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## \*Mosaic Sanitary Code.

THE people of every age and every land have had their own peculiar habits of life which regulate their sanitary or unwholesome surroundings, and determine, to a great degree, the physical strength of the people and nation. Epidemics and other contagious diseases are entirely dependent on the conditions of public cleanliness and upon individual hygiene, as is also, in a general way, the presence or absence of other diseases from which people suffer.

The larger the number of people that are massed together, and the warmer the climate, especially if it is continuous heat, the greater the need of maintaining general and special sanitary conditions. To take the children of Israel from tropical Egypt through the dry, warm wilderness was by no means a simple task, and as the Lord prepared Moses and chose him to lead Israel, He gave him instruction and special wisdom how to properly guard and promote the physical welfare of the people. In number the children of Israel were six hundred thousand, besides women and children. Probably nearly a million and a half of people, with corresponding flocks and herds, was the company that left their Egyptian home, on a few days' notice, for a long and indefinite

journey through a new country. Contrasting their situation with the efforts of nations at the present day in sending an army into a tropical country and the disastrous results that always follow such an undertaking, we can appreciate the fact that the sanitary regulations and discipline in the camp of Israel would have to be as perfect as possible. They went out as the chosen people of God, under the promise that if they would obey the divine requirements they would become a strong nation, and would not suffer from the diseases of the other nations around them, and that they should, in every way, become a wise and understanding people. The basis of their physical strength was physical righteousness, in continuance of which they were enabled to possess and maintain soundness of mind and body, both as individuals and as a nation.

God's care and physical blessing was not arbitrarily given to them, neither was this favor shown to them exclusively. Every child of God who has intelligent views of life's requirements and conditions, and maintains equal obedience and faith, may preserve health and vigor to the same degree. The sanitary instructions given were simple, though imperative, and no one could remain among the people except as he carried out the rules that were adopted for the general welfare.

\*Report of an address given on S. D. A. camp ground at Stockton, June 7, 1899.

While in the wilderness their diet was made up of one variety of food, the manna. This was to be gathered fresh every day, and was only to be kept during that day, with the exception of the Sabbath, when they were instructed to properly cook the food on the preparation day and save it over for an additional twenty-four hours. The food was cooked the day it was gathered. This simple bill of fare was universal, excepting for the priests, who were given meat to eat taken from the sacrificial offerings; this was to be cooked and eaten the day the animal was killed, and under no circumstances was it to be eaten if it remained until the third day, but was to be burned.

The camp of the children of Israel was laid out in perfect order, and the sanitary condition of the camp was kept perfect. All the refuse material was taken outside the camp and burned; the people were taught regular habits of bathing, and even the washing of their clothes was a matter that received divine instruction. Cleanliness was ever taught by precept and example. Thus we see that simple food, the use of pure water, frequent bathing, and plenty of fresh air, living in tents, were the conditions under which the children of Israel wandered in the wilderness forty years, and came to the promised land "without a feeble one in all their tribes." Many deaths occurred in the wilderness, it is true, but they were always the result of plagues or some scourge brought upon them by their transgression, one of the most prominent of which was the thousands that died from their feast upon the desert quail.

Moses, in his care for the people, although not permitted to enter with them into the promised land, gave them explicit directions in all sanitary matters before his death, as well as imparting instruction to them in every other phase of their national life. In these regula-

tions the priest was to be the judge and minister in all physical matters as well as in those things that pertained to their spiritual welfare. After they entered the land of Caanan their diet was to be of the fruits and herbs that were raised there, plus a limited quantity of meat. This latter was to be taken only from the most healthy animals that were designated as clean; these embraced only such beasts as chewed a cud and had cloven feet; such fish as had scales, and a limited variety of birds. Their precautions against the use of diseased flesh were very great; the same carefulness of the Jews to-day leads them to reject a large proportion of the meat sold in the market.

Their garbage and refuse was disposed of in the same way as in the wilderness; each city had its perpetual fire outside its limits in which everything unwholesome was burned. Their bathing habits were persisted in with such regularity that they soon became a part of the traditions of the nation, and entered into their religious rites as matters of sanitation. Their simplicity of diet and the use of only fresh food and the use of pure water and fresh air were the means relied upon for the prevention of disease. As Moses saw the tendency of the people to depart from the perfect way of living, he realized that sooner or later disease would enter in among them, so he gave instruction also as to what should be done for the welfare of the afflicted, and to prevent the spread of sickness.

Diseases were divided into two classes. The leprosy had special regulations, and all other diseases, where there was any excretions or discharge from the body, were treated under the head of issues. Concerning a leper, if any one had a bright spot, or a white or a red spot, he was obliged to report himself to the priest, who carefully inspected his condition, and if it was suspected that it might be leprosy,

he was to be kept seven days, in a house for that purpose, at the end of which time the condition was again examined by the priest, and, if necessary, seven days longer was given for the test, whether it was leprosy or not. If the condition spread and grew worse, became deep in the skin and the hair turned white, the disease was pronounced leprosy, and the individual was sent without the town or village. He was not confined in a small building with others of like disease, but was given freedom of a part of the country, with the stipulation that when he met any one traveling in his direction he should cry, "Unclean! unclean!" and thus avoid accidental contact which might occur as a result of his free life. Thus the sick had their rights regarded. If the spot on his skin did not deepen, and the hair remained black over the spot, it was pronounced not leprosy, and the person was let go. If a house was infected and there appeared a reddish or greenish mold, this was reported to the priest who visited the place after the furniture had been taken out, and if, in his judgment, there might be the disease of leprosy present, the dwelling was closed seven days and then again inspected, and if the condition grew worse, that part of the house was torn down and thrown into the perpetual fire. The house was again closed for seven days, and if further examination proved it still infected, the whole building was torn down and the material was taken to the place of refuse and passed through the fire.

Much instruction was given concerning those who had issues. The person was to be isolated, and himself and whatever he touched was to be considered unclean and was to be cleansed. The bed and bedding which the sick used, the garment he wore, the chair he sat upon, the saddle he rode upon, the dishes he ate with, the cloths he used for expectorating

were all washed and left exposed to air until evening, or until they could be considered free from infection. If the article was such that the prospect of its becoming clean was uncertain, as in the care of earthen dishes, it was destroyed. Any person who cared for the sick, or who came in contact with them, was obliged to go through a process of cleansing and isolation for a regular period. The same was true of an individual who came in contact with a dead body, or who touched any dead animal, save a clean animal that had been killed for sacrifice or for eating purposes, when in a state of perfect health.

The sanitary measures in the Palestine villages were sufficient to promote the public health and prevent the spread of disease. If, as intended, they had lived up to their physical code, there would have continued to be not a feeble one in their midst. The cities of Israel were cleaner and freer from disease than they are in the most civilized countries at the present day, notwithstanding the large amount of money now spent, and the great facilities for education and enlightenment that are had at so great a cost.

As people of America, we look with abhorrence upon the conditions that are prevalent in the uncivilized and unchristian countries and we pride ourselves on the cleansing and sanitary improvements that have been made in Santiago and other Cuban cities by American enterprise. We see a great change for the better in the welfare of the people by the lessened danger to yellow fever and other contagious diseases. But should we look with as unprejudiced an eye on our own land we would see that the liquor and tobacco habit, the unhygienic eating due to abundance of bread, the insane, mad rush for wealth, and other supposed successes in life, which wreck so many nervous systems, are as deplorable as were the con-

ditions we are seeking to rectify in Cuba at so great a cost and perplexity.

Personal hygiene is a matter concerning which our ideas are, as yet, very crude, and should we learn even the simple principles of the Mosaic code we would see

far less of the present poorly-developed and deformed humanity with lungs so weak or digestion so poor or nervous system so wrecked that we are simply the prey for every disease instead of being masters of life.

## The Fruit Cure. No. 5.

BY G. H. HEALD, M. D.

INVESTIGATIONS have determined that in nearly all cases of typhoid fever the stomach is dilated. Dr. Kellogg says, "I think we may put it down as a principle that no one can have typhoid fever who has a perfectly sound stomach—that typhoid fever begins with a disordered stomach. So, if we keep the stomach clean and pure and sound, we may expect typhoid fever will be prevented." Typhoid fever is caused by a poison produced by the Eberth bacillus growing in the intestinal tract. As this bacillus can live in normal stomach fluid, it can not be that it is the gastric juice which acts as sentinel to ward off the disease. The following experiment shows the influence of unhygienic living upon the production of typhoid fever: A number of guinea-pigs (which ordinarily are not susceptible to the action of the Eberth bacillus) were divided into two lots, one being placed under normal conditions, the other being so placed that the air they breathed was contaminated by emanations from fecal matter. All were injected with a like amount of Eberth bacillus. Those under normal conditions all survived, while those under the unhygienic conditions all succumbed to the action of the bacillus. This explains why one or two persons drinking from an infected water supply may get typhoid fever, and the rest escape. This is the

case especially where the germ is not very virulent, or is present in small numbers. When the water supply is badly contaminated, or when the germs are in a highly virulent form, a larger proportion of people will be attacked, and probably there will be a larger proportion of fatalities.

Now in cases of dilated stomach there is always more or less absorption of toxic material into the system, so that persons in this condition are in a condition similar to the animals whose blood is poisoned by taking into their lungs emanations from fecal matter. In one case, poison enters the blood from the stomach; in the other, poison enters the blood from the air-cells. The result is the same in either case. All persons who live unhygienically, in badly-lighted apartments, surrounded by bad odors, or who, through dietary errors, bring on stomach disturbance with absorptions of poisons, throw open the doors wide for the entrance of the bacillus typhosus (Eberth's bacillus).

In typhoid fever a fruit dietary has many advantages. The patient probably has hypopepsia. Albuminous foods can not be digested. Fruits furnish scarcely any albumen—saliva being almost absent, there can be practically no starch digestion. Fruits furnish the starch already digested. The sugar and dextrin of the fruit furnish material to replace that which is so rapidly used up in maintaining the

high temperature. The fruit juices furnish very little material for the typhoid germs to work on. In fact, the writer has found that typhoid germs would not grow on pure fruit juice either cooked or uncooked. The poisons which have been absorbed into the system from the intestines where it has been produced by the typhoid bacillus, throws an additional heavy load on the liver, whose duty it is to eliminate the poison. A fruit diet reduces to a minimum the poisons that might ordinarily be thrown into the blood current from the stomach, and gives the liver a better opportunity to work upon the typhoid poisons.

These facts have been recognized in Germany and Scandinavia for some time, and the principal physicians give in typhoid fever a diet of fruit soup, made by soaking dried fruit for twelve hours in four or five times its bulk of water, and

then boiling a long time. Fruit does not seem to be injurious even in cases of intestinal irritation with tendency to inflammation of the bowels. Coarse pulp, skins, and seeds should always be avoided by straining the juice through a fine cloth.

A pure fruit diet maintained for a long time will exhaust the strength of the patient; so, after the first few days, there should be added well-cooked gruels, which have been strained to remove any coarse particles. This diet was used in typhoid fever thousands of years ago by Hypocrates, "the father of medicine," and many of the more modern diets are far inferior to it.

The modified fruit diet in typhoid fever should be supplemented by perfect rest in bed, and by treatment to keep the bowels free and the temperature down.

The next paper will take up the use of a fruit diet in other fevers.

## Unnecessary Fear.

BY A. J. SANDERSON, M. D.

"MY mother died of consumption, and I am afraid of this hacking cough," is a common expression that so frequently comes to the ear of a physician, and which the present system of education concerning this disease is fast crystallizing into common phraseology, if it is not, indeed, being established as an unwholesome mental fact. That the child of a consumptive should fill a consumptive's grave is a matter of common expectancy, but why such a destiny should be so universally prescribed is not sufficiently considered. It is true that a person with weak respiratory powers and a feeble resistance to disease will transmit such conditions to posterity, but this does not demand that the descendants should die the same death, and they will not, only in so far as they lead the same life. It is a still sadder fact that parents should

give to the child the constitution with which to start life, and also shape very materially like their own the life-habits with which the child is to build upon that foundation. But these habits need not be followed, and it is the change of these life-habits that is so important. We should know our tendencies only for the purpose of changing them when they are wrong, and not for the dread of the result of them if unchanged. The individual who lives twenty years in constant dread of consumption, can scarcely avoid going out of the world through that dread channel. It is a great misfortune that through fear of death we are all our lifetime more or less subject to bondage. It is nearly suicide for a person who is not actually acquainted with a certain disease to constantly feel that it will sooner or later prey upon him.

## The Nobler Profession.

EMMA G. SANDERSON.

“ The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells ;  
The book of life the shining record tells.”

WOMAN, especially the woman of to-day, is too apt to become discontented with the quiet of home life and home-making. There is danger that the sentiment which is encouraging women to enter the professions and take a place in business life, will engender distaste for the nobler profession of home and character-building.

In the matter of home-making, the responsibility is great. Home should be the dearest spot on earth—the place where love, harmony and happiness exist. Man goes out into the world to meet its perplexities, to conquer its difficulties, to control and shape its elements. In the home he should be able to gather strength and courage for what he is to meet outside. Home should be his fortress, where he is at rest and at peace, being safe from all the shafts of strife and ambition which he must encounter in the world. At the same time, in his home he should find the thoughtful, courageous influence which will soothe and comfort, yet which may advise and plan with him for the successful carrying out of his daily enterprises.

The care of the home is not an easy task. Many of its details are unpleasant and by no means dignified, when viewed by themselves. But when we can see back of all the drudgery and homely duties, the one grand aim of home life, making it as much of a study as we would any profession, then surely we shall be rewarded. But it demands careful thought

and planning, that our work may go on smoothly and successfully. We may get as much pure enjoyment in seeing the accomplishment of our purpose in the making of a peaceful, happy home, as did ever the statesman, the lawyer, or the clergyman. The work is just as great, the object as high and noble, yes, far nobler, grander, and more satisfying in its results, than is the life and work of many a public mind.

We sometimes think that certain minds are adapted for a certain work. In the days of our mothers and grandmothers, it was deemed that the sphere of woman-kind was that of wife and mother. But now we hear it said that certain women are specially gifted as public leaders, some in one way, some in another. Perhaps one seems adapted to teaching and leading the minds of others into broader and higher views of life and its uses. And if that woman becomes a wife and mother we deplore the fact that she has shut herself up in her little, narrow sphere, and has thus deprived the world of her special talents. Now, while this may be true in a limited sense, we believe that woman's normal sphere is to be a shining light from the citadel of her own home. One does not need to enter public life that her influence may extend outside. She is to be a luminary in her God-given place, shedding light and happiness to family and friends, and through them, to the world.

Our world to-day is becoming depopulated, and why? You will say, because of sin and corruption. That is true, but there is also the shrinking from responsibility and the cares which come with motherhood. Our young women of to-day are not taught the love of home, the purity and sacredness of wifehood and motherhood. What grand possibilities lie before the woman who lovingly consecrates her life and labors to the education and training of the precious souls which God has given her! We have so many beautiful examples given us of mothers who have been rewarded by seeing the noble efforts of their sons and daughters grown to manhood and womanhood. How must Jochebed have rejoiced in her motherhood as she saw her son, admired and sought after by all the courtiers of Pharaoh's realm, and afterward a man "meek, above all the men which were upon the face of the earth," the one chosen by God to deliver His elect from bondage! What may not the mother accomplish in the life of her child even in the few years when he meets, practically, no other influence? The time

comes when she must put him out among others to mingle with them in the school, in the street, and at play. But if the character is well founded in the earliest years, happy will the mother be when she sees her child "in the world, but not of it." The good seed implanted in the susceptible tissue of the mind of childhood, will surely spring up and bear fruit. Truth will live. We may not see its result for years. It may be crushed out of sight by weeds and moss. Yet in due time it must spring forth. Truth is the character of God, and as God is eternal, so truth must be everlasting.

In the life of the home lies the life of the world. Wives and mothers may mold the future of our nation as they will. And while to some may be extended the privilege of shaping the lives and hearts of the sons and daughters of others, let the majority of womankind appreciate the privilege extended to them in their home life—that of bringing upon the stage of action a generation of men and women able to cope with life as they find it, and to do for the world what it requires.

FEW persons realize how a very little pressure may cause serious foot deformity if exerted on a child's foot during infancy, when the tissues are soft, the bone mostly cartilage, and the foot growing rapidly. The little innocent shoe, a trifle snug when bought, but so cunning, soft, and comfortable-feeling for baby's dainty foot, may exert just pressure enough to cause corns, bunions, and in-growing toe-nails, and serious deformity in after life. Keep a strict watch of baby's feet, and when the toes begin to become crooked and crowded together, and the flesh of the plump little leg hangs over the shoe tops, discard the shoes at once, and let no mistaken ideas lead you to compel your baby to wear them out on the score of economy.

#### THE MOTHERS OF MEN.

THE bravest battle that ever was fought,  
Shall I tell you where and when?  
On the map of the world you'll find it not—  
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or nobler pen;  
Nay, not with words of eloquence fraught  
From the mouths of wonderful men.

But deep in the walled-up mother's heart,  
A mother that will not yield,  
But patiently, quietly bears her part—  
To them is this battle field.

No marshaled troops nor bivouac song,  
No banners that gleam or wave,  
But oh! those battles, they last so long—  
From babyhood to the grave.

—Joaquin Miller.

# The Wet-Sheet Pack.

BY DAVID PAULSON, M. D.

THERE are several ways of administering the wet-sheet pack, and the method to be followed depends upon the purpose for which it is given. If a full perspiration is desired, and there is not sufficient hot water for a full bath, or no such appliances as electric light or Turkish baths, a wet-sheet pack can be used, the temperature of the water being about seventy-five to eighty degrees. Wring the sheet out of cold water, and the colder the water, the dryer the sheet should be wrung; if the water is not very cold, leave more water in the sheet. Then wrap the patient up in it and wrap blankets around him; in a few minutes there will be a reaction. By confining the heat, the blankets being tucked in all around the patient, in about ten or fifteen minutes the patient will be in a profuse perspiration. Let him remain in the pack fifteen or twenty minutes; in this way you will first get a tonic effect, and then an eliminative effect.

Wet-sheet packs are useful for purposes other than that of producing perspiration; for its tonic effects, and for its sedative

effects in cases of insomnia. For sleeplessness, just before retiring, a sheet is wrung out of water at a temperature of seventy-five to eighty degrees, as I have already described, so as to get the effect of the chill; the sheet must not be very thick, as a Turkish sheet or a blanket, because it would hold so much cold water as to keep the patient chilly all the time and he would fail to get a proper reaction. Use a thin sheet and wring it thoroughly out of water as I have stated, then wrap the patient up in it, taking care to wrap just enough blankets around him to prevent either chilling or sweating. He will generally go to sleep in a short time; if so, let him remain in the pack. If, however, the sheet should feel uncomfortable during the night, get up and use a sponge and cool water and wrap up in dry clothes. If a person has been sweating, when he gets out of a wet-sheet pack he should not expose the entire body at once, but should sponge his arms, limbs, and chest, and then his back, with the water about seventy-five degrees, drying each part well after sponging them.

THE NECESSITY OF EXERCISE.—People who do not exercise sufficiently have flabby flesh, soft and sickly muscles, and their bones are dry as chalk and are easily broken in a fall. On the other hand, if sufficient exercise is taken, the bones are full of sap, and have a spring or flexibility that will resist a fracture.

A man once wagered that he could lie in bed a week without any material change in his health. Upon arising he found that he had not strength sufficient to enable him to stand on his feet.

Muscles, bones, tissues, nerves, and even the blood had been vitiated, and were remarkably weaker. He could not understand why absolute stillness should not rest a man, instead of destroying his strength.

Another man carried his arm in a sling for three months to see what would happen to it. The muscles and skin shriveled, and the flesh was flabby and sickly. The bone of the arm became stiff, as though all the vital spring had departed from it.—*Journal of Physical Education.*



# Dietetic Treatment of Gastro-Intestinal Fermentation.

BY G. H. HEALD, M. D.

IT is well to remember a few facts which may be of great value in the treatment of these disorders. First, it is not the quantity of food eaten, but the quantity digested, which determines the nutrition of the individual. When one's digestive powers are weakened, all food used in excess of his ability to digest is food for germs and is converted into substances which are more or less injurious. The germs, having once gained a foothold through dietary indiscretions, are masters of the situation, and thenceforth infect all foods taken until they are driven out or starved out. The process of destroying them by means of germicides is somewhat in vogue; but as a rule the germicides are injurious, especially if used continuously or in large quantities. The process of starving out the germs by fasting is one that is hard on the patient as well as on the germs. In fact, few patients will submit to it sufficiently long to receive any permanent benefit. And the germs having once established themselves, continue their work even though the food taken be healthful and in proper quantity. There is one characteristic, however, which enables us to make a summary disposal of a large number of germs which happen to gain a foothold in the intestinal tract. Like plants of higher order, each germ thrives best on a certain kind of soil. The soil which is most favorable for one class of germs may be exceedingly unfavorable for another class. When milk is set aside in a pan, there are probably a great many kinds of germs which have fallen into it from the air. When it has soured the chances are that one germ will be found to have been largely responsible for the souring, and to have made more rapid growth than the others on account of the milk being better suited to it than to the

other germs. So in the stomach there may be quite a variety of germs present. The presence of certain foods favor the development of certain germs, while other foods favor the development of other germs. And mixtures of two or more kinds of foods nearly always form a more favorable media for the growth of germs than single articles of food. This has been determined by experiments in the laboratory, and it is also noticeable in its effects on patients. A person gets his stomach infected in the first place by taking in a large quantity of food and, perhaps, in considerable variety, this variety containing substances which are especially favorable to the growth of some germ or germs which happen to be present in the stomach at that time.

When a person who has been eating a certain line of foods becomes infested with germs, it indicates that the food he has been eating is favorable to the development of that particular line of germs that has caused his trouble. By a radical change in diet, the germs not finding their accustomed food, do not thrive nearly so well. And if the process is vigorously pursued the germs will probably be driven out. For this purpose the meal should consist largely, if not entirely, of one article of food, which should be altogether different from the food ordinarily eaten. One whose fermentation began while on a meat diet, or a meat and vegetable diet, should go on a pure fruit diet for several days. One whose fermentation began on a fruit and vegetable diet would do well to confine himself strictly to some preparation of milk, or perhaps the whites of eggs and some gluten preparation, for a few days, gradually adding granose, then other grains, then one fruit at a time until back on a substantial diet.

# Indigestion—Premature Old Age.

BY DAVID PAULSON, M. D.

**D**R. BOIX, an eminent French investigator, last year made some of the most interesting experiments, and reached some most important results in reference to the subject of the harm resulting to the entire system from fermentation in the stomach. He produced in test-tubes the same condition that is produced in the stomach by the fermentation of food. Then he made experiments upon healthy rabbits, by feeding some of them bran in which he had put some of the contents of these test-tubes, feeding them in this manner from twenty-eight to thirty-six days; the other rabbits he fed upon bran alone. Then he found what changes had taken place in the liver of the rabbits who ate the unwholesome food, and, after repeated experiments, he wrote a very valuable book entitled, "The Liver of Dyspeptics," in which he embodied the results of his experiments. He found that the liver was more or less con-

gested—that the arteries of the body had begun to harden, just as in so many old people; and this bears out what so many physicians discover, that the arteries of dyspeptics begin to harden early, showing that such grow old prematurely.

During the last few years we have found that many nervous diseases are produced from wrong food and wrong eating. A few days ago I met a gentleman who said he had been suffering from nervous prostration, so that he could not attend to his business. He stated that, after adopting a radically wholesome diet, of which he ate only a few articles at each meal, although it was only four weeks since he had commenced his diet-reform, he had experienced an amazing change, and was now seeking a fuller knowledge of the principles of health. One must be in earnest in the business of getting well, all the time realizing that much will depend upon the selection of a proper diet.

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**THE HYGIENE OF LAUGHTER.**—It has been aptly said that there is not the remotest corner of the inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsions occasioned by good, hearty laughter. The life principle of the central man is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason every good, hearty laugh in which a person indulges,

tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces.—*Selected.*

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"WHENEVER a child is unruly, fretful, and hard to manage, it is either ill or tired, and should be given a bath and sent to bed to rest and recover from its state of nervous excitement."

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**WISDOM** and experience, directed by reason and enforced by the dictates of a conscience guided by true principles, should be the guide of all action in the sick-room. Ignorant impulse is undirected force, which often results in destruction and disaster which can never be repaired.—*Selected.*

# The Cares of Childhood and Age.

BY EMMA G. SANDERSON.

WE are accustomed to think of childhood and youth as the only period that is free from care and anxiety. In one sense this is true, but in another it is wholly a false idea. It is a fact that children, as a rule, do not have to care for themselves. They need not be anxious as to the supplying of their daily wants. But it is just as true that children's little trials, at which we older ones smile, are as real to them and more heavy to bear, than are the cares and troubles which so grievously weigh upon those who are older.

A difficulty presents itself to the child; he loses his top or breaks his wagon. To him there appears no relief from the situation. His mind is incapable of reaching out to see how the difficulty is to be overcome, while to the adult mind the solution appears clear and simple. In the perplexities of maturer years, often by calm thought and patient reasoning we may be able to see a relief for our woes. But even when they appear insurmountable to our finite minds, let us remember that to the Infinite they are as plain and easy of comprehension as are the child's petty trials to us.

As the child grows he should learn how to meet the little trials of life, and this experience will enable him more successfully to encounter the severer hardships of manhood. Thus men and women will learn to control themselves, and to know that they can not only enjoy the pleasures of life, but must take the bitter with the sweet. And could we but view life as it appears to Him who sees the end from the beginning, as being a means to accomplish His purpose in us, it would sweeten the bitter waters of our severer trials. With the child, all joy is in the present moment, as is all sorrow. That is why

we fancy children are so happy. Their trials are forgotten as soon as they are past, and in their joy there is no remembrance of sorrow to quench their pleasure. But as we grow older, little trials annoy us less, because we have to meet those so much more grievous. We do not weep at disappointment, or when we find we can not accomplish all we had hoped. We may learn to bear burdens easily, even as the child bears his little trials, forgetting our griefs as soon as they are past. In like manner we shall glean much genuine enjoyment from life, if, in a childish way, we enter into the pleasures, hopes and ambitions of the present, with no remembrance of past cares or possible future burdens.

And so we may come to enjoy life more fully, to appreciate happiness while it lasts, and to look to the future with hope when grievances come.

How beautifully care-free and restful should be the time of old age, when the petty annoyances of childhood, and even the heavy burdens of earlier manhood are forgotten. It is to be hoped that life's refining and purifying process has not been unsuccessful. We have learned to place our burdens upon One who has promised to carry them for us, and those ills which it seems can not be remedied, we make the best of, not allowing them to fret or worry us. Old age should be free from active cares, and as the eye looks backward over the past life, the trials and grievances are lost sight of, and only the hopes and pleasures are seen. How easy, then, for the older ones to look lightly upon the griefs and burdens of childhood, forgetting its little cares in the greater ones of after years. But we should keep in touch with child-life; it is a real life, and one that needs sympathy and advice in trouble as truly as do the maturer years.

## Can Drugs Cure Disease?

WE notice in *Life and Health* quite a lengthy article on this subject, written by George C. Jeffery, M. D.

Confidence in the efficiency of drug medication has greatly decreased during the last decade, but even now there is a great tendency in the mind of the public to turn its attention to some drug as the means of eradicating disease. There is much yet to learn of the healing processes in nature, and especially in the art of applying remedies which should aid nature in her beneficent efforts to redeem and restore.

As physicians we look back upon the practise of medicine fifty years ago and wonder at the crude mistakes that were prevalent in methods employed, especially in the way of administering heroic doses of poisonous drugs. Concerning the hurtful results that must have followed such professional practise the doctor says: "Thousands have been conveyed to premature graves, suffering with the toxic effects of drugs administered, perchance through wilful ignorance or by the commission of a crime of greater degree which lies in the exhibition of indifference to the solemn responsibilities placed upon him, whose hand by hour and by day guides and fixes the physical destiny of many a cherished life. A patient had, indeed, better take no medicine whatever, other than frequent ablutions of cold water within and without, than to trust his continuance of life to any physician, be he who he may, that holds to the tenets once a part but now at an obsolescent stage in medical practise. Heroic doses of aloes, calomel, jalap, or opium, unless administered in exceptional cases, is a most reprehensible practise, and can only be followed by a detrimental influence upon the condition of the patient. And yet, but a

very few years ago these remedies were the hourly companion of a very large number of individuals living theoretically in this life for the single and commendable purpose of being a boon to humanity and constant servitors of those suffering with the ills of the human flesh."

Astonishing as it may seem to think that medical skill should have so long remained ignorant of the real effect of drug administration, yet we find at the present day that many evil results follow the modern administration of the same drugs before given, though they are less frequent than heretofore. The present danger of frequent administration of morphia is contrasted with the older practise as follows: "Opium and bleeding have killed more than died in the wars of Napoleon," said Sydenham in his time, and yet in our day morphia, a most useful remedy in assuaging unbearable pain and suffering, is a drug that has populated our cities with a class of sufferers who in degree of torture live in a veritable hell upon the face of the earth. A practise which demands the severest reprehension is the inexcusable custom among certain physicians of providing patients with a hypodermic syringe and tablets of morphia which are prepared for immediate use, with instruction to inject a certain quantity of the drug whenever the desire may be felt. This practise, unfortunately, soon becomes a mania which constantly harrasses and tortures the patient with an insatiable desire for relief from those agonizing symptoms which at first the morphia soothes and relieves by the use of small doses, but later on, and yet too soon, serves only to aggravate and intensify, although constantly increasing quantities are employed which only seem to aggravate the previous

sufferings without even temporary relief being obtained.

All the benefit that can possibly be derived from any form of medication is entirely dependent upon the associated efforts of nature. The drug in itself has not the least curative property, as the writer interrogates: "What service, may it then be asked, if any, do drugs serve in ameliorating the physical ailments which the entire membership of the human family are liable sooner or later to incur or suffer? In so far as drugs serve to relieve pain, and remove from the system those disturbing influences which retard effective and free drainage and the excretion of metamorphosed and broken-down tissue, elements whose retention in the body could only be followed by a general infection of the blood and the uprising of numerous complications which would rapidly serve to intensify the original condition of the disease. So far and no further do drugs assist in the cure of disease. If drugs possessed the independent power to cure the onward progress of disease, we should believe them equally efficacious at every age in life, but every physician of experience too well knows of our greater measure of success in treating the ailments of those living within the period of youthful years,

rather than those whose natural powers of recuperation have been lessened by wearing and exhausting influences, the silent but truthful record of the years that have passed in the exacting and oftentimes wasted energies of a human life. It may indeed be accepted as a truthful adage, that it is the tendency of the young to live, as it is the natural inclination of the old to die."

It may be a question if even this limited use of drugs can be considered as advantageous. It is certainly far better to read nature's needs and supply from natural methods what is necessary for relief in the strain or clogging that may be present within the system. Physiological actions are well balanced, and there are self-eliminative powers to remove from the system everything that is a result of normal tissue change or normal feeding. If proper food is given to the body, and proper exercise is taken to use up the material, the elimination will be perfect and disease will be prevented. But even when disease has actually occurred, there are more rational methods to encourage the kidneys and the bowels to act than by the administration of drugs, whose action is only temporary and which leaves baneful results as well as apparent benefits.

A GREAT portion of mankind enjoy life and are well nourished without animal food. The educated Brahman lives very simply, often upon one meal a day. As man advances toward a higher plane, he inevitably tends toward what, for want of a better term, may be called vegetarianism. Those capable of the greatest endurance subsist mainly upon the products of the earth. The Grecian athletes, who made the glory of the Olympian games, were trained on vegetable food. Those were the days when the Grecian outlines

were the standard of physical beauty, both in face and figure. The eminent Professor Virchow well says, "The future is with the vegetarian."—*Selected*.

"NOTHING so promptly cuts short congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly."

"A TOWEL folded, dipped in hot water, wrung out, and applied to the stomach, acts like magic in cases of colic."

## Little Corners.

GEORGIA WILLIS, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song—

“In the world is darkness,  
So we must shine;  
You in your little corner,  
And I in mine.”

“What do you rub at them knives forever for?” asked Mary. Mary was the cook.

“Because they are in my corner,” Georgia said brightly. “‘You in your little corner,’ you know, ‘and I in mine.’ I’ll do the best I can; that’s all I can do.”

“I wouldn’t waste my strength,” said Mary. “I know that no one will notice.”

“Jesus will,” said Georgia, and then she sang again—

“You in your little corner,  
And I in mine.”

“Cooking the dinner is in my corner, I suppose,” said Mary to herself. “If that child must do what she can, I s’pose I must. If Jesus knows about knives, it’s likely He does about dinners;” and she took particular pains.

“Mary, the dinner was very nicely cooked to-day,” Miss Emma said.

“That’s all along of Georgia,” said Mary, with a pleased face; and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. “Helen will not care whether they are fluted or not,” she said. “I’ll hurry them over,” but after she heard about the knives she did her best.

“How beautifully my dress is done,” Helen said; and Emma, laughing, answered: “That is owing to Georgia;” then she told about the knives.

“No,” said Helen to her friend who urged, “I really can not go this evening. I am going to prayer-meeting; my ‘corner’ is there.”

“Your ‘corner’! What do you mean?”

Then Helen told about the knives.

“Well,” the friend said, “if you will not go with me, perhaps I will with you,” and they went to the prayer-meeting.

“You helped us ever so much with the singing this evening.”

That was what their pastor said to them, as they were going home. “I was afraid you wouldn’t be there.”

“It was owing to our Georgia,” said Helen; “she seemed to think she must do what she could, if it were only knives.”

Then she told him the story.

“I believe I will go in here again,” said the minister, stopping before a poor little house. “I said yesterday there was no use, but I must do what I can.” In the house a sick man was lying; again and again the minister had called, but the invalid wouldn’t listen to him; but to-night the minister said, “I have come to tell a little story.”

Then he told him about Georgia Willis, about her knives and her little corner, and her “doing what she could,” and the sick man wiped the tears from his eyes, and said, “I’ll find my corner too; I’ll try to shine for Jesus.” And the sick man was Georgia’s father. Jesus, looking down on her that day, said, “She hath done what she could,” and gave the blessing.

“I believe I won’t go to walk,” said Helen, hesitating. “I’ll finish that dress of mother’s; I suppose I can, if I think so.”

“Why, child, you are here sewing?” her mother said; “I thought you had gone to walk.”

"No, ma'am; this dress seemed to be in my 'corner,' so I thought I would finish it."

"In your 'corner'?" her mother repeated in surprise, and then Helen told about the knives. The door-bell rang; and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to

another angel, "Georgia Willis gave twenty-five dollars to our dear people in India to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor!"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest." But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily—

"In the world is darkness,  
So we must shine;  
You in your little corner,  
And I in mine."

—*The Fanny.*

#### THE TREATMENT OF CROUPOUS PNEUMONIA WITH HOT-WATER BAGS.

THE *Maryland Medical Journal* of March 25, 1899, has in it an article by Kolipinski on this theme. He thinks that as soon as croupous pneumonia is diagnosed, the treatment should be as follows: A pair of hot-water bags are selected, the largest size found in the shops, preferably of the capacity of a gallon. These are filled with boiling water, well secured from leakage, and each one wrapped in a small shawl of compact texture or a portion of a blanket cut for that purpose. They are then placed side by side on the bed so that the mouths of the bags point upwards; over them is placed a third shawl folded several times, or a further piece of blanket; above them two or possibly three pillows are arranged for the patient's head. The bags thus form a sort of shallow cradle for the post-capular regions. To make the plan clear to the attendant, he is told that the bags must be placed like a knapsack on the back of a soldier and a little higher up as well. The bags are refilled every three or four hours. The exterior temperature, found by placing a common atmospheric

thermometer between the coverings of the bags and the patient, varies from 95° to 130° Fahr. A mean temperature of 110° Fahr. should be aimed at, as an elevation of 120° Fahr. or more is liable to inflict severe burns on the skin, particularly so if the patient's cutaneous sensibility is for the time obtunded. These burns, which Dr. Kolipinski says he has frequently met with, due to the overzeal or excitability of the attendants, have no untoward effect in the course of the lung fever, but very probably the opposite, and a pneumonia may disappear in a day or two when this accident has happened, although the injury itself may remain two or three weeks.

The bag treatment is continued without intermission until the body temperature returns to normal and remains so for a day or two.—*Therapeutic Gazette.*

"WHAT is the action of disinfectants?" was asked of a medical student.

"They smell so bad that people open the door and fresh air gets in," was the reply.—*Selected.*

"HOT water, taken freely half an hour before bedtime, is helpful in constipation."

## Extremists in Reform.

BY G. H. HEALD, M. D.

PEOPLE, in trying to avoid one error, often fall into another just as bad.

One of the causes of dyspepsia is a great variety of foods, and the poor combination of foods eaten at one meal. Recognizing this fact, some seek health by adopting a dietary consisting of one or two articles of food, and continue on this diet week after week, much to their detriment. This is sometimes the case with those who have been reading on the subject of dietetics, and, having learned the danger that there is in too great a variety, try to follow what seems to them a more rational method of living.

Others, subject to distress in the stomach, possibly not due to any special variety of food, but to a general neurasthenic condition, notice the distress after meals, which they probably attribute to some article of food which they have eaten. In order to avoid a repetition of the distress, they leave that article off their dietary. These poor patients drop one article after another, until they get down to almost a bread and water dietary, and in fact, starve themselves.

The body requires a variety, and that individual who can take foods which call into play all his digestive powers is much more likely to have a normal digestion than he who calls into action only a part of his digestive functions, or who uses predigested foods, causing no action on the part of some of the digestive organs. One would not consider that he was getting a proper amount of exercise by simply using his right arm. No matter how faithfully he might do so, he would see that such procedure would simply develop his right arm to the detriment of

the rest of his body. For the rest of his body to be developed, it would be necessary to use all parts of it. So it is with the digestive organs; our food must be taken in such variety as to call into play, not only the mouth digestion, but the stomach and intestinal as well.

Again, in placing ourselves on one or two articles of food, we are very apt to leave out of our dietary one or more important food elements, an omission which will manifest itself, sooner or later, in poor nutrition and deterioration of the body. Carbon and nitrogen, while they form a very important part of our food, will not sustain life without the presence of other elements. Among these is phosphates of lime, which forms a very large proportion of the framework of the body. And besides this, there are numerous other salts which are very essential to the proper working of the human body. These are not contained in one article of food, but are best obtained by using the cereals, the fruits, the nuts, and the vegetables. The latter, I am satisfied, possess a certain utility, and are not always discarded without disadvantage. They furnish bulk, thus keeping the intestinal tract in a good condition, and they very often can be used advantageously to replace fruits where the latter do not agree with one.

The theory, however, that flesh foods are necessary in order to give a proper amount of salts and a proper variety of elements to the body, is preposterous! For the ox and the sheep do not contain anything in their flesh which they have not obtained from the vegetable kingdom, and which we can not obtain in the same way.



## THE MORNING LESSON.

I HAVE been taking lessons this morning of the children. There is, by the way, no better school for the average mother to learn in than to watch her own and the children of others at play. Two very small maidens are under my window; the sound of their eager voices floats up to me distinctly as I write. They are playing at motherhood, of course—the almost universal play of little girls.

“Rebecca Matilda,” says one, “if you do that again I shall whip you within an inch of your life; see if I don’t! naughty, hateful girl!” Sounds indicate that vigorous shakings accompany the threat; there is an outburst of angry weeping, presumably offered by the rebuked Rebecca Matilda. It is noticeable how perfectly the cry of a child, who is not hurt except in her feelings, has been imitated. Now, I am not acquainted with “Rebecca Matilda’s” grandmother, and yet in a sense I am. It takes no prophet to infer that the little mother has been brought up in a similar atmosphere, or at least had absorbed enough of it to be skilful in giving it out again.

I am listening again; the scene has changed. We are in a kindergarden, or at least just at the door. A voice extremely familiar to me has taken on so harsh a tone that I am loth to recognize it, and the words match the tone.

“Tommy, I shall tell your mother of you as sure as you are born! then see what you’ll get! Go right in this minute, and don’t you dare to come out here again!”

I am dismayed; a great sinking of heart comes over me. Can it be possible that a cherished child hears such language from the lips of the teacher who seems sweet-voiced and patient? I lean from the window: “Frances, dear, can it be that you are playing you are Miss Ada, and talking like that to Tommy?”

The reply came quickly with almost a touch of indignation in it: “Oh, no, indeed, mama! Miss Ada doesn’t talk like that. I am only the nurse-girl that brings Tommy to school.”

I am relieved, but thoughtful. “I would not be the nurse-girl if I were you, dear,” I say. “In your place, suppose you imitate only those whose voices and words you think are sweet and pleasant.”

Yet, human nature being what it is, I confess to myself that I expect her to go on imitating those words and ways which make marked impressions. How important, then, to surround her with copies that it will be good for her to follow! Yet how almost impossible it is to do this in this sinful world!

The play under the window continues, and I, with the eyes of my mind wide open and my ears intent, catch glimpses now of one member of the family, now of another, recognizing with heightening color an exaggeration of my own defects, as my turn comes. Why is it that children are so certain to imitate the blemishes instead of the good points?

The morning lesson is certainly a wholesome one for me, and I pass it on for the consideration of other busy mothers.—*Trained Motherhood.*

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HOW TO GO TO SLEEP.—Begin at your toes to relax; loosen all your joints and muscles, unbind your fingers, shake your wrists loose, take the curve and strain out of your neck; go all to pieces, in fact, and see how the day’s fatigue seems to slip off from you, and the gentle mantle of rest and oblivion to enfold you like a garment.—*Selected.*

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“A TOWEL folded several times, dipped in hot water, and quickly wrung out and applied over the toothache or neuralgia, will generally afford prompt relief.”

## KNOWLEDGE VS. SUPERSTITION.

WHEN I was in New York City some years ago, I used to watch with interest the patients as they came to Bellevue Hospital outdoor department. They were made up of the poorer and more ignorant classes. These people would flock there by hundreds and thousands, and the doctor would furnish the patient perhaps with a little bottle of medicine with directions, such as, "Take three times a day, one hour after meals," etc., and the patient would clasp that bottle to his heart; he would look upon it with superstitious awe and read the directions over and over again, feeling as though he had in that bottle, the "Elixir of Life," and the very concentration of energy; his faith in that medicine was bound up in those few directions. Those patients asked no questions. There were none to ask. It never occurred to them to inquire whether they were to make any changes in their mode of living; whether poor ventilation and poor air had anything to do with their disease. Disease was looked upon as a dispensation of Providence, and consequently that it was the business of doctors, by the use of medicines, to drive disease out of the system. The general public, however, are beginning to become a bundle of interrogation points, and it is an encouraging sign. We must learn that the secret of health is in keeping in line with the laws of health forever, thus giving nature a chance to keep on improving us. DAVID PAULSON, M. D.

## LOW SPIRITS.

"Low spirits" is a common excuse for a great deal of selfishness. It is certainly a matter of doubt whether any one has the right to be melancholy in a world so full of the graciousness and generosity of Providence, and it is a miserable piece

of egotism to thrust one's low spirits upon others. Melancholia is undoubtedly a disease, but it is one of those diseases which are largely, if not wholly, under control of the will, contradictory though the statement may seem.

There are many diseases recognized by physicians as brought about purely by patients allowing themselves to drift into morbid conditions of mind. Even dreaded scourges, like typhus fever and cholera, are known to be induced by morbid fear. Constant brooding over some fancied wrong or imaginary slight, showing an exaggerated state of selfishness, which is too often considered supersensitiveness, will readily induce that condition of mind known as melancholy.

The selfish idler is condemned by every one, but the one who wastes his time in this much more foolish manner, groaning and complaining until he becomes a chronic hypochondriac, often passes for a hard worker from the very excess of trouble he takes to find trouble. As a matter of fact, such persons accomplish very little real work in the world. They are greater wasters of time than the most flippant idler of the world, because they take away from the nerve force and the life of others. Minus quantities, they represent much less than nothing, for they reduce the working power of all around them, enervating them by their continuous dole and plaint.

Strange as it may seem, a disposition to melancholy often appears in children, and, if not discouraged, may develop into a fixed habit in later life. There is no cure better for such morbid tendencies than some method by which the individual can get outside of himself and forget his own selfish interests and desires. Peevishness in a young child should be treated as a serious fault; yet in nine cases out of ten the fretful child is petted, and so rewarded for his fretfulness; and the fretful child makes the complaining, melancholy man or woman.—*Selected.*

## HEALTHFUL RECIPES.

**OATMEAL BLANC-MANGE.**—Soak a cupful of coarse oatmeal over night in a pint and a half of water. In the morning beat the oatmeal well with a spoon, and afterward pass all the soluble portion through a fine strainer. Place the liquid in the inner dish of a double boiler, and cook for half an hour, or until thick enough to mold. Turn into cups, cool for fifteen or twenty minutes, and serve warm with cream or a dressing of fruit juice.

**CREAM CRISPS.**—Make a dough of one cupful of thin cream and a little more than three cups of graham flour. Knead until smooth, then divide the dough into several pieces, and place in a dish on ice for an hour, or until ice cold. Roll each piece separately and quickly as thin as brown paper. Prick with a fork, cut with a knife into squares, and bake on perforated tins until lightly browned on both sides.

**NUT CRISPS.**—Mix together thoroughly one and one-half cups of coarse graham flour and one-half cup of hickory-nut meal or almond-nut meal, prepared by pressing the chopped meats of nuts through a fine colander. Make into a rather stiff dough with ice-cold water, knead well, roll into a sheet as thin as brown paper, cut with a knife into squares, and bake on perforated tins until lightly browned on both sides.

**BROILED POTATOES.**—Potatoes to be broiled should first be parboiled. Cut in slices one-half inch in thickness, place in a wire boiler, and brown, turning both sides until browned evenly.

**PINEAPPLE TAPIOCA.**—Soak one cup of tapioca over night in one and one-half cups of water. Add two and one-half cups of water, and cook in a double boiler until transparent, then add one cup

of sugar and one juicy pineapple minced fine with a sharp knife. Mold, and serve cold with or without cream.

**BANANA DESSERT.**—Soak a cup of tapioca over night. In the morning cook in a double boiler in a quart of water until transparent. When done, add a cup of sugar and three or four sliced bananas. Serve cold with cream.

**BOILED CUSTARD.**—Beat thoroughly together one pint of milk, two eggs, and a tablespoonful or two of sugar, until thoroughly mingled. Turn the mixture into a double boiler, and cook until the custard is set.

**GRANOSE WITH EGG.**—Granose is an excellent accompaniment of soft-boiled or poached eggs. Serve the eggs, when cooked, with a spoonful or two of the dry granose in each individual dish.

**LETTUCE WITH NUT BUTTER DRESSING.**—Prepare the lettuce as for salad. Rub two slightly-rounded tablespoonfuls of peanut or almond butter smooth in two-thirds of a cup of water (the half-pint cup sold in the house-furnishing stores). Let this cream boil up for a moment over the fire. Remove from the stove, add one-half teaspoonful of salt and two tablespoonfuls of lemon juice. Cool, and it is ready for use. If too thick, it may be thinned with a little lemon juice or water. More lemon juice may be added, if desired. Pour over the lettuce and serve.

**WAFER SANDWICHES.**—Brown whole-wheat wafers nicely on both sides over glowing coals. Spread one side with nuttolene, then with nuttose finely minced and seasoned with salt and lemon juice, cover with a second wafer, buttered on one side, and wrap in tissue paper.

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## PUBLISHERS' DEPARTMENT.

THE annual meeting of the Medical Missionary and Benevolent Association was held in the sanitarium chapel on June 14, in accordance with the time and place fixed in the by-laws. All the members expressed themselves gratified with the progress the work had made during the past year, especially in the progress of the sanitarium and the development of the health food work. The patronage during the spring season has never been so great in the history of the institution. And the development in the organization of the work and improvements about the place and buildings have been more than for several years in the past.

The increased amount of food sales from the bakery shows a wide-spread interest among the people in the use of the health foods. About forty tons a month are being sent out to different places on the coast, which is nearly double the trade we had one year ago.

Recommendations were made for the improvement of the work along the different lines, and the following new board was elected: Dr. A. J. Sanderson, Dr. F. B. Moran, Elder W. T. Knox, Elder J. A. Burden, Dr. Thos. Coolidge, Dr. G. H. Heald, H. H. Haynes, and E. E. Parlin. The board was promptly organized, Elder W. T. Knox remaining president, and E. E. Parlin elected secretary. The latter will continue to make his home in San Francisco, and will transact his necessary work from 1436 Market Street, San Francisco. He was also made treasurer, and any donations or inquiries as to the charity work as carried on by the organization should be sent to the address of E. E. Parlin, 1436 Market Street, San Francisco.

IN the early part of June Dr. A. J. Sanderson spent several days in attendance at the camp-meeting held at Stockton. Much interest was taken in the various phases of

the health work. Two addresses were given in the large tent, and several talks and demonstrations in the line of food, dress, and exercise were given in the small tent by Mrs. F. B. Moran and Mrs. J. Gotzain.

IT is expected that Dr. G. H. Heald will be in attendance at the camp-meeting held in Arcata, Humboldt County, in July, where he goes in the interest of the association and the development of the health work.

THE improvements on the main building are still being continued. Recently the roof upon the larger part of the old building has been replaced by a mansard roof corresponding with that of the new part. This completes the fifth story of the main building and makes quite a pleasant addition, besides giving quite a number of nice rooms. The changes that have been made the last two months have added greatly to the general appearance of the building.

THE increased patronage this year has necessitated a larger number of tents than ever before. These are all occupied by guests who greatly enjoy the pleasant features of tent life.

THE annual class in the nurses' training school began its work the middle of June. About twenty enthusiastic young people have entered, with earnestness, upon their work, and give every evidence of a promising class, that will soon add strength to the various departments in which they are engaged.

MANY of his friends at the sanitarium have been glad to welcome back to their midst Elder H. A. St. John, who is at present acting as chaplain for the institution, and has, in connection with the educational work, several Bible classes which are much appreciated by those in attendance.

WORK in the various departments of the institution has been greatly facilitated of late by the introduction of a complete telephone system, which connects all the important departments as well as bringing into speaking distance the different cottages. This will save many steps on the part of those who are in attendance, and will add so much to the completion of the service that is being given to guests by the management.