

WHAT TO EAT WITH TEA AND COFFEE. — In the *Journal of Anatomy and Physiology*, Dr. J. W. Fraser reports the results of his experiments on the action of tea, coffee, and cocoa on stomach and intestinal digestion. He summarizes his views by the following recommendations and deductions: 1. That it is better not to eat most albuminoid food-stuffs at the same time as infused beverages are taken; for it has been shown that their digestion will in most cases be retarded, though there are possibly exceptions. Absorption may be rendered more rapid, but there is a loss of nutritive substance. On the other hand, the digestion of starchy food appears to be assisted by tea and coffee; and gluten, the albuminoid of flour, has been seen to be the principle least retarded in digestion by tea, and it only comes third with cocoa, while coffee has apparently a much greater retarding action on it. From this it appears that bread is the natural accompaniment of tea and cocoa when used as the beverages at a meal. Perhaps the action of coffee is the reason why, in this country, it is usually drunk alone or at breakfast, — a meal which consists much of meat, and of meats (egg and salt meats) which are not much retarded in digestion by coffee. 2. That eggs are the best form of animal food to be taken along with infused beverages, and that apparently they are best lightly boiled if tea, hard boiled if coffee or cocoa, is the beverage. 3. That the caseine of the milk and cream taken with the beverages is probably absorbed in a large degree from the stomach, and that the butter used with bread undergoes digestion more slowly in the presence of tea, but more quickly in the presence of coffee or cocoa; that is, if the fats of butter are influenced in a way similar to oleine. 4. That the use of coffee or cocoa as excipients for cod-liver oil, etc., appears not only to depend on their pronounced tastes, but also on their action in assisting the digestion of fats.

CONSUMPTION. — At the recent meeting of the American Climatological Association held in Baltimore, the discussion of pulmonary consumption occupied an important position. The address of the president, Dr. F. Donaldson, sen., was on the prophylactic treatment of those who inherit a predisposition to phthisis. He thinks that we are justified in assuming from statistics that this disease is diminishing. In England there has been a gain in males of fourteen per cent, and in females of twenty-two per cent, while in Massachusetts there has been a gain of fifty-four lives in every hundred thousand. Thirty per cent of the cases have an inherited predisposition to the disease. This hereditary form, when developed, offers the least prospect of recovery. He regards the acceptance of Koch's bacillus as well-nigh universal. Its constant presence in phthisis must be accepted as the full explanation of the manifestation of tuberculosis. Persons who are predisposed to the disease may develop it by the inhalation of the dried bacillus from the expectoration of diseased persons. The prophylactic treatment embraces two elements: (1) the improvement of the general health of the subject, and (2) the protection from contagion. The tuberculous mother should not nurse her child, but, if possible, it should be given to a healthy wet-nurse. The hygiene of the nursery should be looked after carefully. The room should be well ventilated, and kept at a comparatively low temperature. The subject should live much out of doors, especially between the ages of fifteen and twenty years. The beneficial effect of sunlight should be borne in mind. The physical form of the chest should be enlarged by gymnastic movements. If possible, life should be passed in high altitudes. Oleaginous fluids are useful if they can be digested. The milk and flesh of tuberculous animals must be avoided, for cooking rarely destroys the bacilli of beef. If the prophylactic treatment is thoroughly carried out, the hereditary proclivity may remain latent, and the individual never contract the disease. In the discussion of the general subject, Dr. Bruen considered that in tubercular phthisis the influence of sea-air was disastrous. Those cases which are most benefited by prolonged sea-voyages are those in which there is no inherited tendency to tuberculosis. Dr. Bowditch thought that a great distinction should be made in speaking of the seacoast-air and the pure sea-air. Cases which could not stand the harsh, cold, and changeable air of the seacoast may be benefited by a sea-voyage, or residence on an island some distance from the shore, where the conditions are similar to those which are obtained in a sea-voyage. Dr. Knight remarked that he knew of

several patients who had improved and gained in weight during a stay at some of the coldest resorts on the New England coast. Dr. Wilson gave it as the result of his experience that there were three classes of consumptive patients who cannot go to the Atlantic seacoast without risk: (1) those in whom there is active febrile disturbance, (2) those who have a highly excitable nervous organization, (3) those who suffer from repeated attacks of spitting of blood.

BRAIN-WOUNDS. — At a meeting of the American Surgical Association held in Washington, Dr. D. Hayes Agnew of Philadelphia discussed the medico-legal aspect of wounds of the brain and thorax. The study of the subject was suggested by a recent case which occurred in Newport, in which a colored man was found dead under the breakfast-table. He had food in his mouth, and a wound of the head and the heart. The question was as to the possibility of these wounds being self-inflicted. Dr. Agnew, after a thorough examination into the subject, states that injury to the brain is not necessarily followed by loss of consciousness or paralysis. Numerous instances have occurred in which, after injury to the heart, the individual had performed many acts. He concluded that it is possible for a ball to enter the brain without destroying consciousness, although for a moment it may cause mental confusion, and that a suicide may shoot himself in the head, and after a moment shoot himself in the heart. In the particular case which gave rise to the discussion, it was demonstrated that the deceased had been murdered, his son-in-law confessing the crime.

#### BOOK-REVIEWS.

*The Effect of the War of 1812 upon the Consolidation of the Union.* By NICHOLAS MURRAY BUTLER, Ph.D. Baltimore, Publication Agency of the Johns Hopkins University.

A VERY interesting subject is treated with tantalizing brevity in the monograph which forms the seventh number in the fifth series of the 'Johns Hopkins University Studies in Historical and Political Science.' Dr. Butler has confined himself wholly to one line of investigation, avoiding the many fascinating questions that are collateral to it, and freeing his own discussion of the main subject from all but the very briefest comment. He desires to show, first, that real peril to the perpetuity of the Union sprang from the anti-nationalistic theories propounded in the first decade of the present century; and, second, that the immediate effect of the war of 1812 was so to stimulate national pride and strengthen the waning desire for national unity as to avert that peril until it confronted the State once more at a later day, allied with the political interests of slavery.

The term 'anti-nationalistic,' which Dr. Butler uses, serves a very convenient purpose; for it cannot be truly said, that, as a practical factor of national politics, the doctrine of State sovereignty was more the property of the Democratic than of the Federal party. It was really a question between the ins and the outs. Although the first clear statement of the principle of State sovereignty is found in the Virginia and Kentucky Resolutions, and hence must be regarded as Democratic, still, in the practical application of that principle, the Federalists of the Massachusetts and Connecticut Legislatures and of the unfortunate Hartford Convention were not a whit behind their old opponents; and Dr. Butler makes it very clear, that, until a foreign war had drawn the popular attention away from internal dissensions to the public peril, neither party was truly animated by a consistent and continuous desire for genuine union. That the war of 1812 was in its inception a party war, is, of course, quite true; yet in 1816 the people, as a whole, made it evident by their votes that they had united in approving it, and that they rejoiced, with a thrill of national pride that was wholly new, over the brilliant victories of the American navy, and of Jackson's army at New Orleans. Of this curious change in popular sentiment, Dr. Butler gives us much interesting corroborative testimony, and, strangely enough, from men of the same party that first paved the way for the later doctrines of Calhoun and Hayne.

"The war," says Dr. Butler, "had ruined the particularists: it had made all nationalists, if we may use the word. The bonds of the early days of the Revolution were forged anew, and the

nation's heart beat as one. Patriotism and national pride had conquered sectionalism and personal selfishness. The era of good feeling had dawned."

It may seem to the general reader that the author regards the beneficial effects of the war as wholly transient and temporary, — good while they lasted, but soon to be entirely obliterated: in other words, that the sentiment of nationalism which then made itself apparent was a thing of present interest rather than of permanent importance. "Although *not destined to be permanent*," says Dr. Butler on p. 26, "the national feeling it produced was something entirely novel." "The ebb was to be greater than the flow," is another expression that may mislead. But the author clearly does not mean to ignore the fact that the war of 1812 did, in truth, lay the foundation for that imposing constitutional structure which Webster and his followers were to build, and which fell not in the time of trial, being founded on a rock. In fact, from the year 1816 begins the true development of a party devoted to the preservation of the Union; and if Dr. Butler does not follow out this line of thought, it is because he has distinctly limited his discussion to the consideration of the immediate results, and declined to enter upon investigations too extensive for the pages of a monograph.

H. T. P.

*The Principles of Morals.* By Professors FOWLER and WILSON. Oxford, Clarendon Pr.

TREATISES in ethics seem more numerous in the last decade than in any other. The revival of interest in this subject reminds us of the emergencies that called forth the moral earnestness of Plato. Indeed, the revolution going on in present ethical speculations is a repetition of the sophistic movement in Greece, and seems to provoke similar reconstructive efforts. But the task this time is a greater one than that with which earlier moralists had to contend.

The successors of Professor Green follow that lamented author's 'Prolegomena' with a very different discussion of ethical problems. The work is the joint product of two authors, and consists of two parts. The introduction is mainly historical, but contains sufficient criticism to determine the position of the writers. It is admirably free from the long and labored discussions about pleasure which make so many systems of ethics tedious and useless. Only a few pages are devoted to methods of ethics, the authors not being willing to repeat the satisfactory work of Mr. Sidgwick, with whom they substantially agree. The second part is a pointed and direct discussion of those questions having an immediate interest for present speculative morals. Theories of ethics, that limbo of wasted energies, are entirely abandoned for the psychological examination of moral facts as they appear in the life of the individual and of society. A characteristic feature of the work is its unconscious betrayal of the immense influence exerted upon ethical conceptions by modern scientific thought, and especially by the doctrine of evolution.

The decline of theology, and of conceptions of life founded upon it, has disparaged the theonomic view of morals as advocated by men like Bishop Martensen; and a re-action against such ethics, led by the principle of evolution, has forced into great prominence the consideration of self-regarding impulses to action. The first chapter shows this very distinctly. The last completes the separation between theology and morals.

There is an important remark in the chapter on self-regarding feelings which is the keynote to all social and moral questions of the present time. It is this: "While man lives from hand to mouth, the want of the necessities of life, the hard struggle for existence, leaves neither leisure nor inclination for the development of the higher faculties." Professor Green makes a similar remark: "Until life has been so organized as to afford some regular relief from the pressure of animal wants, an interest in what Aristotle calls  $\tau\delta\ \epsilon\upsilon\ \zeta\eta\nu$ , as distinct from  $\tau\delta\ \zeta\eta\nu$ , cannot emerge." This means that moral life requires relaxation from perpetual and exhausting toil in order to be realized; and modern ethics have become conscious of the fact that large portions of the human race have not, and perhaps cannot expect, this exemption. What, then, about moral life where the industrial classes are condemned to employments that make it impossible? There is a tincture of pessimism latent here, and the unfortunates of modern social life

are learning the real causes of their deplorable condition: like Enceladus, they are trying to turn over, and to relieve themselves in their uneasy position. The inequalities of the present cannot be postponed to the future for adjustment, and egoistic instincts are likely to assume an arrogance which theological beliefs once effectually suppressed. Modern civilization is slumbering upon a volcano, and reminds us of Carlyle's allusion to Vesuvius: "The earth, green as she looks, rests everywhere on dread foundations were we further down; and Pan, to whose music the nymphs dance, has a cry in him that can drive all men distracted." Self-regarding impulses may become dangerous: still no progress is possible without them, and the marvellous recuperating forces of human nature will always bring up the unexpected and the impossible; so that, amid impending consequences of the most threatening kind, there may be the promise of escape and security.

The discussion of the sympathetic, the resentful, and the semi-social feelings is able and suggestive. The freedom of the will is dismissed in much the same way as it is disposed of by Bain and Sidgwick. There is an interesting chapter on the relation of the imagination to moral ideals. The style is like that of most English writers at present, except Mr. Martineau, heavy, and uninteresting, — a great fault in subjects which are fast acquiring such supreme importance.

#### NOTES AND NEWS.

At the recent Royal Academy banquet, Professor Huxley concluded his speech thus: "Art and literature and science are one; and the foundation of every sound education, and preparation for active life in which a special education is necessary, should be some efficient training in all three. At the present time, those who look at our present systems of education, so far as they are within reach of any but the wealthiest and most leisured class of the community, will see that we ignore art altogether, that we substitute less profitable subjects for literature, and that the observation of inductive science is utterly ignored. I sincerely trust, that, pondering upon these matters, understanding that which you so freely recognize here, that the three branches of art and science and literature are essential to the making of a man, to the development of something better than the mere specialist in any one of these departments — I sincerely trust that that spirit may in course of time permeate the mass of the people; that we may at length have for our young people an education which will train them in all three branches, which will enable them to understand the beauties of art, to comprehend the literature, at any rate, of their own country, and to take such interest, not in the mere acquisition of science, but in the methods of inductive logic and scientific inquiry, as will make them equally fit, whatever specialized pursuit they may afterwards take up. I see great changes: I see science acquiring a position which it was almost hopeless to think she could acquire. I am perfectly easy as to the future fate of scientific knowledge and scientific training: what I do fear is, that it may be possible that we should neglect those other sides of the human mind, and that the tendency to inroads which is already marked may become increased by the lack of the general training of early youth to which I have referred."

— Simultaneously with the appearance of the report of the Seybert Commission on Spiritualism, the J. B. Lippincott Company publish a volume by John Darby (Dr. Garrettson) with the rather peculiar title, 'Nineteenth-Century Sense: the Paradox of Spiritualism.' The first fifty pages of the book are printed in small type, and describe a series of very wonderful experiments in 'transcendental physics,' the writing on slates by unseen hands, the slipping of iron rings upon firmly bound arms, the tying of knots in an endless rope, materializations and visions, and so on, all performed with the assistance of a member of the Seybert Commission. These are recorded with all the enthusiasm and interest of a believer, when suddenly we are told that his confrère confided to him how all had been done: it was sense-deception, trickery and nothing else. From this on, such manifestations have nought to do with Spiritualism. We now enter a higher sphere and a larger type. The author is a Rosecrucian (so he tells us), and uses the word as meaning an illuminatus. He has had revealed to him the inner meaning of things, and lives in a different world. He then ex-