

## Picked at Random

By WALTER R. BROOKS

The Aresbys'  
The Mark of the Dead  
Ives Washburn

Parrish Darby came out to Honolulu for a rest. Will you be surprised to learn that he didn't get it? He came to visit his friend Collins, who was living with a certain Dr. Richards and his daughter in a ghost-ridden house on Waimea Bay. And such goings on as there were in that house! Secretive looks, mysterious warnings, screams in the night, and then the finding of Dr. Richards with his throat cut. And nobody could be got to tell the truth about anything—in spite of which Darby got to the bottom of the mystery after several narrow escapes, including a midnight encounter with a horrible being who lived up in the canyon. Very eerie and horrible. We liked it.

Edward G. Reinhard's  
The Witchery of Wasps  
Century

In spite of its title this is a delightful book, dealing with the habits and instincts of the solitary wasps—which, we learned to our surprise, do not like the social wasps take delight in stinging humans. We had supposed in our ignorance that all wasps were equally ill tempered in that respect. Mr. Reinhard writes in the manner of Fabre, who has done so much to popularize knowledge of the insects, and if his approach to them is a trifle anthropomorphic, it is, to us at least, all the more interesting. We learned, too, a number of unusual things—such as the proper way to catch crickets. You tie a fly on the end of a hair and let it down a cricket's hole. The cricket grabs the fly, and you draw them out together.

George Granby's  
The Secret of Musterton House  
Dutton

Well, we guess that you'd have been surprised, too, if you'd gone upstairs to wake up your overnight guest and had found him gone, and his bed occupied by a perfect stranger—and dead, at that. No wonder Colonel Litchet was upset. Who the dead man was doesn't begin to appear until after Inspector Collon gets on the job. We rather like this detective, probably because he does some of his thinking and deducing off stage. We're getting tired of these personally conducted tours through the brains of fiction detectives—there's a sameness about the scenery, and a bareness about it that depresses us. But with Inspector Collon, we don't know whether he did any thinking or not—but he solved the mystery.

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### Third Degree

(Continued from Page 526)

been applied, sends out a hurry call for the photographer. Such is the majesty of the law.

What sort of reform would be practical? I am not a lawyer; I don't know. There would seem to be one sure solution, of course—to compel all police officials to uphold the laws they have sworn to enforce. By far the simplest way, and one that is immediately available, would be to modify the criminal code, parts of which haven't been changed in half a century.

The extraordinary protection afforded the defendant in court is hardly conducive to a tolerant attitude on the part of the police. A clever lawyer can slip the dumbest criminal through most of the legal hoops that the people can devise. For one thing, the defendant, who is the best judge of his innocence, cannot be made to testify. It is largely for this single reason that suspects, instead of being brought directly before a Magistrate, often spend twenty-four hours in transit between headquarters and the District Attorney's office.

Would it not be wise to have the law so changed that a defendant, unless he testifies when arraigned before a Magistrate, shall be deprived of that privilege when tried later? Thus can his story, when it is freshest in his mind, be placed on official record. It will at once protect the innocent, but stupid man who might be tripped up by clever cross-examination; it will also tend to diminish the malicious practice of building up a false alibi before trial.

Or else amend the law so as to privilege the District Attorney, in summing up, to emphasize to the jury that the man did not take the stand in his own defense. As the law now stands, the jury can draw no inference from his reluctance to do so. If these and other related reforms could be achieved, competent authorities are agreed, the "third degree" would die a natural death. And at any rate, the National Crime Commission is about to take up the whole matter within the near future, and once it is dragged out into the open the day of its interment should be hastened.

### Men and Medicine

(Continued from Page 546)

was of little importance. The salvation of the soul was believed to be jeopardized by the body through so-called "sins of the flesh." The aim of the Christian Church for many centuries was the subordination of the body and perfection of the spirit. Physical

health was despised, while disease and other "mortifications of the flesh" were considered to be means of purifying the soul. Like all earthly calamities, disease was the will of God. It was supernatural and its cure was to be effected by the exorcism of some evil spirit or by miracle. The whole responsibility for man's physical state was again placed upon the Deity and men were instructed to accept their lot in resignation. The Middle Ages, which some modern writers profess to admire, were in reality times of low civilization: the proof of this fact is that medicine reverted to its primitive state.

If the young man with tuberculosis whose treatment at the hands of Hippocrates and of Galen has been already described, had sought treatment during the early Middle Ages, he would not have been told to rest in the sunshine or even to take medicine. He would have been told to fast, pray, repent of his sins and prepare to die—and he would have died.

The scientific spirit of the Greeks was not, however, entirely dead; from the Eighth to the Eleventh Century the Arabs advanced in civilization, and, as seems always the case in an advancing civilization, they adopted rational medicine. They became interested particularly in the medicine of the Greeks and Romans and translated the manuscripts of Galen into Arabic. Within two centuries Arabic medicine had developed to a high level. Something of the Greek fervor for fact and truth is found in the writings of the Arabic physicians, Rhazes and Avicenna, but the Arabs did not attain to the principles of Hippocrates. They stopped with the theories of Galen. Like the Greeks, they made no dissections of the body. Arabic medicine was brought back to western Europe by crusaders returning from Palestine in the Thirteenth and Fourteenth Centuries. Europe thus obtained a garbled version of the theories of Galen. These theories were accepted and adhered to with religious veneration, for all knowledge then rested on authority. New facts were, therefore, not sought and any new observation was rejected.

Revival of the principles of Hippocrates began in the Sixteenth Century during the renaissance of European civilization. At first the efforts were without definite aim; an occasional independent thinker revolted against the ancient authorities and made observations for himself. The keynote of this revolt was struck by Paracelsus, but speculation and obscurantism had so blinded men's eyes

that he fell into the same errors that he abused. He was a physician who sought after the truth, but he lived at a time when to stray from the beaten path of authorized knowledge was heresy for which the innovator might be burned at the stake. Nevertheless, he struck out boldly for the right to observe facts for himself and for the right of individual judgment.

Out of this new-found independence of thought came the revival of the scientific spirit, the search for facts and careful observation. Vesalius was the leader of this movement in the Sixteenth Century. He made the first systematic dissection of the human body and published drawings of great accuracy. The works of Hippocrates were translated for the first time. The ligature was reintroduced into surgery and podalic version into midwifery by Paré. A book of instructions for midwives was published, the first book of its kind in thirteen centuries.

In the Seventeenth Century the revival of the scientific spirit was so extended by a few able men that experiments were used to prove facts and their relations. The chief advancement of this period was the demonstration of the circulation of the blood by Harvey, but even this genius for experiment had difficulty in overcoming the persistent belief of the time in the theories of Galen.

By the beginning of the Eighteenth Century physicians had obtained a knowledge of the general structure of the body and of the action of some of the principal organs. Certain remedies had been discovered by chance, notably quinine for malaria and mercury for syphilis. Medicine, however, had not yet emerged from obscurantism. There was no real knowledge of what disease is or how it is caused. Instead of returning to the simple methods of Hippocrates and making careful observations, most of the physicians still preferred to speculate on the cause of disease and to treat their patients according to theories evolved from their speculations.

In the beginning of the Eighteenth Century a physician named Morgagni revived in full the Hippocratic principles. Just as Hippocrates by careful observation and reasoning had been able to differentiate the external appearances of the diseases, so Morgagni by careful observation and reasoning was able to show the changes in the internal organs of the body. Hippocrates recognized that tuberculosis and pneumonia were different diseases because a different association of symptoms oc-

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### Men and Medicine

(Continued from Page 558)

curred, but he knew these diseases only through their symptoms. Morgagni, on the other hand, demonstrated the nature of the damage to the body which was the disease itself and which gave rise to the symptoms.

He observed and recorded the symptoms of his patients during illness and then made post-mortem examinations to find the derangements in the organs which had occasioned the symptoms. He thus showed that a certain pathological state results in certain symptoms. He was then able by merely observing the symptoms to visualize the derangement inside the body and to estimate its extent. The principle established is the basis of all clinical medicine. In the Eighteenth Century modern medicine was beginning to take shape under the revival of the scientific spirit. Morgagni's work was the first general advance; soon afterward came one of the greatest single discoveries—vaccination against smallpox.

During the first four decades of the Nineteenth Century scientific facts were accumulated, methods were developed and the spirit of investigation and observation widely extended. The greatest benefits that medical science has given to mankind have come within the lifetime of men still living.

The first of these benefits was anesthesia, which made surgical operations painless. It was one of the most humane discoveries of mankind. Next, in 1847, the greatest hazard of childbirth was brought under control. Semmelweis, after years of painstaking observation demonstrated the contagious nature of puerperal fever. The number of mothers saved and the amount of invalidism prevented since that time reaches an enormous total. Soon afterward the teaching of nurses began; it has given us the modern trained nurse.

In 1867 the antiseptic principle was introduced into surgery. Modern surgery thus started with the work of

Lister. His results were obtained by observation and reason; he perceived that simple fractures of bones healed without the formation of pus, whereas in all other wounds pus was regularly present. He then reasoned that since the only difference between the injuries was that one was exposed to the air and the other not, something from the air caused the formation of pus. Pasteur at about this time had demonstrated that putrefaction in wine resulted from contamination with bacteria from the air. Lister concluded that infection in wounds was analogous to putrefaction in wine, and he applied to the wounds substances—antiseptics—to destroy the infection. Later it was recognized that the infection came not from the air, but from the dirty hands and instruments of the surgeon, and antiseptic surgery was largely replaced by aseptic surgery.

A few years after Lister's work the bacterial cause of infectious diseases was established. Pasteur, by the painstaking application of principles of science, laid the foundation for the preventive medicine and sanitation which are now part of civilization and which, if developed to the fullest extent, will result in the eventual eradication of all infectious diseases.

The medical sciences are today giving the world the healthiest period it has ever known, but they are not yet mature. What has already been accomplished in scientific medicine is small in comparison with future possibilities of preventing disease, alleviating suffering, and prolonging human life. But there is no assurance that these possibilities will ever be realized. In this matter man literally controls his own destiny.

Medicine and civilization advance and regress together. The conditions essential to advance are intellectual courage and a true love for humanity. It is as true today as always in the past that further advance or even the holding of what has already been won depends upon the extent to which intellectual courage and humanity prevail against bigotry and obscurantism.

### To be Seen and Heard

(Continued from Page 533)

friends by demonstrations of the free and easy relationship existing between my daughter and me. Yet I believe that impertinence and comradeship are more to be desired than outward respect and inner alienation.

This age, with all its faults, seems to me to be redeemed by its lack of cocksureness. Having lost many of our convictions, we are playing with new ideas, and we are willing to let our children perform their own experiments.

Excess naturally will follow. Are not excesses, however, preferable to fear and repressions? A freedom, therefore expressing itself in activities, physical, mental and spiritual, gives to our Wilsonian daughters advantages denied us of the Harrisonian era.

### A Catholic and His Church

(Continued from Page 530)

to be logical; because I believe that all history substantiates its claims, in spite of the ignorance, vagaries or vices of individual Catholics. I am a convinced Catholic because to an open-minded person there is no discrepancy whatever between the teaching of the Catholic Church and the positive achievements of modern science—no matter what any individual Catholic may (or may not) have said in the past about scientific theories or discoveries. It seems to me that the principles of the Church are simple, logical and self-evident and that those things which many excellent and exemplary people do not like in us can be shown to proceed, not all from Church teaching, but many from individual and group characteristics.

One might dislike most heartily incivility, arrogance, worldly ambition, or misconduct in clergymen without being in the least at variance with Church teaching—on the contrary. One may be an ardent supporter of the pope (as I am) without losing sight of the fact that one prefers politically the theory and practice of republican institutions and democracy to monarchical institutions. One may accept the monarchical form which the Catholic Church has assumed in its administration and reconcile it completely with personal preference for a republican civil government. One may exercise fully and completely one's personal predilections within that communion outside of the field of faith and morals. One hears sometimes of the "crucifixion of the Catholic mind." Perhaps that may be so for some minds. I lay no claim to intellectuality; I like horses, though I also like books. I can only say that my mind has never been "crucified" by Catholicism. To me it is often the individual Catholic who is troublesome and generally for the same reasons that any other kind of individual is a bore in the ordinary current of life—not more than that.

I feel that I can be an orthodox Catholic without inquisitioning my Protestant friends. I have a strong feeling that the pope feels the same way about it all. And I feel very strongly that as long as I am not less orthodox than the pope I am on reasonably safe ground with regard to our domestic firebrands.