

# PACIFIC HEALTH JOURNAL

*SEPTEMBER, 1902*



**WILLAMETTE FALLS**

Near Portland Sanitarium, Portland, Oregon



# PITCAIRN ISLAND



Commander Knowing, of the British cruiser *Icarus*, gives the following pithy account in the *New York Sun* of his recent visit to Pitcairn Island:—

I arrived in Bounty Bay at 5 P. M., on February 21, 1901. A boat-load of islanders (men) came off, but, in view of there still being several cases of dengue fever in the ship, I only allowed Mr. James R. McCoy, the chief magistrate, on board. He reported all well in health, 126 people on the Island, the women being rather in excess of the men.

The men have to give all their labor during the early part of the day—viz., from after an early breakfast at 5 A. M., until 2 P. M.—to works for the public good, directed by the local parliament of seven. At the present time twenty-nine men are available, and their labor is divided between building a new church adjoining the present school-room, a new whaler, and the necessary boat work, shooting of goats, etc. Two o'clock is the dinner hour, and the remainder of the day the people employ themselves about their own business of gardening, etc. The women of the family do all the housework, and many of them smooth and paint coconuts, plait and decorate mat bags, etc.

Disease appears to be still almost unknown. The typhoid of 1894 was brought here by a shipwrecked crew, and no other epidemic has touched the island since. The leading people prefer to continue, as hitherto, without medicines of any sort. One small boy has been recently killed by a fall while chasing goats on the cliffs. Thursday October Christian, son of a man of the same name, and grandson of Fletcher Christian, master's mate of the *Bounty*, is the oldest man on the island, aged now 83; two other men are over 75, and the oldest woman is 72. None of these old people suffer from anything beyond the weakness of old age, and all seem thoroughly contented and happy.

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# PACIFIC HEALTH JOURNAL

A SOUND MIND IN A SOUND BODY

VOL. XVII.

OAKLAND, CAL., SEPTEMBER, 1902.

No. 9.

## Body Defenses\*

By J. H. Kellogg, M. D.

[Physician in Chief of Battle Creek Sanitarium.]

**P**ERHAPS if you have a bad taste in the mouth, you think that it is because something is wrong with the liver. It is not your liver at all; you have, as it were, a piece of a barn-yard in your mouth, for it is barn-yard germs growing there which makes the bad taste.

I used to wonder why the dog, which eats so much meat, and the cat, which eats mice, should have such clean tongues. The dog or cat need never be ashamed to show its tongue, but a good many people are or ought to be ashamed of their tongues. One should be more ashamed of a dirty tongue than of a dirty face, for the dirty tongue is far more significant of an abnormal condition of the whole body. The mucus in the healthy mouth has the power to kill germs, and if you have a coated tongue, it is because the mucus of your mouth has lost its germicidal power, so the germs are at home in your mouth, growing and thriving there just as they could in any other dirty or unhealthful place.

A coated tongue means not only a dirty mouth, but that the body as a whole has lost its power to kill germs.

A dog was once given some very putrid meat, and an hour afterward it

was killed and the contents of its stomach examined, when it was found that the meat was perfectly sweet. All scavengers—the animals that might be called the sanitary police of the earth—have powerful disinfectant gastric juice. I do not suppose these animals were created to eat offal, but that they have found out by experience that they can. It seems to be a propensity of mankind to eat the very worst thing that the body will permit. Some people can eat awful things only because they have a powerful gastric juice that is strong enough to disinfect and destroy these germs. As long as the stomach has power to destroy germs, one can not have typhoid fever or cholera, so that the person with the bad taste in the mouth and a coated tongue may have the satisfaction of knowing that he is a candidate for typhoid fever or some other filth disease. The stomach has a very important office to perform; it is the pouch in which the food remains for a time to be disinfected and partly digested.

The liver defends itself against germs and destroys poisons. It has also another very interesting function.

We eat daily a pound of starch, which must be converted into sugar before it gets into the blood. If the sugar were carried directly into the

\* Extracts from one of the doctor's talks.



blood, it would do serious mischief, so the liver captures it, stores it up, and doles it out gradually to the body. If, instead of eating starch, one eats a large quantity of sugar, this, not having to be digested, is carried into the circulation faster than the liver can take care of it, causing diabetes—a disease which is rapidly increasing, partly on account of the large consumption of sweets in concentrated form.

One of the most wonderful things of the body is the manner in which the blood defends it against disease. If there is a germ in the tissues, a white corpuscle coming along the adjacent blood-vessel slows up and when immediately over the germ, stops. Soon other white corpuscles come along and stop, so that in a short time there are many of them. The next thing that happens is the most wonderful thing that you can conceive of. One of the corpuscles puts out a little finger through the wall of the blood-vessel; this finger gradually enlarges, the main part of the corpuscle becoming smaller. This continues until finally the whole cell is outside, having disappeared from the inside. That little cell pokes itself through the vessel wall and leaves no hole behind. That is what you would call a miracle, as if you saw a man's finger sticking out through a wall, then his arm, then the whole man coming through, and the wall still remaining intact. Nobody on the face of the earth can tell how the corpuscle does it. The white corpuscles are moving up and down the blood-vessels all the while in the lanes and back-alleys of the body, hunting for germs and destroying them. The spleen is a sort of police-headquarters where the germs that ought not to be

in the blood are kept. The clear watery part of the blood also has power to destroy germs.

Another very important element in the defensive power of the body is that of the secreting glands which provide the internal secretions. They have no ducts or outlets, the secretion being discharged into the blood or lymph vessels. One very important gland is the thyroid, which has a wonderful function to perform in the body. It forms a secretion and pours it into the blood. There are produced in the body certain poisonous substances, which, when they get into the tissues, cause a thickening. These substances are transformed by the thyroid secretion into a material out of which the brain can make nervous tissue. This gland gathers up the refuse, and out of it makes tissues to be used in all parts of the body. Various substances are produced by other glands. One observer found that by removing the thyroid gland from dogs, they died; another observer removed them from rabbits and they lived; so finally a bright idea occurred to one man. Knowing that rabbits live on a different diet from dogs, he gave the dogs fruit to eat, and then when the thyroid glands were removed they didn't die; so part of the function of the thyroid gland is to destroy poisons and such substances as are found in meat. These poisons are the same as are found in our own bodies, for an animal's flesh is simply lean meat. Without their thyroid glands the dogs were not able to remove from the body the poisons produced in their own bodies plus the poisons of another animal's body which they took in with their meat. Then there is no question that any man who is adding poisons from



another animal is overtaking his thyroid glands, and the consequence is that sooner or later the time will come when disease will seize upon him and

he will no longer be able to destroy the poisons produced in his own body plus the poisons taken in from another animal.

## Accidents and Emergencies

By the Editor

### POISONING.

*Prevention.*—If the following rules are observed, there can be few cases of accidental poisoning:—

1. Bottles containing poisons should never be placed with other medicine, but always by themselves.

2. Poisons should never be put into bottles labeled for something else. For instance, do not put a solution of corrosive sublimate in a Cherry Pectoral bottle, thinking you will remember it. Somebody may get hold of it who does not know the facts. Every medicine, and especially every poison, should be correctly and plainly labeled.

3. Medicine should never be taken in the dark, and never without examining the label.

4. Children should be carefully trained never to touch medicine bottles.

5. If no drugs are used, there will be little danger of poisoning.

*Treatment.*—In case of poisoning, send for a doctor immediately, conveying information in regard to the poison taken, or of the symptoms, so he may know what to bring with him, and thereby save valuable time.

Meantime the friends of the victim may do much toward the patient's recovery. If some intensely corrosive substance, like the strong acids or alkalies, has been swallowed, it will not be advisable to give an emetic, as the strain may rupture the corroded stomach walls; but in all other cases, an emetic should be given the first thing.

Have the patient use LARGE QUANTITIES of milk-warm water, and tickle his throat. A spoonful of ground mustard, or of powdered ipecac, or a tablespoonful of salt may be stirred into a cup of water and used as an emetic. Any water which is at hand may be used—dish water or wash water, if nothing else. The very thoughts of such a drink may increase the tendency to vomit. The vomiting should be complete. After patient has vomited, have him take more drink until the stomach is empty.

There are some things which are not amiss in any case of poisoning, and may prove exceedingly useful. For instance, raw eggs are excellent in all cases of corrosive and mineral poisons; or flour and water, or milk, may be used for the same purpose, to be followed by an emetic. After vomiting, milk, beaten eggs, or flour and water may be given to relieve the irritability of the stomach.

If the patient is much depressed, with cold extremities, the custom is to give "stimulants;" but it is far better to aid the heart action by applying heat to the limbs and cold over the region of the heart. Fomentations over the stomach in case of irritability will be good.

The strong acids and alkalies give evidence of their corrosive action by leaving the mouth charred, or cooked. Remedies, to do any good, must be given immediately; for the corrosive will have done irreparable damage in



a very short time. Among the strong acids are sulphuric acid or oil of vitriol, nitric acid or aqua fortis, hydrochloric acid or muriatic acid. Sulphuric acid is a very heavy, oily fluid. The other acids give off very pungent odors. The proper treatment is to give weak alkalies,—large quantities of baking or washing soda, ashes, plaster from the wall, soap, or chalk. Give in large quantities, and follow by bland drinks, such as egg water, flour and water, etc.

**ALKALIES.**—These are *potash, soda, ammonia, lye, and quicklime*. To counteract these use vinegar, or lemon juice, or some fruit juice, by the cupful. Be sure to use enough to completely neutralize the alkali, and follow with bland liquid.

Carbolic acid is not an acid, although it cooks the flesh, and the treatment given above for acids will not avail in carbolic acid poisoning. On the surface the best thing to counteract the effect of carbolic acid is strong alcohol, used liberally. This is not so good internally, as the alcohol is itself a violent poison. For internal poisoning by carbolic acid use Epsom Salts in large quantity, and follow by large draughts of oil, and a good dose of castor oil to move the bowels.

Arsenic has the advantage that it acts slowly, allowing time to prepare antidote. The remedy formerly given for mineral poisons may be given—raw eggs, etc. Drug stores always keep on hand *dialyzed iron* as an antidote for arsenic. A still better antidote is freshly-prepared hydrate of iron, made by mixing tincture of the chloride of iron or some other salt of iron with ammonia, and collecting the curd or precipitate on a cloth, and washing it with water until the

ammonia is all washed out. This curd should now be swallowed in tablespoonful doses, until half a cupful is used, and followed by an emetic, and by bland drinks after vomiting.

**IODIN.**—The tincture may be swallowed by mistake. The best remedy is starch water or flour and water, given freely. For surface burns from iodine use starch paste, and renew as long as it turns blue.

*Narcotic poisons* are those that tend to produce sleep, such as opium and its preparations, morphin, paregoric, laudanum, etc. While the drug is in the stomach, *tannic acid* (tea), followed by emetic, is an excellent remedy. Recently, permanganate of potash, given dissolved in water, has done excellent service as an antidote for morphin. After it is absorbed into the circulation, the danger in opium poisoning is that breathing may stop. As long as it does not fall below ten a minute, the skin of the back may be slapped smartly with a slipper, or a faradic current may be applied to the surface; but if the breathing falls below ten a minute, or ceases, artificial respiration should be practised in accordance with the directions given under treatment of drowning, in a former number of the JOURNAL.

The following table is given for ready reference, E. being used for emetic, B. for bland liquids, milk, flour and water, egg water, etc.:—

Unknown Poisons—E., B. Stimulation, if necessary.  
 Acids—Chalk, plaster, soda, etc., B., rest.  
 Alkalies—Vinegar, lemon juice, etc., B., rest.  
 Carbolic Acid—Epsom salts, oil, B., rest.  
 Mineral Poisons—Egg, flour and water, E., B.  
 Lead (sugar of)—Epsom salts, E., B.  
 Narcotic Poisons—Tannic acid, E., stimulation.  
 Nitrate of Silver—Salt and water, E., B.  
 Iodine—Starch water, E., B.



# The Artificial Feeding of Infants

By Henrietta E. Brighthouse, M. D.



WHEN for any reason it becomes necessary to substitute an artificial diet for an infant's natural diet, milk is the best substitute. Cow's milk, being the cheapest and most easily obtained, is usually chosen, though goat's milk and ass' milk are frequently used. Understanding the nature of cow's milk, and the reason for certain modifications, cow's milk can be suitably modified to meet the requirements of most infants.

While the milk of all animals is similar in that it is always composed of the same constituents, sugar, fat, albuminoids, mineral matter, and water,—the elements that nourish the animal system,—yet the milk of no two animals is alike. These constituents are in different proportions, and are of different quality. A housewife makes two cakes out of the same ingredients, but by varying the proportion and the manner of putting them together, she has two different kinds of cake. The digestive system of each animal is adapted to milk best suited to its special needs.

The ingredient which is the cause of so much distress and trouble to infants fed on cow's milk is casein, the part which becomes solid when milk sours. This exists in much larger proportion in cow's milk than in mother's milk. If mother's milk is soured and boiled, the proportion of curds will be very small indeed. Casein coagulates in heavy solid masses, which are almost indigestible in the infant's stomach, besides being in much too large proportion for the infant's needs.

Cow's milk and mother's milk differ also in the proportion of fat and sugar, mother's milk having these constituents in larger proportion than cow's milk.

An infant, therefore, fed on unmodified cow's milk, gets much too large a proportion of one element, in a form unadapted to the human stomach, and at the same time the proportion of the other requisite elements is deficient. This is the reason the use of unmodified cow's milk has been so disastrous.

Experience taught mothers to dilute cow's milk before the reason for doing so was known. In recent years, investigation made to ascertain the nature both of cow's milk and of mother's milk has given us the principles of milk modification, which is first to dilute the milk to reduce the casein, and then to add cream and milk sugar sufficient to secure the right proportion of those constituents. The following proportion approximates mother's milk very well:—

Milk, one part.

Cream, skimmed, two parts.

(Or separated cream one and one-half parts.)

Lime-water, two parts.

Water enough to make eight parts.

Milk sugar.

The skimmed cream is obtained by letting the milk stand twelve hours. Where separated cream can be obtained, it is much preferable, as the milk can be prepared and sterilized while still fresh.

The first week of a baby's life it takes about ten ounces (twenty-four tablespoonfuls) in twenty-four hours. By the time it is six weeks old, the



amount will have reached sixteen ounces (thirty-two tablespoonfuls); at three months, about twenty ounces, and at six months twenty-four ounces. Beginning with eight to ten feedings during the twenty-four hours, the number of the feedings is gradually decreased to seven a day, after six or eight weeks, and before six months, six feedings is usually sufficient, nothing being given at night after one to three months. The interval between feeding, the first week one and one-half hours to two hours, is gradually increased to three hours by the sixth to eighth week, and from that time until the baby begins to partake of solid food, the intervals of feeding may remain the same.

The required amount of milk for twenty-four hours should be prepared at one time, put into as many bottles as the baby will have feedings in twenty-four hours, sterilized and put into a cool place till needed, the bottles having been corked with clean cotton. After the milk is thus prepared there is no further trouble, except simply to warm the milk by placing a bottle of it into warm water. Up to the time the child is six weeks old, sixteen ounces of milk should be prepared, and, during the first week, put into ten bottles, after that into eight bottles. After six weeks the amount of milk should be increased to twenty-four ounces, and put into seven bottles, and before the child is six months old, into six bottles.

It is simpler to make the mixture in sixteen, twenty-four, or thirty-two ounce proportions, though if one wishes to make only what the baby actually takes, one has simply to make whatever amount she does make according to the proportion given.

When the child does not take all the milk from a bottle, what remains must be thrown away. After use the bottles must immediately be washed and filled with a solution of borax or soda, and then boiled before being refilled with milk. The nipples must also be washed inside and out, and kept in a solution of soda or borax.

The first essential for successful use of cow's milk is cleanliness. The cows from which the milk is obtained must be healthy. The milking, the care of the milk afterward, and the care of the utensils, must be faithfully attended to. Contamination from dust, unclean utensils, foul milk rooms, or even water used for washing the utensils, if unclean, may be the source of indigestion, diarrhea, cholera infantum, and other contagious diseases. If milk must be bought, investigate the source from which it is to be obtained. Know that you are not constantly menacing the health and life of the infant with the food you give it.

It is also necessary to know that the milk is good in quality, that it is not diluted or adulterated, and that it contains the right proportion of cream, not less than three per cent.

If the same scrupulous care of the milk and of the utensils and bottles is not continued in the home, the baby will suffer from the results of carelessness.

Some infants require special modifications of milk adapted to their own case. It may be more or less cream, or more or less of some of the other ingredients that is needed. Such infants may require a physician's attention. It is not wise to experiment upon such infants with various infant's foods. Having ascertained what the real dif-



ficulty is, a prescription for milk modification suitable to the case can usually be given, on which the child will

thrive better than on most of the infant's foods, which contain too much starch for the infant stomach.

## The Eating Habit

By Lewis J. Belknap, M. D.

[Supt. Garden City Sanitarium, San Jose, Cal.]

**O**UR lives have become so artificial that we are made up largely of habits. We speak of the drink habit and the drug habit as the greatest curses of the land; but when we make a careful study of the subject, and compare statistics, we find that by placing the above in the balance they are outweighed by the eating habit.

The eating habit lays the foundation for, or, if you please, is the first stepping-stone to the above-mentioned habits. It requires an abnormal appetite to take the first chew of tobacco or the first drink of whisky. How is this abnormal appetite formed? you ask. It is formed by the eating habit. Show me the man who can control his appetite in every-day life, and I will show you a man controlled by God, as it is not within the power of man to control himself.

What is intemperance?—It is sin. What is sin?—Transgression of God's law. What has God's law to do with our eating and drinking?—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then, if we are intemperate in our eating, where are we?—In sin. Where is the drunkard?—In sin. Where is the drug habitue?—In sin. But shall we class nearly the entire human family, those who have the eating habit, with those awful fellows

who get drunk, smoke, chew tobacco, take opium, etc.?—Certainly; for "God is no respecter of persons." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

What is the eating habit?—It is eating things never intended to be eaten by man, eating between meals, eating too much, living to eat, rather than eating to live.

Eminent authorities say that nine-tenths of all diseases are caused by what we eat. Other authorities say that nine-tenths of all diseases are caused by overeating.

Let us look the matter squarely in the face. The human family is degenerating. Insanity has increased over three hundred per cent the past fifty years. Asylums can hardly be constructed fast enough to supply the demand; hospitals are rapidly increasing; doctors are being turned out by the thousands yearly; the whole human family is on the decline.

Oh, yes, the increase in population accounts for much of this. Does it? In France the death rate equals or exceeds the birth rate. The latest statistics show England, Germany, Russia, and even America fast following in her footsteps in this respect. Were it not for the foreign element, especially the Italians, America would rank next to France in this regard.

How do we account for this deterio-



ration of the race, when the average length of life is increasing?

In the fourteenth century twenty-four million people died in India with the plague; hundreds of thousands were dying in different quarters of the earth with similar epidemics. During the last few years sanitary science (thanks to the medical profession) has greatly reduced these great scourges by quarantine and cleanliness.

Another point. In these epidemics the weak ones of the race were weeded out, to a certain extent, which left the stronger ones to propagate the race, and now sanitary science is prolonging the lives of the weak as well as the strong, hence a weaker race as the result.

As George M. Gould, M. D., says, Had Koch's 'Tuberculin' been a success and cured consumption, it would have been of untold damage to the human family. Why?—For the reason that about one-half of the deaths

are due to tuberculosis and pneumonia, and the curing of this vast army of invalids, without equally improving their weakness, would still further weaken the race.

But is there no hope for the weak-lunged population?—Certainly there is, and in our next article we shall endeavor to place new life and new hope before you.

The great army of humanity is rapidly rushing down to premature graves. The tide must be turned, or we perish.

What is the cause? What the cure?

We shall in the near future place before you the remedy—one within the reach of all, both rich and poor—the greatest discovery of modern times.

Read this article over, and ask yourself the question, "Where am I?" and look for the answer in a future number of this JOURNAL.

*(To be continued.)*

## Study Nature

By F. S. Whitelock, M. D.

**T**HOUSANDS are going on day after day with eyes closed to the beauties and marvelous workings of nature. If a few moments were taken each day for its study, and less time were spent in fault-finding, many lessons might be learned that would be of lasting benefit.

Many who have become expert in compounding and selecting food for their domestic animals, accept any kind of a cook for their kitchen, and any kind of food for their own stomachs, so long as it tastes good and tickles the palate. Often the delicate

nervous mechanism is burnt and blistered by condiments. The nerves of smell are dusted with Scotch snuff; the lining of the mouth and throat is saturated with nicotin from tobacco smoke. Not satisfied with this stream of poison, condiments are added to the list. The tender coating of the stomach is blistered with mustard, pepper, and other fiery preparations. At this the poor stomach revolts, and then the individual thinks he has an awful time, because there are pain and discomfort in the gastric region. The pain is nature's only means of asking for a cessation of hostilities; and if it



were not for this,—one of nature's best ways of speaking,—there is no telling to what length human beings would carry the transgression.

The Creator gave each family of the animal kingdom a diet adapted to its particular needs. The human family has broken over and eats everything, from snail to toadstool. With eyes closed to the wholesome products fresh from the hand of nature, they seek for the food inferior in nutritive value which is stored up in some animal. The excuse often made for this is that vegetable foods are not easily digested. Where this is true, the fault is not with the products themselves, but with the manner of preparation and of eating. Carnivorous animals spend but little time in the process of mastication. The flesh is swallowed in great morsels, while those subsisting on vegetable products eat slowly, many taking two periods for mouth digestion.

Man has almost forgotten the family to which he belongs, and the original bill of fare prescribed by the Creator. Many have joined the carnivorous

family and have proceeded to eat one another, and some have become so perplexed that they do not know what to eat. This is a sad condition, for even the cow has no trouble selecting the food suitable for her system. Man has surely been as well endowed as the cow with brains, which, if properly used, would enable him to procure and eat the proper food. Still, one would almost be led to question the brain capacity of the human family, were he to judge from the food they eat, and the way it is eaten. Often the best part of the night for sleep and rest is spent in partaking of late dinners and spirituous drinks. The amount taken is often more than the stomach can properly accommodate, and a dilated stomach is the result. The displacement of this organ stretches the ligaments holding it in place, and the nerves, causing pain and inactivity; and sometimes a heavy doctor's bill results from one digression. No one does as well as he knows. By study from cause to effect, many ills to which we are subject could be avoided.

229 20th St, San Diego, Cal.

## The Chinese Won't Drink It

By Geo. I. Butler

I HAVE lately been reading Spur's "China and the United States," a work of nearly seven hundred pages, and a very interesting book. In his description of the tea plant and the manner of preparing the leaves for market, I find the following extract, on page 77:—

"The green tea obtains its complexion in most of what is exported from the presence of foreign coloring matter. By one of those perverse

tastes which obtain among us, our early tea purchasers betrayed a strong predilection for a certain color. 'Foreigners,' said the Chinese, 'like to have their tea uniform and pretty.' So they poison the herb to gratify the ridiculous tastes of England and America for *bright green*, just as many of our pickle makers poison their pickles. They throw in a blue substance commonly known as 'Prussian blue,' or prussiate of iron (cya-



nide of potassium and iron), and they mix it with a quantity of gypsum. They never think of drinking this themselves, but the more gypsum and blue they can communicate to the plant, the higher becomes its value in the eyes of their best customers; and the dyeing process accordingly goes on in China to an alarming extent. It is calculated that in every hundred pounds of some of the cheaper colored green tea consumed by our people, more than half a pound of coloring blue and gypsum is contained."

This author lived a long time in China, and knows what he is talking about. And he is one that stands up for the practise of tea drinking, so he would have no motive to misrepresent, and his statements can therefore be strictly relied on. So those who drink tea not only have all the stimu-

lating poisonous effects of the plant itself, but also partake largely of Prussian blue, another poison which is added in its preparation. From this mineral poison is manufactured prussic acid, one of the most virulent poisons known.

Is it any wonder that the nervous systems of our friends who partake of this beverage are shattered, and that their sleep is disturbed by the presence of such an enemy in the system? The folly of importing our drink from China, where it is subjected to such preparation as this described in the above extract, must be apparent to any mind not enslaved by its use. While nature provides the clear, sparkling water exactly adapted to meet all the real wants of the system, so far as drink is concerned, let us not corrupt it by such poison.

## Our Duty to Cooperate with the Health-Giver. No. 3

By W. S. Sadler

THE NECESSITY FOR A DIET THAT  
GOD CAN BLESS.

**A**ND ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

If we would reap health, we must sow for it both literally and diligently. Our cooperation with the Divine must be real and actual. Having taken Him by faith, as the One who is our *health*, we must work in harmony with His laws—the laws of *health*—in all our eating and drinking. If we would reap health, we must sow for health; if we would experience the

harvest of health, we must sow the seeds of health diet, that is, bread and water, which God can bless, for His blessing is health; and as God can not bless anything and everything that man may choose to eat, it becomes at once the duty of man to eat and drink those things which God can bless, yea, has blessed, and thus secure from them that *health blessing* which Heaven has placed therein.

That God can not bless all food is indicated by the vision given the prophet of the tables of some who even profess the name of religion. In describing his view of these tables, the prophet says: "But they also have erred through wine, and through strong drink are out of the way; the



priest and the prophet have erred through strong drink, they are swallowed up of wine, they are put out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." Isa. 28:7, 8. How graphic and how true is this description of many modern dining-tables! Surely this is not the kind of bread which we can expect God to bless. To partake of a diet which God can not consistently bless, is to antagonize the health power of God that is within us, and thus to antagonize divine healing.

Faith, so called, and professed obedience will not atone for our lack of cooperation with the divine Healer, in the food we eat and the liquids we drink. One could almost imagine that Isaiah had been given a view of some of the latter-day tables, whereon are to be found, as it were, the scavengers of earth, sea, and sky, together with an endless array of viands in no way calculated to produce health either of body or mind.

In the selection of our food and its preparation we should ever bear in mind the necessity of choosing those things that Heaven can consistently bless, and thus will it be possible for us to cooperate with the divine Healer in our physical habits, as well as in our mental attitude.

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God." Jer. 3:22.

The human race is in need of healing because it has forsaken God. Man has departed from the divine order. He is living a life of transgression,—a life of self-destruction. The divine ministry of life and health

is unrecognized, unappreciated, and often misused. If the prodigal son, after a period of reckless expenditure of Heaven's gifts which had been intrusted to his care, begins to realize his folly, and seeks for more of the blessing of health which he has so wantonly squandered, the message of God to his soul is, "Come back, my child; come back to the path from which you have strayed; repent; turn, and I will heal you; cease to do evil; learn to do well; and thou shalt live."

Heaven has designated the path of obedience as the way of life; and all who recognize their need of health and healing must first repent, cease to make a wrong use of the divine ministry of life,—they must have, as the language of their heart, the sentiment in the words of the prophet Hosea: "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3.

If the cause of our trouble is that "sin lieth at the door," that transgression must be recognized, repented of, and put away, before its corrective penalty of disease will disappear. The backslider, whether physical or spiritual, is in need of healing. He has drifted away from the source of life, and health, and strength, and thus his healing is made dependent, consequent, upon his return. Every man who was disobeying natural law yes-



terday, and who receives strength to obey to-day, has to that extent been healed of God. The evidence of the transgressor's healing lies in his return to the old paths, to the way of obedience which he forsook, and, as a consequence, was torn by the enemy when in the land of strangers and transgressors.

Those who are knowingly transgressing the laws of life for soul and body, thus separating themselves further and further from the Lawgiver, who is also the Health-giver, can not expect to be the recipients of the special manifestations of divine healing while they thus continue to disobey and trample underfoot the laws of the divine Healer. Faith and repentance are not mere mental processes. They stand for an entire change of conduct, for a transformation of heart, and a complete turning around in our recognition of and relation to the Creator.

### Shut Your Mouth

SHUT your mouth. Breathe through your nose. Never allow yourself, unless positively necessary, to breathe through your mouth. The nose is made to breathe through. It is provided with hairs to sift the dust out of the air. It is provided with warming plates to temper the air (turbinated bones). It is provided with apparatus for furnishing moisture to the air. All of this is quite essential before the air is drawn into the lungs.

Breathe through the nose. Shut your mouth. Man is a talking animal. He talks so much that he forgets how to breathe through his nose. In singing, also, it is impossible not to breathe through the mouth.

A good, brisk walk in the morning, compelling yourself to breathe through the nose, is an excellent hygienic practise. At first it will be difficult to do so. Persist in doing it, however. Think of it all day, whatever you are doing—shut your mouth. Breathe through your nose. Keep thinking about it until you have formed the habit. It requires quite an effort at first. Lazy people had better not try it. Some people are too lazy to breathe anyhow. They go around with their mouth open like a fish. Keep your mouth shut. Breathe through your nose.—*Medical Talk.*

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“THE things necessary to insure health and happiness are simple and within the reach of the great majority of men and women. Plain, wholesome food, fresh air and sunshine, and simple, comfortable clothing,—who can command these, if he knows how to use them rightly, will not be troubled with nervousness, dyspepsia, the “blues,” or any other preventable disease.”

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NOT only children, but many grown-up persons, have a trick of holding pins in the mouth, and of sucking the lead of their pencil to add to the facility of writing. Both habits are exceedingly dangerous as well as inelegant.

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PINEAPPLE juice is stated by a well-known doctor to be a most powerful digestive.



### Use Fresh Fruits

THE greatly increasing use of canned fruits, preserved fruits, and various jellies, is, from one standpoint, an excellent thing, because pure fruit products are undoubtedly healthful, and promote the physical well-being of those who use them; but a very large proportion of these products, as on sale at ordinary groceries, is not only fraudulent as to its composition, but positively injurious to health.

Congress has recently been investigating the wisdom of enacting more stringent pure-food legislation, and committee rooms have been crowded by representatives of these manufacturers of bogus fruit products, complaining bitterly because of the interference of certain proposed legislation with their business interests. For instance, one manufacturer stated that a law of a certain state had required him to label as imitation, composition "jellies" prepared by him.

He stated that his sales had fallen in respect to these jellies from one thousand buckets a day to twenty buckets a day as a result of this legislation.

He admitted, on further inquiry, that his "currant jelly" was made from apple cores and parings, or other fruit refuse, boiled to a pulp, stiffened with starch, sweetened with glucose, colored with an anilin dye, and artificially flavored. He did not say, however, and which is probably the case, that his delectable article of food had been kept from putrefactive changes by chemical food preservatives, such as salicylic acid or the sulphites. He could see no objection to labeling his preparation as pure currant jelly and putting it on the market

to compete with a pure article of the latter.

The safest way for the ordinary consumer is to let these cheap products alone. Lay in plenty of apples and other fruits when they are cheap, "can" them at home after the old-fashioned processes, and await the time when honest manufacturers may once more have control of the market.  
—*Healthy Home*.

### Rumination in Man

THE curious phenomenon of rumination, or merycism, or, as it is commonly known, "chewing the cud," is not uncommon in the human subject. It occurs usually in persons who are large eaters and in those who swallow their food without properly masticating it. The condition may be hereditary, several cases being on record in which both father and son were ruminators. Shortly after the food is swallowed, at a period usually of from ten minutes to half an hour, and sometimes even during the progress of the meal, the food is regurgitated into the pharynx, and the process of rumination begins. Brown-Sequard is said to have suffered for a time from this peculiar complaint, brought on by some experiments made upon himself to determine the time required for the digestion of various alimentary substances. In conducting these experiments, he enclosed the articles of food in a sponge, to which a string was attached, and after a certain period of time he brought up the sponge by pulling on the string. After this had gone on for a while, he found that the sponge was returned spontaneously, and subsequently that whatever he



swallowed was returned in the same way. Blanchard, who was himself a ruminator, has testified to the pleasurable sensations experienced in the act, and even confessed to having occasionally selected certain articles of food which his previous experience had taught him would most promptly cause rumination, or which would have a specially agreeable taste when masticated a second time.

In the *New York Medical Record* of July 31, 1886, Dr. W. A. Hubbard, of Bloomfield, N. Y., reported the case of a farmer, 35 years old, of Irish descent, who consulted Dr. Hubbard for, as he expressed it, the restoration of his "lost cud." He had contracted the habit of rumination at a time beyond his recollection, and there had been no intermission in its practise until one month previously, when it suddenly ceased, and its cessation was followed by dyspeptic symptoms. He had constant nausea, although vomiting he found to be impossible. It had been his habit to swallow his food hurriedly, with as little mastication as possible, and retire from his family or associates, after which the process of regurgitation immediately began and continued for twenty or thirty minutes. This retirement was necessary for the perfect digestion of the food. He had been an enormous eater, and his health had been perfect until the sudden stop in this peculiar process occurred.

Another case of rumination in man was recently reported by Cascella in *La Reforma Medica*. The writer reviews the various theories held on the subject and concludes that whether the habit is a morbid symptom or whether it is merely a reflex phenomenon which, by constant repetition,

becomes a perversion of the digestive function, it is always the expression of an atavistic functional phenomenon. It is oftenest seen in persons who possess other signs of degeneration.—*Medical Examiner*.

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"SENECA said, 'Man does not die; he kills himself.' So little progress have we made in the art of keeping well during the centuries that separate the Roman philosopher from the modern eminent French physician, Saffrey, that we find the latter in his work, '*Les Moyens de Vivre Longtemps*,' saying, 'We die prematurely, but it is not a consequence of the order established by Providence; it is the result of our ignorance, of our passion, of our vice.' Of the causes to which Dr. Saffray attributes ill health and consequent premature death, ignorance is the most fruitful. Health is as natural to the human being as it is to the lamb that skips by its mother's side, or the young calf that kicks its heels in the air, exhilarated with the joy of mere living. Health is normal, disease is abnormal; and the time will come when the diseased man or woman will be regarded simply as a person too ignorant to know how to keep well.'"

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THE EVIL EFFECTS OF ALCOHOLIC EXCESSES in the preparation of a soil for the growth of the tubercle bacillus are now quite generally recognized. So commonly is there an alcoholic history antedating the onset of phthisis that one might almost say that alcoholism is the mother of consumption.—*Thomas F. Reilly, M. D., in Medical Critic*.



# WOMAN'S REALM

Conducted by Mrs. M. C. Wilcox

## Your Place

Just where you stand in the conflict,  
There is your place.  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think you He has chosen you for it,  
Work loyally.

Gird on your armor. Be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

## The Power of the Human Voice

By Mrs. M. C. Wilcox

IN the human voice is revealed a power that can awaken to life the tenderest emotions of the heart, or the most hateful evil passions. With the voice we can plead, convince, or persuade, or with it we can sting, harden, and exasperate. How necessary, then, that all those who have the care and instruction of others learn to so use the voice that it may be a strong influence in awakening to life the truest, noblest, and purest impulses of the soul.

Especially should mothers appreciate the value of the tone of the voice in the family government. Just try, mothers, the effect of a sweet, tender, persuasive tone in asking for the performance of some unpleasant task or duty from the children. Just notice for yourselves the difference in the manner of the child when the same requirement is made in a harsh, irritable, fretful tone of voice. Why, we ourselves, are only children grown taller, and we can readily recognize the difference in our own feelings when asked kindly and politely to do anything. It certainly is only just and

reasonable that we make the performance of unpleasant things as easy as possible for our children, by asking them in kind tones and with a smiling face to do it.

Why can we not be as kind to our own children as to our neighbor's? Are we in any sense excused because they are our own flesh and blood?—Most certainly not. If we can not control the tone of our own voice, can we expect success in controlling our children? If we do, we will surely be disappointed. If we try the effect of tone, mothers and teachers, on hot-headed, high-strung Johnnie, or sullen, rebellious Willie, we may expect some surprising results, as I know from actual experience. And let us not be discouraged if we fail in tone many times, but correct ourselves, and try again. Success is sure to follow if we persevere. God will help us wonderfully if we will just let Him.

Do not allow yourself to indulge in scolding or fretting, even though some things go unarrested. Better let the sin go unrebuked than to awaken the hatred and rebellion that arises from



scolding the child for its sin. If you desire the confidence of your child, you will surely not win it by scolding and fault-finding. It is not a winning attribute, nor a heavenly grace. No discordant, jarring tone will ever be

heard in heaven, but only the sweetest tones, that move the love and gratitude of Redeemer and redeemed. Shall we not then be rehearsing ourselves and our children for graduation into that peaceful, heavenly place?

## Orderly Housekeeping. No. 4

By Mrs. A. C. B.

A PLACE for everything, a time for everything, and each in its time and place, are principles of order. Each house having different conveniences, no one absolute rule can be given for places for things in all of them; so, each home life having different needs, no absolute rule can be given as to time for each work, but the principle can be held intact, and carried out in detail, according to circumstances.

The necessary housework which comes every day, and can never be left undone, expands on Thursday and Friday into house cleaning, making the work on the Sabbath much lighter. It is better to do a part on Thursday than to try to crowd it all into Friday, and, as a result, be so weary when Sabbath comes that Sabbath-keeping is a mockery.

We would recommend taking a few minutes' absolute rest every day, but would insist on it on Monday, Wednesday, and Friday, after the extra strain of washing, ironing, and cleaning. Lie quiet, with eyes shut, letting the Spirit have its own way in restoring waste and building up broken-down tissue.

The extra cooking done on Sunday will provide the larger part of the food for Monday, so that the washing will not be interrupted. The same may be

planned for on Tuesday for Wednesday's ironing. Some housekeepers like to bake while ironing—a good plan if there are two pairs of hands—but we have found that ironing proceeds very slowly if the ironer must stop to prepare food, watch it while baking, and care for it on removal from the oven.

By calling, doing errands, etc., on stated days, we break the afternoon routine and get the mental change that brings strength, besides enjoying the privilege of passing around to our friends some of the good things we have received.

While we have named "study" only on the Sabbath, yet it should have its place in every day's program, even if only a few moments are allotted to it. Let some rich thought enter the mind, turn it over and around, until you know it on all sides, get well acquainted with it, so to speak, then express it to somebody, even if it is only the baby, and it is yours to keep.

A walk, ride, or row on the Sabbath, taking the children where they can see untrammelled the handiwork of the God we lovingly worship, will make impressions that will bear fruit in time and eternity, both in their lives and ours.



## Dress. No. 1

By Abbie M. Winegar, M. D.

### ITS PURPOSE.

THE original dress of woman in the Garden of Eden was a robe of light. The righteousness of Christ which enshrouded our first parents was their only garment. When sin entered, they realized that they were unclothed, and sought from the things about them to make garments to hide their nakedness. No other thought was in their mind than to cover or hide themselves.

Thus our clothing may ever be a reminder to us of our sin, and in view of the fact we should not seek to attract attention to ourselves by our clothing, for by so doing we are continually calling attention to our sinful condition. On the other hand, our clothing should be so simple and inconspicuous that those around us will be altogether unconscious of our clothing, but will see only the true character which every woman should possess.

The original purpose of the clothing we thus see was to protect the body from the sight. This same purpose still exists, and, owing to the fact that the wearing of clothing has made the skin more tender and susceptible to the influence of the atmosphere about us, it has become even more necessary to protect it. The face and hands have become hardened to the changes of temperature and climate, so that but little if any protection is required even in quite severe weather. Other parts of the body would doubtless have accustomed themselves in the same manner to the varying changes had no clothing been worn from the beginning. The skin would have

performed its functions more readily; the heat-regulating apparatus of the body would have adjusted itself to suit the conditions, and thus the entire body would have remained in a more normal condition.

With the present conditions it is almost impossible for the body to perform its functions in this respect properly, because of the varying changes in clothing from day to day, with little thought as to the distribution of heat.

Granting, however, that dress is necessary, had the original purpose of clothing been followed, we would still have escaped many of the evils which result from the wearing of the garments of the present day.

As the woman was tempted by the fruit of the forbidden tree because it was "pleasant to the eyes," so she has been tempted to depart from the original plan in clothing the body, and to seek not that which will protect but that which will please the eye.

Life is one of the elements of true beauty, and while we may not recognize this to the extent that we will make a studied effort to retain it, yet there is a vague sense of this in the minds of all who by various artificial means in the way of cosmetics, bright clothing, and the like, seek to give the appearance of life and vigor.

This being true, the most rational remedy for fading beauty is the cultivation of "Life." We are told that sin entered the world, and death by sin, so that from the creation life began to slip away,—the strength, the vitality, the beauty of the body began to disappear.

The question which now confronts us is, What shall we do to regain that



which has been lost, and return again to the original beauty which was ours in the beginning?

The subject of dress has become one of absorbing interest, especially to women who, forgetting the original purpose, seek simply the outward adornment, regardless of results. This departure from the first principles of dress is doubtless responsible for much of the disease, deformity, and fading beauty of our race. The subject is worthy of our most careful consideration.

In every structure it is necessary first to lay a good, strong foundation, that the building may be enduring and secure. In order that the dress may be most satisfactory in every respect, we must first have a suitable body to clothe. There is at birth but little difference in the bodies of all persons, so all by nature are well proportioned, and with proper care and training, the body would develop in a symmetrical way. The clothing could then be draped upon the form without constriction or interference with any of its functions. The body should be developed, and with returning health and vigor we may again return to the original plan of clothing it for protection.

As the ancient Greeks made the study of physical development a part of their education and religion, believing the old adage, "A sound mind in a sound body," so might we attain to greater intellectual and spiritual heights by making a more careful study of our own bodies and the best means of clothing them.

THE sting of a wasp is eased by rubbing on the wound a slice of a freshly-cut onion.

## The Human Form Divine

THE fashion-plates of the past half century form a museum of caricature that for grotesqueness no professional artist in that field will ever be able to equal.

It is well for the race that few real women even attempt to bring their figures to equal the ungracefully impossible burlesques on human anatomy that are every week perpetrated in the pages of the journals devoted to feminine fashions.

And yet semi-sensible women make freaks of themselves by half-way imitations of the idiotic dissections foisted on society by the Parisian man-milliners and the demi-monde. If she rejects it for her own figure, mama tolerates if she does not even endorse it for her ambitious daughters. Shame on women who have no more womanhood than to surrender to the senseless and distorted fads of the foreign fashion-mongers!—*Dietetic and Hygienic Gazette*.

## The Song of the Skirt

SWEEP, sweep, sweep,  
With trailing skirt, O maid,  
Through the filthy flood and slush and mud,  
Till thy dress is tattered and frayed!

What matters though men may smile,  
And street cleaners stop their work?  
When fashion's decree says a thing must be,  
No woman will dare to shirk.

So sweep, sweep, sweep,  
Gather microbe, and mud, and dirt,  
For style and wealth beat comfort and health,  
And that is the song of the skirt.

—*Selected*.



# EDITORIAL

## Pure Foods

WHILE there is a vast amount of adulteration in foods, there are certain classes of producers who as a rule take pride in producing and marketing a pure article. For instance, olive men are no friends of cottonseed-oil or of adulterated olive-oil. All adulteration increases the amount of so-called olive-oil on the market, and indirectly cheapens the pure product. To adulterate the oil would be to work against their best interests, which are best served by raising the standard of purity and excellence to the highest possible limit. Honey producers in the same way work for a high grade of pure honey.

The adulteration comes in through the dealers; and if one can go to the producer in securing many natural products, he will be much more likely to get what he pays for.

There are a number of manufacturers of health foods who have for years worked on this principle, whose conscientious adherence to right principles in the manufacture of pure health foods has so won the confidence of the public that scores of other companies, with a purpose of making money on the reputation of the original company, have started up plants for the manufacture of so-called health foods.

In some cases these foods are well

made—often they are inferior—but it was the original Sanitarium Food Co., of Battle Creek, Mich., with which are associated the food companies located at St. Helena, Cal., Portland, Oregon, and College Place, Wash., which established and stands for the principle of pure, high-grade health foods.

While the energies of these companies have heretofore been devoted largely to the perfection of cereal and nut foods, with grape juice recently, they realize the necessity of entering more fully into the preservation and marketing of healthful foods of all kinds, including canned and dried fruits and vegetables; in fact, everything in the food line which is wholesome. It will be their aim to so perfect their methods that they will be able to sell these pure foods at the lowest prices consistent with a good article; but quality is to be the first consideration; price, second. At the food stores mentioned in the directory, given in another column, not only the various cereal and nut foods are to be found, but also pure olive-oil, unfermented wines, dried fruits, canned fruits, dried peas, beans, lentils, etc., the aim being to furnish foods for those who are particular—those who want nothing but a first-class article. Satisfaction is guaranteed with each sale.

## The Benefit of Good Air and Sunshine

MANY nowadays wonder why their fathers and mothers were healthier and stronger than those of the present generation. To those, however, who stop to consider the manners and habits

of life of preceding generations, this contrast is not so strange. Former generations lived more in the open air, did more manual labor, and drew less upon their nervous energies than the



people of to-day. The height of ambition of a large class now seems to be to secure positions where they will not be in the sunlight. They aspire to hold positions in stores, offices, and banks,—anywhere to be in the swirl of excitement, or at least under bonds of nervous tension, without the strain of manual exercise in the open air.

As the result of this, young men soon find themselves with weak stomachs and accompanying difficulties, which threaten them with nervous prostration. Under these circumstances they become discouraged, grow morbid, and in some cases are tempted to take their own lives.

Girls, too, disdaining the old-fashioned work of housekeeping, seek positions as stenographers, clerks, or telephone repeaters. In these places their health becomes impaired, their nerves get unstrung, and their disposition lowers in caste. Then when, because of their chosen life-work, they have in a measure been unfitted for the cares of wifehood and motherhood, they enter upon matrimony, to find that it too is a disappointing clause in their career.

This might all be different were the rising generation to see the hope that is in the soil upon which descends the life-giving rays of the sun, and over which sweeps the invigorating waves of health-restoring ozone. It has been truly said that "one of the causes of sickness, suffering, and premature death is the exclusion of sunlight. Sunlight is necessary to the health of mankind; it is necessary to the health of every kind of animal which exists on the face of the earth. It is also necessary to the health of all the plants, flowers, and trees that live in the fields and forests."

Could young men and women seeking a life-work appreciate this sentiment, they would cease congregating in the large cities, to drag out an unsatisfying existence, but go rather into the broad country, where life has greater enjoyment because of the more healthful nature of the employment, and where the social environment will be more satisfying on account of its elevating tendency. Were this more generally done, even the morals of men would be greatly advanced.

C.

## Capacity for Happiness

Is one of the greatest things in this world. It depends not on wealth or station or outward circumstances. The pauper may be happy, while the millionaire rarely knows true happiness. Paul was able to sing hymns of praise when lying with lacerated back on a hard, cold, prison floor. Many Christians have rejoiced at the spoiling of their goods, glad to have the honor of being partakers of Christ's sufferings. On the other hand, many who are daily recipients of God's man-

ifold blessings forget all these, because they can not obtain something on which they have set their hearts. All their real blessings sink into insignificance beside this supposed deprivation, and it grows into a great mountain, shutting out from their view the love of God. They become despondent, morose, gloomy. Life becomes a monotonous round of drudgery, with no ray of hope.

It is impossible for a selfish person to experience real happiness, for he is



constantly annoyed because his neighbors are enjoying some privileges of which he is deprived. The really unselfish person is always happy, because every benefit which comes to a fellow-being is to him a cause of rejoicing. True, he will sometimes sorrow, but rather for the woes of others than for his own. He who most closely pursues happiness for its own sake, who tries to get all he can out of this world for his own use, is least likely to be happy; while he who, regardless of his own happiness, strives to promote the enjoyment of others, will be truly happy.

Happiness and health go together, each tending to promote the other.

Disease and unhappiness are also closely associated, the one tending to produce the other.

In order to be happy, cultivate a sound body.

Eat for strength and not for gluttony. 1 Cor. 10:31.

Be content with present circumstances. Phil. 4:11.

Praise God daily and oftener for His manifold blessings. Psalms 103.

Be helpful to others.

Study the words found in Rom. 8:28 until they become an established fact in your life: "WE KNOW that all things work together for good."

### It Is So Easy

To take a tablet for headache! A tablet is swallowed, and, presto! the headache is gone! Can anything be simpler? What difference does it make what they are made of, so they do the work? Anything to get rid of the headache. People with the headache are not always reasoning creatures.

That is, they do not always look into the future. They have a headache—which must be stopped at all hazards. The simplest way to stop it is to paralyze the nerves.

The headache is usually a danger signal, giving warning that the stomach has been abused. If the offending mass is washed out by means of a stomach tube, or if a large quantity of water is swallowed, and the throat tickled with the finger, the decomposing stuff will usually be brought up, and when seen, any one would be glad that the corruption is out where it can do no more harm. But this is troublesome—not nearly so handy as a tablet. If the poor headache-tablet devotee, the indulger in Bromo compounds, or in anti-pains, *knew* that he (or more often *she*) is only putting off the evil day, and that sooner or later he must pay the debt with interest,—if he could only realize that the only way to get rid of disease is to treat the cause, he might be induced to discard the poisonous and dangerous headache tablets.

### Is It an Artificial Product

If we may believe the dictionaries, the word "artificial" should be used in reference to articles or substances produced by man. Honey is prepared entirely by the bee, which gathers into a pouch or stomach devoted to that purpose the nectar or sweetened juice produced by flowers. This juice, after undergoing changes in the bee's stomach, is transferred to the comb, where it gradually thickens by evaporation. The final process is the sealing or capping, the result being comb honey.



Extracted honey has the wax separated by centrifugal process, but no change whatever takes place in the honey. Pure honey reaches the consumer just as it was made by the bees. Why it should be called "artificial" the writer is unable to determine. The hen eats corn and lays eggs; are they artificial? Is the wool which grows on a sheep's back an artificial product? If these are artificial processes, what are natural processes? Is malt sugar made by a natural process? The sprouting of the grain is natural, but is only a small part of the work of making malt sugar. Is it not an incongruity to conceive of a "natural process" which is either secret or patented? If malt is a natural product, why not beer? for fermentation is a "natural process;" it takes place not only without the intervention of man, but even despite the intervention of man.

Canaan was a land "flowing with milk and honey." Reverting back to a state of nature, would it flow with nut cream and maltose? I trow not.

I am not at war with these substances; but if we are to distinguish between natural and artificial products, I should prefer to call milk and honey natural, nut and malt foods artificial.

THAT syphilis, one of the most horrible of diseases, may readily be transmitted by means of a cigar, is shown by the *Medical Critic*. A dispensary patient—a cigar maker by trade—showed mucous patches on the back of his throat,—an evidence of the presence of syphilis in a contagious form. It is the habit of cigar makers to make

the wrappers adhere by moistening with the mouth. Cigar makers being as likely to be suffering from syphilis as any class of workers, it will be readily understood that the cigar smoker is constantly facing a grave danger.

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IN a special article in the Philadelphia *Medical Journal* entitled "The Milk Supply and Infant Feeding," we have the following gloomy outlook for milk-fed babes:—

The changes which take place in the sterilization of milk are of so serious a nature as to render sterilization of milk for infants a questionable procedure. While pasteurization destroys the usual disease germs, it does not destroy the peptonizing germs, which produce poisonous substances. Again, great care is necessary in order to destroy the tubercle bacillus; for if the milk is so heated that a skin forms on top, the tubercle bacillus is not destroyed. "Finally, we are still lacking a convenient and cheap pasteurizer for domestic use."

If life savers were valued as highly as life destroyers, some of the brains which are now at work inventing new armor plate to turn the enemy's projectiles, and new projectiles to pierce the new armor plate, would be turned to the discovery of some wholesome substitute for mother's milk—something perfectly digestible, containing the proper amount of nutritive elements, and free from germ life. And it should be within the reach of the common people. But there is no incentive to work in this direction, compared to that in the direction of destroyers. The truth is we are still barbarians.



# HOUSEHOLD HINTS

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## Almond Cream Rice

By Mrs. S. H. Colvin

FOR one-half gallon the ingredients are:—

Water, three pints; almond butter, four heaping tablespoons; flour, one heaping tablespoon; sugar, seven tablespoons; eggs, four; salt, scant half teaspoon; should be used while hot, flavoring to taste. Ice, five pounds; salt, sufficient for freezing.

Total cost, thirty cents, or about three cents a dish.

Put the water on to boil, except half a cupful. Into this half cup of water beat the almond butter, then the flour, beating with a fork and adding a little more water if necessary. Next add the sugar, yolks, and salt. Now add the boiling water slowly, constantly stirring, and remove from stove immediately. When cold, strain and add the beaten whites of the eggs, and flavor just before putting into the freezer.

This has all the richness of a fine

quality of ice-cream, without its deleterious properties, is as cheap as ordinary ice-cream made from new milk, and requires less sugar to give it the required flavor.

When eaten slowly, and at proper times, iced foods need not prove detrimental. In fact, invalids can sometimes handle iced foods when nothing else will stay on the stomach.

Ordinary ice-cream is objectionable, not only on account of the temperature, but also on account of the danger of infection from the milk, and of digestive disturbance from the combination of large quantities of milk and sugar. Those who prefer not to use vanilla and lemon extract may substitute other flavoring, or may leave out the flavoring altogether, as the almond butter imparts a very delicate flavor. If vanilla is used, one teaspoonful is about the right amount, with one-half teaspoonful of lemon extract.

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## Facts Worth Remembering

It is worth while to remember that alcohol takes out grass stains from cotton goods. It is also good to clean mirrors with; and, in cold weather, when it is almost impossible to clean the outside of windows without freezing, they can be cleaned readily with alcohol. Many housekeepers have been puzzled to know what would clean spots on flannel or cotton cloth, caused by sticky fly paper. If the fabric or spot is thoroughly washed in

alcohol, no traces of it will remain. It will also remove the same stickiness from the hands.

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No doubt many of our readers are aware that the pineapple is an excellent digestive medium, as it contains an active principle similar to pepsin. Those who have difficulty in digesting nitrogenous foods will find a slice of pineapple a great benefit—that is, if it is raw, for cooking the pineapple would destroy the ferment and render it inert.



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G. H. HEALD, M. D., Editor  
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is to fill a place that has never before been occupied,—to furnish information to the medical profession which will assist in the selection of books pertaining to medicine and the allied sciences. This number contains a list of the most recent American and English books of this character, which will be revised to date in each issue. It is a long-needed publication. Issued by P. Blackiston's Son Co., 1012 Walnut Street, Philadelphia, to be had on application.

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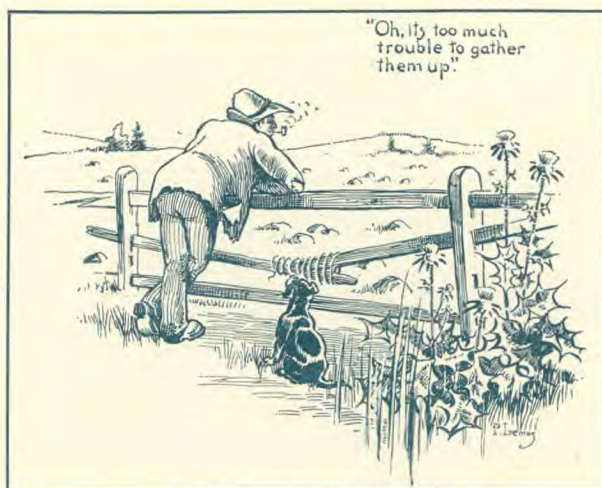
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