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The Laws of Health.

HEALTH is a condition in which all the functions of the body are performed in a normal or natural manner.

Any departure from the normal action of one or more of these functions, whether temporary or permanent, constitutes disease.

Health comes from within; disease from without. The life principle within the organism tends to maintain a condition of health. Disturbing influences from the outside bring about disease.

Health, then, while it comes from within, depends upon a proper relation of the organism to the outside world.

The organism utilizes certain external agencies, in order to maintain health, such as nourishment (including food, air, and water), sunshine, a proper temperature, etc.

These agencies do not and can not give health. They merely supply the conditions by which the organism can itself maintain a state of health.

But deprive the organism of any of these agencies, or bring in any disturbing agency, and it is no longer able to maintain a condition of health.

There seems to be a very prevalent impression that certain articles of food, or certain drugs, can give health. Nothing is more fallacious. For instance, one hears that onions are healthful, and therefore he adds onions to his bill of fare, expecting that they will have some magical power over his organism and in some mysterious way bring about that condition known as health. Another person uses sage tea, or some other decoction, with the same idea.

Patients, when told that a certain article of food, granose, for instance, is healthful, sometimes add the granose to a bill of fare already too liberal, expecting that some subtle influences from the granose will work the improvement in their physical condition.

The fact is, health foods can not produce health any more than any other foods can. The object of health foods is to replace foods which have damaging influences on the system. That is, foods which, while they may supply the required nutrition to the system, also contain elements of a deleterious nature. Of all foods which are prepared for consumption there are few which do not have some objectionable features.

While to a certain extent they are nutritious, yet their presence in the body is

manifested by some disordered function. They may irritate and thus destroy the delicate secretory glands in the alimentary canal, or they may be too soft and thus disturb the proper function of mastication, or they may contain poisonous material which, being absorbed into the blood, causes general disturbance, or they may be foods readily acted upon by germs and already contain the products of germ action and thus disarrange the digestive system and as a result, the entire economy.

There are various foods also, which, while they contain nutrition, lack in some of the essential elements required by the body, and are thus one sided in their nature. They may lack in muscle-making material, or in bone-forming material, or they may contain an excess of these and lack in force-producing material. Upon such foods the system can not maintain the highest degree of health.

The health foods, then, containing all the nutrition required by the body and no elements of a deleterious character, permit the body to arrive at that degree of healthfulness to which it tends.

In this connection it is well to remember that the expression "health foods" is not a trade name, and does not necessarily refer to the product of any one line of foods, but is equally applicable to all foods which combine proper nutritive qualities with a minimum of deleterious qualities.

There are various degrees of departure from health. In some cases the departure is only transitory and the organization will return to a state of health, provided the conditions are favorable for its doing so. In other cases permanent changes have

taken place in the organization, so that it is impossible for it to ever attain again a condition of health. In the latter case nature will, if given the opportunity, do her best to heal the wounds that have been caused by the disturbance of the functions and thus processes of repair may go on gradually from year to year.

In these cases, fortunately, the individual has become so accustomed to the condition of disease that when he arrives at a state of partial health it is so much better than his former condition that he is content, and enjoys life with a degree of health which would have been considered unendurable had he not been prepared for it by a long stage of still worse health.

As our workers go around distributing samples of health foods they find people who become intensely interested at the very mention of health foods and who seem to entertain the hope that now they have found something similar to the fabled fountain of youth. It is sometimes thought that a person can atone for hurtful indulgences by taking health foods, or medication, or treatment.

These things will not atone for any transgression of nature's laws, for, "whatsoever a man soweth, that shall he also reap." Every real injury to the system is permanent. Drive an ax into a tree. The wound there made may heal over, but the scar will remain. Engage in some hurtful indulgence and the effect is left on the system never to be effaced, although nature does all she can to patch up and heal over. Health foods will not give health. They simply enable nature to do what she has been trying to do under more discouraging circumstances with other foods.

Harmony of Life.

BY A. J. SANDERSON.

LIFE is a unit made up of numerous parts all working in harmony. But one spirit and a few simple principles should guide in all the divine functions of the body and mind. When all parts thus act together a systematically balanced life results. But only rarely do we find this favorable condition. Upon the face of nearly every individual is written only too plainly the lines of discord which have disturbed the growth and progress of that person's life. A man at peace with himself is at peace with all the world, while a man out of harmony with himself finds himself constantly on a strain lest he meet at cross purposes everybody and everything which surrounds him. We look with distorted vision and exaggerated light upon the world around us simply because our own physical and moral eye wrongly refracts as the result of its own inharmonious and unsymmetrical development.

For a man to know himself and to love his real life and to know God and to love God is to understand and to possess life. To understand the physiology of our being and to know its relation to all around us and then to live a nature-directed life, is the possession of health and all its powers; but how few stop to consider and reason as intelligent beings. We reason upon every thing else, we are intelligent in business matters, in social life, and in many things of secondary interest to ourselves. But in knowing ourselves and knowing God, we are like Israel of old, less intelligent than the beast. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." For a person to live in harmony with himself he must understand the nature and design

of every function of the body and mind, and use each or allow each to be used for its God-given purpose. Nature's ways can not be substituted or changed, and transgression must meet with its own recompense. Wrongly educated tastes and habits, whether we are responsible for them or whether they have been transmitted to us by heredity or other influences, must be curbed and checked so as to follow the guide of intelligent reason. Ordinary common sense, if one stops to consider, will teach us how much we should eat, how much we ought to sleep, etc. The symmetrical life is one where proportionate attention is paid to every function of the body and mind. To obey our plain instincts in living is better than to sacrifice a whole life and fortune in search of health. To keep the temple of the body pure, clean and active, is better than to garnish the world with efforts of public service.

To be in harmony with one's self is but a small part of the greater and kindred part of being in harmony with God. Of all the reasons which necessitate that man should know his Maker, the physical reasons are paramount. He who set in order the Universe and guides the planets in their course is the Master-workman, and the Sustainer of every function of the human frame. "In Him we live and move and have our being." Not only does He provide the food we eat and the air we breathe, but He nourishes and oxidizes the cellular life in the tissues by His own divine plan.

For a man to think that he is living by his own physical righteousness, is to exist only by the forbearance of God. He should live rightly so as not to interfere with the divine streams and currents

which in God's hands are constantly propelling and perfecting the human machinery. It is man's humble privilege and God's opportunity to make of man's body a temple more glorious than Solomon's. The human mind is likewise a physical organ, capable of operating by divine influence into greater glory, or by human wisdom into narrower channels.

A man through fortunate environment may direct his life in one single human purpose, and may poorly meet with success. He may gain a fortune and fame, or a reputation, but only to perish and be forgotten, or to be cursed by as many as may admire. But the human mind which is in harmony with the divine mind so that there is co-operation in thought, is the one which has stepped from the mortal to the immortal sphere. Though our knowledge of physiology leads us to believe that thought is a product of acting

cells in the brain, yet the brain produces only as it is stimulated to act. Ordinarily we think after we receive impressions through the senses, sight, hearing, taste, smell, feeling, etc. But we may think as the result of the divine thought transmitted to the mind. As Professor James illustrates by the prism which transmits light so as to reveal the spectrum with all its gorgeous colors, so the human mind "shatters or refracts the one infinite thought, which is the sole reality, into those millions of finite streams of consciousness known to us as our private selves."

The human life that is thus directed by God lives, while there is a living death constantly wearing out the would-be happy existence of the life that does not recognize God, or that has not the rest, confidence and support that comes from such a recognition.

The Fruit Cure. No. 4.

BY G. H. HEALD, M. D.

IN that form of dyspepsia known as hypopepsia—which is characterized by a deficiency in secretion of gastric juice, a fruit dietary is especially valuable. In the first place, the absence of hydrochloric acid from the stomach, favors the growth of microbes. The cholera germs can not live in a stomach of normal acidity; and as they must pass through the stomach in order to get into the intestines where they do their work, they can only infect a person who has hypopepsia, or where they are taken into the stomach in the interval of digestion when the hydrochloric acid is absent. The juice of a lemon added to a glass of water containing cholera germs will kill the germs in fifteen minutes. Experimental work by the writer in the laboratory of

hygiene at the Battle Creek Sanitarium, showed that ordinary fruit juices are not favorable media for the growth of most germs. So a person who has a low acidity can partly make up the deficiency—so far as the germicidal property of the acid is concerned—by the fruit acids. Again, the sugars and dextrines of fruit have a stimulating action on the flow of gastric juice. The fruits being already digested ready for absorption throw a minimum amount of work on the stomach, which, in addition to being deficient in gastric juice, is probably also lacking in muscular power.

We have then as a result of a diet of fruits, an increased production of gastric juice, the use of a pre-digested food, and the aid of the fruit acids as a germicide. But

fruit acids do not destroy all germs. In fact their work is largely in the line of retarding the growth of germs in the same way that cold retards the souring of milk, without killing the germs. Where fruit is mixed with large quantities of other foods, the mixture forms a much better food for germs than does fruit alone; so in all cases where it is desired to rid the stomach of germs it is better to give a diet of fruit alone for a few days.

In cases of hyperpepsia, or excessive secretion, fruit is not so valuable. In the first place, if there be fermentation, it is as the result of some micro-organisms which can stand a corresponding high degree of acidity. Again, the addition of fruit juice to the highly acid gastric juice, would tend rather to dilute than to increase the acidity of the gastric juice, unless the fruit were very acid; and in that case the increased acidity would make the gastric contents more irritant to the stomach walls, without, perhaps, destroying the micro-organisms.

As fruit juices form a favorable media for yeast, we may expect to find in those stomachs which are infested with yeast plant, that fruits and fruit juices cause rapid fermentation, with production of acids and gases; also that ordinary raised bread taken in connection with fruit juice or fruits is likely to cause fermentation, because the center of such bread nearly always contains live yeast. For this reason it is much better, if any bread be taken with fruit, that it be in the form of zwieback, granose, crackers, or some other preparation containing no yeast.

Intestinal disturbances, as diarrhea, dysentery, cholera-morbus, summer complaint, are nearly always the result of the action of micro-organisms, and here again, a fruit dietary is of inestimable benefit. One may say, "But I supposed fruits were laxative. Will they not increase the intestinal disturbance?" Experience teaches

that they will not. Diarrhea sometimes begins as a result of eating unripe fruit, which, being undigested, is an irritant to the intestinal walls, or over-ripe fruit, which always contains myriads of microbes; but fruit in good condition is a corrective to most cases of intestinal looseness. It is well in case of this kind, especially, to avoid the swallowing of skins and seeds. It has been supposed that blackberries are particularly valuable as a remedy for diarrhea, but this is not the case, any more than with other fruit. Blackberry root has an astringent principle which makes it valuable in case of laxity of the bowels; but the berry has only the value any fruit has—that of an antiseptic. In fact, popular opinion to the contrary notwithstanding, blackberries may be used for constipation to as good advantage as many other fruits.

It is hardly necessary to speak of the value of fruits in constipation; suffice to say, that many individuals who would never have a natural movement otherwise, have regular movements as a result of fruit eating. The pulp acts as a mechanical stimulant to the intestinal walls. The juice acts as a chemical stimulant, differing from the drugs commonly used for that purpose in that it is a natural stimulus and does not diminish the susceptibility of the bowel by continued use, as do artificial stimuli. To get the greatest good from fruit as a laxative, those who otherwise have a vigorous digestion would do well to swallow the skins and seeds, in order to furnish the greatest amount of coarse material to act mechanically on the bowels and to prevent the impaction of the feces in solid masses. Fruit is best taken for laxative purposes on an empty stomach, preferably before breakfast. The most valuable are oranges, apples, grapes steamed or fresh ripe figs, dates, prunes.

The next paper will consider the use of fruit in fevers.

Question Box.

BY A. J. SANDERSON, M. D.

120. WHY does the face become wrinkled before other parts of the body? How can one prevent wrinkles?

Because the face is the most expressive part of the body. Every feature of life wears its expression there. No one need ever be ashamed of wrinkles if they are of the right kind. They are always as beautiful as the life that produces them has been. We all admire the dimples on the cheek of the healthy babe and the marks of age are no less charming than those of youth. The up and down or unpleasant wrinkles will be prevented by possessing a happy mind and a calm life.

121. Does the life at the Sanitarium cure people?

Many people at the Sanitarium get well, though we would not always claim that it is the Sanitarium itself that does the curing. We do not have any magic treatment, all-healing influence, or any bottled restoratives. People get well because it is a healthful place, because all the sanitary measures and laws of hygiene are regarded. These, together with the diet, and the simple treatments, which aid nature in doing her ordinary work, cure the patient. Nature surrounds us with her richest environment; this also adds to the gift of health. People who have been obedient to all of nature's requirements do not have to come to a sanitarium. This is the place where they obtain in concentrated form all the healthful influences to the well-being of the body and its functions, that they have failed to have by wrong living in the past.

122. How much sleep should a person have?

All that the requirements of the system can utilize. Some people need more

sleep than others. We occasionally find a hale and hearty man who does not take at any time more than five or six hours' sleep. The ordinary person needs at least eight hours. This should be taken at regular intervals, and the regular amount should be enjoyed each night. The interruptions of sleep and the withholding of it and making it up at some future time is unprofitable business. Nature demands large interest, and often is not satisfied with that when her ways are interrupted.

123. How can you avoid having sick people continually tell you all about their ailments?

I once knew of a lady who invented a way to rid herself of hearing other people's woes by placarding herself with the following notice: "I have troubles enough of my own. Please do not tell me yours." This or some similar plan should be resorted to when other measures fail. It is better not to sympathize with symptom-telling. We should have sympathy with a sufferer but not with his bad habit of repeatedly telling his suffering. Every feeling which we have grows and becomes intensified by its being repeatedly expressed, either by the voice or by the features, or even by the silent action of the mind. Thus, while every happy thought and feeling should be expressed freely and repeatedly, those of an opposite nature should be equally repressed. It is a wrong to a brother to silently listen to his "tale of woe," unless by so doing we can give some physical relief. Better, by helpful suggestion, to turn his mind into other channels, either to bring out sympathy for others who have deeper troubles than his own or by other healthful conversation that can appeal to his mind.

124. Can a dyspeptic be cheerful?

This depends somewhat on the person. Those suffering from deranged digestion have more cause for becoming gloomy than most other people. The products of indigestion when taken into the blood soon cloud the mind so that everything in life becomes colored. With some people, however, it takes but slight indigestion to make things look very blue. In fact the blue color of the dinner table may sometimes be the forerunner of the disturbed gastric function.

Other people have quite bad dyspepsia and remain cheerful. This grace is a quality of the mind; its cultivation is a part of good mental training as well as a symptom of a physical condition. Cultivate cheerfulness day by day if you would possess it. Cheerfulness will be as great an aid in curing dyspepsia as a cured indigestion can become an aid in curing the blues.

125. What would you suggest as a remedy for cold feet?

Cold feet are caused by one of three conditions. First, by impoverished condition of the blood; second, by defective condition of the circulation; third, by irritation of the sympathetic nerves which have control of the size of the blood-vessels. If it is impoverished condition of the blood, the nutrition should be increased by good food and better hygiene of the digestive organs. If it is defect of circulation, one should exercise, walking, rising and falling on toes, or any motions of the body that call for muscular exertion of the extremities, will relieve the trouble. If it is due to the irritation of the sympathetic nerves, one will usually find the cause in disturbances of the stomach which affect the sympathetic nerves about the stomach. Heat applied at the pit of the stomach, and other measures to cure

the abnormal conditions of the digestive organs, will be found necessary in order to cure the condition.

126. Of what use is the spleen?

The spleen is one of the blood-making organs. It has a part to act in the production of red blood corpuscles. It is a ductless gland; gives rise to no secretion, and its function is not well understood in detail; though it is an important organ and is affected by those diseases where the blood is changed, especially malarial and typhoid fevers.

127. What is the trouble when a person wakes in the morning with a bad taste in the mouth?

The bad taste is due to the presence of germs, the products of which accumulate while the person is sleeping. When one is awake the constant secretion keeps them cleared away. Germs are present because of the condition of the mouth or of the stomach. If it is the former there should be a cleansing process. Better care of the teeth is necessary. If there are any decayed teeth they should be attended to and a tooth-brush should be used freely and frequently. If it is due to the stomach it should also be cleansed. If it is very foul, the use of the stomach tube will be the quickest way to accomplish this. The proper use of drinking water and care as to diet, are means that should be relied upon. In dealing with germs in the body, however, one should always remember that they grow where there is low vitality. People who are all run down usually have a bad taste regardless of how clean they keep the mouth or how careful they may be in diet, because germs always act where the tissues of the body are not able to drive them away and counteract their influence. This latter class of people will get rid of the bad taste when they improve the general health.

Sleeplessness.

BY DAVID PAULSON, M. D.

THIS is perhaps one of the most distressing symptoms that can afflict a person. How long the hours of night seem, when he tosses upon his bed with, perhaps, no pain, but harrowed by the thought that his body is not being built up, and with an overactive imagination continually suggesting to him terrible forebodings of the future if the difficulty be not remedied.

Insomnia is due to a variety of causes, and therefore there can be no universal treatment which can be satisfactory in all cases. Fortunately, however, in the majority of cases, the cause is due to a disturbance of the sympathetic nervous system resulting from various digestive disorders. The sympathetic nervous system controls the size of the blood-vessels, and so there is set up a temporary congestion of the brain, and the various poisons flowing in the blood tend to still further irritate the already jaded and worn nerve centers.

Where facilities allow it, one of the most successful things that can be done, and that generally affords immediate relief, is to take, just before going to bed, a full bath at what is known as a neutral temperature, which is just the temperature of the skin, or very nearly ninety-five degrees. It should be continued for at least half an hour, and when the nerves seem quite irritated and unstrung there are no ill effects from remaining in it for an hour or more. In fact, we often see patients in our sanitariums doze off to sleep for an hour or more in such a bath. There is nothing at all weakening about it, as so many imagine, for it is a common custom when persons have met with a severe burn involving quite a large area of skin, that they are kept in such a bath

sometimes for several months, and without any disagreeable results whatever.

If this does not have the desired effect, it would be well to wrap all around the head an ice compress; or take a sheet and wring it out quite dry from water at a temperature of from sixty-five to seventy degrees and wrap up the entire body in it, adding sufficient blankets so that the person will feel comfortable and warm as soon as reaction has set in. The nervous effect of this reaction is very sedative. In fact, we often see raving maniacs doze off quietly to sleep ten minutes after having been tucked up in such a sheet. The patient should not have sufficient blankets around him to set up any perspiration. Sometimes all that is necessary is just simply to wrap the trunk in such a sheet.

Patients who are suffering with insomnia nearly always need to make a radical reform in their diet. It is much better to use the various forms of toasted breads, than the ordinary kind, as in such the starch is rendered much more easily digestible. It is always a good plan to let the cook-stove do as much of the digesting as possible, as cook-stove energy is cheaper than nerve energy.

The same plan should be utilized in grains. Rice may be put in the oven and nicely browned before it is cooked, or such grains as granola and crystal wheat may be utilized. Half-raw, pasty oatmeal might be serviceable for gluing paper on the wall, but is not the thing for the human stomach any more than is half-baked bread.

Milk, if used at all, would better be in the form of buttermilk, which is quickly absorbed, as it does not curdle.

Avoid either strongly acid fruits, as gooseberries, cranberries, etc., or such as

contain a large amount of sugar, as jellies and preserves. Such cooked fruits as peaches, pears, apples, prunes, apricots, baked apples, and other sub-acid fruits, are to be preferred. Also a moderate use of small fruits, as strawberries, raspberries, etc., provided they are not spoiled by putting a large amount of sugar and cream over them.

The patient who has difficulty in sleeping must avoid, above all others, food that introduces into the system irritating and waste matters, therefore meat is counter-indicated, and should be avoided as much as possible. Eggs are, perhaps, the least harmful of all the animal products, but we often see patients as they are getting better of their sleeplessness, have a restless night after eating merely a couple of eggs.

Nuts, if thoroughly masticated, and some of the various nut products, contain the same nutritive elements, without these objectionable ones.

If vegetables are used at all, it is best to avoid eating fruit at the same time; but by using an abundance of fruit we secure both bulk and variety, which is, after all, the chief argument that can be used in the favor of vegetables. Baked potatoes are perhaps the most preferable of all the various vegetables.

Lentils and peas cooked in the form of the various purees or various soups, or in harmony with other recipes found in the several hygienic cook-books which are now upon the market, are very useful, as they contain as much nutriment as a pound of beefsteak.

It is well to avoid eating a number of hours before going to bed, unless it be some substance that is easily absorbed, as a little fruit.

Last, but not least, it is important for such persons to drink an abundance of water, as it tends to wash out of the system many of the various poisons that would serve to keep them awake.

Cruelty To Animals.

BY B. F. RICHARDS.

"Be kind to dumb creatures, nor grudge them your care,
 God gave them their life, and your love they must share,
 And He who the sparrow's fall tenderly heeds
 Will lovingly look on compassionate deeds."

ABOUT a week since, the writer, in company with Captain Diamond, who is past one hundred and three years old, and two ladies who are members of the Society for the Prevention of Cruelty to Animals, visited the grammar and primary schools in San Francisco for the purpose of organizing "Bands of Mercy."

After various forms of cruel usage had been talked about, the pupils were called on to state in what way they had ever witnessed cruel treatment to animals, and

in what way they had tried to prevent it. Some very interesting cases were spoken of; then the following pledge was presented for them to sign: "I will try to be kind to all harmless living creatures, and try to protect them from cruel usage." This pledge was freely signed, and will no doubt save the poor, dumb animals from many petty annoyances and cruel treatment, therefore it was a step taken in the right direction. But the next move will be to show the extreme suffering and

cruelty there is in taking the life of the innocent bird, beast, or fish for the sole purpose of satisfying a selfish appetite.

The highest authority in the land says, "Love worketh no ill to his neighbor," so to deprive any of God's living creatures of its life, which it enjoys fully as much perhaps as we do, is wrong and extremely cruel.

Coleridge has truthfully said,—

"He prayeth best who loveth best
All things, both great and small;
For the dear God, who loveth us,
He made and loveth all."

"Be ye kind, . . . tenderhearted," are the words of God. There is no tenderness or kindness in the act of shooting birds, chopping heads from poultry, cutting the throats of animals that believe we are their friends, or destroying the lives and happiness of the pleasure-loving "finny tribe."

There are between twelve hundred and fifteen hundred dishes of food served each day at the Helping Hand and Medical Mission, and during the last year over four hundred thousand dishes of food were served to hungry, hard-working men, but not a particle of the flesh of an animal was served with them.

We have been told over and over again that in order to do hard work we must eat "meat" (flesh). Experience teaches just opposite to this. Men who eat with us daily and never taste flesh, are able to perform the most difficult kinds of labor where great strength is required.

Sir Henry Thompson says, "It is an error to regard meat in any form as necessary to human life."

In Pope's "Essay on Man," we read:—
"Nor think in Nature's state they blindly
trod:

The state of nature was the reign of God.
Self-love and social at her birth began—
Union the bond of all things and of man.
Pride then was not, nor arts, that pride to aid;

Man walked with beast, joint tenant of the
shade.

In the same temple—the resounding wood—
All vocal beings hymn'd their equal God.

The shrine, with gore unstained, with gold
undressed,—

Unbribed, unbloody stood the blameless
priest.

Heaven's attribute was universal care,
And man's prerogative to rule, but spare.

Ah! how unlike the man of times to come,
Of half that live the butcher and the tomb!

Who—foe to nature—hears the general
groan,

Murders their species, and betrays his own.
But just disease to luxury succeeds,

And every death its own avenger breeds.

The fury passions from the blood began,
And turned on man a fiercer savage—man."

Men have come to us who have lived on the flesh of animals for food from twenty to fifty years. The majority of these men are from the laboring classes, with hardened hands and developed muscles. At first, when they learned that we did not give meat to eat, they thought they could not keep up their strength without it, but to their astonishment, they learned beautiful lessons in healthful living, for they had grown stronger, and their health better; they also can more easily overcome evil habits. Men have lived with us for six months, during this time ate no flesh, and have gone to the country to work, where they were obliged to eat meat again; in a short time they discovered that their health was not as good as when they had abstained entirely from flesh food, their sleep was not as sound, and they did not have the same power of endurance.

The person who has always lived on flesh food may think that such statements are incorrect, for the writer thought so several years ago, but experience has so completely wrought such a remarkable change in his mind, as well as his body, that he positively knows now that he can live and be happy without encroaching upon, or taking the life of, his fellows.

Cereals.

BY MRS. ADELAIDE A. MORAN.

THAT dyspepsia is abroad in the land is self-evident. One of the principal causes of this prevalent malady is overeating—gorging the stomach with everything in sight. It is supposed to be necessary to eat to the full of many different foods, in order to be well nourished. This is a mistaken idea. A small amount of food, well-digested, is far better than an oversupply undigested. If but one or two kinds of food be eaten at a meal, there is little danger of taking too much. The horse and cow keep in excellent health and strength subsisting upon a limited diet.

A study of the food elements in cereals will help to give an understanding of how it is possible to be well-nourished without using a great variety of food. The following is a table of the most common cereals:

	Water.	Albuminous Elements.	Starch and Grape Sugar.	Free Fat.	Salts.	Cellulose.	Total Nutritive Value.
Wheat	12.4	16.5	65.1	1.6	1.5	2.9	84.7
Rye.....	8.7	11	74.6	1.9	2.3	1.5	89.8
Barley	14	10.5	66.7	2.4	2.6	3.8	82.2
Oats.....	12	10.7	58.3	7.8	3.3	17.9	86.7
Corn (Flint).....	13.1	10.2	68.5	4.8	1.4	1.7	84.9

There are two main divisions of the food elements—albuminous and carbonaceous. The albuminous element nourishes the brain, nerves and muscles. The carbonaceous elements include starches, sugars and fats. These furnish material for heat production, give force or energy, and supply the fatty tissues of the body. Authorities differ as to the necessary proportion of albuminous and carbonaceous elements. Some say there should be three parts of carbonaceous food to one of albuminous, while others advise twenty parts carbonaceous to one albuminous. A reasonable average and one usually ac-

cepted is seven parts carbonaceous to one part albuminous. From the foregoing table it will be seen that in the cereals the elements are very well proportioned to form a perfect food. In wheat the proportion is about four to one; in rye, seven to one; in barley, six to one.

J. W. Wiley, chief chemist in the agricultural department of the United States, says there is no tissue of the body that can not be perfectly nourished by wheat. If a large part of our diet consists of properly prepared cereals there is no need to worry for fear of insufficient nourishment.

The soldiers who conquered the world with Cæsar had for their daily ration a bag of parched grain.

Bavarian woodchoppers receive for their weekly rations one large loaf of rye bread and a small quantity of roasted meal. They are of the most hardy men in the world.

Felix Oswald tells the following story as a matter of history: "Fedor Darapski, born in 1774 in Karskod near Praga, Eastern Poland, was brought to the government of Novgrood in his twenty-second year as a conscript to the Russian army, and was soon sentenced to death for mutiny and assault with intent to kill. The Empress Catharine, acting on a recommendation, commuted his sentence to imprisonment for life, but ordered that on every anniversary of the deed (an attempt to kill his colonel) the convict should receive forty lashes and be kept on half-rations for a week after, the full ration being two pounds of black bread and a jug of cold water. On these terms Darapski was boarded at the fortress of Kirilov till 1863, when, at the approach of his ninetieth birthday, he was again recommended to mercy, and liberated by order of the late Czar."

The Birds' Appeal.

THE "Bird" Petition written by Senator Hon. Geo. F. Hoar to the Massachusetts Legislature, and which was instrumental in getting the law prohibiting the wearing of song and insectivorous birds on women's hats, is one of the best things the senator ever did in his whole life and will live in literature long after lots of other senators will have been forgotten.

"To the Great and General Court of the Commonwealth of Massachusetts—

"We, the song-birds of Massachusetts and their play-fellows, make this our humble petition. We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at the windows of the houses you have built for poor and sick and hungry people and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the gardens and parks you have made so beautiful for your own children, especially your poor children, to play in.

"Every year we fly a great way over the country, keeping all the time where the sun is bright and warm; and we know that whenever you do anything, other people all over the great land between the seas and the great lakes find it out, and pretty soon will try to do the same thing. We know; we know. We are Americans just as you are. Some of us, like some of you, came from across the great sea, but most of the birds like us have lived here a long while; and birds like us welcomed your fathers when they came here many years ago. Our fathers and mothers have always done their best to please your fathers and mothers.

"Now, we have a sad story to tell you. Thoughtless or bad people are trying to destroy us. They kill us because our feathers are beautiful. Even pretty and sweet girls, who we should think would be our best friends, kill our brothers and children so that they may wear their plumage on their hats. Sometimes people kill us from mere wantonness. Cruel boys

destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, as if the place for a bird were not in the sky, alive, but in a shop window or under a glass case. If this goes on much longer, all your song-birds will be gone. Already, we are told, in some other countries that used to be full of birds, they are almost gone. Even the nightingales are being all killed in Italy.

"Now we humbly pray that you will stop all this, and will save us from this sad fate. You have already made a law that no one shall kill a harmless song-bird or destroy our nests or our eggs. Will you please to make another that no one shall wear our feathers, so that no one will kill us to get them? We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for Blackbird to whistle.

"If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and love and to agree as we do in our nests. We will build pretty houses, which you will like to see. We will play about your gardens and flowerbeds,—ourselves like flowers on wings, without any cost to you. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will give you our best songs and make the spring more beautiful and the summer sweeter to you. Every June morning, when you go out into the field, Oriole and Blackbird and Bobolink will fly after you and make the day more delightful to you; and when you go home tired at sundown, Vesper Sparrow will tell you how grateful we are. When you sit on your porch after dark, Fifebird and Hermit Thrush and Wood Thrush will sing to you; and even Whippoorwill will cheer up a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you.

"The signers are: Brown Thrasher, Robert o'Lincoln, Hermit Thrush, Vesper Sparrow, Robin Redbreast, Scarlet Tanager, Summer Redbird, Blue Heron, Humming-bird, Yellow-bird, Whip-poor-will, Water Wag-tail, Pigeon, Indigo-bird, Woodpecker Song Sparrow, Yellowthroat, Wilson's Thrush, Chickadee, Kingbird, Swallow, Cedar-bird Cowbird, Martin, Veery, Vireo, Oriole,

Blackbird, Fife-bird, Wren, Linnet, Pewee, Phœbe, Yoke-bird, Lark, Sandpiper, Chewink."

The law is that no person can sell, wear, or have in possession the feathers of birds protected by our Massachusetts laws; and Chief Wade, of our state police, is notifying all dealers, and they are shipping their feathers out of the state.—*Selected.*

The Tobacco Habit and Immorality.

IT was a recognition of this that caused Fourier to exclaim in one of those prophetic, though terse, sentences peculiar to him: "The nation that smokes perishes." This which seems such an exaggeration will bear inspection, for it needs no lighting of the casuistic candle to see that producing artificial tranquillity by a drug—whether it be opium, cocaine, hashish, chloral, or tobacco—in the place of growth-urging discontent, is an offense against our better nature, weakening that power of progressive achievement that ought to characterize nations and men.

The demoralizing effect of this omnipotent evil enters every avenue of life. The laboring man and his family have no worse enemy than tobacco. "It often leads to drink," says Dr. Chalmers, "and drink leads to the devil." Returning from the work of the day with a pittance, about sufficient for bread, larder empty, children half clad, wife worn out with the overwhelming perplexities of the day, the home and its misery presenting a spectacle that appeals to his better nature, and for a time "wrapped in the worldly creed of prudence," he is under the influence of that discontent that would soon effect a betterment of his estate. He is a teetotaler, perhaps, with scruples against beer, but there on his mantel,

void of ornament, lies a pipe, black with the stains of long usage, and soon under the power of its discontent-dispelling influence, what cares he for the misery of his condition, the cough of his pallid wife, the helpless cry of half-fed children, the tawdry emptiness of his spare apartments, for with a garrulous newspaper in his hand and a pipe in his mouth, is he not translated into the listless paradise of self-complacent minds, where care does not enter? And "the slavery holds him within this sepulcher of ambition," and will not let him go until the grave closes over him, a tobacco-saturated victim of self-indulgence, his orphaned children too often a care on the state.

Is not this an immorality? Would it not be better, more manly, instead of thus "sicklying o'er the native hue of resolution" with the pale cast of self-delusive content, to oppose and conquer the ills we have rather than resort to the reconciliation of a drug that moralists tell us "makes man selfish, unmannerly and sometimes worse," that permits him to carry unseemly odors into any company, a sick wife's or a sick child's, and show himself callous to the requests of others, and that would allow otherwise gentlemen "to fill the atmosphere of the continent with a perpetual stench," but for the self-defensive prohibitions found *necessary*

to be placarded in places of public resort?

The drunkard does not compel you to drink, the opium-eater to eat opium, but the smoker makes you smoke, nay more, visibly inhale the very vapor just ejected from his own mouth.

Is it not an inconsistency for us *physicians*, teachers of sanitation, protectors of public health, interested *volens volens* in the spiritual uplifting of our fellows, members of a responsible yet joyous profession, though "as full of labor as a wise man's art"—is it not an immorality for us to give the sanction of our conduct to the use of this obtunder of moral discrimination; that, to repeat again familiar facts, weakens the memory, vitiates the appetite, produces vertigo, enfeebles the action of the heart, depresses vitality, leads to intemperance, arrests development, causes insanity, amaurosis, deafness, laryngitis, and cancer of the lip, and makes men

content with conditions needing corrections and reform?

Thus our limit is attained without our having suggested but a few of the more elusive immoralities of this least decorous of "the pleasant vices of which the just gods make instruments to scourge us." Others, likely more convincing, will occur to each, as it is the physician's function to detect the beginning of evil. Because of such neglect—it is too late when ignorantly acquired indulgences become fixed habits—there are but few families without at least one member maimed in some of his faculties, neglecting some of his duties, violating some canon of social or domestic ethics because of the seductions of this alluring tempter, so that content, evidently designed by nature as a reward for successful labor, is coerced without labor by the hypnotism of a drug that makes men "lovers of pleasure more than lovers of God."

Helping Mama Keep House.

"WHAT do you do all the livelong day?" asked Mrs. Mills of little four-year-old Margaret Blake.

"Why," replied the child, "I do eat, and I do sleep, and I do help mama keep house."

With an amused smile, Mrs. Mills glanced at the mother, and said, "She evidently thinks her assistance very valuable."

"As it really is," replied Mrs. Blake, with a fond glance at the little girl, who was apparently waiting to hear her mother's verdict, and, satisfied with it, ran away to her play.

"Of course you like her to think so," said Mrs. Mills, "but every mother knows that a child's help is really a hindrance."

"I think you will change your opinion

during your visit," asserted Mrs. Blake. "If you will quietly watch Margaret, without question or comment, you will see that she is really a little housekeeper, with no idea of showing off for your benefit."

As the dinner hour drew nigh, Mrs. Blake tapped on the window, and Margaret came running in.

"Is it time to get dinner?" she asked cheerily.

"Yes, dear, and you may bring up the potatoes."

Margaret asked no questions, but took a small basket, and brought from the cellar the right number.

"I got two more 'cause we have company," she said. She then proceeded to scrub the potatoes carefully with a small

brush, and then handed them over to her mother for further preparation. She brought apples and more vegetables from the cellar, she carried away the peelings, she brought small wood. With her mother's help she folded the table spread and laid the cloth, then with deft precision placed knives, forks, spoons, salt dishes, napkins, and other unbreakable articles, and finally the chairs.

After dinner she gathered up the silver in a wooden tray, and carried away such articles as were suited to her size and strength. She assisted still further by wiping all unbreakable articles, and through all the process of dishwashing mother and daughter kept up a cheerful conversation, to which the guest listened in silence, but with much interest.

It was evident that this was an hour of uninterrupted confidential chat; opinions were exchanged, questions asked and answered, and a chapter of what was evidently a continued story, related.

During the afternoon Margaret was busy with her play, but was as promptly on hand to help with the supper.

In commenting on the child's efficiency Mrs. Mills said: "You couldn't teach boys to be helpful in the same way."

"Oh, but I did," responded Mrs. Blake; "Jamie used to do just the same things at Margaret's age, and even now he has his duties out of school hours. You will see."

And Mrs. Mills did see with much astonishment that Jamie and Margaret did the greater part of the supper getting. The little ten-year-old boy seemed to understand a good deal about cooking, and evidently did not imagine that any one would criticize, or make fun of a boy that could make tea, or cook rice, or place the food on the table with neatness and order. "Jamie is very fond of cooking," explained Mrs. Blake, "and I have been willing to give him every opportu-

nity of learning. It is quite astonishing how many things he can cook as well as I can. He says that when he goes west to live on a ranch by himself, he will want good things to eat, and so he means to learn to prepare them while he has a chance."

Jamie seemed very proud that mamma could trust him when they had a guest just as she did when alone, and truly a very creditable meal was prepared by the children with comparatively little help from the mother. After breakfast the next morning Mrs. Mills was amused to see Margaret take off the calico apron she had worn in the kitchen and put on a white one, drawing also a pair of white sleeves over her dress sleeves. "You see," she explained, "we are going to make the beds, and must put on clean aprons for that. Mama says a good housekeeper never wears her kitchen apron while she is doing her chamber work."

Mrs. Mills wondered how much chamber work little Miss Margaret would do; but true to her agreement she said nothing, and quietly observed. She saw the child go about the room, picking up soiled collars and handkerchiefs, and putting them away in the proper receptacle, stowing shoes and slippers in the shoe bag, and then standing on the farther side of the bed from her mother, catching hold of the sheets and blankets, straightening and tucking them in with a deftness born of practise, all the while keeping up her merry chatter.

When dusting was in order, she took charge of such parts of the furniture as were within her reach, leaving the more inaccessible parts for her mother. Then with her tiny broom and dustpan she swept the stairs, and dusted the banisters.

"It is a marvel to me," said Mrs. Mills. "She really does help you keep

house, and never once seems to imagine it drudgery."

"Why should she?" replied Mrs. Blake. "She sees that housekeeping is my business, and, like all children, she loves to help in the larger work of her elders."

"But when did you begin? And did you not find it hard at first? Children are such lawless little creatures, and usually prefer to make trouble rather than help."

"That is where you are mistaken. All children greatly desire to help; but because it takes a little time to direct and teach them, mothers have not the patience. They say, 'Oh, go away! you bother me. I have not time to fuss with you now.' Then, in after years, they wonder why their children do not want to help them. As soon as my children could walk alone and carry things in their hands, I let them place the napkins, knives and forks and remove them after the meals. They thought they were helping, and I let them think so, for I felt they soon would be able to help in earnest. And so it has proved."

"I do not believe you could do that with all children. Why, you know that some are so destructive they would simply throw things on the floor if you tried to have them help."

"This is the fault of those who have trained them. All children are active, and their love of activity will lead them

to be destructive and lawless if not rightly trained. In letting my children help in the household duties I have only organized their activity."

"Don't they ever rebel? Children usually do not like restraint."

"There is no restraint. There is definite expression, that is all. A child is always happier to be doing something than to be only aimlessly active. My experience makes me feel sure that many a household mischief and nuisance would be only too glad to become a household-helper."

"I wish all mothers could learn the secret," sighed Mrs. Mills. "I know many whose daughters never seem to think of offering to help. I have always felt like blaming the girls; now I begin to wonder if the fault is not the mother's."

"I believe it is," replied Mrs. Blake. "They wait until the activities have been directed in other channels, and then they try to change their direction. I heard a neighbor complaining the other day that her daughter never helped, and the girl replied, pertly, it is true, but doubtless truthfully, 'You never would let me help when I was little and wanted to help.' It takes a little patience to train unskilled fingers, but they soon become skilful, and the training gives a fine opportunity for companionship. I think mothers lose much who fail to make household-helpers of their boys and girls."—*New Crusade*.

HERE are some points for mothers in the management of their children, which, if carefully studied and followed out, would solve very nearly all the puzzling problems with which mothers so often find themselves perplexed: Study (1) to *understand* your children; (2) to *feel* with them; (3) to *bear* with them; (4) to make them happy and useful; (5) to lead them

by love; (6) to punish as rarely as possible, and when it must be done, to think a long time how best to do it.

WHO has not experienced how, on nearer acquaintance, plainness becomes beautified, and beauty loses its charm, according to the quality of heart and mind?—*Fredrica Bremer*.

HEALTHFUL RECIPES.

BY H. L. SPENCER.

NEW ENGLAND BAKED PEAS.—Soak over night one pint of dried peas. Put to cook in the morning in as little water as possible. Add a little more from time to time while cooking. They should be almost dry when cooked. Put through a colander. Add to them one cup rich milk, also stale bread crumbs rolled very fine, enough to make them quite firm. Salt to taste and shape in a baking tin and bake for half an hour. Serve with a parsley or tomato sauce.

PARSLEY SAUCE.—Heat one pint of milk to boiling and thicken with flour to the consistency of good gravy and salt to taste. Add two tablespoonfuls of finely minced parsley. Nice for baked peas or nuttose roast.

TOMATO SAUCE.—Strain one pint of cooked tomatoes, heat and thicken a little with braided flour. Season with a little onion, parsley and salt. Good for baked peas or lentils with nuts.

BROWN GLUTEN GRAVY.—Brown two tablespoonfuls gluten meal in the oven. Prepare two tablespoonfuls of nut butter as for table use. Add the browned gluten to the nut butter. Stir the two together with water into a batter. Have ready one pint of boiling water in a saucepan and stir the mixture into it. Let boil for a minute. Salt. Nice for potatoes, lentils or nuttose roast.

GRANOSE DROP CAKES.—The yolks of three eggs, one-half cup of sugar, two table-spoons nut butter, beaten together to a cream. Add one tablespoonful lemon juice. Fold in the well-beaten whites of the eggs and two cups of dry granose flakes. Drop in spoonfuls on an oiled tin and bake fifteen or twenty minutes.

IRISH CORN SOUP.—Cook one pint of sliced potatoes until tender. Put through

a colander with one pint of stewed fresh or canned corn. Add enough rich milk or nut cream to make the consistency of soup. Reheat, salt to taste and serve.

NUTTOSE AND TOMATO STEW.—Cut one-half pound nuttose in small cubes and stew for two hours in one pint of strained tomatoes in a double boiler. If a double boiler is not used place on back of stove and simmer gently. Salt to taste.

NUTTOSE ROAST.—One cup granola, two cups hot water, one-half pound nuttose. Put the nuttose through a fine colander. Stir the granola and nuttose in the boiling water. Mince an onion or celery if liked, also a little sage, and add to the mixture. Salt to taste. Put into a baking-pan and bake for half an hour. Cut in slices and serve with the brown gluten gravy or parsley sauce.

SAVORY RICE.—Nine tablespoonfuls minced parsley, two medium-sized onions minced fine, three tablespoonfuls olive oil, three-fourths quart strained tomatoes, two cups lentils that have been put through a colander, four cups cooked rice, one-fourth pound nuttose minced fine, four tablespoonfuls gluten meal or browned flour, salt and sage to taste. Put oil, onion, parsley, nuttose, and the gluten or browned flour in skillet and braze for ten minutes. Add tomatoes, lentils, and cooked rice, boil up and add the salt and sage, and serve.

POPCORN is a very wholesome article of food, and can sometimes be digested by a stomach that cannot digest anything else. It should be eaten at meal-time, the same as any other food.

A DISTINGUISHED American author recently remarked to a friend: 'I resolved, when I was a child, never to use a word which I could not pronounce before my mother.'

REMOVING CLOTHING PAINLESSLY.

IN changing the dress of a patient suffering from rheumatism, or any sore on the arms or upper part of the body, there is often great and unnecessary distress caused in getting the arms in and out of the sleeves of the shirt or nightdress, or even a chemise, when fitted closely to the body. It adds greatly to the comfort of both patient and attendant, to rip open the sleeves and one side of the garment, and attach small strings of tape, just as is done with the sleeves of a man's coat when an arm is broken, but nearer together. Generally, with a long sleeve the wristband may be left uncut, and the garment not opened lower than the waist, but this must be determined by the requirements of the case. In cases of extreme debility, where it is not safe for the patient to be raised even for a moment, all risk and inconvenience may be avoided by ripping open both the dress which is in wear, and the fresh one, and lifting the patient onto the latter just as is done in changing the bedclothes. This plan does not destroy or injure the clothing in any way, as the seams can be sewed again when the garments are wanted for ordinary use.—*Selected.*

TEST FOR WATERED MILK.—Dip a well-polished knitting-needle into a deep vessel of milk, and withdraw quickly in an upright position. If the milk is pure, some of it will adhere to the needle; but if water has been added, the needle will be clean when removed.

WHO has not wondered at the delicate mechanism of a phonograph? How the sound waves are recorded and reproduced at will! After all, it is not half so delicate or wonderful as the way impressions are recorded and reproduced in the life of a child.

WORTH WHILE.

It is easy enough to be pleasant
When life flows along like a song;
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that comes through tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—*Ella Wheeler Wilcox.*

HE DID AS HE WAS TOLD.—A teacher, who last week received, as an addition to her primary school flock, a small graduate from the kindergarten, was impressing upon the new pupil the necessity of quiet movement about the room. "Now, Harry," she said, "go back to your seat, and see how still you can come to the desk. Come up like a mouse," she finished, by way of illustration.

Whereupon the small Harry returned to his place, and, dropping upon all fours, came nimbly and silently, in true mouse fashion, through the aisle. The outburst of merriment which neither scholars nor teacher could suppress at this performance, surprised and grieved the heart of the little kindergartner, who saw nothing unusual in it.—*New York Times.*

LITERARY NOTICES.

“SELF-CULTURE” for May is an especially pleasing and attractive magazine, filled with entertaining and instructive articles in science, literature, national affairs, etc. University education is treated most entertainingly by the president of Colby University in “The Higher Culture and the National Life.” Matters of hygiene and health are touched upon in the article on “The Brookline Baths.” “Country Life as a Factor in Character Development” deserves especial mention, as it deals with topics in which we are especially interested. We certainly feel a kind of pity for the city child who knows nothing of the joy of roaming fields and woods, listening to the noisy hum of bees, the chatter of the squirrels, and the sweet songs of the happy birds. That child who thus communes with nature, her beauties, her work and rest, must be drawn to nature’s God, the Being of love, who thus ordained that we should come to a knowledge of Him through His works.

Self-Culture is a magazine of high order, and of interest to every one. This number is well illustrated.

The New Crusade has so often been mentioned in these columns that our readers are doubtless acquainted with the nature and purpose of the journal. The May number is of more than usual interest. “The Value of Music in the Development of Character” touches upon a subject too much neglected. We can not properly understand the sphere of music and the arts in relation to the child’s education, though it is a matter that is coming to be more fully considered. A delightful little tale of childish helpfulness and training we have taken the liberty to copy in our present issue. It brings out the truth that children are much more contented and happy when able to help

in whatever work is being performed than when aimlessly active. One short article specially worthy of attention is “What Young Men Must Be,” by Joseph Alfred Conwell. “Young men must be pure in word, thought and life.” *The New Crusade* is doing a grand work, and one that every lover of truth and purity should do all he can to forward.

“Child Confidence Rewarded” is the title of a beautiful little booklet by Mary Wood-Allen, M. D. It takes up the subject of confidence between parent and children in a very practical, common-sense manner, treating especially of the need of our children and youth of instruction in regard to their own existence, its privileges as well as its responsibilities.

It is a very timely appeal to fathers and mothers, for we all know that many of our children get their information from impure sources. And more falsehood than truth is gained by these means. And the question as to origin is one which every child is sure to ask. And an honest inquiry demands an honest reply. “Why is death, the gateway out of life, any more dignified or pathetic than birth, the gateway into life? Yet the close of earthly life is surrounded by us with pathos and dignity, but the beginning is shrouded with a veil of evil mystery, through which we peep with a gaze that sullies the majesty of being.” Wood-Allen Pub. Co., Ann Arbor, Mich. Price 10.

THE FLY NUISANCE.—The *Indian Medical Record* gives the following advice regarding the fly nuisance:—

“Expose a little oil of bay in a saucer on your window-sills, or coat your doors and windows with any color of paint you like into which even as little as four per cent of oil of bay has been stirred, and not a fly will enter your house.”

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PUBLISHERS' DEPARTMENT.

THE faculty of the St. Helena Sanitarium are arranging to conduct a school of health, beginning June 15, continuing six weeks. The attendance on this course will be free to the patrons of the Sanitarium. All others who wish to attend should make arrangements by writing to the business manager.

During this time four lectures will be given each week, and there will be daily classes held for practical work in cooking, demonstrations for healthful dress, physical culture exercises. Among the subjects to be presented in the lectures are: The Human Body in Health and Disease, What is Disease? Nature's Remedies for Disease, Medicinal Use of Water, Influence of Temperature and Atmosphere upon Health; Foods—Their Composition and Value, Adulteration of Foods, Principles of Scientific Cooking, Hygiene of the Kitchen, Preparation of Food for the Sick, The Lungs—How They Can Be Kept Healthy, The Digestive Organs and How They Can Do Their Best Work, The Blood and Circulation, the Brain and Nerves, Hygiene of the Nervous System.

At 1422 Market Street, San Francisco, is located a vegetarian restaurant. Though not yet six months old it has proved beneficial to many. One of its patrons remarked: "It is like an oasis in a desert." Others have expressed themselves as grateful for "a place to eat where life is not sacrificed to sustain life." The principle upon which this restaurant was founded is well expressed by Goldsmith:—

"No flocks that roam the valley free
To slaughter I condemn.
Taught by the Power that pities me,
I learn to pity them;
But from the mountain's grassy side
A guiltless feast I bring—
A scrip with herbs and fruit supplied,
And water from the spring."

THE San Francisco branch of the St.

Helena Sanitarium was opened at 1436 Market Street, a little over a year ago, and during its short history has abundantly proven that it has a work to do in this large city. Its objects are the same as those of the present institution. Many people are learning how to get well and to keep well. A large part of the time it has supported one or more nurses who have devoted their time to the poor, relieving their suffering and teaching them better ways of living. This phase of the work has been a very interesting one. Physician's services have also been rendered in needy cases.

THE physicians' offices at the Sanitarium are being moved into the new addition. They are still located on the fourth floor, but at the northwest corner, and are larger and pleasanter than those used heretofore, and will greatly increase facilities for administering the lines of treatment that are given in that department.

DURING the past four weeks we have enjoyed the association of several missionaries who have returned from the far East in need of rest, and in search of health. Among these may be mentioned Dr. S. C. and Mrs. Peoples, Dr. H. W. Swartz, Dr. Mary Brown and Mr. and Mrs. J. P. Moore.

THE tent season has again arrived, and many of the guests have moved into these pleasant, airy quarters, and find the change not only very agreeable, but the contact with open nature brings a closer nearness to His healing touch.

A GUEST who has been with us a number of months has just sent us a special contribution, describing our Sanitarium from a patient's standpoint. This is given to our readers in the extra pages of this number.

THE first wealth is health; sickness is poor-spirited; it must husband its resources to live. But health answers its own resources and has to spare; runs over and inundates the creeks and meadow-lands of other men's necessity.

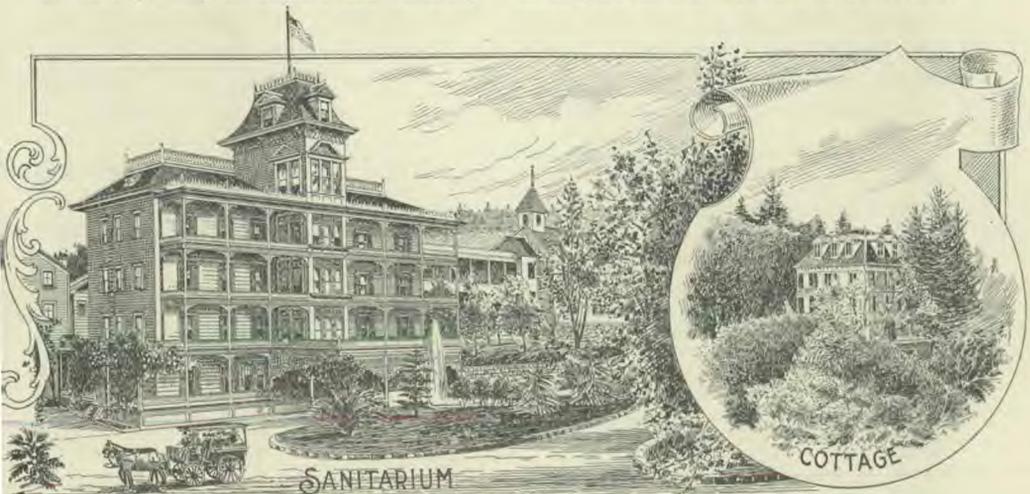
STAND with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—*Lincoln.*

The St. Helena Sanitarium.

CENTURIES ago the Great Physician looked with compassion on a civilization where human suffering was rife, and we read that "He healed them all." Not less compassionate is He to-day, dear sufferer, and there is still healing in His touch. It is the touch of nature, for "in Him we live and move and have our being." Hence, in employing nature's methods, we touch the hem of His garment." We have long recognized the fact that violation of natural law incurs its sure penalty of disease and suffering,

the management of the St. Helena Sanitarium, the most prominent institution of its kind on the Pacific Coast. Here abundant facilities for the practise of rational medicine combine with every advantage of climate and scenery and all that medical skill and Christian forethought can suggest, to aid in curing disease and to educate in right ways of living.

A score of years ago the Sanitarium had its modest beginning in a sheltered nook among the eastern foot-hills of California's



yet we have been slow to apprehend the corresponding truth, that not in pills and potions, but in the simple return to harmony with nature's laws, lies our salvation.

The fast-increasing recognition of this principle, during recent years, has led to the wide-spread establishment of institutions called sanitariums, in which rational methods of treating disease are employed, and the sufferer not only regains health, but learns how to maintain it, through the intelligent use of nature's gifts.

Such are the principles embodied in

garden spot, the beautiful Napa Valley, and here to-day, set in the mountainside like a jewel in the forehead of a goddess, it looks down upon a scene of ideal loveliness. Shut in from wind and fog by two spurs of the Coast Range, Napa Valley is sufficiently near the sea to insure reasonable coolness and evenness of temperature. The almost perennial freshness of its verdure-clad slope attests the sufficiency of the rainfall, while the orange, lemon, and olive trees that flourish on the Sanitarium grounds, eight hundred feet above sea level, prove the

atmosphere to be for the most part mild and dry. Indeed, statistics show that the mean annual percentage of humidity is nearly identical with that of Los Angeles and San Diego. Under these favorable conditions the Sanitarium has grown from a building of twelve rooms to an establishment capable of maintaining one hundred fifty guests in comfort.

As we approach the hill-top, let us glance at the surrounding beauties. Since fresh air is of prime importance among nature's remedies, no pains has been spared to add to her lavish hand in making outdoor life attractive to the patients. Goldfish play about in the sparkling waters of the fountain, palm trees on the green lawns invite straying feet to rest beneath their shade, and on every hand bright flower beds insensibly attract the mind toward brighter views of life. Cottages nestle here and there among the leafy groves, and from May time to harvest the tall pines whisper above numerous tent-lovers. Nineteen miles have also been laid out in walks among the surrounding forests. Canyon, cave, waterfall, every point of particular beauty or interest in the neighborhood, adds its inducement to the doctor's persuasion, "Try nature's infallible prescription, open-air exercise."

Entering the main building, we find it to be a five-story structure furnished with steam heat, hydraulic elevator, and electric bells, besides complete sanitary arrangements. It contains fifty guest chambers, general living rooms, the doctors' offices, and the various treatment rooms. The latter are very thoroughly equipped with all the modern appliances for the practise of skilled surgery and the administration of the different forms of hydrotherapy, electricity, and massage.

Everything necessary to the health and comfort of the guests receives careful attention. During the past few months the

building has undergone a thorough renovation. The ground-floor parlor has been much enlarged and beautified, and, with piano and ingle-nook, forms a favorite resort for the family circle. The dining-room, formerly in the rear, has been rendered correspondingly attractive, and now looks out on the beautiful western hills. A five-story addition is to contain new medical offices and guest chambers.

Laundry, stables, natatorium, and bakery add their quota to the general welfare. The last named deserves special mention as being the Pacific Coast headquarters for the manufacture of sanitarium health foods, granose, granola, nut foods. What visions of relief from past miseries these words conjure up in thousands of minds! So fast is our dyspeptic public becoming acquainted with their magic, that tons of the different preparations are now sent out weekly, and still the good work goes on.

These foods, prepared in various deliciously appetizing ways, form a constant and generous portion of the sanitarium diet, and while condiments and other known enemies to digestion are excluded from the menu, the best from nature's storehouse is supplied in sufficient abundance and variety to tempt the most capricious palate. Since most of the troubles flesh is heir to are only stomach troubles after all, hygienic habits of eating are of the utmost importance. Here, as in all the other affairs of life, it is only as we deviate from the laws ordained by Infinite Wisdom that we suffer. Wholesome food, wholesomely prepared, and wholesomely partaken of, leads to health and happiness. Hence it is the constant endeavor of the Sanitarium physicians to lead the patient toward a just appreciation and a wise and temperate use of simple, pure, nutritious fare.

No set form of treatment is employed at the Sanitarium. Upon arrival each

patient undergoes a thorough examination. In addition to the usual methods employed, a laboratory well equipped for chemical and microscopic analysis plays an important part in determining morbid bodily conditions.

Upon the knowledge thus obtained and the varying symptoms revealed by a daily study of the case, depends the treatment prescribed. This is administered by skilled attendants, in accordance with the physician's directions. Under the tonic

A small, neat pharmacy is useful in various ways, although drugs are but little used internally.

A cheerful habit of mind is encouraged in all the sanitarium plan of life. Croquet balls roll here and there to the sound of merry voices, and both pleasant and profitable are the morning and evening gymnasium exercises under skilled leadership. Semi-weekly parlor lectures and a weekly cooking class are among the means employed to instruct and train in hygienic



Goldfish play about in the sparkling waters of the fountain.

effects of sitz, vapor, spray, salt glow, massage, electric shampoo, or some other of the many forms of treatment employed, the bath-room sheet brigade emerge with a step daily more elastic, cheeks rosier, eyes brighter. Office treatments are under the charge of an able and courteous medical staff, who devote the majority of each day to personal supervision of individual cases. With such conveniences for prompt and constant attendance, surgery is practised with marked success.

living, and all who will come are cordially invited to the morning worship and various devotional exercises held in the chapel for spiritual comfort and upbuilding. A spirit of cheerful and gentle consideration for the welfare of patients is universally manifested, and nowhere does the value of Christian courtesy and forbearance become more apparent than in this atmosphere of "brotherly love."

Who can measure the vast good that may result from the ever-widening ripples

of influence brought to bear upon others through the lives of the many who yearly learn here what miracles may be accomplished through a continuous and systematic course of right living, physical, mental, and moral?

THE NECESSITIES OF THE SPIRIT.—As you grow better, there are some things which are always growing looser in their grasp upon you; there are other things which are always taking tighter hold upon your life. You sweep up out of the grasp of money, praise, ease, distinction. You sweep up into the necessity of truth, courage, virtue, love, and God. The gravitation of the earth grows weaker; the gravitation of the stars takes stronger and stronger hold of you. And, on the other hand, as you grow worse, as you go down, the terrible opposite of all this comes to pass. The highest necessities let you go, and the lowest necessities take tighter hold of you. Still, as you go down, you are judged by what you can not do without. You come down at last where you can not do without a comfortable dinner

and an easy bed, but you can do without an act of charity or a thought of God. . . . He who lives in the Spirit acquires a certain sort of feeling of the infiniteness of others, so that renown, wealth, dignity, sympathy, comfort, friendship, amusement, life, stand on one side, and honor, truth, bravery, purity, love, eternity, God, stand on the other. These last he must have. Those others he can do without.—*Phillips Brooks.*

"FOUR things a man must learn to do
If he would make his record true :
To think without confusion clearly,
To love his fellow-men sincerely,
To act from honest motives purely.
To trust in God and heaven securely."

TO FACE the small worries of life with an unruffled brow is a better recipe for preserving beauty than was ever concocted by any chemist. Amiability and placidity are emollients for the skin, as well as softeners of the character.

TO CLEAN stovepipes, rub well with linseed oil while they are warm.

What Clara Barton, President of the Red Cross Society, Says

Bromose and Nut Butter Ideal Foods

WASHINGTON, D. C., April 12th, 1899.

SANITAS NUT FOOD CO.,
Battle Creek, Michigan.

Gentlemen: Although not accustomed to subscribing my name in support of any manufactured product, I gladly do so in this instance.

Your nut products are choice, appetizing, wholesome foods, very pleasant to the palate, and exceedingly rich in nutritive and sustaining properties. Bromose and Nut Butter particularly are ideal foods.

Very truly yours,

CLARA BARTON.