

Fundamental Principles of Health

By ALBERT S. GRAY, M. D.

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BRIGHT'S DISEASE.

Last year approximately 100,000 Americans died from Bright's and other diseases of the kidneys.

Had a railroad wreck or a Titanic disaster killed one hundredth this number the world would gasp in horror and the newspapers of the country would be taxed to issue special editions in sufficient number to meet the public demand for information on the subject, and senatorial or congressional committees would be appointed to investigate the cause and formulate laws for the prevention of like disasters in the future.

But because we are used to it and because they are snuffed out only a few at a time we ignore this appalling sacrifice of 100,000 human lives and take it as a matter of course. And the absurdity of this position is the more startling when we know that fully 60 per cent of these deaths, or 60,000 could be prevented or at least postponed for many years with greater ease and certainty than a Titanic disaster can be prevented.

Our stupidity becomes still more amazing in the face of the fact that deaths from these diseases are steadily increasing at an enormous rate. In the vital statistics registration area, now covering approximately 60 per cent of our population, deaths from kidney diseases have increased 72 per cent in 20 years and 23 per cent in last ten years. In the city of Chicago the increase has been 47 per cent in the last ten years.

Bright's and the allied diseases are clearly diseases of civilization; they advance together. They are the diseases of highly seasoned food, or drink, of indolent habits of body and mind, and of mental "strain," commonly called worry.

The 1910 census gave the United States a population increase of 21 per cent in the ten-year period between 1900 and 1910 and showed the rural population to number 54 per cent and the urban population 46 per cent of the whole.

Within this ten-year period the rural population increased only 11 per cent while the urban population increased 34 per cent and this very material change in the ratio between the producers and the consumers of the necessities of life must become a powerful factor in the health of our people for two reasons; first, because of the change in proximity to food supplies. Less fresh food is being consumed by the increasing numbers flowing into our cities, and it is a self-evident fact that the longer food is held the greater is the danger of contamination. Second, the increase in the ratio of consumer to producer of the necessities of life means a perfectly logical increase in the cost of the production, hence an inevitable increase in the cost of living and the worries incident thereto.

The subject of the preservation and transportation of food is of vast importance and is now receiving the attention of the federal and state authorities, but it is a subject on which the individual citizen must seek enlightenment if we are to make any progress towards a happier humanity.

The very prevalent "summer complaints" and other digestive troubles of childhood and of humanity in general are traceable directly to a common cause—filth. High infant mortality goes hand in hand with filth. Food may be easily contaminated by washing dishes and other containers with polluted water, and fresh vegetables, such as are eaten raw, are open to the same danger from the use of impure water on them. Dirty hands and the general ignorant indifference of those handling and preparing food materials; partly decomposed fruit, vegetables and meat; flies on the butter, on the bread and in the milk, direct from the stable or gutter; dust from the street composed of finely ground horse manure—all contribute their quota of filth, and it is this element of things too small to be seen that is allowed to accumulate on the surface of foods, rather than the foods themselves, that is the cause of many of our troubles immediate and remote.

Undoubtedly in the near future it will be conclusively demonstrated that Bright's disease and the degenerative diseases of the kidneys, heart, arteries and brain in general, including apoplexy, now assumed to be caused by deranged metabolism, the diseases now responsible for our heaviest and

a steadily increasing economic loss by reason of the drain on the matured lives of the nation, originate in the "mild infections," those "insignificant dysenteries" arising from carelessness in the matter of personal hygiene and the saturating of the system with toxins from long continued ingestion of toxic elements in dilute polluted water and food matter in general.

THE CURE IDEA.

Four thousand years of human history demonstrate the utter futility of curative medicine in disease or of punitive remedies for the cure of crime. On the other hand, the marvelous results following the practical application of theories evolved from modern scientific investigation must convince the most skeptical that only along rational lines of prevention can the steadily rising tide of disease and crime be successfully combated.

There are no accidents in this world. Every happening is the inevitable result of a specific cause acting according to definite and immutable law, what we term "accidents" being a happening unexpected only because of our ignorance of the fundamental conditions and law. As heat and cold are one and the same, varying only in degree, so accident, disease and crime are only varying results from a common cause—instability, a lack of harmony in existing conditions.

Accident and disease are the result of transgressions of natural law; crime is the result of breaking man-made laws of geography, for the largely that what will result in one or the other in one country or state will not produce a like result in another place.

Either unknowingly or in spite of ourselves, and whether we like it or not, nature leads us by purely personal motive to fulfill her ends. In other words, humanity must react according to each individual nature and its environment. Because of this fact punitive laws have never been deterrent, never can be deterrent. In our ignorance we establish laws running counter to natural law and thereby make "criminals." Because of this fact crime has been forced again and again either to remove the cause or to amend or repeal the law and legalize the crime.

But we can neither amend nor repeal natural law nor by resolution nullify the effect of a given action; and, as each act has a positive and inevitable result, irrevocable and extending to the end, either we must adapt ourselves to the new conditions or suffer in consequence. If we are elastic and adaptable we "react" and continue to enjoy good health, but if rigid and unadaptable we suffer disease and premature extinction.

We do not break natural laws; they break us if we are stupid enough to try to run counter to them. Therefore, the logic of the situation should drive us diligently to familiarize ourselves with the fundamental laws of the universe of which we are an integral part, that we may live in harmony therewith and fulfill our destiny, whatever it may be.

In short, good health does not come out of bottles nor law abiding citizens out of cells. Both are matters of physical balance, the product of intelligent breeding and of training beginning not later than the cradle period. Even morality, concerning which we are hearing so much under the captions "social evil" or "white slavery," is not a matter of wage, but of character, and therefore absolutely the result of training.

In the final analysis civilization is nothing more than the development of inhibitory centers enabling us to curb and subdue the remains of our jungle nature—always very near to the surface even in the best of us. But society deliberately breeds disease and crime, then coddles the one and punishes the other, and all the time permits both to breed more fit competitors.

Science has demonstrated that good health and freedom from crime may be purchased by intelligent co-operation and the expenditure of money for the benefit of men en masse. And the day will undoubtedly come when ill health will be considered a greater disgrace than to be imprisoned, because the latter is only the result of breaking man-made laws, while ill health is the result of transgressing nature's law, for which there can be no excuse among intelligent people. When that day does dawn there will be no more prisons, for they will have passed with the thumbcrew, the rack and the stake. In place of jails, reformatories and penitentiaries, what we need are more organized nurseries and training schools for children, more hospitals and training institutions for the adult.

Meantime we have to meet the demands of today: First, relief to the sufferers from our past can be relieved. Second, to teach the injustice of passing limitations along to future generations.

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Goffer's Prayer.
Give me a day of clear sunshine and crisp wind, a turf that springs like velvet beneath the feet, and a green that plays fair with a rolling ball. Grant that my brasses may clip the ball clean from a fair lie and that my niblick may not fail me in the hour of need. Help me to pitch my approach shots fair to the green and lay my long puts dead to the hole. Above all give me strength of will to keep my eye on the ball and my temper under a firm check. Then will my partner bless and praise my name for evermore, nor will I find that all the matches have been made up the day before.—Outing

They tell this story, happily, at Bryn Mawr. America, they say, may be "new" and "hated word—'crude'" to the minds of European visitors, but it doesn't always look it. For instance, here is the story, and the story is true:

They have some charming picture post cards at Bryn Mawr college—prints of the ivy-grown cloisters, of Pembroke arch, of the college gate, English Gothic buildings, all very beautiful, and my no means old. And not long ago some one showed one of the cards—it was a picture of the cloisters—to an American woman who had lately returned from a long stay in England, and who did not know Bryn Mawr.

"Pretty place, isn't it?" murmured the woman to whom the post card belonged.

"Yes, charming," the other answered.

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200 SNAKES MAKE VOYAGE A HORROR

The Brilliant, British Bark, Arrives in New York After Eventful 115-Day Trip.

NO SLEEP FOR CREW

Lascar, Chinese and Hindu Deck Hands Add to Danger by Fighting Among Themselves—Orientals Afraid of the Reptiles.

New York.—Two hundred deadly East Indian snakes overrunning the ship, five heat crazed yaks doing everything but climb aloft and a crew of 35 Lascars, Hindus and Chinese threatening every minute to cut one another's throats—such was the combination which added ten years to the age of Captain Grant of the Brilliant.

The Brilliant recently arrived in New York harbor after a voyage of 115 days from Hong-kong. Life began to be just one strenuous minute after another almost before Victoria Island had faded over the horizon, the excitement unabated until the Jersey coast was sighted.

The Brilliant, carrying oil stores, had an uneventful voyage outward bound to Hong-kong and Kobe. She carried an able crew of Swedes and Norwegians, but they tired of the long grind and deserted the ship between watches a few hours after the vessel dropped anchor in Kobe harbor. With the holds filled with Japanese merchandise, Captain Grant was compelled to sign a nondescript crew composed of no less than ten nationalities in order to man his vessel for the homeward bound trip to New York. He cleared at Kobe, stopped at Higo until December 18, and made Hong-kong in two weeks. The entire crew deserted at this port and the seamen signed in their place represented, said Captain Grant, the scum of the port.

Squared away to the southward with the Straits of Sundae as the objective, the Brilliant became the theater for a series of events which made sleep a matter of three winks at a time for the officers. First of all it was found that most of the "able seamen" had never seen any more experience than would be necessary to handle a rowboat. When most of the men were

top rail appeared in the role of referee.

The ram only grew more furious at the interference of outsiders, renewing his rushes at the goat, which put up a stiff fight until one of his handsome horns was broken.

Every animal in the park appeared to be taking sides in the conflict, and the babel of noises drew Superintendent Duff. He arrived just as the Angora, with only one horn to defend himself, showed signs of yielding.

Duff drove off the ram and bound up the bleeding wounds of the Angora, especially the gash where the horn was broken off.

DREAMS TRUE TO OLD SALTS

They Are Not Skeptical and Many Tell of Lives Saved by Obeying Premonitions.

Bangor, Me.—Maine shipmasters were not skeptical when they read in the papers that it was a presentiment that caused the captain of the steamer A. W. Perry to change the course of his vessel just enough and just in time to save the crew of the five-masted schooner Grace A. Martin.

Capt. John A. Lord of Ellsworth says that when he was a boy and sailing with his father, the whole ship's company were saved from their sinking vessel by a captain who told them that he had been unable to sleep for two nights preceding because something kept telling him: "Keep off four points! Keep off four points!" Finally he changed his course as directed by the haunting voice, and soon he fell in with the sinking vessel.

On another occasion Captain Lord was aboard the new schooner George and Mary when she was driven ashore of Cape Lookout, and the crew were taken off just before she broke up by the steamer Champion, whose master declared that some mysterious influence had prompted him to change his course, and that after running that way all night he had sighted the wreck.

A Bangor boy shipped in a coaster for a trip to New York. One night the boy dreamed that he stood on the deck and that his mother's voice, coming from amidstships, repeatedly warned him, "Back! step back!" He was standing at the time of the dream at the forepeak hatchways. Two nights afterward, as they were making sail, the boy was sent to the forepeak, as in the dream, and just as another of the crew came to lend him a hand he thought of his dream and stepped back a pace. Scarcely had he done so when the hatchways came slack in his hands and something shot down from aloft, brushing the rim of his hat as it passed. It was the peak block, the strap of which had parted under the strain suddenly put on the hatchways. It lay within a few inches of the boy's feet, having struck the deckload with such force that its iron gooseneck had pierced a three-inch spruce plank. The single backward step had saved his life.

After passing through the Straits of Sundae the five yaks on board began showing signs of suffering from the heat. As the Brilliant hovered near the "line" they went crazy one by one.

"They couldn't do it in a bunch," said Captain Grant. "They had to do it one at a time in order to prolong our agony."

The snakes and the heat-crazed yaks had practically scared the crew out of their wits before the "line" was last to the stern. About the time the last yak had been killed and cast overboard the Lascars and the Chinese engaged in a pitched battle.

The Hindus and others took sides in the argument. Their fights were a daily feature until long after the cape had been rounded. Instead of trying to prevent trouble, knowing that any interference on his part would only complicate matters, Captain Grant allowed them to fight it out among themselves. At times, however, the friction assumed a serious turn, when some of the men displayed knives. Although they never actually carried out their threats to cut each other's throats, the situation continued to be tense and called for the utmost diplomacy on the part of the officers.

ANIMALS CHEER ZOO FIGHT FOR KINGSHIP

They Gather About Ram and Goat and Keep Up the Noisy Excitement.

Norwich, Conn.—Superintendent John Duff recently introduced a big Angora goat to the deer yard in Meagan park. A ram which has reigned as king of the yard didn't like it and began to butt the goat around. The newcomer became peeved and after a few prods started to defend himself.

Visitors to the park rushed to the ringside outside the fence, trying to lighten off the ram by shouts, while a big turkey gobbler perched on the



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MENU FOR THE WEEK

COMPLETE LAYOUT OF MEALS TO SERVE SEVEN DAYS.

Ideas That May Relieve Housewife From the Time-consuming Necessity of Considering "What Shall We Have for the Next Meal?"

By LIDA AMES WILLIS.

SUNDAY—BREAKFAST.

Fruit.

Cereal. Cream
Broiled fish, sauce tartare.
Muffins. Coffee.

DINNER.

Cream of cheese soup.
Veal cutlets au gratin.
Mashed potatoes, Asparagus on toast
Tomato mayonnaise.

Dandy pudding. Coffee

SUPPER.

Green pea mayonnaise. Sliced tongue
Strawberry shortcake. Iced cocoa.

MONDAY—BREAKFAST.

Fruit.

Cereal. Cream
Codfish cakes. Creamed potatoes.
Toast. Coffee.

LUNCHEON.

Deviled ham loaf. Cucumbers.
Egg bannocks. Orange marmalade
Iced tea.

DINNER.

Stewed hearts, French style.
Boiled potatoes. Spinach soufflé
Egg salad.

Little strawberry puddings. Coffee

TUESDAY—BREAKFAST.

Fruit.

Cereal. Cream
Liver a la Bordelaise. Potato soufflé
Raised corn bread. Coffee.

LUNCHEON.

Macaroni, with cheese sauce.
Stuffed green peppers. Butter rolls
Rhubarb sauce.

Ginger sponge cake. Tea.

DINNER.

Velvet soup.
Egyptian chicken. Mashed potatoes.
Creamed cauliflower.
String bean salad.

Lemon cream pie. Coffee.

WEDNESDAY—BREAKFAST.

Fruit.

Cereal. Cream
Ham toast. Potatoes, maitre d'hotel
Coffee.

LUNCHEON.

Baked shad roe, with bacon.
Radish and cucumber salad.
Grape fruit marmalade. Cookies.

Tea.

DINNER.

Baked shad. Spinach.
Potatoes a la Italienne. Peas
Lettuce salad.

Orange ice. Brownies.

THURSDAY—BREAKFAST.

Fruit.

Cereal. Cream
Scrambled eggs.
Spring onions on toast.
Coffee.

LUNCHEON.

Clam chowder.
Boiled rice, with orange compote.
Nut bread. Cocoa.

DINNER.

Asparagus puree.
Smothered steak, with red bananas
Mashed potatoes. Cold slaw.
Sweet fruit salad.

Wafers. Cream cheese
Coffee.

FRIDAY—BREAKFAST.

Fruit.

Cereal. Cream
Fried butterfish.
Creamed potato hash.
One-egg muffins. Coffee.

LUNCHEON.

Swiss eggs. Stuffed tomatoes
Old-fashioned strawberry shortcake.
Iced tea.

DINNER.

Asparagus soup.
Boiled sheephead, sauce Hollandaise
Boiled potato balls, butter and parsley.
New beets.

Cucumber salad.
Fruit ambrosia. Sponge cake.
Coffee.

SATURDAY—BREAKFAST.

Fruit.

Cereal. Cream
Creamed chopped beef.
Lyonnaise potatoes, cream
Toast. Coffee.

LUNCHEON.

Spiced salmon.
Potato and cucumber salad.
Raisin bread. Iced tea.

DINNER.

Fried veal cutlets, tomato sauce.
Boiled rice. Spinach, with egg.
Rhubarb and raisin pie. Cheese.
Coffee.

Lamb a la Russe.

Serve lamb very tenderly cooked with a brown gravy to which slices of lemon and cucumber (gherkins) have been added.

For the next course have ready a rich pastry dough and roll it very thin, a square in form. Spread this with a savory forcemeat of chopped cooked mushrooms, rice, hard-boiled eggs and cold veal, moistened with butter and broth, and roll it from edge to edge like a "vol-au-pot." Put into baking dish, sprinkle the top with bread crumbs and bake one hour. It is to be sliced and served with a wine sauce.

Apple Omelet.

Beat into a cupful of sweetened apple sauce a tablespoonful of melted butter and flavor well with grated nutmeg. Whip the yolks of six eggs and stir gradually into them the cupful of apple sauce. Beat for three minutes, then stir in lightly the stiffened whites of the eggs, and two tablespoonfuls of rich cream. Cook in a frying pan until set, and just before folding the omelet over, sprinkle with bits of chopped citron. This is a delicious dessert.

White Bean Soup.

Into a pot put two quarts of soup stock, a carrot, two onions, a small turnip, cut fine, and two cupfuls of white beans. Boil for an hour, add a little flour made smooth in a little of the stock, salt and pepper to taste and a little chopped parsley.

With the Wild Igorrotes



IGORROTE CHIEFS

ANY one who visits the Igorrotes of northern Luzon has the rare pleasure of being transported back into a pre-historic age. He is able to see many customs and practices in actual use which have long since vanished from western countries. He will see naked men with spears, shields and battle axes ready to die in behalf of their thatched huts. He will see women working in the fields clad in short skirts made of leaves. At night he will see dusky figures gathered around the bonfire and will hear the weird and melancholy songs of a primitive people. He will find that there is much that is beautiful and sweet in the simple lives of these mountain folk, writes Luther Anderson in the Chicago Daily News.

The Igorrotes are a many and sturdy people. They are courageous, frank and open hearted. They look you squarely in the eye and have none of the cunning, scheming looks which are so often found among oriental peoples. The Igorrotes are a domestic home-loving people who stick to their native heath and seldom wander far from the graves of their ancestors. They do not build their houses separately on their respective farms, but close together in villages and towns. When an Igorrote builds a house all his neighbors turn out and help him.

Have Their Own Courts.
Every village and town has its own court, or board of arbitration, composed of the old men of the village. Any one who has a grievance can

club and the girls in a house for unmarried girls. Here the boys meet them without being annoyed by any troublesome chaperon. When a young man proposes marriage to his sweetheart she signifies her consent by letting him to bring some firewood to her father's house. She in turn brings some rice and sweet potatoes to the parents of her future husband. If the parents agree to the match the young man is instructed to canoe or sail to the house of his future in-law. Three days later he performs the canoe with a suckling pig. This completes the initial marriage ceremony. The young people then together for a year and if they are satisfied with each other the two families celebrate a big canoe or social feast with several hogs and a suckling pig. This is the final marriage ceremony. The trial marriage of the Igorrotes are remarkably successful and it is unusual for the contracting parties to separate after the first trial year.

Among the Benguet the marriage ceremony is celebrated by smearing the blood of the sacrificial animals on the faces of the members of the two families. This ceremony is performed by some old woman who has been asked to act as high priestess for the happy occasion.

An Igorrote can divorce his wife whenever he pleases, but he must give her a canoe and return her dowry. Custom decrees that there shall be no ill feeling between a man and a woman who have been divorced.

Funeral Customs.
When an Igorrote dies the friends of the decedent set the corpse up in a chair and drape over it the funeral blanket. Then they build a fire under the corpse and smoke it until it is mummified. If the deceased is the father of the house they place his favorite pipe in his mouth and set it before him daily. Half of his land and hogs are set aside for sacrificial purposes and the family has one great canoe or feast until the sacrificial animals are all eaten. This usually takes a month.

When the time for burial arrives the children speak to the corpse and say: "Dear father, we will place you in the position in which you were born and carry you to your resting place. Then they cross hands over his eyes and double his knees up under his arms and so place him in a square wooden coffin which they carry to a cemetery in the mountain side. When they become lonesome for the deceased they bring the corpse back to the house and set it up in the chair again. They speak to it lovingly, and set before it as if it were alive. The children say