

body is rolled for a few seconds on the face again. By keeping the same side always up, the lung on that side becomes clear. Turning first one and then the other side up is dangerous, because thereby the partly cleared lung is suddenly flooded with fluid from the lung which was downward. It is better to clear one lung entirely than to have both half cleared. Each time the body is turned upon the face a little more froth and water escapes from the mouth and nostrils. If one lung is thus cleared it may escape the inflammation which results from the inspiration of water. When the upper lung has been almost cleared, it is useful to raise the upper arm above the head as in the Sylvester method, since the entrance of larger quantities of air into the lung is now safe. Pressure upon the back at each pronation assists the escape of water somewhat, and it has a good influence on the heart, aiding the propulsion of the blood toward the lungs. The continued use of the prono-lateral method is an excellent mode of keeping the pharynx clear of obstruction. The Medical Record speaks approvingly of this treatment in a recent editorial, and considers it superior to the usual Sylvester or Marshall Hall method.

RELATION OF BAD COOKERY TO INTEMPERANCE.

The relation of bad cookery to intemperance is not often considered, and in fact not generally understood, says Dr. Kellogg, member of the Michigan State Board of Health and chief physician of the Battle Creek Sanatorium. Nevertheless, he continues, it is true that intemperance and unhealthful, unhygienic cookery are often related to each other by laws of cause and effect. A man can get drunk on almost any variety of the popular bitters advertised. Richardson's bitters contain sixty per cent. of alcohol; more than the best Scotch whisky.... Spices and condiments in the seasoning of food also lead to intemperance in the cultivation of a taste for hot irritating substances. They create a craving for more food than can be digested, and for liquors as well. Persons who do not know how to cook, seek to make food palatable by using spices and condiments to hide defects. Really good cookery consists in increasing the digestibility and improving the palatableness of food. Bad cookery ignores the natural flavors of foods, and adds a variety of high seasonings which render it still more indigestible than the unskilled preparations would be without them.... Of course, it takes more skill to cook simple foods so that their natural flavors shall be preserved than it does to rob them of natural flavors by poor cookery, and supply the deficiency by

using a plentiful amount of condiments. If we call upon a neighbor, the first thing is to offer refreshments of some kind, as though the greatest blessing of life came from indulging the appetite. This evil is largely due to wrong education, which begins with childhood. When Johnnie sits down to the table, the mother says, "Johnnie, what would you like?" instead of putting plain, wholesome food before the child, and taking it as a matter of course that he will eat it and be satisfied. The child grows to think that he must have what he likes, whether it is good for him or not. It is not strange that an appetite thus pampered in childhood becomes uncontrollable at maturity; for the step from gormandizing to intoxication is much shorter than most people imagine. The natural, unperverted taste of a child will lead him to eat that which is good for him.

HYGIENE AND CREMATION.

Dr. McCrann, in the Medical World, says: Hygiene claims to be the youngest born of all practical sciences, and bids fair to do more for disease-ridden and woe-beset humanity than all her sister sciences combined. Hygiene was, in ancient days, borne upon the knees of religion, and played at her feet during a lengthened period of infancy and childhood. A classic illustration in proof of these views is furnished us by the once widely prevalent custom of ancients in burning their dead. For fire was in days of old held sacred by every race of man, and was worshipped by some as a living God. Men sent their sacrifices, vegetable, animal and human aloft in a column of light and smoke to where they fancied their gods and goddesses dwelt in unclouded bliss, believing as they did that the souls of the departed became reconciled to their fate only after their bodies had been consumed by fire. Now, if this history be true, it would appear plainly that the ancients did not adopt cremation for purely hygienic reasons. But cremation, removing as it does innumerable germs of disease and causes that are most inviting to pestilence, may in my opinion, have become a secondary consideration with them. Thus it was religious sentiment that once introduced cremation, not because it promoted the public health and safety, but because it seemed to assure the souls of the departed a safer and swifter ascent to heaven. Then, again, it was religious sentiment that abolished cremation from a higher moral and metaphysical motive, notwithstanding the great sanitary advantages it manifestly affords, and today we must acknowledge, in spite of religious sentiment and traditional ideas, which are antagonistic to cremation, that it is gradually advancing in public favor.