

# PACIFIC HEALTH JOURNAL

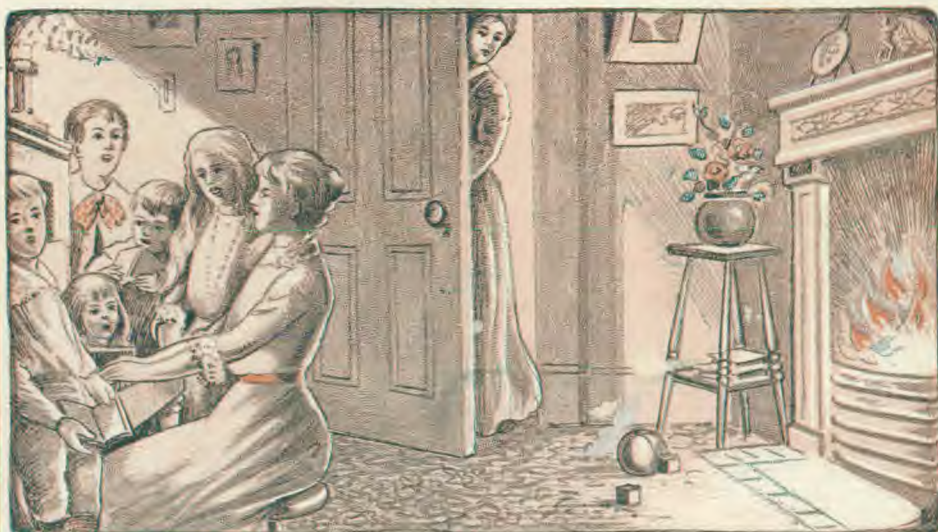
JUNE, 1902

*Eating for Strength*

By J. H. KELLOGG, M. D.

*Influence of Diet Upon Disease*

By J. R. LEADSWORTH, B. S., M. D.



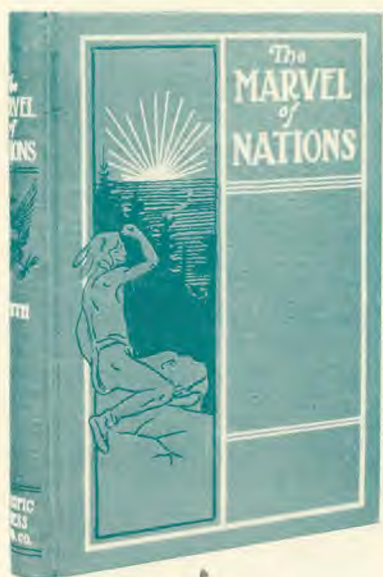
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the cause of temperance"*

—Article on "First Causes of Intemperance," page 137



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# PACIFIC HEALTH JOURNAL

A SOUND MIND IN A SOUND BODY

VOL. XVII.

OAKLAND, CAL., JUNE, 1902.

No. 6.

## Eating for Strength\*

By J. H. Kellogg, M. D.

[Physician in Chief of Battle Creek Sanitarium.]



I

T requires a great deal of iron to construct a locomotive, but after it is finished, but little iron is required to keep it in repair; likewise, albumen is the food element necessary for the building up of the muscles; it is to the muscles just what the iron is to the locomotive. Therefore, food containing albumen is very necessary for the growing boy, but after the boy gets to be a man and his muscles are developed, but little albumen is required to keep them intact. Iron is necessary to repair the locomotive, but the locomotive must also have fuel, and so starch, sugar, and fat are to the muscles what coal is to the locomotive, and are, therefore, necessary for muscular strength. The oxygen contained in the air which we breathe goes into the muscles and burns up our carbon in the form of sugar and fat, and makes muscular power. Thus it is necessary that the air which we breathe should be pure. Otherwise we become stupefied by the poisons which accumulate in the body, just as

the fire in the locomotive is put out by the smoke when there is too much coal put in.

If too much starch, sugar, and fat are taken into the system, it may not hurt us to-day, but it will not be burned up, and by and by the body will be filled with poisons and unoxidized substances, and the vital processes of the body will be interfered with. But if too much albumen is eaten, exactly the same thing happens as if we should put some bolts, nuts, screws, iron bars, etc., into a locomotive for fuel,—the guards would be clogged, the draft lessened, the fire would go down, and the power of the locomotive would be lessened. So it is with the body. Meat can not be oxidized perfectly, and so it is converted into uric acid. When too much albumen, in the form of peas and beans, nuts, meat, and other substances, is taken into the body, the result is that they can not be perfectly burned; that means uric acid—and that means that the whole body is poisoned, the brain is irritated, and the foundation is laid for meningitis and locomotor ataxia and other similar maladies. These poisons permeate the whole body and often produce neurasthenia. When they accumulate in the kidneys, we may get kidney stone; if in the bladder,

\*Extract from a lecture to the patients of the Battle Creek Sanitarium.



then bladder stone is the result, thus making a surgical operation necessary.

Thus is shown the necessity of having the right kind of food and the proper amount,—in other words, the diet should be regulated by a daily ration. We have verified the daily ration here by experiment. During a period of one month we had a hundred men and a hundred women making this experiment. They were weighed and careful note was made of all they ate and all that was left over; a careful estimate for the entire month was taken, and we found the amount eaten to be almost exactly twenty-one ounces by a man and twenty ounces by a woman, in a day, the average being about twenty and a half ounces per day. This was a daily ration of the different elements,—sixteen ounces of starch, three ounces of albumen, and an ounce and a half of fat. This is the normal daily ration. These persons were all in health and strength, and they increased in weight and strength on that dietary, thus showing that this is a sufficient dietary. The probability is that they ate more than was necessary, for I have never eaten so much as that in a day. I

find that one boxful of granose biscuit and a little handful of nuts will usually last me for two days. A box of granose biscuit, toasted nicely, and perhaps a half pound of pecans or some other kind of nuts when I am traveling, is sufficient for a day's rations. I also pick up fruit along the road, and so I live like a king even when traveling.

It is not necessary to eat flesh in order to gain strength. Dr. Bayles, of Tokyo, Japan, traveled for two or three days by the aid of Coolies who had nothing but rice and beans to eat. He tried to persuade them to eat beefsteak, but they were satisfied with their simple fare and wanted nothing more. The feeling of strength that comes from eating beefsteak is not real; the same sensation is experienced when one has been drinking beef tea or whisky. I once gave a couple of young men two ounces of whisky, and I found that their total lifting capacity was fifty per cent less than it was before drinking the whisky. The reason we do not give meat to our patients is because it produces uric acid, and uric acid gives the sensation of weakness and fatigue.

## The Physical Temple

How hard we work to put the material house in perfect order for a transient guest! We spare no time nor pains to make everything as tidy and comfortable as possible. Have we ever thought who is our permanent Guest, and in what condition we keep our house, the physical temple, for the unseen Guest? Let us pause a

moment in our busy life and think what we owe this permanent Guest—that His life is our life—in Him we dwell—our house is His, and His kingdom is within us, and then blush with confusion that we imperfect temples provide so poor a house for the entertainment of the Divine, the God within us!—*Selected.*



## Unconscious Influence

By the Editor



A SOCIETY woman, writing for a metropolitan daily, conveys the thought that the toilet of the countenance is as important as the general toilet; that it is as wrong to appear at the breakfast table or elsewhere with a blank expression as with uncombed hair.

THE smile breeds sunshine. The laugh is contagious. "A merry heart doeth good like a medicine." It does good, not only to its possessor, but to all who come under its influence.

It is our duty to make others happy; and to do this we ourselves must be happy. No self-respecting person will build an unsightly shack in the midst of fine residences. Harmony pleases, discord jars; beauty attracts, disorder repels. He is a benefactor who pleases the eyes of his neighbors by enhancing the beauty of landscape, building, or person; while he who neglects appearances is a public nuisance.

NOTHING so adds to facial beauty as a smile bubbling up from a joyful soul; nothing is so depressing to behold as a face bearing the marks of discouragement, selfishness, discontent, and other unpleasant emotions. By the face we uplift or depress.

AND this influence is exerted not only on others but on ourselves. To assure yourself, try this experiment; when gloomy (if you ever get into that condition) *smile*, even though it cost a strong effort, and notice the resulting change in your feelings. If through long-continued habit the corners of your mouth turn down, your chin drops, and vertical wrinkles appear on your forehead, force your face into a broad smile, and keep it in that condition. As a result your mental condition will change. Mental states influence the facial expression; at the same time the expression of the face reacts upon the mind.

WHEN through months and perhaps years the mental and physical have acted to destroy each other, a condition of chronic melancholy results, which is difficult to overcome.

The shadowed face, besides casting gloom on all around, casts a still darker pall over the already darkened soul.

"WHATSOEVER a man soweth that shall he also reap," but persistence in the right direction will eventually produce a desirable harvest. "Gird up the loins of your mind;" forget self; think only of how you may increase the happiness of others.

HEED the photographer's injunction, "Smile a little," only let it be a good, broad, audible smile. He who is interested in the welfare of others



can not long remain unhappy. The fifty-eighth chapter of Isaiah is authority for the promise that he who devotes himself to the relief of the needy will have improved health. The happiness following the consciousness of being a help to others is a sovereign remedy for "the blues," with its attendant physical depression.



ENTER the dining-room with a smile. Greet your friends with a hearty welcome (not feigned). If you have not been in the habit of expressing emotions of affection and interest, these have become so feeble that now you have hardly any to express. *Express them anyhow. Show an interest in those you meet, entering into the details of their lives, whether you feel like it or not.* It may seem hypocritical, but soon you will have the pleasure of noting that the assumed is becoming real.

ABOVE all, allow the "love of God" to rule in your hearts. It is shed abroad in the heart by the Holy Spirit (Rom. 5:5), which is given to those who ask for it (Luke 11:13).

The Creator desires that every creature shall be happy; and His provision for enduring happiness is through the effort to make others happy. Fall into line, dear reader, with the God of the universe, if you have been unhappy, and you will increase not only your own health and happiness, but that also of those around you.

"Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected."

## Worms in the Intestines of Children

By Kate Lindsay, M. D.

WORMS are the usual parasites which infect children. The most common of these are the pinworm, the roundworm, and the tapeworm. The first two frequently occur in children, the last named generally in adults.

Pinworms and roundworms are taken into the alimentary canal in the form of eggs, or ova, in uncooked food, or water that has become defiled with excrement of some sort. The carpet may contain ova of the round or pinworm, some of which an infant might very easily put into its mouth

and swallow along with other dirt. The tapeworm is usually eaten with partially-cooked meat, and so does not often find its way into the intestines of small children.

Baby, in order to grow, must creep and move about, but it should be protected from floor dirt, especially during the spring and summer months, when dust is borne plentifully into our houses, by having a railing built about a platform raised a few inches above the floor, so as to be as free as possible from floor dirt. This may be



carpeted with some washable material, so as to insure a reasonable degree of cleanliness. The out-of-door playground should be some nice grassy lawn, free from all animal excrement.

As soon as old enough to understand, children must be taught that it is dangerous to put unclean things into their mouths. Lead-pencils, slate-pencils, money, pins, tacks, nails, etc., are all things likely to be infection carriers. The common drinking-cup, soap, towels, combs, and brushes are more or less dangerous, so also is promiscuous kissing, and every other means by which infectious material may be conveyed from one person to another.

Many will say that it is too much trouble and expense to take all these precautions to preserve the health of the young. But sickness is very expensive, and it is much more difficult to seek the means of curing disease than to take a few simple preventive measures. The baby inside its little exercise pen, which, by the way, can be made from a large box, will not be as much care, or get into so much mischief, as if permitted to roam at large. A little pains taken to cultivate good habits in the older children will be of great use to them in after life, making them purer, cleaner men and women, both morally and physically.

## Influence of Diet upon Disease

By J. R. Leadsworth, B. S., M. D.

[Superintendent Mt. View Sanitarium.]



*Spokane Sanitarium.*

THE medical profession was long in learning that the science of medicine consisted of something more than a systematic course of pill swallowing; that in order to retain

the confidence of the people, and save them from falling into the merciless hands of charlatans, or from taking up with some of the many fads which infest the country, they must have a knowledge broad enough to direct their patients in whatever will contribute to the body welfare. This is especially true of those agents which are natural to the body in health,—food, water, air, etc.,—since it is known that

disease is simply a condition where the relation between the body and these agents is disturbed.

Only within the last few years have the dietetic habits of the sick been considered as having any possible influence upon their condition. Yet so frequent have wrong habits of eating been found to contribute either as a primary or secondary cause of morbid processes that a prominent medical author certifies that nine-tenths of all disease are traceable to this cause.

In a paper read before the American Medical Association by Dr. R. Beard, of Minneapolis, the lack of definite knowledge on this subject is shown to be not so much from the indifference of the profession at large as with the medical colleges to give it a place in



the regular college course. We quote the author:—

"In no subject, however, has medical need been more insufficiently met by educational supply than in that of practical dietetics. With the clearer definition of a large class of nutritive disorders, . . . the study of foods and methods, of feeding in relation alike to the maintenance of health and the treatment of disease, has become one of very great importance, yet the writer ventures the very strong assertion that there is no subject related to the practise of medicine of which the average physician knows less. This prevailing ignorance is not a matter of neglect upon his part, but of necessity. The medical institutions of learning of the past have taught him nothing. To-day they offer little—in most instances nothing—in the way of practical instruction. . . . Text-books upon dietetics are lamentably few, and still more unfortunately inferior. They do little more than to meet the serious want of the would-be student with series of dogmatic statements which justify much of the skepticism of their actual authority felt by practical men. It is not strange that in practise, dietetics have been pursued, if pursued at all, in a purely empirical manner."

With such an unqualified confession of the ignorance of the medical profession upon this important subject, it is not surprising that the common people should be totally indifferent as to its relation to healthful living. But that a change has taken place in the rank and file of the profession upon this subject is evidenced by the number of excellent scientific articles upon the subject of foods found in current medical literature.

A few excerpts will probably be of interest to the inquiring reader.

From an editorial in a recent number of the *Medical Brief* (St. Louis), we clip the following:—

"All of us probably eat too much. Overeating is said to cause nine-tenths of all diseases. Did you ever know an abstemious eater to have erysipelas?—Never. Why? Stop and think. The blood of the erysipelas patient is too thick to circulate freely. It is rich in surplus nutriment, which nature must dispose of in some way, according to the temperament and constitution of the individual. Blood which is thick and viscid, chilling in the veins, is loaded with impurities. The skin of such patients usually exhibits a dusky tinge, testifying to the presence of carbonic acid in excess. This last condition gradually brings about disease of the red blood corpuscles.

"Surplus nutriment in the blood can not be utilized to build up normal tissue. It will either be eliminated by the action of some organ, or organs, or used up in the formation of fat, tumors, or other unhealthy tissue developments, according to whether destructive or constructive forces predominate in the person. Erysipelas and the eruptive fevers, diphtheria, the albuminuria of Bright's disease, diabetes, excessive deposits of fat, cancer, etc., are some of the ways in which nature tries to get rid of a nutritive plethora."

A recent number of the *Charlotte (N. C.) Medical Journal* says:—

"Dr. Vaughn has found that cheese sometimes contains a poisonous fermentation product, which is capable of producing serious or even fatal results. It is apparently more likely to occur in the cheeses prepared in small



families, but it is by no means confined to these. . . . Unfortunately, 'sick' cheese can not be detected by any peculiarities of taste, smell, or appearance, and the only certain means of ascertaining its character is by chemical examination."

In a prize essay published in the journal of the Royal Statistical Society, the author adduces proof showing that the chief cause of the high mortality in infants is due to im-

proper feeding, owing to the neglect or ignorance on the part of the mother. Owing to the low and declining birth rate in France, she has reached a point where it means an annual loss of 20,000 or more to the population, and she has resolved to take care of the babies born to her. How?—In various ways. But probably the most important is that France enacted a law that to feed an infant under one year of age any solid food is a crime.

## The Benefit of Flowers

By T. S. Whitelock, M. D.

FLOWERS are among God's most precious gifts to man. The physical and mental benefits to be derived from them are very numerous. Plant life subsists largely on poisonous gases, and thus removes from the air one source of danger to mankind. However, this is only one of their primary benefits. Out of the crude elements found in the air and soil are produced endless varieties of colors, and in some the most delicious perfume, which one writer has called the "atmosphere of heaven." Their presence ever reminds us of a Perfect Being, one that can paint with more than human skill, and also furnishes an inexhaustible supply of patterns and colors.

Flowers tend to refinement and elevation of thought, and furnish occupation to both mind and muscle in their study and care. For this cause no doubt they were brought into existence. The study of botany carries with it the balm of healing, and, like all other studies of the Infinite, is fathomless. The care of plants is one of the greatest mind-cure occupa-

tions of the age, the physical benefits derived therefrom reaching every organ of the body. Many leave home and travel for miles to reach some quack institution, when right at their door they have the best resources on earth to relieve and cure their tired brain.

No one can afford to leave home and spend months under some fakir specialist, who could not have a good large plot of ground on which to raise flowers. Here in the open air, while stirring the soil and studying nature, the best retreat on earth is found for the sick mind. Such a garden also opens the way for one to do a vast amount of good to his neighbors and friends. There are those in our cities who can hardly afford a pot of earth in which to grow the simplest plant. These poor mortals could be helped and cheered on in life's hard way by a few flowers of our own raising. Then, too, we have the sick among us, who are always delighted and helped with a nice fresh bouquet. In this way one can become a benefit to



humanity and at the same time regain the good health for which all are striving.

The first work given to man was the care of a garden. The One who made man knew that this was the best occupation He could give him. Some other business could have been started just as well, with crowded cities, boards of trade, theaters, and all the whirl we see to-day, but such things are not conducive to the best interests of our being. Decay, sickness, and death rapidly increase as men leave the simplicity of nature and cater to the artificial. Then let the one who is sick, or who wants to retain his health, turn his face toward the true source of all good.

We can learn many lessons as we study the animals in their selection of food from the grasses and herbs. They have no trouble in selecting that which suits their particular organisms. Yet man has so neglected nature and the study of God that he will even cultivate and partake of that which brings with it mental decay and physical wreck. Therefore in the choice of plants for study and consumption we should choose only those which have healing and life-giving properties. Foul weeds, such as tobacco, should not be allowed to grow in our gardens, much less be made a part of us by being taken into our systems.

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## First Causes of Intemperance. No. 2

By W. S. Sadler

PERHAPS one of the most important problems in connection with the drink evil, and one which is most often overlooked and neglected, is that of a stimulating dietary. Many articles of diet which appear upon modern tables, and much of the food supplied even to the children of temperance reformers, is often so highly seasoned and stimulating that it can but lay the foundation for the stimulant habit in those who constitute the rising generation. Many well-intentioned reformers are actually allowing their cooks at home to set in operation influences that will tend to produce in their own children at some future time, a certain clamoring for alcohol or other stimulation.

There is abundant scientific data in existence to demonstrate beyond doubt that the daily use of animal foods, the drinking of large quantities of tea and coffee, together with other highly-seasoned and stimulating foods, contribute, especially in the case of children, to the bringing about of such a condition of the nervous and digestive systems as renders inevitable a craving for further stimulation. This further stimulation is found in cigars by the boy, in intoxicants by the young man; and very often others, who shrink from these forms of stimulation, find one equally pleasing and acceptable in opium, morphin, etc. There can be little doubt as to the stimulating property of flesh foods; and this fact, together with the alarming increase of disease in the animal world, would seem to be sufficient to attract the attention of temperance reformers of to-day to this exciting cause of intemperance.

An eminent English physician has pointed out how uric acid, which is present in all flesh foods, is a direct means of producing an unnatural craving for stimulation. And all this is greatly intensified in the case of children. The physician above referred to, Dr. Alexander Haig, in one of his works, relates an anecdote of a philanthropic lady in London, matron of a home for female inebriates. One day this lady said: "Doctor, I have observed that when meat is taken away from my women, they have less desire for alcohol, so I only give them meat occasionally; but you ought to see their eyes glisten when the butcher brings the meat in"—"Just," the doctor interrupted, "as you would see their eyes moisten if they saw a keg of beer coming in. They know that their jaded nervous systems are going to have a little stimulation."

Another indirect source of the appetite for strong drink may be traced to the eating of large quantities of confectionery, sweet-meats, candy, etc. The immoderate use of these things by boys and girls is sure to produce a disordered condition of digestion which indirectly contributes to intemperance. These substances readily undergo fermentation in the stomach, and if the boy or girl is troubled with indigestion or dilated stomach, and persists in using large quantities of sugar, rich desserts, etc., a sour stomach is certain to be the result, and a sour stomach ordinarily means that fermentation is taking place, and alcohol is one of the products of this fermentation.

Condiments and fiery spices, which



sting and burn on their way down, produce a thirst which water can not quench; and when the young man of to-day finds that water can not quench his thirst, the tempter is not slow to inform him that hard cider, beer, wine, and whisky will do that which water has failed to do.

Then there is the practise of drinking large quantities of strong tea and coffee. Tea and coffee do not contain nourishment, and that which does not nourish the body will, more than likely, stimulate it. Two classes of substance are taken into the body,—food, which nourishes, builds up, and imparts strength and energy; and poisons, or things which stimulate and expend strength and energy, without in any way reproducing the same.

Tobacco must be regarded as one of the most active causes in producing intemperance. The nicotin in tobacco has an action upon the nervous system leading it to call for more pronounced stimulation. The more nourishment you take, the better prepared you are to do without it, should circumstances temporarily deprive you of food; but the more stimulant you take, the less able are you to dispense with it. So it happens that in the use of alcohol, chloral, morphin, nicotin, opium, etc., there is an invariable tendency to increase the allowance because of the fact that the nervous system must have more and more to produce the desired effect. Sometimes the use of alcohol is prescribed by physicians, but it is an encouraging fact that many of the most eminent physicians and surgeons of the country have taken a decided stand in discountenancing even the medicinal use of alcohol.

The unusual intensity in the business world to-day, and its consequent reaction, artificial recreation, such as horse-racing, etc., produce a jaded condition of the nervous system which calls for something "to brace it up." So we find modern social life and business tendencies contribute to the conditions that lay the foundation for nervous derangement, thus giving the origin to an uncontrollable appetite and a constant clamoring for alcohol and other habit-producing drugs. A large number of people have discarded alcohol now, and substituted another form of stimulant, equally pleasant and satisfactory,—the use of opium and morphin.

The briefest enumeration of the early causes of intemperance would be utterly incomplete without mention of domestic trouble, and some of the conditions resulting from extreme poverty. Family trouble tells the story of many a man who has been, to use his own words, "driven to drink." Fireside happiness and family harmony are among the greatest possible influences with which to promote the cause of temperance and fight the combined evils of intemperance, vice, and crime.

Let parents put forth every effort to make home the choicest place on earth for the children, so that they may not go elsewhere in quest of recreation or pleasure, and thus be subjected to unwholesome influences, among which may be the temptation to take the first downward step in the self-destroying path of intemperance. Let home hold the youth with such safeguards as shall make it impossible for the great promoter of intemperance to ever gain an influence over the children.

We should place little confidence in



any temperance reform that is unevangelical, that leaves out the greatest reforming agency ever known,—the gospel of the Lord Jesus Christ, the transforming power of Christianity. To be successful in coping with the great problem of intemperance, drug habits and periodical drunkenness, in a practical and successful way, we must study individually the cause, with a view to removing it. Change the environment, surround the unfor-

tunate individual with suitable associations and influences, and then carefully watch for the vital time when the periodical attacks come, and then, if successfully guided through these attacks, they will occur less frequently, and become less intense, until they finally disappear altogether. Meanwhile, seek to set in operation preventive influences, for an ounce of prevention in the battle with drink is surely worth a ton of cure.

## The Divine Origin of Thought\*

By J. H. Kellogg, M. D.

Now let us consider how we think. When you get a thought you say, "A thought struck me." Perhaps you start down the street to do something, and suddenly turning back, you hardly know why, you find it was lucky you did. God was in that thing. A person who is trying to live a Christian life, and commits his way to God, should heed every such prompting. Where do these leadings come from? Where does thought come from? Do we make thought? A physiologist some years ago said that the brain secretes thought just as the liver makes bile. That is putting the whole thing on a physical basis, saying the brain is simply a mechanical thing, grinding out ideas as a thrashing-machine grinds out wheat.

Thoughts and ideas come crowding up from somewhere, called the subconsciousness, just as a ship comes from the fog, first the top of the vessel, then other parts appear, till you see all of it. You say: "Don't interrupt me, I am getting an idea. It is

beginning to take shape." And, later, you say, "I have it!" And it comes out bright like a meteor crossing the sky. You don't say, "I am going to work to make an idea," How would you begin to make a grand, sublime idea? Ideas are original things. They are like diamonds that you pick up in the mud. You can't make ideas. You can put together an idea that you get here, and another that you get there, and with them you can make a picture, and formulate a theory or a doctrine, but you can't make the ideas—ideas are the original stuff. They are the gold, out of which the theories, facts, and plans are made; and ideas are created, and when you sit down to study and think, there must be at your side an intelligence greater than yours to make ideas for you, just as the power stands by you to digest your dinner. The same power that turned water into wine and converts food into blood, is required to make good ideas.

"A bad idea" is a good idea misappropriated. A man can have a bad plan, but not a bad thought. The

Extract from a lecture delivered in San Francisco.



original power in the muscles is always good, but man misapplies the things God creates, thus making God serve with his sins.

We do not make thought. God makes thought. Thought is created just as much as blood or the cells of the body are created. It takes a divine thinker to make thought. Intelligence is a force—one of God's faculties, as exactly as gravitation—and light and all the forces of the universe, are God's faculties.

Intelligence is universal. There is a universal thought. God's thinking comes into our daily experience. Things happen, and we say, "Wasn't that strange?" But God has His finger on the smallest circumstance in life.

There is universal intelligence, or mind. The brain is an organ so constructed that it can catch this force, this universal intelligence, just as the magnet can attract the steel. You have heard about the wireless telegraphs. One of those instruments is on a ship away out in the ocean, and another is on the shore. They are tuned to the same pitch, and when the instrument on the shore is set in operation, the instrument on the ocean vibrates, and only that one does, but if all the other instruments were in harmony, they would all vibrate. We can all come in contact with the same universal thought. We can all get in touch with God, and then we will all be in harmony, and we will all think the same thoughts and speak the same words. Sometimes we get so near to God that we can think His thought, and then we think aright. Every true and right thought is a divine thought, no matter who thinks it. And it is only when the human will is set in operation to pervert ideas and con-

struct them into wrong thoughts, that we are led astray. What a beautiful thing this is! God is thinking right all the time, and His thought is universal. Here is a brother on the other side of the earth. If I want to know his thought, I need but to get in harmony with God, and if he does the same, he and I will be in touch. All Christian people and all good people can communicate with one another by simply being in harmony with Him. I don't say you can use this for business purposes, only for God's business. But if you are in harmony with God, you will know what He is going to do on the other side of the world. You take a walk somewhere, and all of a sudden you feel inclined to turn back, because God is speaking to you, and causing you to feel that you ought to be in some other place.

When a man makes up his mind to do a thing, and he is unable to do it, if he has done the best he can he need not sit down and be discouraged, because God has something else for him to do. God is such a good designer and planner that He can get a man where He wants him, and no power on earth or in heaven can hinder Him. He is sure to be there if God wants him there. I don't think the devil is getting the start of the Lord most of the time, as some people do, and that the Lord only has His way once in a great while. Many people think the devil is managing things. When God said, "I will be a voice behind thee, saying, This is the way, walk ye in it," He meant just what He said, and He is there to take our hands and help us through the darkness. We don't know what is going to happen to us the next day, or next hour, or next minute, but the thing we need to do



is to have our brains in tune with the Infinite, and then we can think God's thoughts all the time.

So we see that our bodies are controlled by two wills,—a human will and a divine will. The divine will is trying to control us, trying to take possession of us, so that it will no longer be my will, but God's will, that rules. Then it will not be two, but one; not a mind of flesh, warring against God, the human will warring against the divine will; but the two wills will be one will, and we will be

thinking God's thoughts all the time. It is possible to do that thing. It may not be possible for you and me this minute, but God holds it out to us as the thing we may attain to.

God dwells within us, and our bodies are temples. Let us surrender our temples to God, to be the Master of the house, and then we shall have no trouble in settling a thousand questions that come up. We shall simply say, "What does God desire?" and that will be the only question to answer.

## Dangers of Piano Practise

SPEAKING of the hygiene of childhood recalls another matter in which parents, through ignorance and false ideals of education, limit the health and real development of the child. This is by protracted piano practise; after five or six hours at school, and with perhaps one or more of study before bedtime, the growing girl or boy is forced to sit in a position which is itself unhygienic, and go through a monotonous repetition of uninteresting exercises or selections. This occurs at a time when the development of both mind and body demands "free exercise," that is, play.

Piano practise, through the close attention and the routine drudgery necessitated, wearies and depresses the mind. Through this mental depression, as well as through the muscular strain, the unhygienic pose, and the close confinement, the effect on the general health is most pernicious. Piano practise has made thousands of invalids. Nor is it children alone that suffer. Many young women, whose ambition to become brilliant pianists

has led them to practise assiduously several hours each day, have paid for their proficiency by losing their graceful, girlish carriage, their roundness of contour, and their rosy cheeks. Three hours a day at a keyboard of the piano (and the clavier or dummy keyboard is still more trying) means a draft upon the vital force which only the most powerful can stand—which no one, howsoever powerful, should attempt. For, to any one who values health, piano virtuosity costs more than it is worth.

All that has been said of the piano applies with equal force to the violin. Here the bodily pose is even more cramped and fatiguing, while the strain upon the nervous vitality, through close attention to monotonous detail and confinement, is equally great.

Play the piano or the violin if you will, but play them easily. Don't drudge. Remember that "the first wealth is health;" and beware lest you become one of the pallid victims of the keyboard.—*Health Culture*.



# WOMAN'S REALM

Conducted by Mrs. M. C. Wilcox

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## Life

"WAS it not said by some great sage  
That life is an unwritten page?  
We write our fate, and when old age  
Or death comes on,  
We drop the pen.

"For good or ill, from day to day,  
Each deed we do, each word we say,

Makes its impress on the clay,  
Which moulds the minds  
Of other men.

"And all our acts and words are seeds  
Sown o'er the past, whence future deeds  
Spring up to form our wheat or weeds;  
And as we've sown,  
So shall we reap."

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## A Health Recipe

By Edith O. King

"WHEN the hour of trouble comes—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low, lang and late may it be yours, O my leddy! it is na what we hae done for oursels, but what we hae done for ithers that we think on maist pleasantly." Jeanie Deans is right. Yet we do not have to wait for the hour of trouble or death in order to know the joy that comes from doing for others. If we want pleasure in the highest sense, every day, we must give pleasure.

Doing for others is a spiritual tonic. Its reaction on the soul might be likened to the physical reaction from a cold bath—it gives one a spiritual glow and satisfaction that are indescribably delightful—and to be fully appreciated it must be experienced. It does not stop there, however; it gives gladness of heart and content-

ment of mind, which, in turn, tend to physical health. So, if you would be healthy, do something to make somebody happy.

Was it not Phillips Brooks who said, "It is almost as presumptuous to think that you can do nothing as to think that you can do everything?" So there is no excuse for your doing nothing to lighten the heavy load your neighbor is bearing. Of course you can do some little act of kindness. Try it some disagreeable day when the wind blows wrong and every one else is out of sorts. Be sunny tempered; give a cheery smile and a cordial greeting to those you meet, and you have no idea how sweet will be your sleep at night.

"A kindly look costs nothing at all,  
But a heart may be starving for just one  
glance  
That will show by the eyelid's tender fall  
The help of a pitying countenance."



## Orderly Housekeeping. No. 2

By Mrs. A. C. B.

### THE COOKING OF THE BREAKFAST.

LOOKING again at our pattern, we find that all things were completed on time; and we all know there are few things that give us such a good start for a good day as to have a good breakfast on good time.

Every housekeeper knows at evening what she intends having for breakfast the next morning. A little thought here will often save many steps and much worry, as preparations are made. Fresh fruit can be washed, wiped, and put in the dish; potatoes scrubbed and rinsed ready for the oven; canned fruit opened; browned rice at hand, and so forth.

Suppose your breakfast hour is 7. Count that it will take you ten minutes to serve it, so all should be ready at 6:50. Often in teaching my children or my help, I have found a little time-table like this of benefit, noting the time it will take to cook each article.

Breakfast, 7.

Dish for Table, 6:50.

Make fire . . . . .	5:45
Browned rice on . . . . .	6:00
Cooked prunes on to heat for toast	
	6:15
Make toast . . . . .	6:30
Make rolls . . . . .	6:15
Rolls in oven . . . . .	6:30
Make coffee . . . . .	6:30

If your fire is made at 5:45, that will give fifteen minutes for you to listen to the Master while your kettles are boiling, and you will have time between time to call the little ones

and help them dress or to set the table.

Interruptions will come; but let us call them opportunities for blessing and be glad to see them.

The setting of the table is the pretty part of every meal, and remembering who are our guests, let us make it as inviting as possible. Have flowers, if attainable; if not, then weeds. Some are very handsome. I once saw a glass dish of lovely chickweed. Bunches of tall grass are very artistic, and even the dear old clock-weed is not to be despised. From a tiny glass to a monster jar, let something fresh from God's hand stand before you.

As order is a part of beauty, we must have our table set in an orderly manner. It takes no more time to put the cutlery, napkins, dishes, etc., on straight and in their proper places than it does to put them awry, each at variance with its mate; and how much more comfortable it is! Just like the Spirit that broods over the face of our earth. As you lay each plate in proper place, think of everything that belongs to that plate, and as soon as they are all in place, finish each one according to its need—let not one want its mate. When each is complete, then, and not before, give your attention to the center of the table. If plates or dishes need to be warmed, attend to them before you go to the pantry for the bread, butter, fruit, etc. In this also finish each part—all the bread plates, for instance, before you begin the fruit and fruit dishes.

Some good housekeepers set the



table entire before they begin to cook the meal, but where there are daughters and sons to divide the blessing, it does not need to be so.

If there are several children who can help (when dressed in time), the old-fashioned plan of "taking turns" keeps up a steady interest. This week, Mary, the fruit; George, the breads; Lena, the covers; Joe, the dishes and serving. Next week, all move a step forward and send Mary to the foot. Each will know his own

work, and perform it with alacrity. Let each aim for perfection, and see who can fulfil a week and not forget one item.

How pleasant after the blessing is asked to have the meal proceed without a break or some one to bob up and run for father's napkin or baby's spoon.

As you dish the food, fill each emptied kettle with water and cover it. The dish-washer will thank you; and don't, oh, don't, forget to put dishwater on to heat!

## What Is Woman's Need? No. 2

By Mrs. H. W. Pierce

IN a previous article the writer made a few points on this question applicable in a general way. Let us now try to particularize. Perhaps it will not be amiss to say that in view of the weighty responsibilities resting upon woman, some of which were recounted in a previous article, her first need is health. There is no more pitiable picture than that of a female, either young or old, trying to perform grave duties, and fill responsible positions, with a pale face, a weak and shattered nervous system, a disordered stomach, and unbalanced circulation. Strive to hide her feelings as she may, this physical condition proclaims her weakness and inability to accomplish the grand and noble work she aims to do. How sad to see one who knows how she is hampered by poor health yet tries to not "repine at the Master's will"! Has God, her loving Father in heaven, decreed that she shall be weak and ill, while she is bending all her energies to work for Him?—Ah, no, my sister, not so! Listen to the

loving apostle: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Since this was dictated by the Holy Spirit, we must believe it is the mind of Christ concerning you and me. So then since God desires our health, what shall we do that this precious boon may be ours? Harmony with God is the secret. When we come into harmony with His physical laws, we shall cease to mar His beautiful handiwork by our wrong habits of life, specially in food and dress.

My sisters, leave no stone unturned; break every band, and let the oppressed organs go free. Temptations will come to resemble the world around us in regard to dress, but let us beware that we do not sacrifice principle. It is the same with our cooking; we lose our influence with those whom we try to instruct, if the food upon our own tables does not accord with our profession, besides failing to reap the good in our own lives that God



designs, if we will come in harmony with His simple laws.

Harmony with God in physical law is needful for the spirit of obedience to moral law. No matter how much others ignore the light, and suffer habit and appetite to rule, the true reformer must ever regard God's designs paramount to everything else. Until she does this she will fail of success in her life-work, whether that work be at home, rearing her own children, or in some more public capacity. Thus we see that *integrity of character* is woman's need.

The personal reception of the Holy Spirit is woman's need. In it alone lies the divine power vouchsafed to the humble child of God for the accomplishment of the work committed to every Christian woman in the wide world. Her soul is stirred by a faint view of the misery all about her as the result of disobedience to God, and

the more so because much of it is done not wilfully, but because of prevailing customs.

The Christian woman asks God to use her to help rescue the perishing. Perhaps she can not go to a foreign land but she devotes her life to instructing the young in school, or it may be she takes one or more motherless child into her own family to educate for God. Alas! how often does it appear to her that she has so little power to mould or remould that separate being in harmony with the principles of righteousness. No, my sister, it is not in *us*; it is the silent working of the Spirit which goes on, we know not how. It is ours to love and trust, to work and wait. Let us thank God that He deigns, yea, loves to use us as helpers in His work, and then gladly sit at His feet as Mary did and learn how.

*Oxford, Miss.*

## Ignorance

ANCIENT wisdom tells us that "My people perish for lack of knowledge." Later we are told that "a little learning is a dangerous thing." If this be so, then let us have it more abundantly, and make the learning health-wise so contagious that everybody will be glad to catch it and keep pace with the times, if not ahead of them. The contagion of health is what we need to dilute and completely dissipate the contagion of disease.

A correspondent truly says, "People die because they do not know enough to live, and they are sick because they do not know enough to be well." If this be so, then it is only ignorance that ails us. But, as John

in "Black Beauty" exclaims: "Only ignorance! Only ignorance! How can you talk about only ignorance? Don't you know that it is the worst thing in the world, next to wickedness?—and which does the most mischief, Heaven only knows. If people can say, 'Oh! I did not know, I did not mean any harm,' they think it is all right. I suppose Martha Mulwash did not mean to kill that baby, when she dosed it with Dalby and soothing syrups; but she did kill it, and was tried for manslaughter." And so, from the ancient sage down to the modern boy, rings and echoes far and near, "Ignorance is the worst thing in the world."—*Selected.*



# EDITORIAL

## Shall We Have a Summer Vacation?

THAT'S the question. The schools will close; we can obtain a leave of absence for a few weeks. Nature is at her best, and how one enjoys a change from the city's bustle to the country's quiet! What a relief to exchange figures and trial balances for forests and fields; to leave the noise of cable cars and factory wheels for the music of birds and cascades; to escape dust and smoke for the odor of flowers and new-mown hay! But there's the expense. Very likely pay ceases during vacation, and then it costs something to take a family into the country, especially if one has no "country cousins."

Does it pay?—Perhaps not financially, but a few weeks' change after a year's grind is almost a physical necessity. It lifts one out of the rut. Cobwebs which have accumulated on the brain are dislodged. Overworked faculties are given a rest, and dormant powers are called into action. The entire organism experiences a marked change for the better; pallor gives way to tan, weariness to vigor, ennui to enthusiasm. The days before vacation are brightened by the anticipation; those following it, by fond memories. That the mind is more receptive during vacation is shown by the fact that the incidents of an outing are retained in the memory long after later events of the ordinary life have been forgotten.

Do the children enjoy it? They will work day and night in order to

get such a privilege. The writer, when a child, was taken from the freedom of country life, and closed for ten months of the year within the walls of a metropolitan school. Almost his sole consolation was in counting off the weeks till the next vacation. Fortunately for him, these occasions came four times each year. Even now he fails to understand the fascination which calls so many young people from the old homestead to the busier but more artificial life of the metropolis.

Where should one go to spend the summer? If you want a rest, avoid the crowded summer resorts, with their round of amusements, and select some quiet retreat, situated on high ground, and having its water supply uncontaminated by outhouse or barn-yard. It will be the more attractive if situated adjacent to woodland, stream, lake, and other attractions, but not to a mosquito-breeding swamp. Mineral springs offer no especial advantage. In fact, the great value of water as a drink is that it is water. Nothing can take its place, and the more it is adulterated by minerals, or by tea and coffee, the less is its value as a beverage. Select a home furnishing pure water. In general, select a place differing in climate, scenery, and general characteristics from your own home. Those who live in the hot interior valleys will appreciate the cool sea breezes. The change will be an excellent tonic. On the other hand, those who have been used to a chilly



climate, will do well to get out where they will be called upon to drink large quantities of water and perspire freely. The cleansing will do them good.



Avoid rowing matches, bicycle races, dancing parties, and exhausting walks. Get tired every day (provided you are not an invalid), but don't overdo. Above all, use the night for sleeping. Retire early and rise early.

Do not yield to a ravenous appetite by eating several meals a day, or by eating between meals. The temptation to do so, with fruit all around, is often almost irresistible. Those who are suffering from torpid liver or biliousness, will, if fruit is plentiful, find it a great advantage to adopt for a few days a diet consisting entirely of fruit. In this case one may take four meals a day with advantage.

For most persons, especially those who have been "good feeders," a diet consisting largely of fruit, with bread requiring thorough mastication, such as zwieback, granose biscuit, or pilot bread, should form the basis of the diet during the heated spell. A cook stove is not a necessity. The tendency of summer boarding-houses is to too great variety. Do not mix milk with fruit or fruit with vegetables. Eat sparingly of cakes, pies, etc. Feed the meat to your dog. The pickles, mustard, vinegar, and other stomach irri-

tants may be fed to the pig—if he will eat them.



Are good fishing and hunting facilities requisite to enjoyment? I used to think so, but I've learned that we can enjoy nature fully as well—yes, much better—when we are in harmony with her, and not, as vandals or pirates, going out to destroy our fellow-creatures, simply because we have the power to do so. Aside from man, there are few animals with instincts which lead them to destroy other creatures in wantonness. In fact, I think it a cultivated instinct in man. The camera affords far more opportunity to develop skill than the gun or rod. At the same time one is receiving a development in art and love of the beautiful, rather than a training in cruelty; and what better mementoes can one have of a summer trip than a series of photographs of the most striking incidents or scenes?



One more kind of outing I would suggest to the Christian, namely, an evangelical tour afoot, on a bicycle, or in a buggy, visiting from house to house, and presenting the gospel message, or selling some book containing the truths of the gospel. There is no life-giving power like the Holy Spirit, and there is nothing equal to active missionary effort for securing the Holy Spirit as a constant helper.

### Experiments to Cure Stuttering

It is said that in Germany, where one and one-half per cent of school attendants stutter, there have been introduced in certain schools, departments of instruction, looking to the cure of stuttering. Twelve hours each

week are devoted to this instruction, and two systems are being considered.

In the public schools the children are drilled in the vocal sounds which they find the hardest to utter. In the orphan and other charitable institutions where the municipal authorities have more control, the treatment used



is the same as for a nervous disorder. Meat is denied the patient, frequent bathing is required, and plenty of exercise in the open air. It is reported that the advocates of the latter system are surprised at its success. After a

fortnight's treatment, fifty children out of ninety-three were almost completely cured. This is another evidence of the adaptability of rational treatment to any and all troubles with which mortals are afflicted. c.

## Possible Outcome of the Meat Trust

THE excessive high prices of meat which have been engendered by the meat trust, are bearing fruit which will prove an education for good to many. Already there are influential persons who declare in behalf of a diet which will exclude meat. Leading ladies in the east, some time ago, formed a society binding themselves to eat no meat while the present high prices rule, or at least for the remainder of the current year. It may be that in the meantime they will seek for less selfish reasons for refusing a meat diet, and so become enlightened on the real dangers of meat eating.

And now H. W. Wiley, chief of the Bureau of Chemistry of the United States Department of Agriculture, has come out with a circular suggesting how to live without meat, and even declares that vegetarianism is likely to become a necessity if the present high prices of meat continue. The following quotation from his circular, as reported in the San Francisco *Examiner* of May 2, shows the concern of the national government in the matter:—

"There is no doubt that meat eating is not essential to human life, and that man can be nourished, and well nourished, without resorting to a flesh diet. The principal argument for the use of meat is based upon taste, since

it is admitted by all that the function of foods, so far as the human animal is concerned at least, extends considerably beyond the necessities of nutrition.

"I think the statement may be accepted without question that, as a rule, we eat too much, not only of meat, but of all forms of food. The question of limiting the diet is based primarily not on the principles of economy, but on the requirements of hygiene. Both under-nutrition and over-nutrition act unfavorably on the animal economy, causing on the one hand a deposit of unnecessary fat, and on the other interference with the vital processes by reason of diminished or insufficient materials for renewing the waste of the body.

"It is well known that men who are nourished extensively on cereals are capable of the hardest and most enduring manual labor. Starch and sugar are primarily the foods which furnish animal heat and energy, and hence should be used in great abundance by those who are engaged in manual labor. The working men of our country especially should consider this point and accustom themselves more and more to the use of cereals in their foods. When properly prepared and properly served, they are palatable as well as nutritious, and their judicious uses in this way would tend



to diminish the craving for flesh, which, however, it is not advisable to exclude entirely from the diet. By persons whose habits of life are sedentary, requiring but little physical exertion, starch and sugar should be eaten more sparingly, since if not used for supplying energy for muscular exertion, they are largely converted into fat, thus producing a condition of stoutness which is looked forward to with fear by all who hope to retain undiminished their bodily powers.

"Meats are quickly digested, furnish an abundance of energy soon after consumption, but are not retained in the digestive organism long enough to sustain permanent muscular exer-

tion. On the other hand, cereal foods are more slowly digested, furnish the energy necessary to digestion and the vital functions in a more uniform manner, and thus are better suited to sustain hard manual labor for a long period of time."

Coming from the source it does, this is most valuable testimony in behalf of a rational diet. And inasmuch as there is a prospect that meats will never again become so low-priced as formerly, it is a good time for the economical housekeeper to study health economics in conjunction with the money price of foods, and so become established in rational principles of living.

C.

## Collegiate Curved Spines

DR. JAY W. SEAVER, a director and physical examiner of the Yale University gymnasium, has submitted a report on the general physical condition of college students. The investigations covered in the report relate to eighteen American colleges, one of these being Yale. In the five years during which these investigations have been carried on, nearly 21,000 students were examined. It was found that 5.6 per cent of these were pronounced cases of scoliosis, or curvature of the spine.

The results of these investigations have led Dr. Seaver to conclude that scoliosis is the most common physical deformity to be found among the educated young men of America. It seems startling to think that the only conveniences afforded in American colleges require about one in eighteen of all their attendants to sacrifice their

goodly forms while securing an education.

It is said that there is a prescribed course of treatment which, if carefully followed, cures or modifies the trouble in some cases. But there is not much consolation in this thought. One has no positive assurance that he will be fully relieved of his difficulty, even after following the prescribed treatment; he only has a possible chance of restoration.

It can not be denied that it is far better to avoid the necessity for treatment of spinal curvature. There should, therefore, be taught in every school the habit of correct positions in which to sit at study. These positions should be insisted on as an essential part of the curriculum, if need be. Then, too, every school should so vary its exercises that no pupil would be permitted to remain in a single posi-



tion, otherwise than a correct one, long enough to form bad habits of posture.

This could be easily carried out by having certain hours of each day devoted to industrial pursuits under the eye of competent leaders and instructors. This would be far better than the violent, and sometimes dangerous, exercise of foot-ball games, and others of like nature in which many of the animal passions are called into exercise in an effort to win a game. C.

ONE of the most enjoyable evenings witnessed at the Mt. View Sanitarium took place March 25.

The occasion was the graduating exercises of the first class taking their full course in the institution. The parlors were tastefully decorated, and filled to their utmost capacity with warm friends and patrons of the sanitarium, many of whom had been greatly benefited by its methods when the treatment equipment consisted of little more than a pail of water and a pair of fomentation cloths. An excellent literary program was rendered, Elder A. J. Breed delivering the graduating address.

The following is the list of graduates: Lorenzo E. Bliven, Emma L. Nottage, Margaret S. Reid, Gertrude B. Wood, Minnie E. Dye, Marguerite H. Stites. See page 136. Dr. Leads-worth is standing at the left of the class.

### Question Corner

QUESTIONS to be answered in this department should be addressed to the editor. Inclose postage, so that reply may be made by mail if desired.

What kind of salt is used for salt glows at the sanitarium?

A medium grade is best, that known as "Liverpool salt," for instance. Table salt is often too fine to produce the best results.

Give a recipe for the sanitarium lentil patties.

See Mr. Patterson's article, on another page.

Give a recipe for plain whole-wheat sticks. Can they be made really good at home?

Not easily without some shortening. By thorough kneading and by using cream or olive-oil, or refined cotton-seed oil, in the proportion of two table-spoonfuls to the quart of water or milk, an excellent stick can be made.

Give recipe for the delicious muffins made without baking powder that are served for breakfast at the sanitarium. E. A. H.

See Mr. Patterson's article.

### "The Cow Pea"

Is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society, at Southern Pines, N. C. This book, neatly bound and illustrated in plain and concise manner, discusses the value and uses of this important crop, the cow pea. Every reader can get a copy free by writing to the superintendent of Experiment Farm at Southern Pines, N. C.

A SHOWER-BATH has been successfully introduced into one of the public schools of New York City. Its capacity is sufficient to bathe 150 to 300 boys daily. Fifteen minutes are allowed for the bath, including the time required for dressing and undressing.



# HEALTHFUL DISHES

## Patties and Gems

By J. E. Patterson

[Chef St. Helena Sanitarium.]

**Walnut Lentil Patties.**—Stew one quart German lentils in two quarts soft water until quite done and the water almost dried up. Care should be taken not to burn the lentils while cooking. Rub them through a coarse strainer, add one cup walnut meal, one cup bread crumbs, and a little salt; mix well. Flour the hand and make into balls; egg and crumb them, and bake ten to twenty minutes. Serve as a vegetable.

**Walnut Lentil Patties as a Vegetable Entree.**—Stew one quart of lentils in one and one-half quarts of water. The lentils must be put on in cold, soft water and allowed to simmer, not boil, until almost done, by which time the water will be nearly dried. Add a pint of tomatoes and six shallots minced, and garnish with a spoonful of chopped parsley and half a spoonful of mixed herbs; add salt and cook slowly until the lentils are soft, then rub the whole through a coarse strainer and add the meal of two cups of walnuts, one cup of bread crumbs, and the yolks of two or three eggs. Stir well to thoroughly mix, flour the hands, and make into balls as large as a turkey's egg or a little larger; flatten on the board with the blade of a knife into an oblong shape; egg and crumb them and bake ten or fifteen minutes in a moderate oven. Serve on individual platters with a puree of tomatoes; garnish with a sprig of parsley or a leaf of green fringed lettuce. The patties

should be about three inches long and one inch high.

**Gluten Gems.**—Put two and two-thirds cups of milk in a mixing pan or bowl and stir into it one heaping cup of gluten meal; add the meal gradually, and beat well; add a little salt and the yolks of three eggs, and beat a little. Whip the whites to a stiff froth and fold them into the batter. Make two sets of gem-pans hot, oil and fill them with the batter, and bake in a quick oven thirty minutes.

**Rice Gems.**—Wash one cup of rice and cook it thoroughly; drain off the water and cool the rice by pouring cold water on it; when cold and quite free from water, add one cup of milk to the rice and two cups of sifted flour, a little salt, and mix well. Next add the yolks of four eggs and beat for a minute or two with a wooden spoon. Whip the whites to a stiff froth and fold them in the batter just enough to thoroughly mix. Bake in hot, oiled gem-irons in a quick oven thirty to forty minutes.

**Corn Gems.**—Grind one can of sugar corn through an Enterprise machine and add to it one and one-half cups milk, two and one-half cups sifted flour, the yolks of four eggs, and a teaspoonful of salt. Beat well for a few seconds, then fold the beaten whites in the batter; fold just enough to thoroughly mix. Fill hot gem-irons previously oiled and bake in a quick oven thirty-five to forty minutes.



# PACIFIC HEALTH JOURNAL

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## FAMILY HYGIENE AND HOME COMFORT

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OUR frontispiece this month is a view of the main building of the St. Helena Sanitarium, Sanitarium, Cal. This is a commodious five-story structure, furnished with elevator, steam heat, electric bells, and other modern conveniences. There are also five cottages for the accommodation of guests, each containing from two to twenty rooms. The physicians employed by the Sanitarium are all regular graduates in medicine and follow their profession exclusively. The treatments given by the physicians are not unlike those used throughout the scientific world, except that the means employed yield the best results, because of the favorable attendant conditions.

✿

EVERY care is taken to provide articles for the HEALTH JOURNAL, which are most profitable and interesting. Therefore suggestions for the betterment of the magazine will be gladly received from any source. We can promise that they will receive

careful consideration, and that whenever the suggestion is practical, and seems to be for the general good, it will be adopted. Surely some of our friends have at times thought of some good ways of improving the JOURNAL. Please send along your ideas.

✿

WE are pleased to chronicle an increasing interest on the part of our many readers in introducing the JOURNAL to their friends. Surely this is true philanthropic work. What greater blessing could we wish for humanity than good health? Experience has proved over and over again that intelligent readers are everywhere eager for just the kind of instruction contained in the HEALTH JOURNAL. Let all give this matter their earnest, untiring attention. Sow the good seed of healthful living, and you will undoubtedly reap a harvest of gratitude. These are some of the temporal effects, besides which there will be resulting spiritual blessings of even greater value.



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- 1 Is it him (he) you wish to see?
- 2 It might have been him (he) who did it.
- 3 Do you think it was them (they)?
- 4 Who is there? It is me (I)?
- 5 Do you think it was her (she)?
- 6 Who (whom) do you take me to be?  
(Whom is the complement of the infinitive *to be*, and hence takes the same case as the *me* preceding *to be*. A finite verb can never have a subject in the objective case, but an infinitive MAY have.)
- 7 Should any one be punished, it will not be her (she), and it will be me (I).
- 8 I supposed it to be he (him).
- 9 I think it was her (she) who sent it.
- 10 Who (whom) did you take my uncle to be?
- 11 I proved it to be they (them) who were responsible for the accident.
- 12 Was it her (she) you saw?
- 13 If I were him (he) I would not desist.
- 14 Was it them (they) who opposed the scheme?
- 15 It was either her (she) or her sister.
- 16 He knew it was us (we).
- 17 He knew it to be we (us).
- 18 It was me (I) that gave the alarm.
- 19 If you were me (I), would you attempt it?
- 20 He knew that it was me (I).
- 21 He knew it to be I (me).

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