

SANITARIUM PARLOR LECTURE, Jan. 20, 1902.

Health-Getting, and Health-keeping .

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I have always considered Dr. Kellogg as my friend, and I always shall, except when he gets me in such a predicament as this,--in which he is expected by a large and patiently waiting audience, and I am called upon to take his place. It may be wholesome--for me;--it is like a cold spray in the morning,--I know it is good for me, but at the same time, I don't enjoy it. It is not pleasant to occupy Dr. Kellogg's place, especially when I have an audience that has been waiting week after week to hear him; but it was impossible for him for him to be present at this time, and so, by his request, I am here. I am glad to look into the faces of such an intelligent audience as this; I believe it is not often the privilege of any one to speak to such a representative audience as this here in the Sanitarium. There are peculiar inducements which bring you here to the Sanitarium,--it is not entertainment, nor show, nor anything of that kind that you are seeking, but it is, I trust, a desire for a permanent cure .

There is something about disease which brings us all on a level. During the twelve years that I have been connected with this Institution, I have been associated with some influential men in my work, and during the three years in which I have been the Superintendent of the Chicago Branch, I have been engaged, in a general way, in the philanthropic and humanitarian work in which this Institution is especially interested. I think there are some here who were present when I spoke upon "The Chicago End of the Battle Creek Idea" (and I think that end is about as large as this), the idea of relieving the poor, the sick, the miserable and the distressed. When a poor man suffers, his sufferings are just as keen and intense as are those of a rich man,--there is no essential difference between them, in this res-

pect When a poor man's nerves are under the microscope, they will be found to present the same appearance and perform the same functions as those of the rich man, sending up the same impulses and impressions to the brain, whether the body is in anormal condition, or whether it is irritated by poisons, or diseased from any other cause. So it is clear that we must extend our work to rich and poor alike, and, above all things, carry on our educational work, so as to prevent men and women from being compelled to come here, or to go to similar institutions for the recovery of their health,--and this involves reformation. This is a sort of Reform School,--a place where you come to be reformed. Our sanitariums are a sort of "cities of refuge" where you come and remain for a time in order to be reformed and restored to your normal condition.

There is one question which comes up to the patient's mind very frequently,--and I dare say many of you have asked yourselves the same question, "Why can't I get well sooner?" The reason the chronic invalid cannot get well sooner, is obvious: In Chicago, many chronic invalids are in the habit of listening to a man who is swaying a mighty influence, and who is telling them and trying to convince them that they can get well in a day, and he is trying to tell them how they can do it. A couple of weeks ago, he had a very large audience, filling an immense building with people who came there to learn how to get well in an instant. Now there is no such thing as recovering from a chronic trouble in an instant. It is true that the mere ghosts and spooks of disease can be chased out of a man,--I should not have said "disease," but "a diseased condition," for there is no such thing as "disease," as an entity. You cannot drive disease out of a man as you would "drive a squalling cat out of a room." Disease is the condition of a man when he has, by an unwholesome manner of life, allowed himself to sink down, down, down into the quagmire of physical weakness and degeneracy, and

recovery from such a condition is a slow and painful process. Some years ago, when I had charge of the "Nerve Department" of this Institution, there was a gentleman here who could not speak above a whisper. He had consulted many leading throat specialists in this country. I knew his nerves needed attention, and, in order to fix up the nerves, we tried to cure the man,-- and, by the way, that is the essential principle in getting well. We have had many patients in our institutions who have had their nerves and stomachs cured, but it was only a question of time as to how soon they would have to be cured again. But this is not our method; we don't cure men on the installment plan, treating symptoms one after the other, but we aim to cure the man in a progressive and rational manner, and then, when he is cured, he will stay cured. Well, as I said, we treated this man day after day, but we really had not taken in the situation. One day he was in the bath-room taking treatment, and for some reason, he had a sort of nervous shock. Some of the boys asked me to go in and see him. I did so, and he said to me, in a hoarse whisper, "Get ^{"I can't} me to talk." I said to him in an authoritative tone, "Say 'Sunshine,' And he did so. Then I said, "Say 'One,' and he said "One." Then I kept him talking in that way for a while, and then I sent for a nurse, and told the nurse to keep that man talking for an hour, so that he would not backslide.. So patients often get up ghosts and spooks of disease, after they have recovered, thinking their disease is coming back upon them-- but I guess I will go on and tell this story about this man who thought he couldn't talk, before I forget it ., because it is a very interesting case . We kept this man talking. One day he came into my office and said he could talk, and that he guessed he would go home and see his wife, and he went home. Soon afterwards his wife wrote me a letter, in which she tried to make me believe I was a great man, because I had got her husband to talk; she thought that was a sort of miracle,--and it is about as great a miracle as

most

we have. The sick man who falls completely in line with nature, and follows that course most thoroughly, is going to see the biggest and best miracle wrought in his case. In the work of getting well, you must, in the first place, find out what nature is trying to do, and then co-operate with nature, and keep in line with nature if you wish to get well,--and this rule applies to every one of you, whether you are saint or sinner. Nature is impartial. Here is a man who waters his lawn; he is a wicked man, and does not pray that the Lord will make his grass green and keep it from wilting. Here is another man who does not water his lawn, but he prays that the Lord will keep it from wilting and keep it green, but it is not kept green. The man who waters his lawn has a green lawn, although he does not pray; but the man who does not water his lawn finds that it wilts, although he prays that it may be kept green. This is an illustration of the great principle involved in the work of getting well. We must co-operate with nature in this work,--in other words, we must co-operate with God in this work. What many people call "Nature," I call God, for I believe that every manifestation of nature is a manifestation of that great unknown intelligence called "God." God does not have any special favorites or pets. The old idea was, that if we are sick, we must have some one to pray for us, and that if this is done by some one who has great influence or power with God, we shall be cured; but this is a mistake, for "God is no respecter of persons." I have never had a patient but that I thought the Lord was just as willing to heal him ^{through my instrumentality as by that of} as any other man in the State, and this has been a great comfort to me; I rejoice that this is so.

Now if we get this principle thoroughly fixed in our minds,--that nature is no respecter of persons,--does not love, or desire to heal, a good man any more than a wicked man,--that nature is doing everything possible to cure the man who is sick, whether good or bad--we shall be ready to co-

operate with nature, and thus our hopes of recovery will be realized. I have sometimes seen a mother, after telling her child to come to her, across the carpet, and finding she would not come, drag her across by main force, while the child was pulling back and digging her heels into the carpet. The mother succeeded in getting her child across the carpet, but it would have been better and easier for the child if she had willingly obeyed her mother's command, for, as it is, the same process will have to be repeated until the child learns to heartily and cheerfully obey her mother's commands. I have seen sick people recover while persisting in the use of tea and coffee, and putting dead carcasses into their stomachs,--I say I have actually seen such people get well, through the efforts of nature, although not co-operating with her, the same as it was with the child whom the mother dragged across the carpet. It would have been better if the child had gone freely, and so it is better for the sick man to fall in line with nature and willingly throw aside everything that is opposed to health. That is the right state of mind for the chronic invalid to have, if he would derive benefits afforded by such an institution as this. During the time that I have been connected with this institution, I have seen hundreds of this kind of cases,--they recovered, but relapsed and had to recover again and again.

I have seen patients here, who said, "I have been obliged to eat saw-dust, roasted excelsior, baled hay, and so on, and now how long will it be before I can have some juicy beefsteak again?" I think such people are wasting their time here; like the child who whose mother is pulling her across the carpet, they are pulling back and sticking in their heels, instead of assisting nature. It is but little that nature can do, in such cases. If you had a tree, and a portion of the bark had been torn off, and you were trying to grow it on again, and if you hired a man to strip the

bark off as fast as it grew on, you could not expect that spot ever to become permanently covered with new bark. But that is what many chronic invalids are doing, by refusing to try to understand what nature is doing and ~~too-operating~~ with her. Dr. Kress, now of Australia, once had a patient under his care, and the patient was getting along beautifully, for he was falling in line with nature, and he was getting right in sight of the haven of health which he had been steering for for many years,--you know when people are out in a stormy sea, and in danger, they are very anxious to do right, and make every possible effort to keep their vessel above water; but when they are in sight of the harbor, they are apt to cease their efforts. Well, this man, as I say, had got in sight of the haven of health, and then he wanted a "good square meal--" and a good square meal, has a some sharp corners. He went home and indulged in a "good square meals," and nature punished him with a relapse,--nature always does that, when her order is disregarded. There is no such thing as people playing upon this "harp of a thousand strings" for selfish pleasure without reaping a harvest of suffering and disease. This law is as sure and inexorable as the law of gravitation, and you may as soon expect to see it violated with impunity as to see my watch suspended in mid-air, instead of falling to the floor when I release it from my fingers. If my watch will remain suspended in space instead of falling when I release it, then you can put mustard and pepper and other blistering, burning things into your stomachs without injury.

We must not be in too great a hurry in the matter of getting well. Nature can afford to wait. You plant corn in the ground. The next morning your boy goes out to see if it has come up, and he comes back and says, "Nothing has happened to that corn." But his father, a wise old farmer, says, "Wait a little while; it takes a little time for corn to grow." So it is with the chronic invalid,--it takes time for him to grow into health.

When a man says to me, "I eat beefsteak; I use tobacco, and have used them most of my life, and I am a better man to-day than you are," he forgets that he has been putting in a crop for the undertaker, and that when I am reaping a harvest of health by right living, he is preparing to reap a harvest of disease and death by wrong living. We must remember that the law of sowing and reaping is universal in its operation, and that we must reap as we have sown; that if we sow for good health, nature will see to it that there is a harvest of good health. But if a man is putting in a big crop of disease, he will surely reap an abundant harvest of what he has sown.

We often see this principle illustrated in our work. The other day a gentleman called on me in Chicago,--he was a very influential citizen. He had been visiting some famous (or infamous, as the case may be) mineral springs for his health, which had been very poor. He received benefit from them, as he claimed, but he received benefit from them only in proportion as he drank water from them,--and he would have derived just as much benefit if he had drunk the same amount of goodwater out of his own well. But he saw that he was poisoning himself by his habits of living, and he said that he didn't get well as rapidly as he wished to do, so he came to me to get something in the line of the "Battle Creek Idea," and I gave him a sort of "Shorter Catechism" of it, as I would a transgressor,--for I regard every man who is sick as a transgressor or as a sinner. The very fact that he is sick is evidence that he is a sinner against nature's laws. If a man has been sentenced to prison, and you find him behind the prison bars, you have a right to suspect that he is a criminal; so, from a physical standpoint, I regard every one who is bound down with disease as a law-breaker and a criminal. Such a man, by his bad habits of living, has been sending out invitation cards to disease to come and visit him, and it would be very re-

markable, as well as very discourteous if disease did not call round and see him after so many urgent invitations to do so. Disease is sure to come, after these invitations, although it may be a long time afterwards--even as much as twenty years after the invitations have been issued. There is a very important statement in Scripture which says, "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap." Science says the same thing; it is simply another way of stating the law of cause and effect. Well, I said to this man, "What are you doing?" "I am working hard," he answered. These people are always "working hard"--and they do work hard--at the table. I asked him if he smoked. "Yes," he said, "I smoke about ten cigars a day now, but I don't think that hurts me any, that is a moderate amount for me; I used to smoke fifteen or twenty cigars a day, but I have brought myself down to ten." I didn't know that he chewed as well as smoked, but the next day he told me that he chewed. He said that one day he went without tobacco, and so he chewed gum all day. There were several other matters connected with his case which I won't mention here. I finally said to him, "You can get back splendid health if you will,--" and so he could. Nearly every sick person can get well if they will. You look out over such an audience as this, and you can safely say there is not one out of a hundred here but what can get comfortably well. I am enabled to say this after years ^{of} experience. I would not have said that years ago, because I saw so many people doctoring and doctoring and doctoring, but when they got through their troubles for the time being, they would go right back and do the very same things that made them sick. If I could get this thought impressed upon your minds, I would be willing to stop right here.

I will illustrate what I am saying by a little diagram,--we will call this (referring to diagram) the line of health. When a man comes up here, he is hearty and healthy,--

He does something in violation of nature's laws which brings him down to this line, which we will call the line of disease. Now suppose a man, by proper living, had not the power to remain at this upper line,-- suppose he has not the power to remain well, when he is well, but goes down to this line again. Then suppose that by various stimulants, he goes up to the health-line again,--and he may do so, if he reforms his habits of life--but that is very rare. But I heard Col. Hadley saying, night before last that he was better than he had been in the past fifteen years. Now if a man could not stay well, when he was well, even when he is living well, he could not expect to stay well while living upon the things that broke him down in the first place,--he couldn't do it, and he might just as well stop there, for that is all there is of it. If you could not remain well when you were well, by doing right things, how could you expect to get back to health again so that you would be robust and strong, while you were doing wrong things? A bird ~~which~~ has a broken pinion never soars so high as when it was sound. When a man has been wounded and healed, the scars remain,--I have a scar now, and it will always remain. You cannot have diseased stomachs, kidneys, livers, nerves etc. without the effects of disease being left behind. Dr. Bayard Holmes recently performed an operation in which he lifted up a portion of the skull and found the scar of an old wound (?) and the scar will remain as long as that individual lives.

We must remember that the Master ~~(?)~~ has said that we must reform if we would stay well.---I said to this man of whom I commenced speaking, "You can get back splendid health," for he was a splendid man, and had a strong constitution, "but in order to do that, every hindrance must be thrown aside." It is like saving a ship that is sinking --everything must be thrown overboard regardless of its pecuniary value; you don't stop to save the choicest articles; you throw overboard everything that you can possibly

do without. So the chronic invalid must throw overboard everything that is pulling him down. Suppose a man's house is on fire, and a party of men were sitting near by engaged in playing chadders, and the cry is raised, "There are some persons perishing in that burning building!" Those who are at play simply say, "I am very sorry, but I like this game, and I want to finish it; I can't give it up now." Such indifference would be considered as worse than beastly. There are many parents who not only know that their children are partaking of unwholesome things, but are furnishing them with such a diet as will make them drunkards as surely as two and two make four,-- unless Providence hinders them. I have had something to do with people, and I find that such persons do not always come from the poorer classes; many of them come from the class of people who have fine houses, and whose houses are decorated with costly paintings, and are furnished with pianos and beautiful things. Their children have formed evil appetites by the use of the things they find upon their mothers' tables.

You should go forth from this place with such wholesome and exalted ideas of health that you will set your whole community ablaze with the spirit of health-reform. It is a terrible thing to think that ten millions of people in this country must die of tuberculosis this year.

There is no such thing as getting back into health in an instant. It must be thought about, and worked for, and lived for. But we get stirred up about everything else, and neglect these dangers that confront us, and leave them to do their terrible work, until by-and-by pneumonia, typhoid fever, dyspepsia and other diseases come in. I was at one time talking with a man about his health, and I told him something that was good for him to know, and that it would be well for him to observe,--and he laughed at me. "Oh, doctor!" said he, "That's all well enough to talk about by a doctor, as to what a man should have to eat, but I have no faith in it,--its all non-

sense." Two weeks later, that man was very sick, and had a nurse, and he sent for me to come and tell the nurse what I had told him before, and he had the nurse write it down carefully,--said he to the nurse, "You get it all down, and now doctor, say it over very slowly so that the nurse will get it all." What was the cause of this difference in this man? When he was well he did not value health as he did when he was sick.

Some of you have been spending several years here, and there is one good thing coming from it at any rate,--you will prevent some one else from coming here,--not because it is a bad thing to do, in itself, but because it is bad to have it become necessary for any one to come here for treatment. Some of us have spent at least five years in the sanitarium, but you can do better than that; you can reform and get well and go about your work or your professional business.

If we would be reformers, we shall plenty of up-hill work to do. The man who can remove a tumor can bring down the applause of a multitude, but the man who teaches people how not to have tumors will be looked upon as a sort of "reformer-crank," or enthusiast. Some years ago, I was talking with Col. Hadley while at a meeting in the interest of the Anti-Cigarette Club, and I said there was nothing that would quiet a man's nerves so well as a cigarette. Sometimes people eat a horribly unwholesome dinner, and then they quiet their troubled nerves with a cigarette,--I just told the facts about it. The next morning the city papers took the matter up and commented upon the statements that I had made, so I knew that it had "taken." I picked up a Philadelphia paper, and it ridiculed my statements,--matters which I knew to be as true as the Bible, because I have known the truth in regard to this habit, and have seen it illustrated a thousand times,--for instance, that a mustard plaster will raise a blister inside the body as well as on the outside of it, and so on. Now this paper said, "There is a faddist by the name of Paulson,--" etc. etc., ridiculing my statements in telling

that great audience how to be saved from becoming drunkards, cigarette fiends, and morphine fiends, etc. I have had 75 morphine fiends under my care and I believe that every one of them will be thankful, both in time and in eternity for faithful ^{warning} treatment and benefits received. A man who expects to be a reformer must be in earnest, and "talk it out."

Now my friends, I hope and trust you will all get your health; that you will all go home with the roses of health blooming in your faces, although when you left your friends your eyes were dim and your countenances were faded and sallow. The probability is, that you may all return to your homes and friends in robust health, and be able to testify that the great work is done. And then, I trust you will try and inoculate your friends with the truth of these great principles through the operation of which, we hope and believe you will be healed. You know, when one is inoculated with a disease, some one else is likely to catch it, and a man cannot be thoroughly inoculated with these principles without some one else catching the spirit, ~~of these principles.~~

Now friends, if I have said anything this evening that will tend to encourage you and give you a fresh start in the good way that leads to health and happiness, I shall feel grateful for this opportunity of addressing you. (Applause.)

For the Food Idea.

HEALTH FOOD FAKIRS.

The Northwestern Miller has evidently been taking a look at the "mushroom" food factories springing up in the vicinity of Battle Creek, and thus expresses its views respecting the food fakirs and ~~others~~ their imitators who through exploiting the well-earned reputation of the Battle Creek Sanitarium Food Company have developed a food boom which well compares with the oil well craze over which more than one Western community has gone stark mad within the last few years.

The "honest miller" ~~thus~~ relieves his feelings concerning this "riot" of health food ~~fakirs~~ in Battle Creek: "The credulity of the American people is so great and the selling power of printing ink is so enormous that the schemers of Battle Creek think there is no limit to what can be accomplished by playing the combination; hence, encouraged by the immense success of the original "health food" fakirs, a whole swarm of imitators has hatched out of the same nest. At last accounts there was over twenty of these concerns in Battle Creek, representing an alleged investment exceeding \$20,000,000.00. There are some good, honest millers making first-class flour in Battle Creek also, but they should not be confused with the "health food" fakirs. They are just struggling along making the ordinary milling profit, whereas if they would descend to the use of cheap molasses as a mixture, and label their product "Chewachunka," or something equally nauseating, they, too, could find unlimited demand for their output and make a fortune in a week or two. How long the American people will continue to buy at absurdly fancy prices and absorb into their "innards" all these "health foods" made

from Heaven only knows what, no one can tell, but there are promising signs that the end is not far off and a prediction that there will be trouble in the Battle Creek swarm some of these days, is founded upon sound business sense. Some of the names chosen for these foods are gems and indicate the degree of idiocy which is rampant at this time in this direction: "Tryabita," "Malta Vita," "Flak-Ota," "Malt-Too," "My-Food," "Per-Fo," "Cero-Frub," "Korn-Krisp," "Neulrita," and "Eata-Malt," are only a few of the choice titles used. These suggest the thought that it would be an excellent idea to form a trust of the entire combination to be known as the Amalgamated Association of Gibbering Idiots, capital two billions, for the purpose of manufacturing in one large asylum, under the direction of a competent physician and a staff of able bodied keepers, all the Bit-abita, Grab-a-jawful, and Eatahunka, that its inmates could invent, cook up and ship. This, with the kindly assistance of the advertising managers of the leading American weekly and monthly magazines, would doubtless prove an enormous, if not a lasting, success.

(Reproduce the cuts, attached herewith.)

FOOD COMPANY
THE BATTLE CREEK SANITARIUM STILL KEEPS AND DOES
A LIVELY BUSINESS.

Some of our crafty competitors and imitators have set in circulation the report that the Battle Creek Sanitarium Food Company's manufacturing plant was consumed in the fire which destroyed two or the six large main buildings of the Battle Creek Sanitarium. The Battle Creek Sanitarium Food Company's plant was not hurt by the fire in the smallest degree, neither has its business been interrupted one day. Like the great institution ~~up~~ of which it is an outcome, its business rests upon so large and secure a foundation that no fire can destroy it. Even though the buildings in which its business is carried on at Battle Creek might be consumed, its business would be carried on temporarily by the aid of the numerous branch factories which have been established in different parts of the United States and the world, and its large plant would be quickly reinstalled. The Battle Creek Sanitarium Food Company is more thoroughly equipped for the manufacture of health foods and manufactures a larger variety of foods adapted to the use of the sick and the well, than any other establishment in existence. The value of its products is well attested by the great number of imitations and imitators that have made an appearance within the last three or four years, especially in the vicinity of Battle Creek.