

PACIFIC HEALTH JOURNAL

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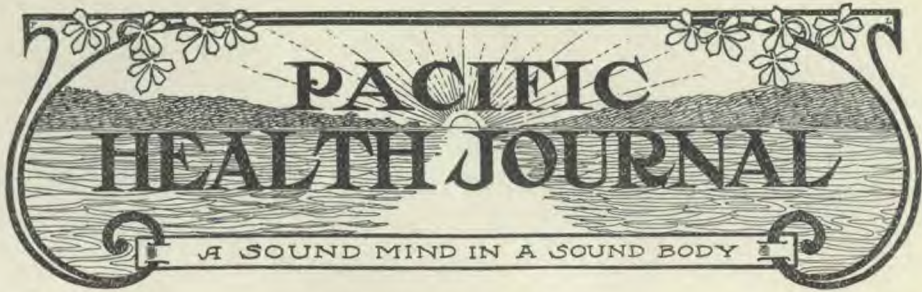
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“Look not upon the wine when it
is red,
When it sparkleth in the cup,
When it goeth down smoothly;
At the last it biteth like a serpent,
And stingeth like an adder.”



Heart Troubles and Their Cures

By Benjamin Keech

THERE are many very bad afflictions of the heart that are not down in the doctor books. For instance, what could be worse than a heart coated with hate, or one saturated with selfishness? Then again, there is the battered or broken heart, which, unless mended, sends to every part of its owner's body a poisonous current of "don't care" blood. Fortunately, with very few exceptions, each heart contains an antidote, as well as a cure, for every malady with which it is afflicted. For hate, try to do something nice for the person who is hated. This is a radical cure, but if followed faithfully will restore one's heart to normal condition.

To be sure, it may be the very medicine that you don't want to take, but the bitter the dose the more perfect the cure. Do not think that doing a good deed for some one you love will stop the heartache. Ah, no! The pain will be all the more intense, because of your hatred for the other person. A complete cure for the selfish heart may be had by taking large and frequent doses of the Golden Rule. This is also a trying remedy; but the

more you take it the better you will like it. After a while you will want it regularly, not only as a medicine but as a food. Improve every opportunity to "do as you'd be done by," and be cured.

The leading remedy for the gloomy heart is to plunge right into the nearest work you can find, even though you do not like it. Move with energy, and, if possible, sing or whistle. At any rate, do not sit dejectedly alone and pamper a morbid heart. It is fatal to persistently entertain even small attacks of the blues. As soon as you feel this bad emotion coming on, do something to throw it off. Take a long walk—a very excellent tonic—or call on a cheerful person. If you are musical, sit down to the piano, and let the charm of some sweet song sooth away the ugly feeling.

Oftentimes the heart that is steeped in sorrow can find blessed relief in a long, refreshing bath of bitter tears. Fervent prayer can also restore one's heart to a condition of peace, health, and happiness. Change of scene and employment are very beneficial to any one suffering from heart difficulties. An interest in something be-

sides one's self will often heal the heart that is only slightly wounded, while the broken heart can be entirely mended by lavishing its affection on all people in general instead of one person in particular. No matter how much one's heart has been battered, there is yet considerable work that its owner can do.

The most beautiful deeds are often accomplished in a silent, unsuspected manner, and the person with a weak heart may be good and strong in other ways. Persistent cheerfulness and a desire to attract nothing but good can do wonders toward restoring one's heart. This organ, as stated before, contains an antidote and a cure for every bad emotion to which it is subject. If the cure is diligently cultivated it can not fail, in time, to crowd out the objectionable malady. Therefore, begin at once to faithfully nourish every good, kind, and amiable impulse that you find in your heart.

The persistent cultivation of grit, sand, pluck, and energy will surely help and cure the worst case of heart failure. Oftentimes we would like to do a great work in the world, but when the time comes for action our hearts fail us. Be not in the least discouraged. We are what we think we are, and if we will it so, the not distant future may find us entirely different beings from what we are to-day. For little aches and pains which really do not amount to much, but which hurt, nevertheless, there are any number of cures. When your plans are upset, smile, and tell yourself, "It will all come right to-morrow." Then see if there is not something you can do to make life pleasanter for some one immediately near you. Oftentimes we feel ugly without knowing why.

A flower or vegetable garden is one good cure.

The sunshine and fresh air, the profitable exertion, the smell of the up-turned earth, and the harmony of leaf and bloom, can all change one's state of heart in a very short time. It often does a person good to count his blessings. Many who are not blessed in one way are richly blessed in another. We are told to know ourselves, but I am afraid that most of us do not delve into the corners of our hearts so often as would be profitable. No matter what one's work may be, it is so much more noble to take one's part bravely in the battle of life than to sit dejectedly aloof and pity a poor, soured heart.

Randolph, N. Y.



COMPO, as the result of a series of experiments on digestion, in a healthy man, arrived at the conclusion that the evacuation of the stomach contents is considerably retarded by the use of alcohol; that alcohol, in any amount, used with the food stimulates the secretion, but delays the emptying of the stomach; that, therefore, alcohol is highly prejudicial to health, to gastric digestion in health, and still more so in excessive acidity of the stomach.



DR. LORENZ, the surgeon from Vienna who has become famous throughout America as well as Europe through his successful reduction of hip dislocation in children, is said to be a total abstainer, as the slightest indulgence in alcoholic beverages is detrimental to his steadiness of hand.

Our Example*

By Mrs. E. G. White

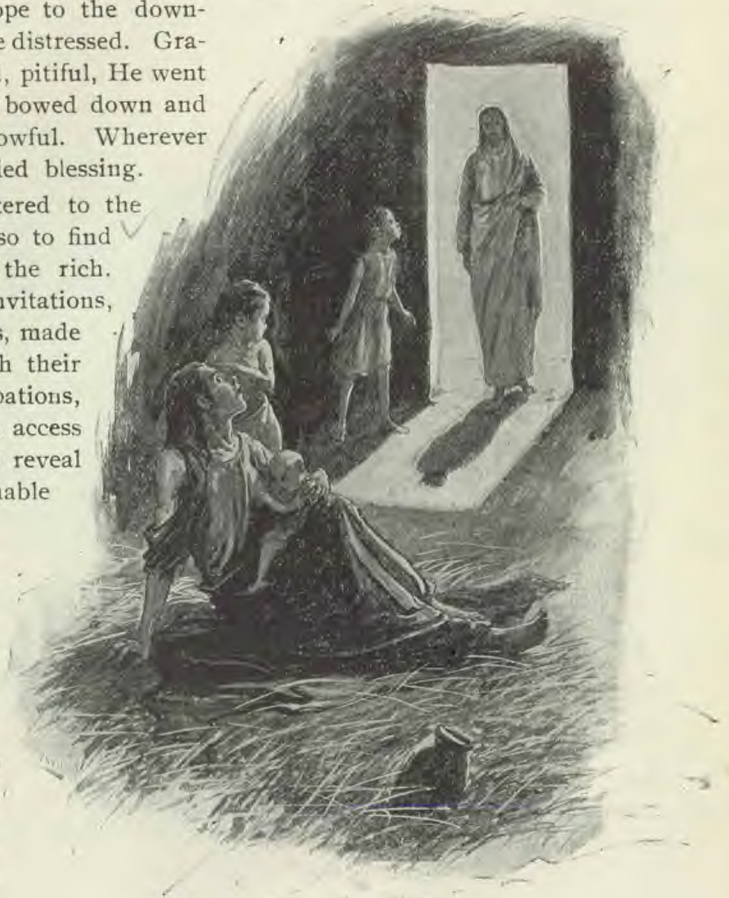
WHAT a busy life Christ led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tender-hearted, pitiful, He went about lifting up the bowed down and comforting the sorrowful. Wherever He went, He carried blessing.

While He ministered to the poor, He studied also to find ways of reaching the rich. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches.

He came to show that by receiving power from on high, man can live an unsullied life. With unwearied patience and sympathetic helpfulness, He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice, the spirit

of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour.



"Day by day He might have been seen entering the humble abodes of want and sorrow."

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But

*Continued from the March number.

Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

His life established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God.



"His gift of mercy and love is as unconfined as the air, the light, or the showers of rain."

No question of policy influenced Christ's movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.

He passed by no human being as worthless, but sought to apply the saving remedy to every soul. In whatever company He found Him-

self, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest, the most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, and fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.

Though He was a Jew, Jesus mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—

taught in their streets, and treated them with the utmost kindness and courtesy. And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.

Listen to the wonderful words which Christ spoke to that one woman of Samaria. He was sitting by Jacob's well as the woman came to draw water. Christ asked a favor of her. "Give Me to drink," He said. He wanted a cool draught, and He wished also to open the way whereby He might give to her the water of life.

"How is it," said the woman, "that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." Jesus answered: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

. . . Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

How much interest Christ manifested in this one woman! How earnest and eloquent were His words! When the woman heard them, she left her water-pot, and went into the city, saying to her friends, "Come, see a man which told me all things

that ever I did; is not this the Christ?" We read that "many of the Samaritans of that city believed on Him."

And who can estimate the influence which these words have exerted for the saving of souls in the years that have passed since then?

Wherever hearts are opened to receive the truth, Christ is ready to instruct them. He reveals to them the Father,



"Whosoever drinketh of the water that I shall give him shall never thirst."

and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee, am He."

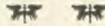
UP to the time of Christ's advent to the world, men worshiped cruel, des-

potic gods. Even the Jewish mind was reached through fear rather than through love. Christ's mission declared that God is not a despot, but a heavenly Father, full of love and mercy for His children. Instead of moving farther from us on account of our guilt, He drew still nearer.

He, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

CHRIST came to this world for no other purpose than to reveal the glory of God, that we might be uplifted by its restoring power.

Who can look into the heart of this great mystery of redemption, and find it to be love, without catching the same spirit that impelled Christ to His mission of mercy?



Must a Body Smoke?

By E. W. Webster

If a body meets a smoker walking any place,
And the smoker puffs tobacco in a body's face,
Shall a body greet the smoker as of consequence,
Or the smoker punish for his rude offense?

If a smoker puffs his fumes from clay pipe rank and strong,
Or from cigaret or vile cigar, makes clouds to choke the throng,
Should the people treat that smoker just as though he were a friend?
Or should they ostracize him till he promises his ways to mend?

Must a body smoke the pipe fumes, though he does not want to,
Just because a heedless smoker says he has a right to?
Must he take them second handed, and with all their sickening force,
Breathing poisoned atmosphere as though it were a matter of course?

If a body use tobacco, would it not be far more right,
If he can not quit the habit, to get clear out of sight?
And leave the privilege to others of breathing God's pure air
In the parlor, on the sidewalk, yes, and everywhere?

(These lines were suggested by having a mouthful of tobacco smoke blown fully in mouth, nose, and eyes, just as I was passing within two feet of a person who doubtless considers himself a gentleman.)

The Cigaret Curse

By Lucy Page Gaston, Editor of "The Boy"

IT is fitting that a journal like the PACIFIC HEALTH JOURNAL, shall devote its columns to such a question as that of cigaret smoking.

People who are devoting themselves to making the world better, must not ignore or make light of what has come to be a world problem. The *Boston Traveler* says: "To look at a package of cigarets it would not seem as if they and their kind contained the potentialities of the downfall and the rise of nations. Yet it appears to be a fact. As long as fighting strength continues to be a basis for national prestige, just so long there must be soldiers. When there are soldiers, the question of recruits is a most important one. If an army has not a supply of good, fresh blood passing into it through the membership of the recruiting station, its value must retrograde, and the logical result is national decline in importance relative to other nations."

These comments, and many similar ones, from the leading papers of America, as well as England, were called out by the revelation recently made by General Lyttleton, who is in command of the British forces in South Africa, concerning the condition of recruits who are being taken into the great South African Military School. The officers who have directly to do with the "dough boys," are in despair, as they are found to be physically immature, and of an exceedingly low order of intelligence. One of them says: "It will take three years of feeding and training to bring them up to

a point where they will be capable of doing a day's work without breaking down. After months of drilling and training many of these recruits seem unable to remember the simplest movements of the manual, and no one of them ever displays the slightest resourcefulness in emergencies. The chief disposition of most of the recruits seems to be to hunt some place to lie down for a rest. Where in former days the recruits ran the sentries and raised all kinds of trouble, they now dodge the non-commissioned officers and go to sleep."

This trouble is directly attributed by General Lyttleton to the great army of young cigaret smokers which has arisen in England. The American Tobacco Co., or the Trust, as it is generally known, invaded England, and as a report says, "literally forced their cigarets into the hands of the boys of Great Britain. Their prize offers, their club rates, and their thousand and one devices to introduce their cigarets regardless of cost or loss, have left an indelible impress upon the youths of the generation now called to the colors. The harm done by this industrial war would be noticed immediately if England to-day were called upon to fight."

That England is becoming thoroughly aroused is shown by the fact that the *London Times* has led out in a crusade against juvenile smoking. One hundred and twenty-nine signatures of English leaders were signed to a "manifesto" calling for legislation to check the serious hindrance to the young life of the nation, which is

caused by cigaret smoking. The movement has the support of the Duke of Fife, Archbishop of Canterbury and the Bishop of London, as well as prominent statesmen, scientists, doctors, head schoolmasters, clergymen of the Church of England, Non-conformist divines, lawyers, authors, and philanthropists.

Something of the bitterness of feeling awakened in England by the "invasion" mentioned, can be understood from the following, which appeared in the *Birmingham Age-Herald*: "The British public is fighting an invader that is almost resistless. It possesses neither heart nor conscience. It allows nothing to stand in its way. The American Tobacco Trust derives its revenue from every thin-faced child in America. It draws into its swelling purse the pennies of children who suck poison out of their baleful paper rolls. They have grown fat on the corpses of immature children, poisoned to death by the products of their factories."

The world has never seen an agency so destructive of young life or so swift in its execution as the cigaret. The condition as herein pictured relating to England is duplicated in America and in almost every nation of the earth where the Tobacco Trust is at work with almost fiendish industry. A strong writer says, "Only about one generation of men have seen or felt its death-dealing and imbecile-making properties, but what about the third and fourth generation?"

"We shall not be able to build asylums enough to take care of the insane if something is not done to check the use of cigarets," said a man to me recently, who is fully awake to existing conditions. A visitor to the

state institutions of Illinois, in company with a committee from the state Legislature, was appalled at the large number of young men between sixteen and twenty-five who were confined in the insane asylums. She asked each superintendent the cause, and in each case was told the same story, that it was cigarets either directly or indirectly. At a recent meeting of the State Officers' Association of Illinois, Dr. Corbus, head of the Kankakee Asylum for the insane, made the unqualified statement that the smoking of cigarets is one of the chief causes of the increase in insanity. He gave a description of the cigaret fumes on the brain and the general health, and cited figures showing what the little "coffin nails" are doing in the way of increasing the population of his institution.

In speaking of the cigaret, a writer in the *War Cry* says: "The cigaret is not the rival but the ally of the saloon, for it sends its users there in their youth to be made into drunkards, murderers, and other kinds of criminals, unless by a shorter route it lands them in a madhouse. The liquor business may take most of the credit for making murderers, but to the cigaret belongs the elite and quick method of making lunatics."

How so much evil can be concentrated in so small a compass is something of a mystery, and good people generally have not awakened to the danger hard upon us. By deep-laid and most cleverly-executed plans, the Tobacco Trust is constantly at work to allay the fears of the people and to deceive them as to the true character of the product of the cigaret factories.

In the columns of the Anticigaret paper, *The Boy*, a bimonthly pub-

lished in Chicago, at 50 cents a year, those interested will find such further information as will not only inform the readers, but will give them def-

inite plans on which to work in an effort to check this great and growing evil.

Woman's Temple, Chicago.



Hidden Dangers

By A. Winegar-Simpson, M. D.

DO you know that hidden away in some of the most innocent-looking places about your home are some of your most deadly enemies? Not robbers or people who have evil intentions against you—far better were this true, for you could by bodily force expel them at once and your dangers would be over; but a foe much more dangerous lives in your cellar or back yard, and often in the sink or cupboard. Possibly even in your luxurious parlor these unseen enemies await a favorable opportunity to fasten themselves upon some of your loved ones, or are already working so insidiously that when their inroads are discovered, it will be too late to save the life of the loved one.

Like all other unwelcome intruders, germs "love darkness rather than light," so we find them in dark, damp cellars, or places which seldom receive the sunlight. Vegetables and other decaying substances are often a means of conveying disease; and particularly is there danger from these sources in the spring, as the temperature becomes more mild, and thus favors the development of germs. In the extreme cold weather, especially in our eastern and northern states, the germs are not so active, but even in winter there is danger, as the heat from stoves and furnaces keeps the temperature favorable for the growth of bacteria.

Let us consider some of the secret places in which these minute organisms hide themselves, awaiting an opportunity to make an attack. We may begin with the parlor, which is probably, to many, the least suspicious room in the house, as its floor is covered with expensive carpet, the windows are hung with rich shades over which are draperies of curtains. Closing it from the living room are heavy portieres. The room is filled with expensive upholstered furniture, some of which has an added value because it is handed down from a former generation. The sunlight must not be allowed to enter the sacred precincts of this room lest the bright colors fade from the carpet, and the furniture lose some of its brightness. The children are seldom allowed in here, as they might mar the furniture or disarrange the room—a fortunate circumstance for them—for this beautiful room is one of the most dangerous in the house. The room becomes damp, and the carpets and draperies become the home of disease germs.

Open your parlor windows, lift high the shades and let the life-giving sunshine in, even at the risk of fading your carpets. It may save the lives of your children. Sunlight is one of the best-known germ destroyers, and there is little danger in a room daily exposed to the sun's rays. Draperies

which can not be cleaned by water should often be exposed to the sunlight for a few hours.

Next, we may enter the sleeping rooms, and again we find conditions unfavorable to health. These rooms are often close and poorly ventilated; and if furnished with stationary wash-bowls, will often be found damp and foul from sewer gas. Stationary stands, if present, should be frequently disinfected, and cleansed with boiling water. The plumbing should receive careful attention, for if the waste pipe is not properly trapped, or if there is a leak in the pipe, the result may be disastrous.

In some homes are found feather beds, which are most unhealthful from the retaining of heat and moisture from the body, and also from accumulations of filth for years. It is unsafe to rely even on modern methods of renovating such beds, and they should be discarded. The bedding should frequently be cleansed, and should be well aired every day. The room should be kept well-ventilated during the night, and should be opened and aired daily.

The sleeping room should be as free as possible from accumulations of clothing and other things which are frequently stored in bedrooms. These rooms, as well as the parlor, should receive the sunlight. The floors should not be covered by carpets, but should be plain, clean floors, with possibly a rug or two for comfort. In case of sickness the room should be thoroughly disinfected, and the bedding cleansed and disinfected, before allowing others to occupy the room.

The kitchen is a common source of disease, as foods are often allowed to decompose in cupboards, and these

are not properly cleaned and kept. The sink is often in a filthy condition, and sewer-gas often escapes. The sink is not kept as it should be. It should be thoroughly cleaned and scalded several times a day. It may be kept in good condition by using a hot solution of concentrated lye once or twice a week. Cupboards, floors, tables, etc., should be kept fresh and clean. None of these rooms should serve as a "catch-all." Articles not in common use should be properly stored in the most suitable place provided for such purpose, and nothing should be stored which contains filth. A cellar under the house is a most undesirable place; but should this exist, it should be kept free from decaying substances, frequently cleansed, and should be as well ventilated as possible. The yard surrounding the home should be kept free from rubbish and exposed to the sunlight as much as possible. Especially in the spring of the year should attention be given to the back yard, as the soil is damp from the winter's snow and rain, and as the warm spring days come, the germs, which have lain dormant during the cold winter months, will become active, and disease may result from the filth which has hitherto been practically free from danger. Cleanliness about all parts of the premises, as well as the person, is one of the best means of preventing disease.

317 West 3d. Street, Los Angeles.

UNLESS encouraged by a cheerful temper, the stomach is likely to play truant.

THE best gymnasium is a garden patch, with a hoe and a spade.

Progress in Medicine and Allied Sciences

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

ATENTION is being called to the serious results following the use of smokeless powder. In a target practise on a war-ship the wind blew the smoke and gases following the discharge of guns back into the turret, incapacitating some of the gunners. The symptoms were convulsions, labored respiration, small and irregular pulse, feeble and tremulous heart, etc. One writer suggests that under certain conditions smokeless powder may be more of an injury than a benefit.

Report was made in this JOURNAL a few months ago of the several hundred fatalities produced in a single year, by wounds acquired in the use of the Fourth of July toy pistol. Another chapter is presented herewith which will also furnish food for thought. The *Journal of the American Medical Association* has taken pains to collect reliable data relative to the number of fatalities and injuries resulting from football for the year 1903. These statistics show that there occurred 35 deaths during last year, and over 500 severe accidents to players. Besides these 35 deaths, there were 11 cases of spinal injuries, followed by paralysis, which, in most cases, seem to have proved permanent, and consequently worse than death. Sprains, contusions, and scalp wounds have not been included in the list, although reports show that many of these injuries that were at first considered trivial finally resulted seriously. There were 343 fractures, most of them of the leg and forearm.

Taken altogether, conservative figures place 50 as the number of deaths or permanent disabilities resulting from football games of 1903.

With these figures in mind, it seems fitting to ask ourselves if we are not paying much too high for this national sport. It is said that only about a score of years ago the faculty of a university which now has a distinguished record in football called before it a student who had been guilty of attempting to introduce to the students the Rugby game, and severely censured him because he was attempting to introduce a brutal sport. Certainly, from the above figures the game has not become less brutal, even though it does pass muster in the majority of our colleges and universities.

A few days ago we read of a man so criminally reckless that for a collection of \$3.60 he made a leap from the top of a telephone pole, over forty feet high, into a canvas held near the ground by twelve men. Naturally, the canvas made little resistance against such a weight. His body passed through it, striking the hard ground, resulting in crushing his hip and injuring his spine. Needless to say, the daily press was loud in pronouncing it little short of attempted suicide. To us it seems almost equally reckless to go upon the campus in a football contest and take the chances of being killed or seriously injured.

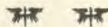
Much has been said relative to the outdoor life in the treatment of tuberculosis of the lungs. But in view of the flattering results realized by such

measures in combating this great plague, we deem it like casting bread upon the waters to keep the subject before the public. Of late the newspapers have had considerable to say of the experience of a Mrs. Allworth and Miss Flint, of Meridan, Conn., who have been spending their entire time in the open air since last July, sleeping on the veranda, even through the Arctic nights of January. Both were advanced cases, pronounced hopeless; in fact, had returned home from health resorts to die. They are now on the high road to recovery, with splendid appetites and returning vigor. In a few weeks after the practise of sleeping out was adopted, the cough almost disappeared, and the patients began to put on weight. Recently a young man called on us whose condition seemed utterly hope-

less, being afflicted with the same dread disease. He had been urged to come west by his physician in Philadelphia. Pains were taken to advise him to emphasize the fact that he had a fighting chance,—that in order to get well in California or anywhere else, he must live outdoors, climb hills—in fact, live a nomadic life.

An examination after only a few months, showed that every condition had changed for the better, indications seeming to insure a complete recovery. But where one is found who will adopt the course of this young man, and endure hardness as a good soldier, 500 are met who will not go the full length, and thus they are soon overcome in the unequal contest with the disease.

Riverside, Cal.



Culinary Suggestions

By Mrs. M. A. Fenner

Carrot Pie.

PIES made of carrots used in precisely the same way as pumpkins, omitting the spices, and adding the grated rind of lemon for flavoring, are better to the taste of some than pumpkin pie. Pare, slice, and stew the carrots until tender, and rub through a colander. Mix well together two cups carrots, so prepared, one-half cup water, four tablespoonfuls almond cream, three or four tablespoonfuls sugar, and a pinch of salt. If no eggs are used, stir in two tablespoonfuls flour or corn-starch.

Velvet Rolls.

Three pints flour, one cup yeast, two eggs, two tablespoonfuls nut lard or konut, or three of butter. Work well, let rise, work and let rise again. Make into rolls, and put to bake when light.

Layer Cake.

Take three cups light bread sponge. Add to it one cup sugar, one-half cup nut lard or butter, two well-beaten eggs, the grated rind of one lemon. Beat well together, then add one cup flour, or enough to make the right

consistency. Stir well together, then put into jelly-cake tins, and set where it will keep warm until light, then bake in a quick oven. This will make a cake of four layers.

FOR FILLING.—One pint water, one heaping tablespoonful corn-starch; mix the corn-starch with a small quantity of the water, then heat the remainder of the water to near boiling, then add three tablespoonfuls sugar, one teaspoonful almond butter reduced to the consistency of cream, the corn-starch and one well-beaten egg. Flavor with lemon. Boil two minutes, and spread between the layers; and, if desired, crown the cake with frosting.

Sanitarium, Cal.

The Fruit Cure

THE curative value of fruit is becoming more and more insisted upon by those who make a study of dietetics. Grapes are recommended for the dyspeptic, the consumptive, the anemic, and for those with a tendency to gout and liver troubles. Plums, also, are said to be a cure for gouty and rheumatic tendencies. The acid fruits, especially lemons and oranges, are particularly good for stomach troubles and rheumatism.

It is not sufficient, say the advocates of the fruit cure, to eat a small quantity at breakfast or dinner. One should eat from two to eight pounds of grapes a day, or, if oranges are the curative agency, the number to be eaten in a day may vary from three to six.

A healthy condition of the body depends upon a perfect balance of foods

taken. There are many other factors entering into the question, but this feature must not be forgotten. Few people there are who can keep healthy without fruit.—*Selected.*



Food Frauds Abroad

IN Paris snails are popular, and the adulterators mix them with lungs of cattle and horses. Even entirely artificial snails are manufactured. The shells, recoated with fat and slime, are filled with lung and then sold as "Burgundy" snails. Lovers of fresh rooster combs are imposed upon by a substitute cut out of hogs' intestines.

Chopped artificial truffles are made of black rubber, silk, or softened leather, and even whole truffles are made out of roasted potatoes, which are flavored by adding ether. They are said to sell well.

Fish spoiled in spite of ice and borax is treated with salts of zinc, aluminum, and other metals. Rubbing the fish with vaseline to give it a fresh look, and coloring the gills with fresh blood or eosin—a coal tar color—is resorted to. The latter is also used to intensify the red color of inferior crabs.

Imparting a greenish color to oysters is another adulteration. An oyster requires about one month in the beds to acquire the greenish color. As this is too long a time, the dealers help them along with an artificial color. The chemists in the Paris municipal laboratories have shown that tomato jelly is adulterated with turnips; and powdered peppers contains a large admixture of powdered hard-tack.—*Scientific American.*



The Coming Man

A PAIR of very chubby legs
Encased in scarlet hose,
A pair of little stubby boots,
With rather doubtful toes,
A little kilt, a little coat,
Cut as a mother can—
And lo! before us stands in state
The future's "coming man."

Ah! blessings on those little hands,
Whose work is yet undone,
And blessings on those little feet,
Whose race is yet unrun.
And blessings on the little brain,
That has not learned to plan;
Whate'er the future holds in store,
God bless the coming man!

—Selected.



The Mother's Privilege and Responsibility

AH, sweet mother, as you press that beautiful, innocent child to your heart in a loving embrace, do you appreciate your most holy and exalted privilege? Do you realize that upon you largely rests the shaping of that child's character for time and for eternity? Do you feel, dear mother, that you are willing to trust any portion of this grand and holy part of your life-work to some hired servant or nurse girl? Can you well afford to do it? The early impressions can never be effaced, you know. Every word we utter, every look we give, every attitude we take, leave their impress on the tender, plastic mind of the child.



THE child might well be likened to a sensitive plate, and the mother the object before the camera. If the picture is not a beautiful one, the fault is not with the child. If we would have

children that are beautiful in character, we must possess this beauty ourselves, for we impress our little ones far more by what we are, than by what we teach. One writer says: "You can not give your child what you do not possess; you can scarcely help giving him what you do possess. If you are a coward, you can not make him brave. If you are a deceiver, you can not make him truthful; if you are selfish, you can not make him generous; if you are self-willed, you can not make him yielding; if you are passionate, you can not make him temperate and self-controlled." Your life will surely flow into his life, both by direct transmission and through the power of example. So then, mothers, while this work is the most sacred and holy work in which we can engage, let us take it up most reverently, with hearts that are pure, and lives that are sweet and clean.

It is true that we are not fitted, many of us, by our own education, to become perfect models ourselves—we were full of defects when the responsibility came to us, but if we can but appreciate, to some extent, our sacred calling and exalted privileges as God wants us to do, we will daily and hourly become better fitted to perform our work. The little feeble, helpless, dependent, newborn babe is of itself an education to us. It draws heavily upon our sympathy and love. It calls out powers that have never been exercised before. Chords in our hearts are touched that have been silent until now. New aims rise up before us; new impulses stir the heart. Life takes on a deeper meaning.

It is true we are to train our children, but they first train us, stirring up in us many a slumbering possibility, calling forth many a hidden grace, and disciplining much within us that is wayward, thus turning our powers into strength and harmony.

YES, it is the early years that settle what the child's character is to be, and these years are the mother's years. Shall we not then fill up these golden years with all that is noblest and purest and best? This we can not do

unaided by divine help. But with His help we may accomplish wonderful things. Let us not be too busy, dear mothers, in this intense and strenuous age, to take a few moments at the bedtime hour to talk with the children over the experiences of the day. Let us tell them in simple, sweet language stories from that blessed Book, from whose sacred pages is drawn every holy principle that has governed the minds of men throughout all ages. Let us fill their little minds and hearts full of these pure and far-reaching principles.

I am sure, my dear mothers and sisters, you will be astonished yourselves at your own proficiency in storytelling if you will but study a little along these lines. There are so many things we can adapt to youth-

ful minds which we may gather from the Bible. Thus may we teach great moral truths that will follow our children in all their life experience.

The influence of these things, together with the little prayers they learn to utter at their mother's knee, have saved thousands of young hearts from becoming stranded on the great ocean of life. Sometimes they drift away from early teachings, but they



are recovered again by the charm of these holy memories.

It is for the young mothers we feel the most anxious. It is with yearning tenderness that we long to say some word that will help them to feel the weight of their responsibility as well as the preciousness of their privilege. As we look out upon the rising generation of children, in great sadness we ask ourselves: Where are the mothers? Have they utterly lost sight of their God-given work? The spirit of coveting, stealing, and killing increases tenfold with each succeeding generation. The spirit of the glorious Gospel of peace has given place to the spirit of strife, war and bloodshed; and what will the end be? Can we ever hope for any world-wide reform under such conditions? The only effectual reform

we can ever hope for, must begin in the nursery training. Unless mothers awaken and arouse to the only true reform, our nation must perish. God grant they may awaken before it is too late.

"O, that God would give every mother a vision of the glory and splendor of the work that is given her when a babe is placed in her bosom to be nursed and trained! Could she but have but one glimpse into the future of that life, as it reaches on into eternity; could she look into its soul to see its possibilities; could she be made to understand her own personal responsibility for the training of the child, for the development of its life, and for its destiny, she would see that in all God's world there is no other work so noble, so worthy of her best and noblest powers" as the mother's privilege and responsibility.

Eighty and Four: a Soliloquy

[For the "Mothers in Israel."]

By Mrs. Elizabeth Burns-Howell

EIGHTY-FOUR to-day!
And yet I am not old.
My hair is gray, I'm told,
And sight grown dim, while cold
The north wind blows; but then,
It blew just so, forsooth,
When I was in my youth;
My heart's as warm, in truth,
As when a child I ran
In and out at play.

Eighty-four full years!
A ripe old age? Aye, aye!
To count it day by day,
The time seems long; the way
Toilsome and steep; but when
I count the joys they brought
The years are short; when fraught
With sorrow, dearly bought
My life's long lease of pain,—
Mingled joys and tears.

Fourscore years and four!
How long shall be the span
Of this life here? God's plan
Allots to mortal man
Threescore and ten, they say;
But what is birth or death
To Him who gives the breath
Of life? Triumphant faith
Dies not, but lives to-day,
And lives forevermore.

Selah!

How beautiful is the spirit of youth
in the heart of the aged!

Have you not often found it there?
And did it not bring to you a sweet,
new joy, and a tender touch of pathos
to feel the glow of that long-enduring
flame in the heart that was yet—

“As warm in truth,
As when a child at play”?

You have seen it—this youth of the years which is, in its essence, an approach unto immortality,—in the quickening eye, and felt its fine melody in the mellow voice, as the slower pulse-beat swiftened to the pace of your own younger enthusiasm, kindling anew the fires of other days, in momentary oblivion of the limitations of present infirmity and decay.

How it awes one to contemplate the almost eternity of age; to think of the stretch of time, of the never-ceasing heart-beat, and the all-surviving vital force; how impressive the thought of the ever-abiding vigil of the angel of life through every stress and vicissitude!

And again, how it hushes the soul to behold the waning strength, the fading eye, the faltering step, as the sun dips westward. Then it is we soften in tone and touch, and seek to ease and lighten the burden of years, pointing the while with the finger of

faith to that which “entereth within the veil.”

O, shall we not cherish them, these weather-beaten mariners on the sea of life, and nourish and foster them while we may? For we shall not have them long. The haven is not many furlongs hence.

Eighty-and-eight; *

The hour grows late;

The sands in the glass of my life run low;

The sun creeps on to his bed in the west,

And the evening comes with sleep and rest,

But the morning will dawn, I know, I know.

Eighty-and-eight?

How late, how late!

Eighty-and-eight,

And still I wait;

I wait and I watch as the years go by,

While the days are glad and the nights are sweet;

For my task is done; and my work complete.

I rest, as I list for the voice on high.

Eighty-and-eight;

I wait and wait.

*March 16, 1904.—Written for the same venerable mother as the soliloquy above, in honor of her eighty-eighth anniversary, which has just passed.



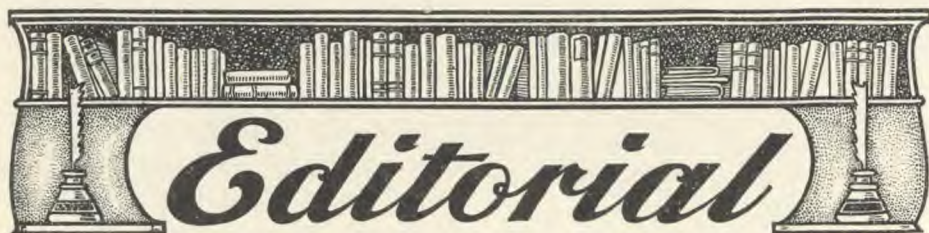
Ventilation

THE subject of ventilating the sleeping apartments is becoming a wide-awake question for discussion at the present. It is fondly hoped that the minds of the public will become so much agitated over it that they will learn to appreciate the life-giving properties found in the air.

It is not merely ventilating the apartments, but sleeping out-of-doors that is agitating the people. According to the opinion of some women who have tried it, this sleeping out-

of-doors appears like the discovery of the elixir of life.

It is too much to expect that, even though it has proved to be such a wonderful blessing to some, all would be alike benefited, or that all will begin sleeping out-of-doors. But it is very evident that no intelligent person, after having tried sleeping in well-ventilated rooms, will ever desire to go back to breathing over and over again the poisoned air of closed apartments.



The Care of the Teeth

THERE seems to be considerable difference in teeth as to their resistance to decay. In some persons and some families, even with the greatest precautions, the teeth crumble away early, while in others the teeth remain sound for years, even with bad usage.

But it is now generally conceded that the principal disorders of the teeth are due to bacterial action. The teeth are provided with a very hard outer covering or enamel—the hardest in the body. As long as this is intact the tooth is safe, but any injury to this permits the more or less rapid decay of the interior of the tooth. To preserve the teeth it is necessary (1) to avoid destroying the enamel, either by the use of hard metallic instruments used as toothpicks, or by attempting with the teeth to crush hard bodies, such as walnuts, hazelnuts, etc.

(2) Do not expose the teeth to the action of injurious chemicals, such as the mineral acids. Those who use hydrochloric acid to aid digestion should make use of a suction tube in order to prevent the contact of the acid with the teeth, and the mouth should be afterward rinsed with clear water.

(3) The most important point in the care of the teeth is the protection from bacterial action. The mouth is a favorite growing-place for myriads of bacteria of many varieties. Some

of these are very injurious to the teeth. Unless the mouth is carefully cleansed at intervals, and all particles of food removed, there is apt to be a rapid bacterial growth with formation of substances which will corrode the teeth; and a cavity once started is an excellent breeding-place for the microbes, which no amount of ordinary cleaning will thoroughly disinfect, and which is a menace to other teeth as long as it remains unfilled. The best instrument for cleansing the teeth is the bristle brush, with the hairs not packed too close together to admit of their passing between the teeth. The handle should be curved to facilitate reaching the different portions of the mouth.

Once a day it is advisable to use a good tooth-powder for its polishing effect. This should not, on the one hand, be too soft, and on the other, it should not contain hard material which might injure the enamel. Precipitated chalk and orris root are commonly used for this purpose. The addition of a little borax or soda, and a little oil of cassia or wintergreen, will act as antiseptics, and the essential oils will make the powder more agreeable.

Particles of food should be dislodged from between the teeth by means of silk floss. Care should be taken that the gum is not forcibly separated

from the teeth in the act of cleansing the mouth; for there is good reason to believe that the very serious disorder, loosening of the gums, starts in this way.

It will not be necessary to use a powder at each cleansing of the teeth, but it is well to use some antiseptic mouth wash.

The sanitariums have gotten up a tooth paste which has all the virtues of the best tooth-powders, and is much more convenient to handle. It is put up in collapsible tubes.

Where it is not desired to use the soap-root bark, a mouth wash, agreeable and efficient, may be made by shaking up a few drops of oil of cassia or oil of wintergreen in water.



"MEN should not confess themselves as being so cowardly weak that they can not live up to the same standards that they require of women."

"Women should make the same standard for men as men make for women. Many women would smoke in public if men did not denounce it. Men would quit smoking in public if women denounced it as much."

The above quotations, from the same number of *Physical Culture*, the first by a man writing against the evils of polygamy, the second by a woman on the evils of the tobacco habit, tell the same story.

If these statements are true, and I do not think any one will question them, women are responsible for the lower morality of men, and for the prevalence of the tobacco habit among men. Let women but unite in requiring a high standard of virtue in men, and there would result a marked

change for the better in the habits of men.

There are two classes that would not be materially affected by such a change in the attitude of women. First, those men whose practise is already in accord with a high standard of morality and purity; second, those who are so debased that not even a strong public opinion could affect them; this latter class includes the criminals, the tramps, and other moral degenerates. But the vast majority of mankind would be materially benefited by a determined effort on the part of women to raise the standard of manhood.



It has not been demonstrated yet, so far as we know, but it probably will be some day, that the reason fruit and vegetables do not combine well, is because they together make a much better medium for the growth of germs than either fruit or vegetables alone. The healthy stomach can take care of all the germs that reach it, and so is not disturbed by such a combination; but the person with decayed, germ-laden teeth, and septic stomach, with weakness of the stomach muscle, will be wise if he gives such a mixture a wide berth. The same may be said of fruit and milk, meat and milk, and perhaps other combinations. Variety may be the spice of life, but the "spice" must be used sparingly by the dyspeptic.



THERE are thousands of supposed invalids whose principal trouble is that they have never found out that they are cured.

WHILE we agree with others that the use of fruits and vegetables at the same meal is injurious, especially when practised by people with feeble digestive powers, we are not in accord with some of the explanations therefor. For instance, we do not believe that because two foods require different periods for digestion, they are necessarily harmful when eaten together. On such a supposition, the nut foods would not be permissible with fruits, for they require, as a rule, a long time to digest. Again, some fruits, or some parts of fruits, are more digestible than others.

The writer has washed stomachs some hours after a meal, finding nothing left but some peach fiber. On this theory, it would not be proper to eat peaches at any time, because the more indigestible fiber would retain the more digestible part of the peach in the stomach until fermentation had begun. The fact is, the stomach begins to expel that part of the food that is properly reduced shortly after the meal, and continues the process at intervals until the stomach is completely emptied. The last to leave the stomach is the indigestible fiber of fruit, vegetable, and meat, and the unmasticated lumps that have been swallowed as a result of haste, thoughtlessness, or habit. When the stomach has done its duty in grinding up the mass, it summons up all its energy, and has a general house-cleaning bee, during which all this indigestible material is swept into the intestine.

In case of "dilated stomach," or gastric myasthenia, the muscular coat of the stomach does not possess sufficient energy to expel this residue, and part of it remains to ferment and infect the next meal. Such cases usu-

ally have little or no appetite, and have a feeling that they are not properly nourished by their food. At the same time, they have more or less heaviness and drowsiness after meals. Such would do well to avoid not only a mixture of fruit and vegetables, but all coarse food and indigestible fiber. Mastication should be so thorough that everything is reduced to a soft pulpy mass as it enters the stomach. And as a rule, foods should be chosen which furnish the greatest amount of nourishment proportionate to their bulk and weight. For this reason foods containing a large amount of water, as soups, coffee, etc., and foods containing much waste matter, as most fruits and vegetables, should be discarded. Severe cases should be confined largely to dextrinized grains, bromose, and similar foods. H.



WE give herewith a table of the comparative digestibility of the ordinary foods. It will be well to remember that these values vary with different individuals, and perhaps in the same individual at different times. Still, they are probably a close approximation for the average normal individual. People with slow digestion will, of course, require longer, and will do well to confine themselves quite largely to the first part of the list in making up their menus.

A brief study of this list will quickly convince one that it is not the difference in digestibility of fruits and vegetables that makes them a poor combination. There is really a greater difference between the digestibility of grains and fruits than there is between vegetables and fruits, and yet grains and fruits are not a bad combination.

Digestibility of Various Foods.

DIGEST IN 1½ HOURS.

| FRUITS | GRAINS | VEGETABLES | MISCELLANEOUS |
|-------------|--------|------------|---------------|
| Lemons | Rice | | Kumiss |
| | | | Sugar |
| Watermelons | | | Honey |

DIGEST IN 2 HOURS.

| | | | |
|--------------|---------|------------------|---------------|
| Apples | Sago | Dandelion Greens | Maple Syrup |
| Apricots | Tapioca | Tomatoes | Molasses |
| Bananas | | Watercress | Cereal Coffee |
| Blackberries | | Mushrooms | |
| Oranges | | Asparagus | |
| Peaches | | | |
| Pears | | | |
| Muskmelons | | | |

DIGEST IN 2½ HOURS.

| | | | |
|--------------------|--------------|-------------------|------------|
| Cherries | Arrowroot | Cauliflower | Buttermilk |
| Citron | Barley | Eggplant | Milk |
| Cranberry | Gluten Bread | Green Beans | Candy |
| Dates | Irish Moss | Green Corn | Almonds |
| Fresh Currants | Macaroni | Green Peas | Chicken |
| Figs | Vermicelli | Dried Horseradish | |
| Grapes | | Okra | |
| Ripe Olives | | Parsnips | |
| Pomegranates | | Dried Peppers | |
| Prunes | | Pumpkin | |
| Raspberries | | Rhubarb | |
| Strawberries | | Spinach | |
| Whortleberries | | Sprouts | |
| Cooked Dried Fruit | | Squash | |
| | | Succotash | |
| | | Turnips | |

DIGEST IN 3 TO 4 HOURS.

Other vegetables, and most grains, nuts and meats.

REQUIRE 4 TO 6 OR MORE HOURS TO DIGEST.—“INDIGESTIBLE.”

Fat Meats, Ham, Liver, Lobster, Pork, Mackerel, Veal, Duck, Cured Beef, and full cream cheese.



WHEN we look for it diligently, we shall not be long in seeing everywhere the touch of the Almighty.

TO NEGLECT exercise is to close the doors provided for the escape of poisons.

IN Scripture times it was customary to proclaim a fast on the occasion of some great national calamity. This, probably, for the purpose of getting the circulation cleared of impurities, and consequently the mind in better condition to appreciate the nature of the disaster and find an appropriate remedy. Another reason why fasts at such times were wise, is that under the existing circumstances, the mind was apt to be distressed and perplexed, and food would not only not be digested, but would be partly transformed into poisonous materials to be absorbed into the blood current, and thus render the individual and the nation incapable of intelligent thought and prompt action at a time when it was most needed.

When one is undergoing a severe mental strain, such as is sometimes experienced in passing a hard examination, it is an excellent plan to eat little or nothing. The body will not suffer from the few days' fast, and energy will not be diverted from the brain for the digestion of food. At such times, only such foods (if any at all) should be eaten as will give the greatest nourishment with the least outlay of digestive power.

In cases of temporary indigestion, nothing will so quickly restore the normal functions of the stomach as rest. Here, again, a fast is of great benefit. Especially is this important in case of hyperacidity where the stomach becomes exceedingly irritable. Here, excellent results are obtained by giving the stomach an entire rest for some time, resorting to rectal feeding if necessary, and then placing the patient on one meal a day for some weeks or months, finally getting back to two, but never to more than two, meals a day. H.

RECENT investigations seem to show conclusively that tuberculosis is transmitted in animals, at least, by way of the intestinal tract, the disease making its appearance in other situations without the intestines being involved. This is a question that has been under discussion for a considerable time. In 1890 Professor Koch read a paper in London, in which he stated that no case of tuberculosis can be considered as of originating in the intestinal tract, unless a primary tuberculosis lesion or change be discovered in some part of the digestive tract.

The bacteriologist to the State Live Stock Sanitary Board of Pennsylvania noticed repeatedly that animals fed with tuberculosis material developed tubercular changes in the lungs without having any marked change in the intestinal canal. This led him to feed some healthy dogs, which had been prepared by purging and a fast of twenty-four hours. They were fed through a stomach tube, with a mixture of melted butter and water, containing tubercular germs. In a few hours the dogs were killed, and the chyle and mesenteric glands removed. In eight out of ten cases these tissues were proven to contain tubercle germs which were capable of producing tuberculosis in other animals. These eight animals had all been given the bovine variety of the tubercle bacillus. The two animals which gave a negative result had been fed on the human variety of the tubercle bacillus, which through a much longer cultivation on artificial media, had lost their virulence.

In view of the fact that it is now generally conceded that the bovine tuberculosis is communicable to man, it is a matter of importance to those who use dairy products to know that the source of their butter and milk is above suspicion. And this is a thing that it is almost impossible to know.

Question Box—Sanitarium Parlor

WHAT is the best thing to eat when one is hungry?

If one has a normal appetite, the best thing to eat when one is hungry is that food he is most hungry for. It is natural for the unperverted stomach to call for what it most needs. But through disregard of the natural appetite, often when they were infants, as a result of a mistaken parental kindness, many have had the appetite so perverted that it constantly calls for that which is injurious. The best thing one can do who has such an appetite, is to begin a vigorous campaign of educating the appetite until it naturally calls for the right things. For instance, one is passionately fond of a certain food, yet he knows that every time he eats it, he suffers for it. He knows it is not good for him. The thing to do, is to say resolutely to the appetite that it must give up that craving for what is wrong. If the will is placed on the right side, the appetite will sooner or later follow. If the question had been asked, What is the best thing to eat when one is not hungry? I should say, Eat nothing till you are hungry.

What is the greatest cause of the liquor habit?

I should say the saloon. It is this that establishes the social custom which makes a young man feel that he has to take a drink in order not to be peculiar. Very few people begin using liquor because they like it, but because their companions use it. Having once begun, the appetite grows. One of the things which most firmly holds one in the habit after it has been formed, and which has much to

do with the formation of the habit, is the use of other stimulants, especially meat, tobacco, tea, and coffee. One in the clutches of the rum habit, who desires to free himself from it, will find it a great help to discard stimulants and narcotics of all kinds, and adopt a vegetarian diet, making free use of fruits. Reformed drunkards have been again started on a downward career by eating a "juicy beefsteak."

What will make hair grow on bald heads?

Where the hair follicles have been destroyed, as is the case when the scalp has become smooth and shiny, there is nothing that can be done, unless it be to transplant hair-bearing skin from some other person, and that is impracticable. The wig is the only alternative. But where the scalp has become sluggish through disease, or because of a tight fitting hat, much may be accomplished by removal of the cause and by proper treatment. The circulation of the scalp can be wonderfully increased by massage properly applied. If there is some parasitic disease of the scalp, as is often the case, and as indicated by itching and rapid scaling, it is necessary to apply some parasiticide.



"O WOMAN! reveal your worthiness by preparation and persistence; make the world better by every touch of your life upon it; satisfy its greatest needs; become an indispensable factor in its progress! Behold some great need of the world, and know how to satisfy it by the use of your own hands and brains, or both, under the control of a heroic heart."

Among the Books

"CONCERNING HUMAN CARNIVORISM." By the Rev. J. Todd Ferrier. Published by the order of the Golden Age. Paighton, England. 116 pages; price, paper covers, 25 cents; cloth covers, 33 cents; if ordered directly from the publishers.

This is a masterly discussion of the flesh-meat question, written in classical English, and interspersed with quotations from the writings of the prominent vegetarians of all ages. The object of the first chapter is to show that the finest intellects of the past have been "humane dietists and fruitarians." Quotations are given from some of the Christian fathers, from Hesiod's "Golden Age," and from Gautama Buddha. In the second chapter, some of the world's most famous anatomists, physicians, and surgeons are quoted in proof of the statement that man is by nature a frugivorous being. The third chapter shows that the use of a flesh diet, by increasing pasture land at the expense of tilled land, is driving the rural population into the cities, and thus laying the foundation for national downfall. Eminent political economists and others are quoted in support of this proposition. The fourth chapter, entitled "The Dynamics of Natural Food," shows that a vegetarian fare is most healthful and economical. The relation of meat eating to cancer, gout, and other diseases, and to the drink curse, is discussed, the testimony of noted physicians, and others, being given.

The fifth chapter develops the thought that disregard for the rights of the lower animals, sooner or later, results in a disregard for the rights of human beings. "Criminal history

shows us how many torturers of men and murderers have first been tormentors of the lower animals." But the last part of the chapter will be a shock to most Christians; for the thought is there expressed that the animals have immortal souls, souls in embryo, destined later to inhabit human bodies, an idea based on the first great lie told the first pair in Eden. It is the result of a failure to understand the truth spoken by Solomon in Ecclesiastes, third chapter, that the spiritual part of living beings,—the part which was breathed into them at their creation,—does not, at death, go around as a separate entity, or inhabit some other body, but returns to Him who gave it.

The sixth chapter, "The Voice of Religion," discusses the attitude of the Bible to flesh eating. The thought of the author seems to be that the Bible is only partially inspired, and that many of its statements, for example, those of Paul on meat eating, are not of divine authority, but the result of his human frailties.

Many of the quotations are from men not professing Christianity. Is it true, indeed, that we must get away from Christianity in order to find the highest type of humanitarianism?

"HOW TO SLEEP." Edited by Marian A. George. A. Flanagan Co., Publishers, Chicago and New York; 96 pages; cloth; illuminated covers.

The book is dedicated "to those who, like myself, have spent many weary hours in the vain effort to find sleep." "If it serves to relieve some few of these sufferers, I shall be satisfied." We are told that the book is a classification of notes from the author's

scrap-book on sleep, "together with a record of remedies for insomnia, that I have tried or that have been suggested to me."

I can best give an idea of the scope of the book by giving the chapter headings: "To Secure Sleep," "Sleeping Habits and Hours," "Getting Ready for Bed," "Position in Bed," "The Bed-room," "The Bed and Bedding," "Care of the Bed-room," "Sleeplessness," "Fifty Remedies for Sleeplessness," "Sleep for Children," "Bed-time Stories, Songs, and Poems."

The "Fifty Remedies" include dietary and miscellaneous suggestions, directions for baths, rubs, and other applications for physical exercises, and breathing exercises.

Unfortunates who have lost the power to sleep, are sometimes driven frantic from their long vigils, and often, in desperation, are led to make a bad matter worse by the use of hypnotic remedies. Such will find this compendium of remedies that have been used by their fellow sufferers a valuable help.

Some of the dietary suggestions I could not approve of, such as the use of meats and other heavy foods at night. In our experience with insomnia in the Sanitarium, we never find a necessity for such a procedure, though a little hot milk or gruel, or a cracker, is sometimes an advantage.

Your editor has for years been a light sleeper, waking often at three and four in the morning. He used to look at the clock, and finding he had slept only five hours instead of seven, would worry on account of the loss of sleep and the resulting loss of nerve force. The more he wanted to sleep, the more he didn't, and the more he didn't, the more he worried.

But he has passed that stage. He puts books, paper, and pencil under his pillow, and has a light handy. If he awakes, he lights his lamp, and goes to work. He may after a while get drowsy, and then he rolls over, after putting out the light, and is soon wrapped up in forgetfulness.

When this book, "How to Sleep," came, he put it under his pillow and made use of it for the morning hours. But he did not go to sleep; perhaps because the book was especially interesting. He then took up a textbook on physiology to prepare a lesson for the next day, and by the time he had read over two paragraphs, he was drowsy enough to turn over and fall to sleep almost immediately.

"TRAVELS BY LAND AND SEA THROUGH FIVE CONTINENTS." By G. C. Tenney. Revised. 150 full-page illustrations; 392 pages; cloth. Review and Herald, publishers, Battle Creek, Mich.

This is a well-written description of a trip from America through some of the Pacific Islands, including New Zealand, Australia, India, Egypt, Palestine, and various points of interest in Europe, back to America.

The writer has the happy faculty of taking the reader along with him in his journeys. It is a book that any one would gladly read to wile away a weary hour; at the same time it is brimful of valuable information, so served that it will not soon be forgotten. To any one who wants to read something for recreation, and yet wants that recreation hour to contribute to his future fund of knowledge, I would heartily recommend this book.

"THE VEGETARIAN COOK BOOK." By E. G. Fulton. Pacific Press Pub.

lishing Co., Oakland, Cal. Cloth; 266 pages. By mail, 75 cents.

To those who have been guests at the restaurants conducted by Mr. Fulton, this book will need no recommendation except that it contains plain directions for the preparation of the dishes which have made Mr. Fulton's restaurants popular with vegetarians.

In addition to the specific directions for the various dishes, there are general directions which must prove invaluable to the housewife or cook. The recipes are so prepared that it will not require the services of a chef to interpret them. And one can see at a glance what materials are needed for the preparation of a certain dish.

As an example of the method used in giving directions for some of the more complicated dishes, we give here the recipe for the preparation of Vegetable Soup Stock No. 1.

Cooking oil, $\frac{1}{2}$ cup.

Butter, $\frac{1}{4}$ cup.

Put into a saucepan and add

Carrot, medium, 1.

Turnip, 1.

Celery stalks with root, 2.

Parsley sprigs, 2 or 3.

Onions, large, 2.

Bay leaves, 2.

All to be chopped fine; place on range and cook slowly, stirring occasionally to prevent burning, until vegetables are nicely browned, then add

Flour, $\frac{1}{2}$ cup.

Stir and mix thoroughly, until a rich brown, being careful not to burn.

Now add

Strained tomato, 1 cup.

Boiling water to required consistency.

Strain through a fine sieve, and the stock is ready for use.

The book is evidently not intended especially for those of weak digestion, though it contains many recipes suitable to dyspeptics; but to the vigorous vegetarian who desires to remain vigorous and at the same time enjoy what may be termed the lawful pleasures of the table, this book will be welcome.

The writer regrets that it is necessary to name dishes in a manner suggestive of the "flesh pots of Egypt;" it is a feature of the book that will not appeal to those who are out and out vegetarians. Anything suggestive of dead chicken, or dead turkey, or dead calf, would have much the same effect on a life vegetarian as some remnants from the dissecting room might have on the ordinary individual. It would be likely to cause loss of appetite if not loss of dinner. But the fact is, most of those who will use this book have been raised on a mixed diet, and to them such names as "mock chicken pie" will not be repulsive.

We are largely what education has made us. If we had dined with some of our Chinese friends and found that the entrée we had eaten with so much relish was composed of rat and dog, it would likely cause such gymnastic contortions in the gastric region as would result in the expulsion of the offending articles. But had we been accustomed to such articles of diet, our stomach would take it as a matter of course. So those of us who have sometime in our lives lived partly on meat, can not appreciate the repugnance felt toward meat by one who has never eaten it.

I might give another illustration, which I trust my readers will overlook if it seems a little repulsive, for it will thereby be all the more pointed,

in showing how inconsistent are our prejudices, the result of our education. One could not be induced to eat a plate of meat soup if he knew that the water from which the soup had been made had previously been used to wash the body of the animal; and yet the most obnoxious matter on the skin of the animal is that which has been poured out there from the tissues of the animal and there is some just like it in any soup that is made from meat stock. The filth that the animal produces by the breaking down of its tissues does not become objectionable to the user of flesh until it reaches the surface. Then it is "nasty." Bah! it is nasty before it reaches the surface, only we are used to it, as the Chinese are used to dog and rat. We do not even shudder at hog meat, the filthiest on the face of the globe. I say "we,"

because I was raised that way, and after some twelve years, in which I have not tasted a morsel of meat, I do not have that aversion to it that I would had I never touched it.

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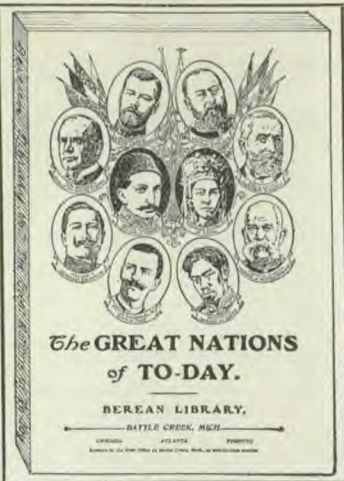
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