicians. It is, of course, only a set of rules which ordinary courtesy would suggest as proper to be observed toward those who are required to make so many sacrifices of comfort, ease and health for the welfare of others.

In the first place, a properly qualified physician should be chosen. In no trade does mankind rely on an untaught artist; and in that most intricate of sciences, medicine, it should not be supposed that knowledge is intuitive. After a physician, whose habits of life are regular and, therefore, equal to all emergencies, is engaged, not only should the patient yield himself to his care, but the patient's family, also. And constancy to the physician should be observed, for he becomes acquainted with the peculiarities of the constitution of the patient and his predispositions and is sure, as a consequence, to be more successful than one who does not possess that knowledge.

It is suggested also that a patient should apply for advice in what may appear to be trivial cases, for most fatal results often supervene on the slightest accidents.

Section 4, under this head, is of utmost importance. It emphasizes the necessity of unreserved confidence in the physician as to the supposed cause of disease. The physician is under the strongest obligations of secrecy. He is not a reader of minds. Although in the common conduct of life modest reserve should be observed, either sex in consultation should not allow feelings of delicacy to prevent disclosing the seat, symptoms and causes of complaints peculiar to them, for serious consequences may follow.

For the M. D.'s Protection.

Another section is for the protection of medical men against talkative females and obtrusive men who unload family and business concerns on their physician.

A dig is made at the patient who obtains a prescription and directions for the use of medicine and then permits his own judgment to dictate as to whether they shall be followed. This is especially true of convalescents in relation to diet, drink and exercise, and much mischief may ensue. If a physician is consulted his directions should be implicitly followed. Advice should not be asked of any physician not attending who is making just a friendly call, for in conversation he might unintentionally make an observation which would destroy confidence in the course the attending physician is pursuing. If there is a consultation the doctors should act in concert.

In case of a dismissal, the physician is entitled to know the reasons for such action.

There is also a section aimed at the thoughtless patient who calls up a doctor at any old hour. It is urged, too, that the patient should be ready to receive the doctor, for a detention of a few minutes is often a serious inconvenience to him.

A Short Sermon.

Other portions of the book cover the duties of physicians to each other. One article is really a sermon on purity of character and temperance, and the obligation resting upon physicians to maintain the honor of the profession. It is held in this little talk to be derogatory to professional character for a physician to hold a patent upon a surgical instrument or medicine or to dispense a secret nostrum. For, if such nostrum be of real efficacy any concealment regarding it is inconsistent with beneficence and professional liberality. It is also the duty of physicians to enlighten the public on the enormities committed by quackery.

The code is, therefore, not a bugaboo, but is the expression of the courtesies implied in the everyday contact of man and man.

THE OCEAN BLAZES WITH LIVING LAMPS

NO. 6.

In all probability it first occurred to Bennett, the English naturalist, to use a living animal as a chandelier or light. During a trip across the Pacific a small shark was caught in a trolling net that became the object of absorbing interest. It was taken at night, and when hauled in, was found to emit a remarkable light. One of the observers said that it hung in the net like a star; and Bennett states that as he saw it on deck, gleaming and flashing, it presented a truly ghostly appearance. The shark was not over three feet in length, and evidently a deep-water form, which had strayed to the surface. Its fins and entire lower surface gleamed with a bright yellow light, so that the animal appeared to be incandescent. The light was constant, yet seemed to move over the surface in waves of increasing light, which became more and more intense as the shark leaped about. It was almost immediately placed in a glass vessel, or jar, and carried down to the cabin of the naturalist. Here the cabin lamp was extinguished, and the living, light-giving shark employed as a chandelier or lamp to illuminate the cabin; and so bright was the light that the faces of the observers could be plainly seen and the naturalist made notes, actually writing a description of the animal by its own light.

The Lights of the Deep.

The water of the ocean is literally ablaze with living lamps, whose beauty is not appreciated owing to the difficulty of observation; but the light givers of the upper regions of the sea, in the beauty of form and the brilliancy of their lights present a spectacle that cannot fail to impress the beholder. Every traveler by sea, who has watched the cutwater, or the wake of a ship, has seen the creamy light into which the water is churned. On the darkest nights the wake is a blaze of light sparks, splashes and balls of light appear, rolling about one another, dashing this way and that, filling the water with a brilliant radiance. Whenever a wave breaks the light appears; the vessel is apparently cutting through a mass of molten metal, while in the indistinguishable depths spots and strange shapes of undefined light are seen, suggestive of other wonders. It has been the writer's good fortune to observe this light in the Atlantic, in the Gulf of Mexico and in the Pacific, and some of the exhibitions have been almost beyond description. In tropical waters they are often extremely brilliant, and observers have stood upon the shore, where the heavy surf was breaking and read by the light which came from the waves. On a very dark night on the Pacific coast the writer has seen the sea breaking in lines of vivid light, reaching away for miles and forming a bulwark of luminosity against the land as far as the eye could reach. On the Bermuda islands there is a so-called lake—an almost land-locked arm of the sea—which has become famous the world over for its light. On nights of extreme darkness this pool can be easily converted into a seething volcano by disturbing the water. Every movement is followed by a blaze of intense light; every splash is a change from darkness to great brilliancy.

A Weird Sight.

In such waters, often found in belts and bands in the tropical Pacific, the sight is a wierd one, well calculated to try the nerves of the superstitious seaman. At such times the ship appears to be sailing in a sea of fire; the sails cast deep shadows upon the deck and are thrown into high relief by the lights which appear and reappear in strange guise. All these lights are emitted by various animals or plants, found floating in the upper portion of the ocean; and so vast are their numbers that they appear to make the body and substance of the ocean itself; so that when a handful of water is lifted, liquid fire appears to trickle through the fingers. On the New England and Californian coasts I have told the hour of night by my watch by splashing the water. By placing some of the latter in a glass and keeping it agitated a continuous light was produced—a remarkable example of the possibilities of light from living creatures.

The origin of the light can, in many instances, be traced to a minute jelly-like animal, known as noctiluca. It resembles a currant with a short stem, and is so transparent that though thousands may be held in the hand, in the daytime they would not be noticed. Each one of these atoms pulsates with life and light; through a glass it can be seen radiating up the sides of the globe and spreading with marvelous rapidity until the entire animal is encompassed and glows as though incandescent. If into half a glassful of these animals milk is poured, a beautiful light is produced, which will last some hours; but it is only when agitated or disturbed that the animals display their greatest attractions, as when a vessel is plowing through them or the propeller is beating the water into foam. There are many different kinds of these atoms and they vary in the color of the light; some are red, others green, some silver, while others emit a golden-yellow light.

A Pillar of Fire.

Certain diatoms—minute plants—found in countless numbers in the ocean, are also light givers, and a combination of the two has been known to produce a marvelous spectacle. In the Indian ocean a ship sighted a pillar of fire which proved to be a waterspout in a belt of noctilucae and diatoms. The swirling waters were tossing aloft the light-giving atoms, each of which was combining to produce the marvelous display of a luminous waterspout.

One of the most remarkable of all animal light givers is the "fire body" or pyrosoma—an aggregation of jellylike animals, which takes the shape of a hollow column, open at one end. Ordinarily the columns are from one to two feet in length, but specimens have been observed six feet in length. Such a one was hauled aboard the ship Challenger at night and along its sides one of the observers traced his name with the end of his finger, where it immediately appeared in letters of fire. Von Bibra, the naturalist, was, undoubtedly, the first to utilize the pyrosoma as a lamp. Having captured a small specimen, he was so impressed with its light-emitting power that he determined to test it. A hanging glass globe in his cabin was filled with water, and in this was placed the "fire-body," which when the cabin lamp was extinguished, emitted so brilliant a light that Von Bibra wrote what was one of the first descriptions of the animal, literally describing its glories by its own light, as in the case of Bennett. Vessels have sailed through schools of these animals in the tropics, and the display of colored light is described as magnificent beyond expression. All the colors of the rainbow appear flashing from the facetted armor of the pyrosoma, which when disturbed blazes with many colored lights.

A singular and striking illumination was observed at one of the Southern California islands by the writer in 1890. The light was first noticed on the bottom in water ten feet deep, appearing to be about the size of a twenty-five-cent piece, and of a silver hue; this rapidly increased until it was as large as a plate; then it gradually grew smaller and presently up came a wriggling, undulating fire-body, which when it reached the surface, began to swim along, throwing off a train of light to a distance of a foot. Soon the light-giver would become quiet, resting on the surface, emitting a light that was discernable for some distance. When picked up the light streamed over the hand like liquid fire. One August night I saw the north corner of Avalon bay dotted with these remarkable floating lights and drifted about among them for some time. The cause of the display was a worm, about an eighth of an inch in length, almost invisible to the naked eye. Nearly all the marine worms are remarkable for their phosphorescence. The earth worm of Southern California emit a golden light, charging the earth about them, which, when disturbed, throws the seeming sparks in every direction. So far as color is concerned, the worms are perhaps the most brilliant of all the light-givers—red, green, blue and orange having been observed.

Uses of the Light Bearers.

As regards practical use the luminous insects are the most interesting, and we see them from the common firefly of our summer evenings to the great lightning-bugs, with its three lanterns, of the tropics. In tropical countries the fireflies have been employed for various purposes. Hundreds confined in a delicate cage and suspended by a silver wire from the ceiling, have afforded an interesting, if not brilliant, light; but if stirred or excited, the mysterious lamps blazed forth in a startling manner. Peter Martyr is authority for the statement that in the early days of the country the natives fastened great bunches of the insects upon their feet, using them as lights in crossing the deep forests at night, and it is upon this that Southey founded the incident referred to in "Madoc":

She beckoned and descended, and drew out
From underneath her vest a cage, or net
It rather might be called, so fine the twigs
Which knit it—where, confined, two fireflies gave their luster.

Ovideo also states that the Indians of Mexico travel at night with the fire-beetles attached to their arms, hands and feet; and that they eat, spin and dance by their light. They have often constituted the ornaments of Spanish ladies, being fastened to their dress by silver wire in a position to best display the light, this having the effect of diamonds at night. At Vera Cruz this is very common, and many men find employment as fire-fly hunters. Their method is to place a burning coal upon the end of a pole or stick and wave it in the air, thus attracting the beetles, which are caught in nets, then placed in silver cages where they are fed on sugar cane until they are needed.

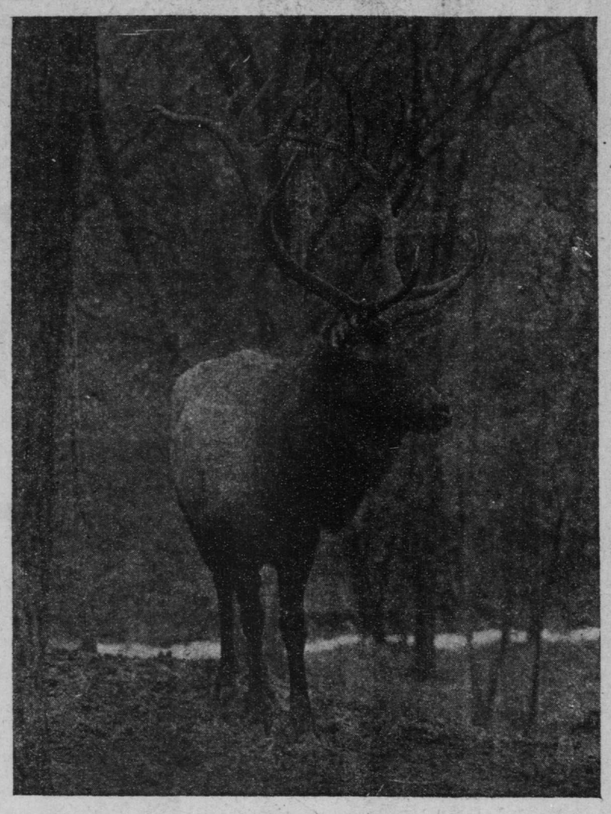
Light Without Heat.

The steady light these insects emit has sometimes been of material aid to travelers; indeed, Professor Jaeger says:

"I feel particularly indebted to these little insects because during my excursions in Santo Domingo they were frequently the means of saving my life."

The light of these insects has been used in photography, the writer having in his possession a photograph taken by such means. There are many species of these light-givers. Some are intermittent, giving repeated flash lights; hence the name, lightning-bug. The flash has been counted in Luciola, the insect giving thirty-six in a minute. The luminous organs of others are constant. When examined they appear to be a yellowish mass ablaze with light in the dark, even when detached from the animal; fire in everything but heat, as the most delicate thermometer placed in the midst of the blazing mass, does not show the slightest rise of temperature, while the light continues under water and in a vacuum; indeed, what really constitutes animal phosphorescence is one of the unsolved mysteries though there are not lacking theories and explanations.

PASSING OF A MONARCH



This is a likeness of the elk that was the father of the flock of thirteen which is now in the possession of the park board at Minnehaha falls. This elk, who had no official name was procured about ten years ago in Nebraska with two females. During the last year there has been considerable strife between "Papa" elk and his oldest son as to who should be boss of the ranch. There have been some very desperate fights and last fall there was one contest to a standstill, neither being able to down his opponent. Several days ago the old gentleman slipped on the ice during a scuffle with his modest and retiring son and dislocated his hip. It was found that nothing could be done for him, and he was "put out" by the park board. The younger elk now succeeds to the throne.

The board will have the dead animal mounted in fine shape and will dispose of him to some Elk lodge. The meat was saved and fed to the carniverous animals at the park.

A ROMANCE OF EDUCATION

The Story of Joseph Owen's Rise From a Factory to a Fellowship at Oxford University.

London News.

Six years ago Joseph Owen was earning his living in one of the many mills at Oldham. A keep co-operator, he had availed himself year after year of the opportunities of higher education put within his reach by the local Co-operative society, acting in conjunction with the Oxford university extension delegacy. For a dozen years or so, the Oldham co-operators have arranged for an annual course of extension lectures from the Oxford university authorities. History has formed the staple of these courses; history, not of the dry-as-dust type, but interpreted by men like the Rev. W. Hudson Shaw—men who are at once genuine scholars and gifted with the power of popular exposition. Not that these Oldham lectures were "popular" in anything but a good sense. The superior person who scoffs at university extension would be amazed if his superiority allowed him to read through the syllabuses of some of the lecture courses delivered by Hudson Shaw and others at Oldham. Year after year these Lancashire artisans have been fed from Oxford on food that is very far from being milk for babies. Still less does it represent cheap clap-trap, or pandering to popular political tastes, or even utilitarian bread-and-butter information. It is good, hard, gritty "stuff" (as Bacon would have styled it). To transport the Oldham mill hand to mediaeval Italy; to make him read Gibbon and Gregorovius, Bryce and Hallam, Machiavelli (of course, in translation), Villari and Horatio Brown, to enable him to realize the thoughts and lives of a Hildebrand and an Innocent III., of S. Francis and Savonarola; to induce him to compare the "commercialism" of Manchester and the "commercialism" of Venice; the "democracy" of mediaeval Florence with that of modern England—this, surely, is no small achievement, whether for a "superior" don or a "popular" lecturer. And when it is remembered that these lectures have been delivered to audiences of 400, 500, 600, 800, and even 1,000 students, and that some proportion of these prepare themselves with the lecturer's aid for the independent examinations which follows the lecture course, it will be conceded even by the most hostile critic that the system affords anything but the "cheap smattering masquerade of learning" with which it is occasionally reproached. The examination is conducted as a rule by a resident "don," who has had large experience of examining in the final schools of the university.

It was such a one—A. L. Smith, the well-known fellow and tutor of Balliol college—who, with Hudson Shaw, must be credited with the "discovery" of Joseph Owen. The exceptional ability of his papers struck both lecturer and examiner. They resolved to avert the "tragedy" of an unappreciated Giotto; a fund was raised among their friends—Arthur Acland, Arthur Sidgwick, M. E. Sadler and other well-known educationists being among the number of contributors—and it was proposed to Mr. Owen that he should come into residence at Oxford as a matriculated member of the university, and should, if possible, proceed to a degree. The master and fellows of Balliol college co-operated from the first in the most cordial, large-hearted and generous manner, and voted and gave Mr. Owen an exhibition at Balliol. To Oxford he came with his young wife, and the pair established themselves in a modest cottage. Mr. Owen knew no Greek and little Latin. "Smalls," therefore, presented a serious obstacle. But in a very few months the obstacle was surmounted, and Mr. Owen was fairly started on his academic career. Meanwhile he had entered for the Brackenbury scholarship in modern history at Balliol college. The "field" for this scholarship is always a large and strong one, from the Scotch universities, sometimes from the provincial universities in England, and always from the public schools, great and small, come the best youthful historians of the year. Against such competitors it was hardly to be expected that the "extension scholar from Oldham" could hold his own. But, to the delight of his friends, Owen was elected. From this moment the success of the daring experiment was assured.

Then came four years of steady work, of pleasant friendships formed by Owen and his wife, of large participation in the life of the place. The last term had come; and Owen was entering upon it full of hope and quiet confidence in the results of his hard work, so soon to be submitted to the ordeal of the "Schools," when a terrible bereavement fell upon him. His young wife—loved and appreciated by all who knew her—succumbed under a dangerous operation. The shock was a terrible one for all Mrs. Owen's friends, and for her husband terrible beyond words. Many men would have sunk under such a blow—not soon to rise again. The "Schools," on which everything depended, were less than two months ahead. Could he face the ordeal? The oldham grit stood him in good stead. By a wonderful effort of will Owen pulled himself together, went in for the Schools, and with six other men, (out of about 120 candidates), was placed in the coveted "First." More than justified were the hopes of his friends, and more than repaid the efforts they had made on his behalf. Election to a studentship at the London School of Economics, and appointment as a University Extension Lecturer soon followed; a further period of quiet work; and now—again a field which included many of the best historians of recent years—election to an open Fellowship at Pembroke college. For all concerned it is a veritable triumph; primarily, of course, for Joseph Owen himself; hardly less for his devoted friend and first academic teacher, Hudson Shaw; for Balliol college, which had the wisdom and large-heartedness to cut red tape and throw convention to the winds; and, finally, for the University Extension delegates, who for years, have been patiently elaborating a system of teaching and examination which has made possible usch developments as these.

Fellowships (especially in these days of agricultural depression) are few; men with the brains and grit of an Owen are fewer still; but among the 50,000 students who every year are brought within the network of the wide-spreading institution commonly known as "University Extension," there are men, not a few—and women, too—who would make admirable use of such opportunities as fell to Owen's lot, could they be brought within their reach. For a single man to die ignorant who is capable of knowledge—that, as a great seer has said, is indeed a tragedy. This tragedy the university extension movement is doing much to avert. It is bringing the pearl of great price into the keeping of those who, thirty years ago, could never have dreamt of possessing it. It is brightening dull lives—less, perhaps, by its mission to the "working man" than its help and encouragement to the tried teacher and the neglected "governess"; it is training the citizen in the best schools of civic patriotism; it is teaching the young manhood and womanhood of England the things that belong to her peace; but its material resources are small. It works for the most part in shadow, and it is only now and again that its friends can be expected to make the special effort involved in bringing one of its students from the extension "center" to the university itself, much more from work in a Lancashire factory to the fellowship of an Oxford college.

SOCIETY NEWS FROM NEW YORK

Life.

Mr. and Mrs. Bonds ToBurn had fish for breakfast on Tuesday. Their charming daughter Flissie is to come out this winter. Foreign papers please copy.

The Parvenu Plumps gave a dinner Thursday. Everything was expensive. New York fashionable society is all right. Mrs. Jimmy Overload was there, and she brought Jimmy with her. She was gowned in green brocade, lined with something equally expensive. Mrs. Pursey Strutt was gowned in purple velvet, shot with Kohinors—or the Kohinors were shot with velvet—no—well, it doesn't matter.

The Burstyngside Boodles are in mourning. Their eldest son Plantaganet fell under a beer wagon on Madison avenue last Monday. The poor fellow was blind drunk at the time, and his sudden death meets a long-left—that is, he is deeply mourned by a large circle of friends. Poor Plantey was dissipated, there is no doubt about that, and he had just brains enough to dress well and to appear like a gentleman when on his guard. But we must not say things like that in a nice obituary.

It is whispered that Mrs. P. de V. Blaze Rounders has more than a friendly feeling for a certain well-known opera singer. The opera singer denies it. Her grandfather, it will be remembered, was the bishop of Roundersville. He was poor, but relatively honest. His first wife was nobody, but his second was a Stilor Nuthen.

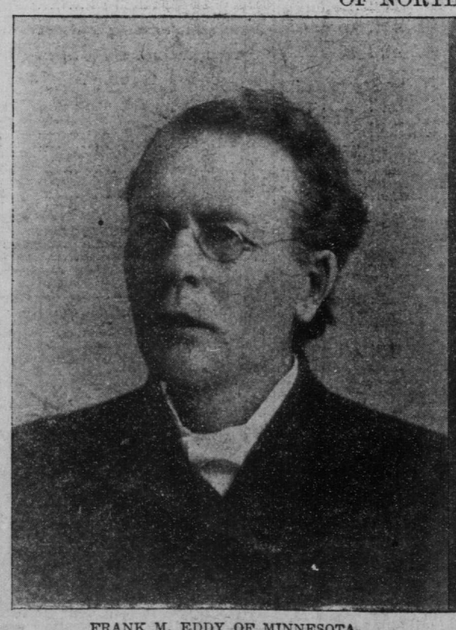
The Stoney Glares are in town. This numerous family is an ornament to society. Mr. Stoney Glare's brother also married a Stilor Nuthen, so they are connected by marriage with the Blaze Rounders. We are glad to get ahead of the New York dailies in this sort of news.

Cascarine at All Druggists.

Cures Biliousness, Constipation and Dyspepsia, or money refunded. Price 50 cents. Book explaining cause and cure mailed free. Rea Bros. & Co., Minneapolis Minn

THE HOMELIEST CONGRESSMAN

FRANK EDDY'S UNANIMOUSLY AWARDED BELT MAY YET GO TO TOM MARSHALL OF NORTH DAKOTA.



FRANK M. EDDY OF MINNESOTA.

THOMAS F. MARSHALL OF NORTH DAKOTA.

Washington dispatches dwell upon the resemblance between Congressman Frank Eddy of Minnesota and Congressman Thomas F. Marshall of North Dakota. This will be tearful news to Eddy. While at St. Vincent on his speech-making tour last fall, the Minnesota congressman said that while he wanted to see no republicans beaten, he could not but look upon the entry of Mr. Marshall into congress with regret. "I have been awarded the belt as the homeliest man in congress without a dissenting vote," said Eddy, "and I fear that my honors along this line are to be ruthlessly swiped by this newcomer from the jack rabbit state."

AN EARLY DAY FRONTIER WEDDING

Recalled by the Death of the Missionary, Rev. Henry Blatchford, at Odanah, Wis.

The Rev. Henry Blachford who died at Odanah, Wis., a week ago last Thursday night at the age of 93, was for 69 years a Presbyterian minister among the Chippewa Indians and the oldest missionary in Wisconsin in years and in point of service. Mr. Blatchford was part Indian and also his wife. They were very superior people and although he spoke English perfectly, Mrs. Blatchford was a very modest, retiring woman who refrained as much as possible from attempting any speech except in her own tongue. Mr. Blatchford assited Rev. Mr. Wheeler, founder of the Odanah mission, in his work among the Chippewas. Mr. Wheeler when he came to the Odonah mission was accompanied by his bride who was brought into this wild and unbroken country as a young graduate of Mount Holyoke seminary. Notwithstanding her long life in the north among the Indians she ever retained the polish and refinement of a college woman. Mrs. Wheeler taught the Indian maidens how to sew and do housework while her husband labored with the boys outside, instructing them in the art of Cincinnatus on the school farm. The Wheelers had many children all born at Odanah. Mr. Wheeler had an invective turn of mind and evolved the modern windmill which was later manufactured by the old firm of Althouse & Wheeler at Beloit.

Mr. Wheeler Was Absent-Minded.

As inventors are wont to be, Mr. Wheeler was absent-minded. The meals at the mission were served in a great wide dining-room, the Indians ate at a long table at one side of the room and the family sat at a smaller table apart. One day during a meal Mr. Wheeler tilted his chair back, thrust his hands in his pockets and commenced to whistle loudly. Suddenly he turned to one of his boys, who was later pastor of a church in Ashland, and said with a prown, "Sonny, you musn't whistle at the table."

First "White Wedding."

Mr. Blatchford assisted Rev. Mr. Wheeler at the first white wedding held in Odanah. The ceremony was performed in the church that all the Indians might be present. It was about the year 1863. The guests who came from Superior, Bayfield and Marquette, were brought eighteen miles up Bad river, at least that was the translation of the Chippewa name) from Lake Superior by the Indians in canoes and dugouts. In those days there was no Duluth, railways were unknown, and travel was by water only. Mrs. J. W. Edwards and Miss Edwards came from Marquette, Mrs. Luther Webb, wife of general Webb, the Indian agent, Mr. and Mrs. Whittlesey, Miss Patrick and Mr. Vaughn from Bayfield. The ceremony united the lives of Rhoda Spicer, of Ohio, a teacher in the Indian school, and Leonard Wheeler, the oldest son.

Mr. Bartlet and Mr. Vaughn, Miss Edwards and Miss Patrick "stood up" with the bride and bridegroom. As the words of the ceremony were pronounced, Mr. Blatchford repeated them in Chippewa that all might understand.

Miss Patrick afterward married Mr. Vaughn. She was well known in Minneapolis as Mrs. Vaughn and in later years as Mrs. Marquis, the wife of Rev. Dr. David Marquis of McCormick seminary, Chicago. The Vaughn library of Ashland was one of her gifts to that city.

The Wedding Trip.

It was a jolly crowd which sat down to the wedding supper away up there among the pines and the merriment and feasting was continued late. The guests were paddled down to Bayfield in the morning. The newly married couple remained. But there was a wedding trip taken, an event which will never be forgotten by the participants or by those who remained. When the canoes reached Bayfield the old sidewheel steamer Traveler, Captain Miller, both familiar names to old timers, was at the dock. The boat was about leaving for Superior to complete the run from Detroit. One of the young groomsmen suggested that as the newly married couple were to take no trip that matters should be reversed. The attendants would board the Traveler, make the run up to Superior and be back in six hours on the down trip.

The morning passed quickly, the old boat was laden at Superior, with cattle, the lines were cast off and the start made. The lake was found very rough outside and with such an unmanageable cargo in a somewhat unseaworthy vessel there was nothing to do but drift back. The landing was made where Duluth now stands. For a week the passengers were stormbound. Captain Miller outdid himself in entertaining his unbidden guests. There was dancing on board, luncheons, berrying parties ashore; thus time sped. But at Bayfield it was different, there was suspense, and dread. Ther was no communication in those days in the Lake Superior country, except by water. The Traveler was known to be an old boat that could not ride out a storm. Had she put out before the storm, or had she not? The friends and relatives at Bayfield walked the beach in anguish those long days of suspense, and when the old Traveler hove in sight with blasts from her whistle, the climax of the first white wedding trip from Odanah Mission may be imagined.

THEY LEAVE HOME TO GET GOOD FOOD

Poor Cooking and Bad Housekeeping Are the Cause of Many Wife Desertions.

From all parts of the land come reports of an increasing number of wives deserted by their husbands. Students of social conditions ascribe three causes for this growing tendency. First, laxity in marriage and divorce laws; second, the increased influx of immigrants; third, lack of industrial training on the part of wives with respect to the cooking of simple, nourishing food for their husbands.

The first two causes have occasioned much public discussion, and their bearing on the subject of wife desertion is unanimously conceded.

Legislatures have endeavored to remedy the evil, but with indifferent success. It has seemed difficult for solons to reach the "nub" of the matter. To pass a law making wife desertion a state prison offense does not fill the larder of the home nor does it have a beneficial effect upon the husband after his sentence has been served. Invariably his experience behind prison walls has embittered him against his wife and dulled whatever sensibility he may have felt in the matter of responsibility for his family.

Delaware has a law on its statute books of old report but still far from obsolete, as many a husband victim can truthfully testify. In that state the whipping post as a punishment for husbands who desert their wives in in flagrant cases often resorted to. All remedial measures that have been proposed by the various legislatures have fallen far short of effecting a satisfactory amelioration of the evil.

Effect of Easy Divorce.

In regard to the second condition advanced by students of economical conditions—the presence of foreigners, increasing in number every year—as having a bearing on the subject, but little can be offered. The champions of this theory argue that the foreigner comes from a country where restrictions as to marriage and divorce laws are much more severe than in the United States. The change in environment, with its corresponding change of restrictions, produces a natural reaction and in the wild, free country of his adoption, the foreigner is as flagrant a type of the wife deserter as can be found.

The concensus of opinion seems to be that the true remedy for the increasing number of wife desertions lies in better industrial training for housewives. Certain it is that the legend of the shredded wheat biscuit, "Tell me what you eat and I will tell you what you are," challenges the respect of all thinking people to-day. The attention that the subject of proper cooking of plain, wholesome, nourishing food is now receiving from every intellegent student of social conditions has a great significance.

During the last decade cooking schools have been established in every large city. Departments in this branch of work have been introduced into the public school systems of the country. Boards of charity and poor departments give directions to their applicants along the line of sanitation and food values. Ralston clubs and societies of a like kind are growing in number. A new breakfast, health food jumps into poular favor with every passing month and a pure food show marks as good an attendance as the smartest function. The days of the deadly frying pan are giving away to an era of sanitation sold in half pound cans.

Poor Food as a Cause.

Secretaries of charitable institutions have been investigating the cause of desertions among the families dependent upon them for support. Results in many cases have bene surprising. Careful investigation has convinced the authorities that in many cases families have been deserted because of the inability of the wife to cook properly, clean, nourishing food, or by reason of the total disregard of the primary principles of sanitation the husband has made to suffer.

In the strenuous life of to-day, marital bliss is not fashioned after the merry Mother Goose tales. Jack Spratt and his wife with their diametrically opposed tastes, "licking the platter clean," and living in gustatory satisfaction all their lives are not often met with in the present generation. On the contrary the accusation that we are becoming a race of dyspeptics grows yearly more difficult to answer.

In many cases the tired husband, burdened with work-a-day cares, arrives home to partake of an evening meal that would tax the digestive prowess of the renowned ostrich. A simple, cleanly meal with sizzling fat and the home-breaking frying pan barred, is seldom the tired man's good fortune. Unfortunately where the most rigid economy in table supply is necesasry there is found a lamentable ignorance as to the value of food properties and the healthful manner of cooking the same.

In support of any one theory as to the causes of wife desertion figures are difficult to obtain. Where the fault lies, in cases of separation, is often a question. Figures bearing on the number of desertions are readily obtainable, but classifications as to the reasons for the desertion cannot be found in the records of charitable institutions.

Thirty-five Deserted Families.

During the past six months the Associated Charities have rendered assistance to 223 "new" families, all new cases as distinguished from the cases that are carried over from month to month—recurrent cases as they are called. Our of this number thirty-five were families deserted by their head of the house. The Chicago Bureau of Charities last year rendered aid to 605 deserted wives, a startling increase over any previous year.

Minneapolis, because of its being the natural outfitting station for the logging camps, whither men find it so easy to go and shirk the responsibilities of family support, has many cases of wife desertion. Much of this desertion is but temporary; still, for that very reason it becomes a serious problem for charity. Frequently men, going into the woods, encourage their families to apply to charity, thus enjoying a double income. Charitable associations must be continually on the alert to apprehend these various schemes of the undeserving poor. All manner of ruses are resorted to to fill the pantry shelf, and shiftless husbands with their unkempt wives are the bane of the secretaries of charitable institutions. Minneapolis, although taxed at times to provide for the worthy poor, is peculiarly fortunate in having an experienced and rarely intelligent board of Associated Charities.

QUALITY OF LIFE AFTER DEATH

In the March Harper's, Professor J. S. Hyslop discusses the interesting subject, "Nature of Life After Death," and points out the difficulties in the way of identifying the personality of "discarnate spirits" and of getting intelligible communication from them after identity may have been established. He shows that all the alleged communications by spirits with friends on earth reveal a very disturbed and irregular mental condition. The spirits state that they are dazed while communicating, and thus they are seriously hampered in trying to describe their lives. They can give no intelligible account of their experience and seem to have great difficulty telling us anything at all. Professor Hyslop gives several instances of this in his own attempts to get a communication from an alleged "discarnate spirit." He concludes: "If the cleavage between the normal consciousness of a 'discarnate spirit' and its condition necessary for communicating is like the cleavage between primary and secondary personality, even though it is not always so great, we can readily understand both the dearth of material reflecting the conditions of life in the transcendental world and the return of the person's consciousness to terrestrial memories, and also the tendency to trivial recollections, as the latter feature is characteristic of all disturbed consciousness." According to the incidents given by Professor Hyslop, the "discarnate spirit" suffers because of the confusion of its own mental apparatus and the difficulty of giving information. Mr. Hyslop himself does not appear to be very certain that he has had any real communication with the spirit world. His statement, however, is very interesting.

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