

Social Diseases—Clinics.

San Francisco (county and city)—Municipal Clinic. Regulations for the prevention of venereal diseases. 7 pp. (Provides clinics for inhabitants of certain districts.)

Social Evil.

Minneapolis Vice Commission. Report to the mayor. 134 pp. 1911.

(This report covers the following points: the size and character of the problem of social vice in Minneapolis, since segregation had been given up; history of effort to handle the problem; methods and policies tried in other cities; related questions such as, sources of supply, preventive measures, wages for working girls, control of theaters, education in sex matters, and rescue and reformation.)

Tenement Houses.

Survey, v. 27, No. 23, March 9, 1912. Another bad decision. (Editorial on the decision of the New York State Court of Appeals, reversing the legal definition of a tenement house.) pp. 1891-1896.

(Text of the decision, pp. 1916-1917.)

Truck Garden Inspection.

San Francisco (Cal.)—Public Health, Department of. Ordinance providing for a new division added to the bureau of sanitation, known as "truck garden inspection." (In its Report, 1910. p. 6.)

(This ordinance prohibits the use of polluted or sewage waters for irrigating or sprinkling vegetables for human consumption and requires a license and certificate from board of health to produce or sell vegetables for human consumption.)

Tuberculosis—Dispensaries.

Pennsylvania—Health, Commissioner of. Tuberculosis dispensaries. (In his Report, 1908. pp. 453-484.)

(Gives description of work, statistics, sketch of a scheme of treatment and forms in use in the dispensaries.)

Typhoid Fever.

United States—Public Health and Marine Hospital Service. Vegetables as a possible factor in the dissemination of typhoid fever; by R. H. Creel. (In its Public health reports, v. 27, No. 6. pp. 187-193.)

Vital Statistics—Mortality.

Buffalo (N. Y.)—Health, Department of. Mortality statistics for 1911, as furnished by the health officers of forty-nine cities. (In its Sanitary bulletin, new ser., v. 5, No. 1, January 31, 1912.)

Welfare Work.

National Civic Federation. Welfare workers' conference under auspices of the employers' welfare department. (In its Proceedings of the eleventh annual meeting, New York, January 12-14, 1911. pp. 314-385.)

(Papers covering various phases of welfare work such as: ventilation, light, accidents in mines, tuberculosis, department store problem, etc.).

NATURAL DEATH.

The instinct for life is indeed strong. It is ascendant even in moments of intense pain or extreme discouragement when one might say, "I wish I were dead." We look aghast at the suicide and finally explain the act on the assumption of insanity. Yet, death is natural and neces-

sary, and there are not lacking reasons for believing that it is always painless, perhaps pleasant, and the dying person never is cognizant of his condition nor of the moment he dies. No more, indeed, than one is cognizant of the moment he passes into ordinary sleep. The writers have ever compared death with sleep. Dickens, in describing the death of little Nell, says: "No sleep so beautiful and calm, so fair to look upon." Still, despite all this, we fear death. Even the word causes us to shudder. Bryant tells us—

So live that when the final summons comes
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Here the writer believes that an "unfaltering trust" will enable one to die peacefully and contentedly. But how are we to come by this? Surely a diseased body will not contribute to its possession. The adoption of high, moral and religious ideals would perforce attend only a healthy body. Sound minds are not found in unsound bodies. From every point of view, a normal body is required in order to enjoy a normal life, and if death is to be natural, it will attend only a normal life. A pathological or diseased body can not end naturally. True natural death, which must be very rare in the human race, has been described as follows: "Arrival at extreme age, and still preserving the last flickers of an expiring intelligence, the old man feels weakness gaining on him from day to day. His limbs refuse to obey his will, the skin becomes insensitive, dry and cold; the extremities lose their warmth; the face is thin; the eyes hollow and the sight weak; speech dies out on his lips which remain open; life quits the old man from the circumference towards the center; breathing grows labored, and at last the heart stops beating. The old man passes away quietly, seeming to fall asleep for the last time." Death from pneumonia, which is a common cause of death among old people, is pathological. The pneumonia death has often been described as peaceful and painless, but there is always great suffering before the unconsciousness precedent to dissolution.

Orthobiosis, or right living, is essential to natural life and natural death. That civilized man leads an unnatural life is plain. He does not and will not conform to the laws of his well-being. The consequences are illness, disease and premature and unnatural death. We love, or at least we tend toward complexity in life; and this complexity militates against health, happiness and natural death. Delicate and rich foods and all stimulants act upon the organs of digestion and secretion in a harmful way. It would be a marked step toward greater health, strength and longer life to stop inventing new dishes and totally abandon most of those already invented and return to the simple dishes of our ancestors. Solomon says: "Be ye not among wine bibbers; among riotous eaters of flesh." He was preaching morality and orthobiosis when he said this. One of the conditions that enabled the Jews of the earlier Biblical times to live longer than civilized people was, beyond all doubt, the greater simplicity of their diet. Modern hygiene, which is in open disagreement with the elaborated art of cooking, is also opposed to the complexities of modern dress and dwellings. Young people, instead of abandoning themselves to the supposed pleasures with thin sad morbid results of sickness, pain and premature death, should live the physiological life and enjoy healthful and happy life with a natural death.