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Branch Sanitariums and their purpose

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The first suggestion as to the purpose of a branch sanitarium was, The promulgation of our principles. The next suggestion was, To give people who are sick and cannot go to a sanitarium at a distance, an opportunity for treatment. The third suggestion was, That those who go to smaller institutions for treatment will bring patronage to larger ones, and thus the smaller institution will become a sort of feeder for central institutions. Are there any other suggestions ? ("It furnishes more centers for our work.") Several of our institutions have branches,--is there anything else that they should have ? ("A training school.") Yes; the branch is supposed to do, in a small way, so far as it can, the things done in the larger institution.

What is the object of all thewe different things? ("The salvatio of men.") Yes; the object of the promulgation of these principles is the salvation of men; the object of branch-sanitariums is to save men. And the other things which we do, are ~~only~~ useful only so far as they are helpful in saving men. The most important thing that we can think about is, that our whole purpose is to save men. Now is it ~~for~~ any particular color or class of men? (No.") Is it any particular race, or tribe, or species of men? ("No.") No; all men,--poor men and rich men; good men and bad men; men, women and children.. Is it for the doctors, as well as other people ? ("They need it most.") That may be so, in many cases.

Then our work should be carried on in such a way as to be the most effective means of saving men; and every branch which we have establishe should be a life-saving station in the fullest sense,--not simply to sa

people's stomachs,--that would be apoor, puny little missi on. I fear some of our workers go out with the idea simply,of saving people's nerves, ~~nerves~~ and appetites, so they can go on violating the laws of health,-- to rescue people who are just going into the grave because of their sins and to keep them back from it for a little while ,so they can keep on sinning. Now I have always felt that I didn't want to have anything to do with the business of coaching a man up to keep him in his sins and wrong-doing---coaching men up so they can go on with their fashionable dissipation, coaching them up so they can go on smoking and drinking and violating the laws of health--I wouldn't like to spend any of my energy in that way. I have many times said to men in my office,"You have been leading a bad life, and now you see the consequences of it : Now if you are resolved to reform,if you intend to turn square round and live a better life, we will take hold and help you;but if not, we don't want anything to do with you, because we don't want to spend any time and energy in that way."

Now it will not do to say that to every man, but I have said it to some men, as the right kind of stimulus for waking them up. But there are other men with whom we need to get acquainted,so that they can have confidence in us, and who will see that we are pointing out the better way. We have to deal with men according to their mental state and character.

Now let us look at these different things to be done . The purpose of a branch sanitarium is to promulgate principles. Every bit of our work is based on principles. A short time ago, a certain lady asked me a question involving some of these principles, and I answered her. Then she said,"Doctor, you have the most marvelous memory of any man that I ever knew." "Why so?" "Fifteen years ago I asked you the same question,and you answered it just as you did just now; I didn't suppose you remember a conversation like that for so many years." Now this woman

did not understand that we had principles,and that we are wrking on these principles. I told her that I didn't remember anything about the conversation to which she referred, but that if she asked me a question then and I gave the right answer, of course I would give her the same answer to-day,if I answered the question correctly, because there was only one thing to be said. That's the reason God's laws are uniform; that is why gravitation is always the same; that is the reason God works uniformly in all things; that is the reason why you see corn, wheat and other things growing as they do,--because the first time God did a thing,he did it the best way it could be done, so it need not be made in a different way. So things keep on in the same way; that is because of the uniformity of nature. Now just so far as we get hold of divine principles, we become equally uniform, steady, and upright and true in whatever things we pursue. Just so far as we get hold of divine principles,they will lead us right if we will follow them. If we refuse to follow them,we will go astray,--and yet we may know the light and not follow it; we may see the light, and walk straight into darkness,--don't you do that.

Our purpose in establishing these branch institutions is to hold up the light. But you see it would be a small part of the purpose of these institutions to open up baths and wash people. Cleanliness is said to be next to godliness,--but which side of godliness is it? Does it come before it or after it? According to my idea , it is on both sides of it and all around it. Cleanliness is very important: It is important missionary work,to teach people the gospel of cleanliness--to make them clean and to keep them clean, but something more is needed : Br. Morgan said he had been scrubbing people in a bath-house in Virginia, and that he was tired of it,--says he, "My wife and I are not trained nurses, and we want trained nurses,and a doctor to make prescriptions for us, so that it will be

safe for us to undertake to do something more than scrubbing people.

There are many problems to be solved, but let us consider a few other things to be done: We establish treatment-rooms,not only for the purpose of cleanliness, but for the purpose of introducing into the community in which we have established bath-rooms, principles which are important, although not new, but which many people know but little about, and which, as a rule, doctors know but little about: they have not a practical acquaintance with them because they have not had the facilities and opportunities for making a practical use of them.. There is now, however, but little opposition to these modes of treatment;there has been opposition to them, but it is now mostly gone. There was great opposition twenty years ago; at that time, a physician using water as a medical agent was considered a quank. When I first commenced the use of electricity,I was considered quackish,--in fact, for the last fifteen or sixteen years,it has been considered quackish to use electricity,and it is scarcely ten years since electricity has come to be recognized as a really scientific remedy. And now electricity, which has not the tenth part,and I think I might say, hardly the one hundredth part of the curative power of water--yet so much attention has been given to electricity that it has come to be uniformly recognized by the profession,and hundreds of physicians are making a practical use of it,--and many use it exclusively. Electricity has this advantage over water, that you can carry it in a box wherever you go, and it is much more easy of application than water, there is no shivering or chill,and no repugnance to its use on the part of the patient. Doctors have generally recognized the value of electricity, but here is the difficulty with it,that people very soon find out that it does not come up to their expectations. I was recently talking with a lady doctor who was interested in electricity. She told me that electricity didn't help her last three patients,although she had

had good success before . She told me of a lady patient she had had who had a tumor which was at first as big as her head,but had been reduced down to the size of a small orange by the use of electricity, and she was delighted. I asked her how old the patient was, and she said she was three or four years past the menopause; I told her that was just the age for tumors to go away without the aid of electricity. So,in some cases, especially, electricity is very disappointing) : When we think we have done something wonderful with it , we find that it is a "post hoc,propter hoc" matter,--simply a coincidence.

Now we have in water, a remedy which I think is more valuable than all the other remedies; and it is only necessary to become a thorough master of hydrotherapy,not only to be convinced but to ~~xxxxx~~ be able to convince others of thes fact.

Water has not had a fair chance in this country; it has not been fairly represented. You know how you have bungled,--the more you study hydrotherapy,the more you can look back and see ~~xxx~~ what bungling ~~wrk~~ you have made of it ,--how many times you have treated patients and they were no better because you didn't do the right thing. So you see how important it is that you should understand hydrotherapy as well as the case that you are to treat,so that your gun shall be aimed straight ,and loaded with the right ammunition, and that it should hit the right spot. I hope, during the next few weeks, we shall have an opportunity to study these things together. We are now going to take up the subject of disease. Dr. Thomason and I are going to try to make you experts in hydrotherapy. You can be experts if you want to be; we are very anxious to make you all experts, so you can go out and do miracles by the Lord's help,--and by a miracle, I mean simply an unusual natural thing, instead of a supernatural thing--and that is what water can do.

The purpose of the treatment-room is to hold up and practice rational methods of treatment. We don't want to say of them that they are "Battle Creek methods," or "Dr. Kellogg's methods," but simply rational methods. We want to talk about these methods,--and especially, diet--as being a divine agency that God has given man to cure his diseases and to help him escape from the consequences of his transgressions.

The most astonishing thing in all the world, it seems to me, is, that God takes a man who is a rebel, one who has violated God's laws, and has incurred the penalty of transgression, and he is suffering them,--he is under the penalty of death, and yet the very Being whose laws have been transgressed, turns right about and helps save that man from the consequences, and from the penalty of his transgression; and he works him all the time. Here is a man who has abused himself by committing the sin of gluttony: Gluttony is a sin that is visited with capital punishment,--the man who is a glutton will die; he has "dug his own grave with his teeth", and he is bound to die. Now see what God does for that man who is every day digging his own grave, so to speak,--while he is hastening his own death by an improper diet and gluttony: God stands right by him and helps him to digest those indigestible compounds that he puts into his stomach; he is doing the worst possible things, but God stays by him. The stomach itself is wonderfully longsuffering, and it is only when the energy of the stomach is ~~xxxxxxx~~ exhausted and worn out like an old grindstone which long and constant use has worn up to the shaft, or like a worn-out shoe--it is only when the glands of the stoma have been worn out and lost their power to produce gastric juice, and the stomach has lost its power to contract upon the food that comes in that the food ferments and sours, and the awful consequences of indigestion result. It is a most wonderful thing that God is all the time try-

~~ing to rescue~~

ing to rescue men from the penalty of their wrongdoing. Is not that wonderful? ("Yes.") It seems to me that some of you don't appreciate that,--I wish you could appreciate it: It is like a King sitting upon his throne,and here is a man standing by him,and abusing him,perhaps by hurling bitter and opprobrious epithets at him,and blaspheming him, and perhaps by throwing dirt and filth upon him, and some perhaps even trying to slay him; and the King stands up and helps the man,--he tolerates him and treats him kindly all the time . We do not appreciate the long-suffering of God. We can see this manifested in the healing of disease more clearly than almost anywhere else. I think we should talk with our patients about these things, and let them see the wonderful love of God as shown by the healing power by which God works in us; that God stays in the sick man and heals him; that he stays with man in all his sins and sufferings,and helps and heals him.

Now in water and other things associated with it ,we have the most marvelous means of healing that God works through. They have no power in themselves to cure,but they are instruments through which God works, just as he works through gravitation. The apple does not fall from the tree of itself, but there is an intelligent power that moves it in a certain direction when it gets loose from the stem. If this apple were at the Equator and should fall from a tree, it would fall with a certain velocity; but if it were at the Pole,it would fall with a different velocity,--do objects weigh more at the Pole than at the Equator? ("Yes.") Why? ("Because it is nearest the center of the earth." Yes; besides , the centrifugal force of the earth is greatest at the Equator, and that is neutralized at the Pole,and the equilibrium is preserved. So there is an intelligent variation in the weight of objects from the Equator to the Pole. There is another curious thing : If I should heat

this silver dollar,would that make any difference in its weight? ("Yes.") What would be the difference? ("It would weigh less.") Why? ("Heat expands.") Heated metal weighs less than cold metal. You don't find this in your Physics, but it is true, as recent experiments have shown. There is a little variation in gravitation, and the reason is not known, so the fact is not put in the text-books,--and so of other things which cannot be explained. There is but little said upon the subject of Gravity in the textbooks,--I don't think you can find a whole page devoted to that subject. Why? Because it is a subject that scientists cannot touch: When they come to that , they come right up against the question of Deity; they are looking into the face of the Almighty,because it is a power that ~~xxxx~~ operates throughout the whole universe instantaneously;that means that it is the universal power and intelligence that is operating.

It is this same power that is operating in the use of water, electricity, massage,and all other rational remedies, as we call them. In these remedies that we are utilizing, we are simply bringing into play this mighty power of God ; we are simply, as we might say, harnessing the Almighty for the help of humanity. We can hardly appreciate the magnitude of the greatness and humility of the Almighty in thus allowing himself to be put in harness,working for man. But that is what we see in our own bodies when we utilize water, electricity, and other simple natural agencies in treating the sick. We must remember that we can treat the sick,but that it is God that cures .

It is necessary to hold up these principles in our branch-institutions,--that it is God that does the healing, all the time . We don't want to get the ideas of people fixed upon the Battle Creek Sanitatium as a wonder-working power. We don't want people to have

their ideas centered on us, but to have them looking toward God all the time, putting their confidence in God alone. Not long ago there was a leading doctor in Detroit who opposed one of our nurses,--Br. Bliss. By and by this doctor got sick and was likely to die. Four doctors held a consultation at his house, and gave him up. After they had left the house he sent for Br. Bliss, and he went over and gave the doctor some treatment and he was better right away. This treatment was continued, and the doctor recovered rapidly, and when he had almost entirely recovered,he sent for Br. Bliss, and said to him, "Do you know why I sent for you?" "No," he answered. Said the doctor, I'll tell you why I sent for you: Because I knew you prayed." He sent for the nurse, not because he theought he had marvelous skill, but because he wanted some one in touch with God; he wanted some one who had hold of the Almighty arm, because he knew the human arm could not profit him; he wanted some one with more than human skill, and he knew that God could give that nurse skill which an ungodly man couldn't have. When it came to the final test, he was more willing to trust his life in the hands of this nurse whom he had despised,than in the hands of those doctors. His case was similar to that of David when he was left to the choice of falling into the hands of his enemies or of falling into the hands of God, and he said he would fall into the hands of God. So this man felt that he would rather fall into the hands of God than into the hands of the doctors, and that was the reason he wanted that nurse,so that God would have something to do with his treatment. So the thing wich will make you great in the eyes of the community in which you are laboring,is to let those people know and feel, from the very start,that you depend on God; that you don't pretend to have any wonderful wisdom yourself; that you depend upon God; that you pray, and try to keep as close to God as you can, and are trying

to follow out the principles of Heaven, and that the reason you are standing up for these principles in reference to righteousliving is not because there is more success and money in it, or because it is novel,for it is not, but it is because it is God's order; it is the divine order of things,--it is simply because ~~they~~ you are trying to follow God--it is - cause ~~they~~ you are trying to follow Christ, and to follow the Heavenly order. Adam was put in Eden, and he remained there, so long as he observed the divine order; so long as he walked with God,he had no trouble, but when he began to follow pleasure,he got into trouble. And Adam has been in trouble ever since,--for Adam is still alive, we see him here; we are all a part of Adam, so Adam is not dead. The man called Adam died, but Adam still lives in his posterity; we are all buds of the same stem; we have an Adam disposition to wander away from God and do what we have a mind to do.

When we go into these communities ,the thing that we should make apparent to everybody in the community is, that we belong to God; and I think, especially when a person goes into a community to engage in this work,he should take his stand from the first of his work, in such a manner that people will know what kind of man you are. Don't try to keep your religion out of sight, but let the people know from the beginning that you believe in God,and in prayer, and that you are following these principles because they are divinely true--because it is Heaven's truth, That God has put you here in the world to help man, and that your purpose is to co-operate with God in this work.

Now if you have this thought in your minds,that the whole purpose of a branch-sanitarium is to save every one possible, see what it will lead you to do: You won't cater to any particular class of people;

you won't ignore any class of poeple; you won't take your stand against any class of people. And you will not wage a warfare against people's prejudices, but you will try to reach people where they are ; ~~out~~ and wherever duty calls you, there you will be, and whenever you have a chance to help a fellow creature you will help him.

A question now comes up, whic is of great importance, and that is, What is the relation of these treatment-rooms to the local doctor? What are you going to do with the local doctors ? Will you call upon them and endeavor to co-operate with them, or will you give the people of the community to understand that you have got some thing a good deal better than their doctors have ; and will you get hold of every one you can and tell them to patronize you and let the doctors go? Not long ago, one of our patients made a visit to another sanitarium ,or " Sanatorium" not over fifty miles away, and while he was looking around, the doctor there noticed that he limped, and he came right up to him and said, "I notice that you limp,--are you lame ?" "Yes," he answered, "there is something the matter with my knee." "Let me examine it," said the doctor.He did so, and told the man that he thought he had tuberculosis in his limb. He then examined his blood and said, "Your wole body is full of tubercles, and you have got tuberculosis in your knee." He was a stout, hardy looking man, and when he came back the next day and was examined, it was found that he had nothing but a distended bursa or sac just above the knee. We drew some of the fluid out of the sac, and it was perfectly sterile,--there wasn't a germ in it . Now you see it would not take very long, if you go out and go to work in that way, for intelligent people to ~~call~~ ~~xxx~~ ~~xxxx~~ you ~~xxx~~ a quack ---and you would be ~~xxx~~ a quack, if you did that . Sometimes our workers have not looked at hinhsin the proper way, and their minds have become so intent on getting patronage that they have not stopped to think of other people's rights

and of your work there.

But the thing most important of all, for branch -institutions is, that the people connected with them should impress the community in which they are laboring that they are men and women who represent the highest types of manhood and womanhood; that they are not commercial nurses, nor shysters, but that they are there to help every one. And you don't want to give the local doctors the impression that you are there for the purpose of stealing their patients. It is important that the doctors should feel that in dealing with you, they are dealing with gentlemen and ladies--with honest men and women. I remember an experience that I had a number of years ago: When I was elected Superintendent of this Institution twenty-five years ago, there was a tremendous opposition to the use of water as a remedy; and, if you will look in the back numbers of the "Health Reformer" you will find some very bitter articles against the profession in the Institution who made use of water as a therapeutic agent. There was a very bitter feeling against the Institution for that reason, and it took about fifteen years to overcome that feeling. When I had been in the Institution a few months (it was twenty-four years ago this Summer), there was a call from the overseer of a livery-stable down town for a doctor to see his hired man who was supposed to have rheumatism. The President of our Board (I wasn't a member of the Board then) insisted on taking me down town to see the man. He did so, and on examination I found that the man had rheumatism sure enough, and that it was a very bad case. When I told him that the man had rheumatism, he said it was strange that the doctor hadn't found it out. I did not know that the man had had a doctor, and inquired who he was. As soon as I heard the doctor's name, the thought came into my mind that here was a good chance to get even with him: Three or four months before

that time, that doctor had been up to the Sanitarium to examine a patient who had come here for treatment. I examined him and found the chest full of fluid or pus, and he had tuberculosis, and I told him I didn't think he could live. He then sent for his old doctor, and he came up and examined him, and said he had no fluid in his chest. He took hold of him and shook him, saying that if there was any fluid in his stomach he would hear it splashing round, but he couldn't hear it, and so he concluded that there was none. He utterly ignored me, and treated me with the greatest contempt, for he considered me a quack and not worth noticing. Well, I stood by and listened and looked on. After the doctor got through, he si said a word or two and left. So, as I said, the case of rheumatism came up, in which the doctor was the same man who took the other case. I thought, "Here is a chance to get even with this doctor, for he took my patient ,--" but the patient had died, and the post mortem examination showed that he had a pound and a half of pus in his chest. I was not at the post mortem, but there was a gentleman present who told me about it . Upon reflection, I thought I should act like a Christian physician and set this doctor a good example. So I told the patient that I must consult his physician. I did so, and told the physician that I had visited his patient, but did not know that the patient had a physician until he mentioned the fact. So we went back and examined the patient: I held the stethoscope bottom side up so that the doctor could hear just what I heard, so he had entire confidence in my diagnosis. I left the patient , and the members of the Board were much displeased, for patients were scarce in those days; but the experience was a good one : After I got through, I said to the man, "Your doctor is an experienced physician, and I am a young man and haven't had much experience, and your doctor will take charge of your case; you can remain here and take some baths if you choose, and when you are convalescent, if he thinks best you can take some more baths." Well, by this means I won the doctor,

and he fought my battles for me for more than twenty years after that, and for this, I owe a great deal to him, and the Institution owes a great deal to him. When it became a question as to whether I should be admitted as a member of the State Medical Society, they were much opposed to my becoming a member, as I was a quack and connected with a quack institution. But this doctor said that was not so,--that I was not a quack and he knew it. So they appointed a committee,and they came up here to see whether we were quacks or not, and I explained and illustrated our electrical and bathing facilities, our gymnastics, etc., and they were pronounced "rational" and I was admitted into the State Medical Society. Next year, some of the Detroit members of the Society wanted to run me out of the Society; but this doctor and a medical friend of his, ~~who~~ had ~~been~~ converted to his way of thinking, defended me. They were gray-haired physicians, and their opinions were respected,and the fact that they stood by me, established my standing in the State Medical Society. If I had been turned out of that Society,I would have had no recognition as a physician ; but the fact that I had gained the recognition of these old and influential physicians as a gentleman,and a fair man, and a Christian man, established my standing. Now the time will come,when you will be subjected to the same test in connection with medical societies. I have given you this illustration for the purpose of showing you the practical working of the principle of the proper recognition and treatment of physicians generally. The policy which had been followed towards them had been one of antagonism and battle, and I had to stand a great deal of persecution from Seventh-day Adventists for several years,because they said I had gone back on our principles. But I would not publish articles in Good Health any more, which condemned the doctors. And when a minister would send an article to the Review telling about how certain doctors had killed a patient, I would see that

that article was not published. So there was some very strong talk against me in the public meetings, and I very often had to defend myself for changing our policy. But I believe this policy is right,--I know it is right, because it is Christian and Christlike; Christ treated even his enemies with civility and kindness. So I feel anxious that in all our branch institutions there shall be the same policy pursued toward physicians; that there shall be an entire absence of the spirit of combativeness towards ~~xxxxx~~ physicians.

Not long ago, I was in a place where a brother had started some bath-rooms, although it was not a branch of our institutions. I asked him how he got along, and he said he had a great deal of opposition from the doctors. Now you want to behave so well, and do your work so well that the doctors will help you. They have plenty of cases in which they would be glad to have some one help them, who was honest and would not undermine them. Sometimes mistakes are made in that respect. I have received a letter from a doctor who has been very friendly to us, in regard to a patient whom he had sent here with some prescriptions for bathing,--I suppose he did that because he didn't want to lose his patient, and we ought to be willing that a man should get well in that way as well as in any other, and I must look into this matter: The doctor said that the bath-man said to his patient, "Why don't you come to the Sanitarium for treatment, and have a doctor who knows something; your doctor don't know anything about baths. You come up here and get a doctor who knows something about baths; I can make better prescriptions myself than yours are." This man told his doctor what this young man said, and I had to send an apology to that doctor, and I told him that the young man had not done right, and would be properly reprimanded. But I don't suppose that will heal the wound, because the doctor will think we have got a number of others here who are just like this young man,

and that it is not safe to send his patients here . If you do that, when you go into the field, it will not be long before you will have every single doctor in the community against you. You want to win and educate doctors as well as other people.

When I started out on this policy, I was alone, because, up to that time, the policy had been altogether the other way. I said to those who were opposed to me, "I have made up my mind to carry on this reform in the ranks of the profession,--inside of it and not outside of it; we can educate the people inside of the profession as well as on the outside, and we can do it better." And this we have been doing; and now we have more than two thousand physicians who are sending patients to us . A little while ago, we sent out a circular to these physicians asking them ~~xxx xxxx~~ if they wanted a pictures ~~for~~ of the Sanitarium to put in their offices, and five hundred physicians have sent a request for the picture; so a picture of the Sanitarium will be hung up in five hundred different doctors' offices. Of course this is a regular out-and-out advertisement, and the doctors know it, and we don't pretend that it is anything else, but they are so much interested in the Sanitarium that they are glad to have the picture of it to hang up in their offices and can tell their patients about the beautiful work that we are doing here .

Now suppose you go into a town and get one of the doctors angry at you by some misconduct such as we have been talking about . Doctors may sometimes be angry when there is no cause for it, but you needn't be afraid of that,--there will no harm come from that. But suppose you have been guilty of some neglect of courtesy towards some doctor and he is incensed against you. At the next meeting of the Medical Society, he will denounce you, telling every doctor to look out for you,as you are nothing but a quack and a shyster.After that, you will find that

those doctors who are his friends,will pass you without looking at you . It will not do to be guilty of any oversight,such as failing to recognize a doctor when passing him. We have many nurses here who do not appreciate this fact,--and sometimes doctors don't appreciate it; and sometimes doctors who have talked for hours in our favor and sent us many patients, will be offended, and rightfully so , because of some neglect of courtesy.

Now suppose a patient says, "I am taking treatmetn of Dr. So and So, but I think may be it would do me good to come in here and take some of these baths: Now what would be a good thing to do in such a case ? ("Call on the physician.") Yes; tell him, "Your patient,Mr. So and So called to see me, and he wanted to take a bath; but I thought I would like to talk with you in the first place,for I don't pretend to be a doctor; I am only a bath-man (or nurse), and if you would like to have the patient take any treatment of this kind,perhaps you would suggest some treatment of this kind, and if so, I should be glad to cooperate with you in your work." Now the doctor wants his patient to be properly impressed, so he will probably say to him, when he speaks about taking a bath: "You had better not take baths now; you don't know what harm they may do you. When I think you should have baths,I will prescribe them; I don't think you need baths at present, but here is a medicine which I think is best for you at present; you come in next week and I will examine you again." So the patient comes in again,and the doctor examines him again and gets another fee from the patient to pay him for running away, and then he prescribes bathing, and as the case progresses, the patient improves, and it is found that bathing was the right treatment. That is not a hypothetical case; it is something wich is very likely to occur. Doctors, as a rule, are not Christian men, and they don't think it wrong sometimes,to lie a little to their patients,in order to keep up their influence over them; they think that is

things that you can't do,and you will fail to meet such requirements,and fail ignominiously. A woman from Chicago once introduced herself to me as Dr. so and So. I didn't think she appeared straight,somehow,and I asked her what school she belonged to. She said, "I am neither a Homeopath nor an Allopath; I am what they call a clairvoyant doctor; I have the gift of second sight and an old Indian comes and shows me what is the matter with people." Then I said, "I have been wanting to meet such a doctor for a long time, and would be glad to have a little chat with you." She said, "I thought you would. I have been taking and reading your journal ,Good Health for some time,and I like your principles. I am stopping down town for a couple of weeks, and I thought I would come up and see you." She wanted an invitation to the Sanitarium as a guest. I said, "I have some cases here which I would like to talk with you about, and perhaps you will give me a little exhibition of your powers of second sight." She said, "I am often called upon by leading physicians in Chicago for consultation,especially about their own cases, because you know if a doctor is sick,he don't know anything about his own case; doctors are perfect fools in that respect." I said, "I am not sick,myself, but I have a patient out here that I would like to have you look at,if he will come in; it is a very peculiar case." I then went out, and came in without the patient. I then told the lady that the patient didn't like to come in,and asked her if a lock of his hair wouldn't do just as well. She said it would, and I went out and cut off a lock of black,curly hair. She took it, looked at it,closed her eyes, weaved back and forth , made a few passes in the air, and said, "He's come. I see him, I see him,I see him. I can see the inside of the patient just as well as if I were dissecting him; I can see every organ; I can see every muscle and every part of his body from the top of his head to the soles of his feet." Then I said,"I suppose

you are ready now to talk about him." She said she was, and as she looked at the lock of hair, she said,"This man is a --" ("hypochondriac" is the word that she wanted to use)"I don't exactly remember what the word is, but he is awful blue all the time,and is all the time boring People about himself." Then she drew her chair up close to me and said in a confidential tone, "Doctor, I hate to tell you this, but he has been a very bad man,--he is a very immoral man; he is suffering from the vilest of diseases--" Then I said, "Stop! That's enough; you needn't go any further. This hair belongs to my dog,--and he is an honest dog and has a good character." I then opened the door and pointed outward. As she went out,she laughed and laughed,and said that a friend of hers was once caught in just the same way. She thought it was a good joke."But," said I, "you said the old Indian came." Said she, "The old Indian didn't come, but I wanted to accommodate you, and I thought I would do the best I could." So if you allow people to call you "Doctor," and consider you as such, you will have a hard time trying to "get along without the old Indian" or some one who knows more than you do. Don't allow yourselves to be called "Doctor."

What should be the attitude of an institution of this kind towards the community? How should you behave towards the community? Would it be a good thing to get out some handbills and scatter them around--for instance, like thia : "Electric-light Baths Cure Rheumatism! The only Electric-light Baths in the City! To be found at Such-a-place!" Would that be a good thing to do? ("No.") Then shall we have something like this :"Drop in at Such-a-place and see our Electric-light baths! If you have rheumatism, Nervousness, Neuralgia,Dyspepsia or Torpid Liver, come in and see how quickly these Baths will renovate you."

That is exactly the way advertisements are gotten ~~out~~ out. Now suppose you put bills of this kind into every town? You would bring your busi - ness before the people, but what kind of people would you get? You wouldn't get the best people,nor the most intelligent people, but you would get those people who patronise magnetic healers, travelling quacks,etc., and you would be placed in the "Quack" category, and these people would follow the next quack that came along. You want the best People; you want the backbone of the community,-- perhaps notxxxxxxxxx the people who are at the top financially or educationally, but you want people of sound minds and good judgment. If you make proselytes to your principles you want people who will give them an influence.

How would you get your work before the people? ("By scattering little announcements or handbills stating what we intend to do.") Yes. Issue a little card telling what kind of baths you have ,--do you tell what they will cure ? ("No.") We would say, "These baths are valuable" for certain things; but don't say they cure, xxxxxxxxxxxxxxxxxx because that is a lie; they don't cure anything. It is God that cures. It is all right to say that these agencies are valuable, but be careful and not overstate it. You want people to be agreeably surprised by receiv- ing more benefit than they expected. So your announcements should be made in a simple and modest way, and in a very neat and concise way. Don't have anything printed on cheap paper; have your announcements printed on first class paper,and by the best printer in town; a nice job has a good influence. I think it would be well to have a committee to pre- pare announcements for a branch-sanitarium.

It was moved and seconded that such committee be appointed.

The following persons were suggested and appointed as such committee : Br. Burlingame, Br. Menckel, Sr. Hobbes, Sr. Butler, Sr. Menckel, Br. Reynolds, and Sr. Blickenderfer.

Your announcements should be made in very proper terms or people will take offence. I once put at the end of an announcement the words, "Come and be cured." One doctor took offence at that expression and called my attention to it, and I crossed it out,--and I have been careful to keep it out ever since. You don't find anything of that kind in our literature, but there are doctors who will take offence because they can read between the lines, "Come! come! COME!!-Come this way and be cured." It is all right to write between the lines,for there is no law against it. If you are going to put into your circulars a statement of your principles,make them strong and clear , so that it will make an impression and draw people toward you and your work; that is perfectly legitimate. That is what the business man does when he smiles on people; that is what the physician does when he shakes hands with his patients,--it is a professional call for the purpose of winning patients. And it is right to win patients with tracts and circulars if it is done in the right way,--in fact that is the best way to do it , because,in the long run, it draws better people than if you said the same thing openly which you should say between the lines. We want to consider carefully the question of how to get this work before the people. It may be well to have two kinds of announcements,--one announcement on a plain card to hand to a doctor--something brief and plain; and another little announcement stating a little more fully what your work is; let the statements be plain and simple .

In reference to newspaper advertising: It is right to advertise in the newspapers,provided you advertise just what you practice. Place your advertisement or card--"Battle Creek Branch-sanitarium treatment rooms, Office hours So and so,-next to the "Doctors' Column" so that they will be seen and read. But don't advertise that you cure everything , nor laud yourselves to the skies.

Is there anything more that you can do,--and something more important than what has been mentioned? ("Ask leading Physicians to take free treatment.") Yes; let them come in on complimentary tickets. Treat a doctor every day, if you can,--that would be the best thing you could do. The next patient that comes in will probably know him, and if he don't , he will ask who it is, and he will learn that it is "DR. BROWN." If you will mention the fact that "Dr. Brown " takes treatments, and "Dr. Brown keeps on coming to your rooms and taking treatment every day, he will after a while fill your place of business with patients. Perhaps "Dr. Smith " takes treatment, and patients find it out, and the newspaper reporter interviews him, and is told that he is "much better,--" but it wouldn't be wise to put such things in the newspapers, for doctors don't like to have it known that they are sick and taking some one else's medicine, because that hurts his business. I think it would be best to have the announcements sent from Battle-Creek saying that we are about starting a branch at So and So, and send a note to doctors in the town. You should have a letter of introduction when calling on the doctors . And what would you say when you called on an old Battle Creek Sanitarium patient?? Would you say, "I am a nurse from the Battle Creek Sanitarium,and I have come to town to treat patients, and I thought I would let you know that I am here,so that in case you were sick you would know where to call for a Battle Creek nurse." That is not the best way to do it :The best way way would be, to call on that patient and solicit his subscription to Good Health,--the best thing to do to build up your work, is, to get a constituency of subscribers to Good Health; because Good Health would be educating people all the time, and educating them in the things that you are standing for; and you cannot do a better thing,if you have any spare time, than to be calling on old patients and influential people

and solicit their subscription to Good Health, telling them who you are. And you should wear your nurse's when going out among people and calling upon them,--do you have uniform gowns and cloaks? (Various answers.) You should have a uniform, because that adds dignity--and it is an advertisement: When people see you, they will wonder who you are and what you have come to town for, and when they find out they will tell others, and so people will advertise for you. When a doctor opens an office in a town and has no patients, he has his horse ~~brought~~ round hitched to his buggy and brought round, and he jumps in and whips up his horse, and drives out into the country and rushes round in different directions, and he keeps it up till people begin to think he is having a "good run of practice". And so if you rustle around in the same manner people will begin to think there is something going on--and there is something going on: You are building up a practice .--

Ques.--Wouldn't it be a good plan to wear a red cross?

Ans.--Yes; we have had a custom of wearing the red cross, but our folks, for reason, have allowed it to fall into disues. ("Revive it again.") Certainly we will. Our red cross and uniform in Chicago has saved our nurses from disaster many times.

The circulation of Good Health isthe best thing you can do to build up a practice in a city: In circulating Good Health you will get acquainted with people who are interested in our principles. Twice a year we get out a special number of Good Health,--a Midsummer number, and a Midwinter number. The purpose of a special number is to make a special effort: Each number contains a sort of epitome or resumé of all our principles, with some special point presented, as the main thing to be considered,--for instance, in our Midsummer number we made the subject of Hydrotherapy prominent,--and it seems good to read about cold water in warm weather. Next Winter, in our Midwinter number, we

will make a special point of the Diseases of animals, and the subject of Diet. Now suppose you go into a town of five thousand people: You circulate two or three thousand copies of Good Health, taking the names of every one who buys a copy and putting them on your list; send them your card,--that is your constituency. Then, when you have the Midwinter number, you can sell that to the same People,--and it will be easier to sell to them than it was before. In this manner you can educate a constituency which will be a sort of background for you to work upon. In every number of Good Health you will have a little leaflet advertising your work and telling all about it , and the people will see that, and they will see it in every one of these special numbers; they will see pictures of all our sanitariums, and they will see what a great work this is ., and they will find out that your little branch is a part of this great system of sanitariums in all the world, and that will give them confidence.. Some People go into a town and sit down and wait for business; they haven't snap enough to stir round and make business; but you can make business in the way I have suggested.

Another means of building up this work is the school of health . When you have got two or three thousand people, or, at least, several hundred people interested in Healthful living you can gather them into a school of health; you can start a cooking-school. We are going to have doctors, nurses and teachers who will travel round in towns where these working-nurses are located, and they will lecture and hold schools of heal health and educate the people in health-principles, while you are also educating them; as the work goes on, we will send out companies of educators and teachers to coöperate with you . We have doctors who are getting a burden for this kind of work, and they will also go out as teachers, and go from town to town giving lectures. They will get people together in companies of a hundred or two, and they will inoculate

other people with these principles, and the work will in this manner be gradually ~~be~~ built up. You will see, if you look at this work from the standpoint from which we have been talking, that it is a grand and glorious thing. The purpose of the work is to save men,and to hold up Christ as the great healing-power in all the universe, and to present to people the great fact that God heals.

MEDICAL STUDENTS' COMMENCEMENT, Sept.26,1900 1110

Address of President J.H.Kellogg, M.D.

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OPENING PRAYER by Dr. G. A. Thomason .

DR . KELLOGG: I have no fixed or formal address to present to you to-day, but, as President of the school, I think it proper to call your attention to a few things which I hope will be of interest and profit to you.

I was thinking, as I came down here, what a short time the last six years seems to be. Six years ago we found ourselves just looking into this problem of a new medical school. It is always a great problem to start such a school, because it has a birth; it is a new thing; it is a new institution, and there are always certain contanding influences against it. It is generally believed that there are medical colleges enough, and I have no doubt that is true. There is not a particularly friendly feeling among established medical institutions toward new medical schools. Medical schools are not confined to any particular area, as is the business of the grocer or the merchant, hence the unfriendly feeling.

This was not the organization of a school which should be a duplicate of some other school which already existed; it was the organization or development of a new thing,--something which had never existed before. Something like a hundred years ago, a benevolent gentleman donated a certain sum of money for the Purpose of establishing a medical missionary school in the city of London, but, for some reason, this was not done. During the last fifteen years, efforts have been made in New York, Philadelphia and elsewhere, to establish a medical missionary college, but these efforts have all failed; they have come pretty nearly to a consummation several times, but at the last moment they failed. So that, so far as I have been able to ascertain, this school is the only medical missionary college that has every existed, or that exists at the present time . This fact made the enterprise a very difficult one, because there had been no pattern set, and there was no pattern to follow, and it grew abd developed like a tree. No one knew just how it should

be arranged. The only thing apparent was the great need for such a school. So this school was organized, and this is its sixth commencement. Two classes have been already graduated, and are already in the field at work.

I want to call your attention to the nature of this school and how it differs from other schools. This is something that we must keep before our minds. This subject has been presented before, but we are all the time forgetting it, so we must be continually reminded of it. Paul felt it necessary to "stir up the pure minds " of his brethren "by way of remembrance," and it is with this view, largely, that I am speaking to you at this time .

As you will remember, we have a freshman class of young men and women,--a large and promising class of fine looking young people who seem to have stability of character, and we are glad to have such persons come into our school. For their benefit, I will make a little recapitulation which others will understand:

Let us first see how this school differs radically from any other medical school. In the first place, it must be a complete scientific medical school, practically as much so as any other medical school should be. From a medical and scientific standpoint, it cannot be essentially different from any other first-class medical school, otherwise it would not be a first-class medical school, and would not be recognized as such by other medical institutions, and its diplomas would not be of any value to those who should obtain an education here. So this school must, first of all, be a first-class scientific medical school.

Then it is necessary that this school, while it is that kind of school, should have a missionary sentiment, so to speak. But, as a scientific Institution, we cannot teach any kind of theology; it must be an unsectarian school, although it cannot be an unchristian school. Medical schools, as a rule, are unchristian schools as well as undenominational schools. Although this school cannot be an unchristian school, it must be an undenominational school. Theology is no part of medicine, and if we had here a medical school in which theology was taught, in which

distinct denominationalism taught in the school, it would not be recog- as a medical school. In order to be recognized as a medical school, it must be a medical school, and must hold itself aloof from theological discussions or controversies; hence our shool is organized upon that basis.

This school, in order to be a medical missionary school; it must be a thoroughly scientific medical school with missionary surroundings and influences, with missionary purposes in the heart of each ~~one of the~~ members of the school, as well as of the officers and teachers and all who are connected with the school; in that manner it can become a medical missionary school.

Now it has taken no little thought and study and work to prepare just such a combination, and just such a situation,--where we can hate a thoroughly equipped medical school surrounded with such infuences as would make it, at the same time, a missionary school. In our curriculum there is nothing said about missionary work; and in our regular course of study there is more study required than in the ordinary medical school, because there is more attention given to advance-branches of medicine--rational medicine; attention must be given to other branches as well, so that our students shall not fall behind graduates of other schools. So our course of study is a little more complete and our students have a little harder work before them than those of ordinary medical schools; and if any one thinks he is going to get through on a little less thorough course here than he would in any other medical school, he is mistaken: There is no medical school where the amount of study and hard work required in order to meet the requirements of the curriculum, as in this school. There is no medical institution in this country, or any other that I know of, where, in the same length of time, there is so much hard work and study required of the student as is required of the students of this school. I know this from my acquaintance with other medical schools, and also from the testimony of professors and students of such schools, who have observed this fact and have taken pains to remark it.

During the past five years, our school has been submitted to the test that every medical school is submitted to,--and especially during ~~the last two or three years.~~

[illegible] years. Our school never has had recognition til we had graduates to send out from it; because graduates make the school it is the graduates that test the value of the colleges. It is not the splendor of the buildings, or the learning or fame of the teachers that make the school or college; it is the graduates wo make the school. And this school could not have any standing until we had graduates who could go out and stand up before the world and tell what they knew and show what they had learned, and could be sent out as samples of the work that is done in their school or college. Within the last two years, we have been able to do this : We have obtained recognition through our junior graduates by the high standing they have taken in other schools, and that was a stepping-stone to the recognition of the school as a whole . And now our school is as fully recognized as any medical school in the United States; it is fully recognized. In the State of Michigan, the diplomas of those who graduate from this school, are received by the Examining Board without question, and the students who present diplomas from this school are admitted to practice without examination, and to register as ~~xxxxxxxxxxx~~ "practitioners of medicine" without examination. In other States where examinations are held , our students are admitted to examination on presentation of their diplomas, on the same grade as the students who have graduated from the University of Michigan, the Johns Hopkins ~~Hxxxxxxxx~~ Hospital, the Bellevue Hospital, of New York, the St. Bartholomew College, in London, or any other medical school in the world . So I don't know of any medical school anywhere that has any advantage over this school by way of recognition. In States where diplomas are recognized. In States which require examinations, graduates of all schools must be examined alike .

It has been exceedingly gratifying to our Board, to the trustees of this school, and to the faculty too, to see the facility with which our graduates have passed these examinations; they seem to slip right through, without the least difficulty, the examinations presented by the most exacting Boards. The Illinois State Board of Health is one of the most exacting Boards in the country: Last year, twenty-four graduates-- I think the entire class--presented themselves before that Board for examination, and every single one passed, and with a high grade. I might add

that they passed with honor; for the State Board of Health were exceedingly pleased with the examination of the students, and they acknowledged that they gave them the hardest examination that they had ever given to any class, and that they made the examination intentionally difficult, in order to test the abilities of the class. And this year, quite a number of our students appeared again before the Illinois State Board of health, and all of them passed. We have had students who have appeared before examining Boards in other States, and I know of only one instance in which a student has failed to pass examination, and in that case the young man acknowledged that he was entirely to blame, for he hadn't taken the trouble to review, after being out of the school for some months. He failed on Medical Jurisprudence. We don't have much to do with quarreling, in our schools, and we don't think much upon that subject; and this young man never expected to have a lawsuit for malpractice brought against him. We don't have much practice in Medical Jurisprudence, but he should have studied it up and reviewd it; if he had spent a couple of hours in reviewing this subject we would have been able to say that none of our students have ever failed to pass examination. I think it would be well for you, before appearing before examining boards to review your Medical Jurisprudence, for that is a subject that is likely to get rusty.

We are here beginning a new term, and a new year of work, and it is exceedingly important that we should keep before our eyes the purpose of this school: What are we here for? This school differs from any other school in its purpose. It has but one purpose, and that purpose is to educate men and women to go out and engage in the work of saving people. This is a sort of life-saving station, or a station where life-savers are brought in to be trained. Here is an Institution which has been growing up here for the last 34 years, and in the growth and accumulation of facilities, and also of experience and knowledge that have been gathered up during the last 34 years, there is a great fund of usefulness in these facilities and advantages which we have here, There is a great amount of light here, and the purpose of bringing young men and women here, is to fill them with all the this light and truth and life-saving power which is in this Insti-

tution so that they can go out and scatter it abroad . Now this is not always done in other institutions; in worldly institutions it is not done at all. When a man finds a gold mine, the first thing he thinks of doing is to build a high fence around it to keep others out,--to guard it so no one can get his treasure. When a man finds a piece of land out west that he thinks is pretty ric and desirable, he takes possession of it and marks it as his, so that no one else can get possession of it. But the whole spirit of this Institution is to spread abroad everything it gets--to send out into the world everything it gets ; to share with humanity everything that God gives to it ; it is not to hoard up anything. So this Institution has been establishing little centers all around the world, and the whole business of these centers is to keep patients from the inconvenience of ~~xxxxxxx~~ coming to this Institution,--to take of sick people so they won't have to come here . And from the beginning of the history of this Institution, part of its work has been the sending out of literature telling people how not to get sick What an appropriate work for a medical institution, that is spending thousands of dollars in furnishing appliances for curing the sick. One would think it would be best for this Institution to cultivate the tobacco habit and the morphia habit, and all sorts of dietetic errors, so that people would come here to be cured. But this is not the spirit of this work. But that is not the spirit of this work; the remedies of this Institution are preventive as well as curative,--in fact the reforms represented here, as well as curative remedies, are the great things for which this Institution stands; they are really the great work which this Institution has before it; its work is to spread abroad the light of preventive medicine,--how to get well, and then, how to keep well.

One of the great principles for which this Institution stands , the fact that God is in man; that he is the healing-power in man; that the road to life is simply the road that leads into the divine order of things; its work is to teach men the divine order of living.

If we could only live divinely here in this world, and live divinely every day--the next world would take care of itself; if we could live in a Christlike way every single day, the next world would be

all right,--we needn't have any worry about it. And that is what this Institution is for,--to teach righteousness,--how to live righteously in every particular. Some time ago I was down town and took dinner with a lot of clergymen , and it seemed horrible to me to see a waiter bring in a great dead turkey and place it right in the middle of the table, and to see these clergymen, Christian workers, fine looking men, fall to picking the bones of that corpse and burying it in their own stomachs. I pitied those clergymen because they had so little light that they were willing to do that thing. After dinner, cigars were passed round among them,and then they went to smoking, and in this manner they were defiling the temple of God. We go out into the world and we see good men,and men who have light and truth on many subjects,--we see them in as gross heathenism as can be found in Africa in reference to the principles of right living,--and that is included in the words "righteousness" and "holiness." As Br. Jones has often told you, holiness means wholeness; the word "holy" comes from the word "whole" so "woleness" means "holiness." The word "holiness," then, really means health of body,mind and soul,--general all-round health--and that is what this work stands for; and by furnishing these facilities and advantages , this Institution has undertaken to be a sort of father,or mother, to the Medical College. The reason the medical missionary college which was started in New York did not succeed, was because there was no one to father it ; and the reason a similar institution failed to start in Philadelphia, was, that a good woman who had undertaken to furnish $500,000 for that purpose, was scared out: The doctors told her there was no need of any more medical schools; that the students of such schools could be educated in any kind of college; so she rescinded her gift,after it had been really made, the papers being prepared and only lacking signature,and so the college was not started..

Now here is an Institution which, together with its facilities,has cost more than six hundred thousand dollars, and this is so connected with the medical school that it is practically an endowment for the medical school. This Institution practically says to the Medical College: Here are all these facilities,--thay are all yours--get all the advantages you can out of the Institution. So you come here as proteges of the Sanitarium, and the Sanitarium has paid thousands of dollars for the support of this school,

and has invested a good many thousands of dollars for supplies and equipments for the use of the school.

I mention these facts so that you will understand the relations which exist between these two institutions; that for all these things, our medical students are pleed under some obligations to the Sanitarium, and hence that they should be true and loyal to it , and in all our work in connection with it, we should be faithful, careful and economical, and that we should be just and fair and upright in all dealings with the Institution. I think I have sometimes noticed, on the part of students a kind of feeling that it was right to get anything out the Sanitarium that they could: I have noticed a little of this feeling on the part of a few students and I say this so that you will realize the fact that the Sanitarium is a benefactor for the Medical School; it has doctors enough to-day; doctors are plenty nowadays, and, so far as the Sanitarium is concerned, the market is fully stocked with doctors, so we don't need to carry on this medical school for that purpose .

The Sanitarium is for the world,and the Medical College is for the world, and I trust you have all made up your minds to give yourselves to humanity and the world; that you have not picked out for yourselves a little spot which is to be to you a sort of little Heaven, centering all your hopes and minds on that little spot. If this has been your thought I want to tell you, and I know it is a fact, that you can't have a heaven in that way; you must have it in your own soul,and then you will have a Heaven wherever you are, whether on this side of the earth or on the other side. So make up your minds not to fix up any such scheme, but prepare yourselves while in this medical school to go anywhere where there is need for your services,--go where there is the most need; that is the most important place for you to ~~kkkk~~ be in--where there is the greatest possible need.

Now I don't know of but one danger that confronts the Medical School,but that danger is a tremendous one; it is a danger that threatens it every day, and if it is not averted, it will destroy it ,and that is this : Young men and women come into this school feeling that they are going to be missionaries, and after they have been here one/two,or

three years the missionary spirit leaks out of their hearts. This fact worries me every day, and it is frequently referred to in our private meetings. The great problem before us is, to keep mx the missionary enthusiasm up to high water mark,--to keep every man and woman in this school looking out into this world as a great mission field--as a great needy mass of suffering and dying humanity; that is the way to look at the world, and not simply with the hope and expectation of having a good time . The Lord has given each of you a call to lay down your life upon the altar of humanity, a living sacrifice for your fellow men in distress, and you have answered the call so far as to come here and enter the medical school, and I hope that call will keep ringing in your ears so that you will never forget it , and to remember that God has called you to be different from other young men and women, and if need be, sacrificing the pleasures and comforts of home and all that is dear to you for the sake of the great work to which God has called you. Now some people have to do that,--they have to endanger their lives for others as in manning a life-saving station or a life-boat; and you have said by coming here and entering this school, "I will be that kind of man," I will be that kind of woman. When you come here and make a missionary delcaration, that is what you say; in doing that, you say, "I have turned my back upon the pleasures of the world--upon all that is considered particularly pleasurable from a worldly standpoint, and I have set my face toward a mark that leads over a way that is covered with thorns and surrounded with dangers, and a goal which can only be reached by surmounting great difficulties and obstacles, and by leading a life of toil, distress, suffering, pain and self-sacrifice all the time." That is the life of the medical missionary, and anybody who does not desire such a life, should not become a missionary physician,--he has no right to do it--he has no right to enter this medical school, nor to accept its advantages.

I believe that every one who has graduated in this school is to-day engaged in work for God and humanity. Sometimes we have great fears and apprehensions for some of these students. Sometimes, in early years we didn't know what became of some of them. I know some of them who are doing splendid work to-day. When I look back two or three years ,

I find some that I expected would go through the medical school, and then start off for some plae where there was an opportunity for them to have a good time, and so I didn't have any hope that they would do anything. But, I am glad to say that I have found that they are all true, and up to the present moment I don't know of a single one who has in any way disappointed us; I don't know of a single one who has taken the course and has disappointed the Missionary Board, and I hope it will be so of all who are here. It happened in our school last year that some came near graduation, but did not graduate, and dropped out; the Board couldn't give them missionary medical diplomas, with our high standard. And it may be that others will drop out; it may be that some who are here will drop out. Since this freshman-class has been organized the Board has decided to receive no one permanently into the class, but to receive all in the freshman-class on probation, and so the freshman-class will be on probation till the first of January, and then they will be on probation till the 7th of January, and then, to the 14th, 21st, and so on; and that is true of all. On the first of January there will be a general looking over of this freshman-class,as there has been of all the other classes during vacation. A committee has been appointed to make a careful review of all the attendants of the school, so,if there is any one falling below the standard we have set,--any one concerning whom it was not clear that he was a missionary and who was not up to the standard that is necessary for members of this class,and if so, he will be dropped. The Board means to keep a close supervision over this school,and to hold up a higher standard than ever before.

The Board has taken a strong stand concerning some things : Some of you may go down to Chicago and wish to see the inside of a theater,--and if you do, you may want to go again on the ground that you "didn't have a good square view the first time." If you do that, the first thing you know, you will commence going to theaters. Now the Board is determined that such a thing cannot be ,--that young men and women cannot be recognized as members of this school, or as missionaries while they are going to places of this sort for amusement. I am not going to say that is wrong to go to such places for the purpose of studying existing Social conditions, but it is dangrous,and I don't think we should go into that

very far. I don't believe it is good for young men and women to go into slums and other low places to study social conditions, for sometimes before they get out they are proper subjects of study, themselves, and for missionary effort also,--and sometimes they need to be helped out--and sometimes they fall, and never rise again. So our Board proposes to build up a little fence against this art of danger; and theater-going islooked upon by them as inconsistent with the sort of character that is necessary for the members of this class, and it is their opinion that those who wish to go to theaters, and find pleasure in that sort of thing should withdraw from this class,--that they do not really belong to it. There other thingsof this nature which might be said, but perhaps it is sufficient to mention those things to which I have particularly called your attention, as illustrations of dangers which can be avoided. This class ismade up of young men and women who intend to travel the straight and narrow road; and if any of you get into the broad road, and this is apparent to the faculty, it is considered as the right thing to do, in case he persists in his course, to invite him to leave the dass.

This is an uphill road; it is like the road that leads from Jericho to Jerusalem,--and I thought of this when I was at Jericho: It is down-hill all the way from Jerusalem to Jericho, being a fall of about 1800 feet in the whole distance from one city to the other. It is very easo to go down to Jericho, but it is hard work to go up to Jerusalem,--it is hard climbing. And when we see our young men and women who start out with the intention of going to Jerusalem, but are going down to Jericho, we know that they are going right straight in the opposite direction to that in which we are trying to have them travel: We are going up to Jerusalem, and we want every member of this class to keep his face toward Jerusalem; we don't want any one to be looking down toward Jericho.

Another word in regard to deportment : The attention of the Board has been called to the fact that sometimes there has not been quite that dignity of conduct maintained which should be, on the part of some of the students, both in classrooms and out of them. I don't mean

to say that our medical students have degenerated to the level of ordinary classes; it is very seldom that there has been anything of that sort, but it is a little below the standard of Christian manhood and woman hood and womanhood that we ought to maintain. I hope that this class, and all our medical classes, as a whole will take such a stand toward yourselves that when you find any young man or woman descending below the level of Christian manhood and womanhood, and gentility and propriety, that they will be held in check by the other members of the class; that they will be made to feel that they are out of the way, and feel that they must reform. I think this class ought to regulate itself. I don't think we should have a set of iron-clad rules, but that there should be such a quick sense of propriety, and the importance of the position that you occupy, and the sacredness of your work, that you will feel like banding together to hold each other up to a high standard, not by any arbitrary methods, but by our example.

I might mention the fact that there have been a few changes in our curriculum: The Board have sought to make such changes as will increase the efficiency of the school, and as a means of educating young men and women. Some of the technical branches have been shortened, and more time will be given to the more practical branches. There will be more time given to therapeutics, and just a little less time for the study of purely technical subjects. We must include technical subjecys as well as those that are practical, and especially is this true when we recognize the fact that doctors are expected to know everything : If any one in a community wants to know anything, and don't think of any one else that he can ask, he goes to the doctor, and the doctor is expected to have an answer always ready. And with the preparation that doctors receive in this Institution, they ought to be prepared to answer a large share of questions that arise among the people of a community who have not had the same advantages.

I might say a word in reference to the housing of our medical students . We have felt that they have not been properly cared for in this respect. This has been true of our students in Chicago as well

as here, and the study hours have been interfered with. Two years ago, a young lady student told me that in the Dormitory she had not had a chance for study during the study hours, and could not get a good chance for study until everybody had gone to bed; and I presume some of you have had the same experience. And the students have not had a fair chance for study during the winter because they were scattered about in cottages. Not the Board has made special effort to make provision for the entire class. The South Hall in the College building has been rented, and all the young men will find a good home there ; I trust it will be found pleasant and comfortable and quiet. There will be regular, definite study hours,during which every one will be required to keep quiet, and every one will be expected to be in their rooms studying during study hours. We propose to make the conditions as favorable as we can for doing the most work .

It is not enough to get through and just pass examination. There was never yet a single person who graduated in a medical school and who had learned all he had a chance to learn. The medical student has placed before him a much larger mass of knowledge than he can possibly grasp. In going throug a scientific course ~~of medicine~~, the teacher doses out a certain amount of knowledge, and you are supposed to take it all in and to know it all when you get through. But it is not so in a medical course. Take, for instance, Gray's Anatomy: How many of you do you suppose could answer every question in it when you graduate. I don't believe there ever was a teacher who could do that . In medical colleges, the teacher, as a rule, studies harder than any of the students. The teacher has to study harder to prepare his lessons than any student has to get them. I have to study. I don't get knowledge spontaneously; if I get any knowledge, I have to study hard to get it ,--and then I have to study hard to keep it . And so it is with anybody who teaches in a medical school. Of the knowledge that is pread before yiu in therapeutics, most of gets away from you. But the better your opportunities are,and the more you improve them,the more you will have when you get through,--but you cannot possibly get all that is offered you,--and yet pass examination. The standard of examination is very low

Student's are expected to know only a little of what they have gone over, but there is a certain modicum which they must have. Now you want to get as much as you possibly can, and the Board wants you to get as much as you possibly can,, so we propose to give you ample opportunities. I am speaking upon this point at some length because we want you to appreciate it. It is only by your coöperation that these conditions will be of use to you. The young ladies will have cottages on Manchester Street: Mrs. Kellogg and I have been arranging to have some rooms in our house to spare this winter, and to vacate almost the whole house,and that will make room enough for our lady medical students.

Now this is a word that I want to say to every one of you,--and that is, I hope that these two Dormitories will be representatives of what a model dormitory should be,--~~xxxxxxxxx~~ places where Christian men and women live in a Christian way. I hope there will be peace and harmony there, and that there will be no gossipping,criticism or backbiting--but I think I hardly mention this thought. Let us make up our minds from the start,when we go into these dormitories that we will make them Christian homes.

There is another thing that I feel anxious about: That those who live in these dormitories shall live up to their principles; I hope it will never be said of you that you don't live up to your principles, and that you will not indulge in pop-corn balls and candy, or surreptitiously bring in meats, oysters, fried chickens,or any other wicked and injurious things; I hope your example will always be on the right side.. There was quite a large peice of ham found in one of our nurses room's one day,and she had been nibbling off the corpse of that hog. That is awful to think of, but it the result of her heathenish education. Now the Lord made man to have dominion over the whole animal kingdom,including man himself, for man is an animal. It is said that old King William the Conqueror was once visiting a certain school;he held up a stone and asked "What Kingdom does this belong to?" "The mineral kingdom," answered one of the boys. Then he held up a flower,and asked "What kingdom does this belong to?" Another little boy answered, "To the vegetable

kingdom, sire ." Then he pointed to himself, and said, "And what kingdom do I belong to?" There was silence for a little while, for the children didn't want to say that the king belonged to the animal kingdom along with the dogs and cats, and monkeys and one little boy said, "To God's Kingdom, sire," and that is true: Man belongs to God's kingdom. The Lord created man and put himself into him, and gave him power to live a kingly life; he made him king over the whole earth; he made him master of the whole animal kingdom including himself. So we must keep our bodies in subjection,--that is "keep our souls on top," as a little girl once said, when asked by her Bible teacher what she thought Paul meant by "Keeping our bodies in subjection. We must keep our minds and our bodies where they should be . We must keep our appetites right and lead exemplary lives.

There is another thing I want to say,--and that is in regard to your health: I hope we won't see any hollow eyes and pale faces among you, when coming out of these dormitories at the latter part of the year. I am glad to see most of you looking ruddy-cheeked and well. I hope you will all have good health: It is our duty to be well. Some people think it is nobody's business if they are sick; but this is not so. It is your duty as medical missionaries to hold yourselves up as examples of health, saying, "I am well." And you ought to be well. God has given us power to be well, and it is our duty to be well; it is our duty to be strong , healthy, and enduring. I think we have harder work to get our students to appreciate this fact than anything else. It seems surprising, when we are giving so much attention to the study of health, that we ourselves should not lay hold of the advantages within our grasp, and make ourselves as well as we possibly can,--don't you think it is our duty to do that ? ("Yes.") I think it is a great mistake for us to go on day after day looking weasened and sick. I feel that for young men and women who have time and oppostunity for exercise and the leading of regular lives and meals,--I think it is a shame for such young men and women to go round in a sick sort of state--hollow-eyed and pale and jaundice-looking, and with faces covered with pimples, perhaps because the blood is poor. It is our duty to have clear skins plump cheeks and clear, bright eyes, so that we can have endurance, and our brain will be able

to retain things. You need to be keen, witty and sharp, in order to compete with the things we have to meet. It is no credit to any young man or woman, including medical students, to "sicklied o'er with the pale cast of thought" as Skakspeare says. Such a person has been abusing himself in some way. I don't believe it is our duty to deprive ourselves of sleep, so to make us sleepy, cross and irritable. It is your first duty to keep yourselves well, healthy and strong. We have a gymnasium here, and we are also fitting up an out-door gymnasium; and we also have a swimming-pool; and I don't know of any other place where young people have so good a chance to be well as here, for you are all welcome to use these advantages. We have here the purest diet, and the purest principles, and all can walk in the right road. Now why won't you do that?. I think it is a discredit to our school when a young man gets sick and goes home; it is a great misfortune: In the first place it appears as our principles had failed. People will say, "That young man went out to the Missionary College and they starved him to death,--" and people do say that sometimes. People have talked about me. I used to look very pale,--and I was a poor, puny, sickly boy; I didn't know how to live hygienically, and I tried to live on white bread and potatoes. Then came Graham flour, and I lived on Graham bread. Then came oatmeal, and I lived on oatmeal mush and molasses,--just think of that for a diet; it is enough to kill a person, and I wonder I lived through it. It was some time before I began to find out that there was something better. When I was in the medical school in New York, I bought a barrel of good sound greening apples and ahundred pounds of flour-and-water crackers and a few cocoanuts, using the cocoanuts for butter,--I just ate the cream. Upon this diet I did the hardest kind of work, and worked every minute. At that time I had to send out all the copies of Good Health, as I had no assistant editor, and I had to look after the business department, hunt up canvassers and keep them going, and hatch up appliances and write articles, did the college work and some outside matters, and so I was kept busy every minute. When I came home, I had gained 17 pounds?. Then I went at my mushes and slops again, and my stomach became sour and I was miserable again, not knowing that the natur-

ural diet is fruits nuts and grains. People have been telling me, for the last twenty-five years, "You will die pretty soon; you can't live on the diet that you are using." But I am thankful that the Lord has let me live so long, so that in that respect, I cannot be said to be a reproach to the cause. I am healthier and stronger than ever, and can work harder than ever; so I find that it pays to live up to our principles,--they are sound, and have endurance and life in them.

We ought to have not only endurance but freshness. You remember the experience of Daniel and his companions; that after refusing the King's meat and living on a pure and simple diet for fourteen days they had fairer complexions than did the King's attendants. I am very anxious about these things that I am speaking to you about, for I feel their importance, and I am going to continue preaching them to you. I am going to give the best of my time to this school, and to these students. Whatever I get, I want you to have, and to turn over to you everything that I get, for I want my fellow men to have the benefit of what I have learned. The more good things we get, the more we can pass along to others and the more good we can do.

Now how many of you will pledge yourselves to make an effort, for the coming year, to develop and maintain the best health you can,--to make yourselves as strong and well and healthy as you can--hands up ! I think the hands are all up; I think you are all willing to do this, but you will have to be prompted, for many times some of you look pale and rather sickly. I would like to see you all come out next year, strong and well and hardy. It is for this reason that we have applied better facilities, and, among other things, you will have an opportunity for a cool morning bath,--don't miss it. You will have good facilities for cultivating health, and I hope you will improve them. When you find yourselves running down a little below par, don't keep on running down from week to week and from month to month, but report to some of our doctors or to me for consultation . I would like to have these young men and women go out into the world with such power of endurance, and with such capacity for work and usefulness, that when people see you they will be persuaded that there is something in the truth that you have that

they haven't got; otherwise, how can we prove to others that we have something better than they have.

We shall try and organize classes in physical culture, and give you every opportunity for the best instruction in this line. I am sorry to say that some of our students have graduated without a knowledge of gymnastics. Every student should be able to give a course of instruction and training in gymnastics. If you haven't a teacher, make one among yourselves. There is not one of you fit to go out from a medical college who does not know how to use exercise for medical purposes; and every branch of exercise that is taught in the Gymnasium is of practical advantage to the physician. How many of you know how to swim?--Hands up! Quite a number of hands are not up. You can learn to swim in a week, if you will. We have a swimming-pool here, which is at your service, and it is your duty to learn to swim. You may at some time be compelled to swim: In your missionary experience you may have deep rivers to cross; and you may have to swim in order to save your own life or that of others, and then you will be glad that you have learned to swim.

I want to say, in behalf of myself and colleagues of the Faculty, that we propose to make you work harder than ever before, and at the same time we are going to try to make your work as easy as we can, and to make it so interesting that you will be glad to work hard. You have noticed how hard a boy will work when he is playing base-ball,--that is because he is interested in it . If you made him work as hard as that on a woodpile, he would say you were guilty of "cruelty to animals." We would like to have you feel that your medical work is like play, and that you will work tremendously hard and improve the advantages you have .

SANITARIUM PARLOR LECTURE. Sept. 27, 1900.

How Nature Fights Disease.

J. H. Kellogg, M.D.

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Ladies and Gentlemen: My subject for to-night is, How Nature Fights Disease, or rather, How the Body Fights Disease. It is an exceedingly interesting study,--the study of the body, and of the changes which are constantly taking place within the body, of the death-dealing agencies within the body, and the conflict maintained by the body with them. If it were not for this conflict which is constantly maintained by the living cells of the body, life could not be maintained an hour in the midst of the adverse conditions which surround us. Life is a battle every moment. We do not live because it is easy to live; we live simply because we have vital capacity enough to keep us alive; and this requires a continual struggle.

Now I want to call your attention briefly to some of the interesting and important processes by which the body is kept alive. Of course I will not undertake to consider the subject of digestion, or that of the circulation of the blood: But I will first take a brief view of what the body is. In the first place, the body is a machine. The animal body is the most marvelous mechanism on the face of the earth. One cannot appreciate it until he takes it to pieces and studies every minute gland of the body,--until he studies each little fiber of the body under a microscope; it is only thus that one can comprehend the marvellous delicacy of structure, the adaptation of means to ends and the wonderful intracacy of the machinery which we call the body.

Now this body is a machine which uses energy, like a locomotive: It requires fuel to keep it warm, and it requires fuel as a source of energy. The body must be regarded as a mechanism similar to a steam-engine: The boiler furnishes both heat and steam, and in like manner the body furnishes both heat and steam, or energy, to do the work. Now a good engine, when its coal is consumed, expends one-sixth in energy, and five-sixths in heat. Now the body is a better machine

than a steam-engine or any other machine that man has ever made, in that one-fifth of the food or fuel is used in energy, and four-fifths in heat. The body is a better machine than the human mind has ever conceived, or human hand ever created.

Now we take in our fuel in the shape of food, thus storing up energy and heat; and when, for instance, one takes a pound of bread into the body, that bread can do a little more work in the body than it would do if it were burned in the engine or locomotive. If one should burn in a locomotive a hundred pounds of corn, it would make a certain amount of heat and do a certain amount of work. Now if you should eat that hundred pounds of corn, you can get more work out of that corn through your hands and body than through the locomotive, the balance of energy being used as heat. There is always an exact balance between the food we eat and the amount of work done. If a person does not take the proper amount of food, then the food which is not eaten must be taken from the body. If one works and does not eat, he consumes a portion of his own body,--he becomes carnivorous and consumes himself. And that is done by persons who are fat,--if they stop eating at the table they dine upon their own bodies, and by that means the weight of the body is reduced, and it is reduced by compelling the person to eat himself. In this way his weight is diminished in the same way as though he bit off a piece of his arm and ate it, and it was absorbed and carried into the circulation and burned up as fuel, producing energy and heat. After food has been taken into the stomach, dissolved and absorbed in the blood, it is taken to the heart. The heart is simply an automatic circulating pump which distributes the food material throughout the body. The blood is carried to the lungs where it is purified and aerated then carried to the heart again, and then it is redistributed. In the meantime, while it is being redistributed, it undergoes two other purifying processes: A large quantity of blood is made to circulate through the kidneys, and there it is purified to a great extent. The blood that returns to the veins from the kidneys is the purest blood in the body. There is another little side-circulation for the purification of the blood, and that is from the veins to the liver, and then on into the veins again; one circulation is from the arteries to the kidneys and back to the veins, and the other is

from the veins to the liver. The liver is a sort of filter through which the blood is filtered, and all the food we eat and all the water we drink, and all the material taken into the stomach and intestines is filtered through the liver before it can get into the general circulation. That is very fortunate for the man who eats pepper, pepper-sauce, mustard, game, and meat with a haut gout or high flavor.

By the way, it is getting pretty near Thanksgiving time, and I wi tell you a story that I read in a newspaper, about a man in Ohio, who once passed by a meat-shop where he saw some turkeys hanging up by their heads--(Dr. Wiley says that turkeys are not fit to eat until they have hung by the heads until their bodies have dropped off from their heads. That is the wa they do in Germany.). This man saw some turkeys and some rabbits hanging u and they had neglected to bury them for so long that they were o di feren colors, and far advanced in putrefaction and gangrene, and of course they were filled with germs. This man came up and took down one of the rabbits, proposing to bury it in his stomach, and just then an old farmer happened to be passing by, and he asked the man if he intended to eat that rabbit. He said he did. "Well," said the old farmer, "If ever I get so f down as to be willing to eat a thing like that, I'll shave my head and pai it red like a turkey buzzard." This man had the true conception of what that man was making of himself,--that he was making a scavenger of himself.

Then people eat game, cheese, and other rotting things, and the has typhoid fever, and when a person has an attack of la grippe, or anything happens to him by which poisons are generated in his body--for instan smoking "long-nine" cigars, it would be well to remember the liver, for the liver is the only thing that stands between us and death. If it were not for the fact that the liver stands there as a patient, ever wakeful sentine watching for the purpose of taking out poisons as fast as possible, one sm indulgence might be sufficient to cost a man his life, for he might die in three days, if he had typhoid fever; he could live but a short time if hi body had been infected with a poison-making disease.

There are other mechanisms in the body by which poisons are des-

troyed, and this poison-destroying process is one of the ways by which the body is defended. The action of the skin purifies the blood; the lungs pour out a stream of poisons; the liver and kidneys likewise send out poisons, and the bowels discharge poisons from the body. The emunctory processes are also continually catching and carrying off impurities.

From whence do these poisons come? They come from the tissues, which are full of poisons. A man says, "I am opposed to eating diseased meat, and I take pains to see that the beef that I eat is healthy." Now you can't find an animal that is so healthy that its body is not completely saturated with poisons. Why? Because the body is a machine, and its business is not use energy,--not to store up energy but to consume energy. The plant stores up energy: The sunlight falling upon the green leaves of the plants performs a marvelous alchemic process by which dead matter is made into living matter, and this matter energyl is stored up. The energy that comes streaming down in the sunlight is solidified, so to speak, and stored up in the plant. In like manner, you have ,in the grain of wheat and the trunk of the tree, energy stored up. The tree falls down, is buried in the ground and converted into coal in the course of years. Then the coal is dug up, put in the furnace and burned, steam is produced, and runs the engine, and the engine runs the dynamo, and that produces electricity, and in that electricity you see the very same sunlight shining out again. The sunlight which is shining out in this electric light was shining, many years ago, upon plants and leaves; it has been stored up for hundreds of years, and it is now streaming out. And the same thing is true in the body. ...

Now the body is a machine for using this stored up energy. So when a man eats any kind of food, he simply takes the energy in that food and transforms it and makes it a part of himself ,and uses it by sending energy out into the world again, and it returns to its original state; when this energy is utilized, it returns to its dead state again, for it was dead before it was used. The energy which is used in piling up a row of bricks, each placed a n inch or two from the other, is used in knocking them down by tipping the first brick against the other,--the first brick knocks the second brick down, the second knocks the third ~~down and so on~~

down, and so on of all the rest: the same amount of energy that piled them up knocks them down. That is the way with vegetation,--it is put the molecules are in the shape of food, taken into the body, is organized and becomes a sort of tower; then by the through nervous system the tower is tipped over and the energy escapes; that is the way we get the explosion of energy which enables a man to strike a blow. Every time there is a thought, or the movement of a muscle, there is an explosion and the atoms fall apart and the energy that has been contracted goes back into clay. That is the way man goes back to dust. So if you have a live animal or tree, and throw it into a furnace and burn it, and it comes out in smoke and ashes, and this is poison. It is exactly so with the body. When food is taken by an animal it becomes a part of itself, and when it is utilized, there is a residue of poisonous gases and alkaline waste substances which are carried out of the body. So the body is a factory of poisons" as Bouchard says,--and you are all familiar with some of them--uric acid for instance; creatin is another, and creatinin is another--in fact there is a long list of different kinds of poisons in the body; some of them are carried out through the bile, some through the kidneys, some through the liver and some through the skin; so the body is all the time making these poisons.

The reason why a man does not die at once, is because poisons are destroyed and eliminated from the body, and this process is going on continually. If the output of poison should cease for a very short time, in an animal body, and the animal would die very quickly of poisoning. Let a man fall into the water, and if his mouth and nose were held there, and how long would he live? In three minutes he would be unconscious, and in five minutes he would be dead beyond all hope of recovery; he dies not for want of air, but of poisoning. Tie a rope round a man's neck and choke him so as to shut off the air, and in ten minutes he is dead; he dies of poisoning. In like manner you may suffocate him by putting him in carbonic acid gas; he dies in a short time. People are suffocated in a burning building, no matter how much air they have. Why? Because they can't get the poison out of their bodies. He can get air

enough, but he can't get rid of his poisons; so it is with the man in the water,--he dies because he can't get rid of his poisons. If a man could not absorb oxygen, he might breathe as much air as he pleased, and he would die, just the same: let a man take a breath of carbonous oxide, and it will destroy his blood-corpuscles, and then he cannot absorb oxygen, so he will die of poisoning, even though he has plenty of air to breathe, because he has no corpuscles to carry the oxygen round, so he cannot utilize the air. In like manner a man will die if his kidneys are both removed. Remove a man's liver and in two days he will be dead.: in like manner he will die if his lungs are removed. But this is not true of all animals: A frog will live without his lungs,--he will live a long time with his lungs entirely removed, because the frog breathes with his skin to such an extent that he can get along without lungs. Remove the slime from an earthworm, and he will be suffocated, for he breathes through the medium of the slime that covers his body. Man does only one-fifth of his breathing through his skin, so if his lungs were taken away he would very quickly die.

One way in which the body defends itself is by throwing off its poisons through the skin. Varnish a man's skin and he will die in a very few hours, for the reason that he can't throw off the poisons which should escape through the skin. There is a curious poison in the body which had not been discovered till Bouchard pointed it out eight or ten years ago--a poison having the property of lowering the temperature of the body. There are some poisons produced in the body that raise the temperature, while other poisons lower the temperature, and if the body of an animal has been varnished, the skin cannot throw off poisons, the temperature-lowering poison causes the temperature of the animal to fall very rapidly, and in a short time the animal freezes to death, although it may be in a warm room, because of the poisons which lower the temperature.

There is another very important work that is performed in the bod and that is the work of the kidneys: The kidneys don't destroy poisons they only strain them out. The liver renders poisons far less poisonous; it converts uric acid into urea, which is less poisonous than uric acid,

and destroys other poisons. And then there is the thymus gland, which sometimes gets too large, and then there is goitre. The purpose of this gland is to destroy poisons. It has been found that when animals have this gland removed they cannot destroy poisons. A number of years ago there was a German physiologist who made a curious experiment: he removed the thymous gland from some dogs, and he found that they died. Then he gave out to the world that the removal of the thymus gland produces death. Pretty soon along came another physiologist who made an experiment on some rabbits by removing the thymus gland, and they lived; so he said that the other man's experiment was a mistake; but when others repeated this experiment on dogs they all died. Then there was extreme perplexity on this subject until another man repeated this experiment on some dogs: he fed half of them on meat, and the other half on bread and milk and removed the thymus gland from all of them, and the dogs who had been fed on meat died, and those who had been on bread and milk lived. This was a very interesting experiment,--and what did it prove ? It proved that vegetarian animals have a better chance for life than carnivorous animals. Those dogs who died did so, not because the thymus gland had been removed, but because they ate meat and the thymus gland was necessary to destroy the poisons which the meat-eating had introduced. But when the dogs were fed on a non-flesh dietary these poisons were not received into the body, and so the dog could dispense with the thymus gland; his tissues were so pure that he didn't need the thymus gland,--and that thought conveys a very good lesson. But suppose one's thymus gland gets weakened as the result of eating beefsteak; if he gets sick, the poisons will kill him. It was not the beefsteak that killed the dogs, but they lost their power to keep alive while eating beefsteak by swallowing the poisons which the beefsteak contained. This fact has a useful lesson in it: If one must depend upon the thymus gland to keep him alive while eating meat, then if he happens to eat a little more meat than his thymus gland can dispose of or destroy, he is going to be sick, or have a degeneration of some kind, as the result of the accumulation of poisons in the body.

There are other glands which destroy poisons, and among these are the suprarenal capsules lying over the kidneys; they look like an English mil-

itary cap or hood, and they sit down over the kidney. Nobody knew what they were for until a few years ago, and then, by removing these capsules and watching the results, it was found that the business of these little glands overcapping the kidney was to destroy poisons. The kidney-cap destroys poisons, while the kidney itself removes poisons. So there are two interesting functions associated here in the renal capsules and the kidneys. These capsules sometimes become diseased, and then the skin becomes diseased and pigmented,--it acquires a brown color; it is called "The Brown Disease," or "Addison's Disease," and the patient has indigestion and poisoning which is very similar to chronic poisoning; and this is due to the accumulation of natural poisons in the body,--the poisons naturally produced by the body. It is the accumulation of these poisons which after a while kills a man. From this cause a man has arterio-sclerosis or a hardening of the arteries, and by-and-by they will break in the brain, and he has epilepsy apoplexy in the brain; if it breaks in the liver, he has apoplexy of the liver; if it breaks in the lungs, he will have a fatal hemorrhage. These are some of the results of an accumulation of the natural tissue-poisons. Paraplegias, locomotor ataxia ~~and~~ and other degenerations are the result of the accumulation of poisons in circulation in the body,--hysteria is another; epilepsy is another; insanity is another. It has been proven again and again that these degenerations are the results of the accumulation of the poisons produced in the body,--for example: The urine of the epileptic has been examined and tested just before the attack, and has been found to be three or four times as poisonous as that of the healthy individual. The same thing is true in insanity and melancholia. In melancholia persons have a disposition to commit suicide. In these cases, the urinary secretions, when examined have sometimes been found to contain two or three times the ordinary amount of poisons. So in typhoid fever, twice as much poison as usual is found in the secretions; but it don't contain enough. When such a patient is convalescing, the secretions contain about six times the ordinary amount of poisons. That is the reason we give cold-baths, because in this way the body is enabled to remove two or three times as much as the ordinary amount of poisons, and the a person's life may be saved.

There are other means by which the body defends itself against disease. In addition to the natural poisons, or those poisons which are naturally produced in the body, there are poisons which produce infectious diseases. When, for example, a person dies of cholera, he dies of poison produced by cholera germs; and when a person has typhoid fever, if he dies, he don't die of typhoid fever, he don't die of typhoid fever germs directly, but he dies as the result of the poisons produced by typhoid fever germs; he dies of poisoning just the same as he would if he took an overdose of alcohol,--he has more poisons than he is able to destroy or eliminate.

There are other enemies of the body besides poisons, and it is worth while to know something about them, and I will tell you a little something about the most efficient of them: they are the germs which attack the body. We are being continually assailed by germs, and if it were not for the fact that a living, healthy body is able to get along without germs, and is able to resist them, those germs which attack us every day would be likely to destroy us; if it were not for this fact, the germs which we meet in a single day would be enough to carry us off. We take in thousands of germs in every breath of air. I suppose every person's mouth in this room contains poisons produced by germs, and which are deadly. Dr. Sternberg, when Surgeon General of the United States Army, was very much surprised when he discovered that. He made this discovery many years ago. About the time of the great yellow fever epidemic in the South, he went down to New Orleans to investigate the matter. He was trying to find the cause of germ-fever. After he returned to Washington he made some tests of his own saliva: he found that when he put a little of it in beef-tea and allowed it to grow a little while, and then injected a rabbit with it, a little of it, it killed him. He tried it again, and found that one drop of his saliva when treatdd in this manner, would kill a rabbit almost as suddenly as tough he had been shot through his head,--it was certain death to a rabbit when injected hypodermically. So Dr. Sternberg said to himself, "I must be in a very serious condition; I must have got some very bad germs when I was in New Orleans." But he found the same thing in others. Now why are they not

killed by germs? Scrape off a little of the scurf from the skin, and put some of this scurf underneath the tissues,and you will have an abscess there in less than three days--a suppurating abscess. That is the way you get boils: Some of the germs on the surface get underneath the skin, and, as they have a nice,cosy place, they ~~xxxxxxxx xxx~~ grow and develop and form pus , and in that way you get a boil or abscess. When you get a "felon" some of the germs on the surface of the skin work their way through the skin down into the tissues and generate pus , and that forms an abscess.

Now these germs cannot get into a healthy living body, but in thirty-six hours after the death of a human being or an animal, the entire body is infected with germs; they infect every tissue and every portion of the body,because there is no resistance to them in the body after death. When these germs work their way through the skin they work down into the tissues and permeate the whole body in a short time. An eminent bacteriologist in Germany, some five or six years ago, made experiments with different animals, and animals of different sizes, and he placed them in different conditions, and in the best condition--in an ice -box after being killed--and he found that after being killed and put in an ice-box,in thirty-six hours the tissues were swarming with germs. That is the reason a rabbit that has not had its interior parts removed after being killed,--it is green, yellow and blue, because germs have extend - ed out into the body and produced putrefaction; and that is what gives the animal its flavor. That is why Dr. Wylie thinks the turkey should not be eaten until about half rotten, having hung by their heads till their bodies drop off from their heads.,--when they have a "high flavor" and it is too high; it is beyond the possibility of being received into the body ~~xxx~~ without doing damage; for, when a thing is putrefied like that, and taken into the body, it is always injurious.

Now these germs are all the time seeking to infect the body thro' various channels; they get through the skin unless it is intact,--a little scratch will let them in. They are in the mouth watching for an opportunity to work infection: people get tubercle consumption from germs in a decayed tooth. Tubercle germs in the mouth or teeth get into the lymphatic glands of the neck and produce enlarged glands or scrofula,

which is simply tuberculosis of the lymphatic glands; they finally get into the glands, and this is the origin of consumption. People with enlarged glands have catarrh; catarrh makes the mucous membrane sore and tender, and then germs get through it into the lymphatics, and then they travel. It is claimed by some that if you have enlarged glands, they must be removed right away,--a young man once told me he wanted his lymphatic glands all removed so they wouldn't be there to make trouble. Now see how foolish that would be. (Illustrating by diagram.) Suppose a tubercle germ should get into the end of the finger; it could be carried along only in the lymphatics; if it should get into the blood it would disappear in a hurry, but when it gets into the lymphatics it travels. Pretty soon it meets a little gland and cannot get any further, because it is captured. Then another germ comes along, and that is also captured by that gland, and so on, till the gland is filled so full that it swells up. Some of these germs, for example, get up here in the elbow, and then the glands enlarge. Why is that? Because they resist germs. Every lymphatic gland is a filter,--and that is what it is for--to filter the lymph through, and to filter out the germs. Here is a lymphatic gland: It is made up of cells; these cells are all of them capable of killing germs. They are enclosed in this little sac. A little lymph comes in and circulates freely through these cells; then there comes a tubercle germ, and when it comes in contact with one of these cells it is reenforced with other cells and swells up,--the lymphatic glands swell up in this manner, and when you get an enlarged gland, it means that that gland has been at work developing its muscles in fighting germs--it has gathered together an army and set them in battle array against their enemies. If a germ should get into the center of the body, it would have to travel through hundreds of these glands. So you see how useful these cells are. Suppose a germ gets into the ~~g~~ a gland of your neck,--it comes in contact with the cells, and then there is a fight. If the cells get the best of it, the germ disappears and the cells contracts and returns to its normal size; if the germs get the best of it, pus will be formed, the gland will soften and the infection may extend to other glands; but the infection has to fight its way through these cells. Now there are millions of these glands in the body, and all of them fight germs.

The spleen is another means by which the body defends itself against germs. But how can a germ get into the spleen? They get there because they get into the blood. Here in the lymphatic glands we find the stationary cells whose business it is to capture germs and eat them up. If we should look at one of these cells enlarged, it would look like this (Diagram.) Here is a germ,--how is this little cell to capture it? The cell is plastic, like jelly, and it floats around the germ and gets it inside and then dissolves it and eats it up and digests it. These white cells are always busied in fighting germs,--they may be said to live in germs. When I was a medical student twenty-five years ago, I made an interesting observation one day while experimenting upon frogs: I injected some indigo into its body, and the next day I killed the frog, and put a drop of its blood under the microscope and found that it was full of little particles of indigo; every little white corpuscle had particles of indigo in it--some had two or three, and some had as many as forty specks of indigo in them; the white blood corpuscles had gathered up all the indigo. And that is what they are for,: as they move up and down the channels of the body in the center of the vessels, they gather up germs and waste matters. Here are the large cells moving along, and when they find a germ sticking to the side of the wall of the vessel it rolls over them and carries them off, just as a drop of water running down a window pane rolls over a speck of dust and carries it off. These white corpuscles are most wonderful defenders of the body; it seems to be their duty to defend the body against germs. I explained to you the other night how they fight the malarial parasites. In the same way they fight this kind of germs. They destroy typhoid fever germs. When injected into blood of a man, containing a hundred million typhoid fever germs, and in two hours not a single germ can be found,--the blood will be absolutely free from germs, because these white blood corpuscles have picked them up. In making a blood-analysis for the purpose of seeing how many of these white corpuscles you have in each drop, in some cases you find more and in some cases you have less; but when you find that the number is greatly diminished, then you know your resisting power is diminished; and the more white blood corpuscles you have, the more likely you will be to be able to resist diseases due to germs.

What becomes of the germs ? The white blood corpuscles seize them, but what becomes of them? When a man has typhoid fever germs injected into his blood, in three or four hours they are gone, but they are still in his body; they are gathered up in his bloodvessels. If an aspirating needle is put into a man's spleen and some of the blood is drawn from the spleen, you will find a number of germs in it , for the white blood corpuscles have gathered the germs up into the spleen. The spleen is a sort of limbo or lockup for germs, and they have been carried there by the white blood corpuscles to be destroyed; so the spleen is a very important organ for that reason. Here we find another means by whic the body defends itself against organisms capable of producing diseases, and with which we are continually coming in contact. Next time I will tell you how we may energize and increase the activity of these natural defenses of the body, and that part of the subject I am sure you will find exceedingly practical and interesting.

SANITARIUM GYMNASIUM LECTURE 20ct.4,1900.

How we can aid Nature in the Struggle against Disease.

J.H.Kellogg, M. D.

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Ladies and Gentlemen : Most of you I suppose are interested in this battle that we are to talk about to-night,--the fight between nature and disease . In expressing myself in this way, I am guilty of a misdemeanor, for there is no such thing as a fight between nature and disease. Disease is not a entity. The ancients looked upon disease as being something which took possession of a man. A man who was a lunatic, or crazy,was supposed to have a crazy demon inside of him. A man with epilepsy was supposed to have another kind of devil within him. And so every sort of diseased person was supposed to have his own demon; and when the demon got into a man,he was supposed to be possessed of a devil, and needed to have the devil cast out, and so , all sorts of means were used for this purpose. The ancients resorted to all sorts of magic to cast out the demon of disease, sometimes burning fragrant herbs and applying them to the nose of the patient, and sometimes applying flagellations with sticks,until the patient was nearly dead, for the purpose of persuading the demons to leave. In Tartary, even at the present day, the same theory is carried out and in full operation. The Tartar physician goes out during the latter part of the Summer and fall,carrying his leather bag on his shoulder, and he gathers up and puts into his leather bag all the leaves, roots and herbs which he thinks will be useful. Then he goes to a sick man and makes his diagnosis. He then delves down into his bag for the thing which he thinks good for the man, and if he don't find the right root or herb,he writes the name of it on a little piece of paper, rolls it up into a ball,and the patient swallows it as a sort of notification to the demon that if he don't get out pretty soon,the real thing will be sent down after him,--a sort of service of notice on him to quit. Then the doctor says to the patient, if he is a rich or well to do patient, that he has a big demon--a "swell" sort of demon--and that he cannot be dislodged in the ordinary way; that the only way the matter could be arranged was, by bringing out the patient's best horse so that the demon may have a good place to

go into; so the demon goes into the horse and the doctor rides away with the horse and the demon.

Now this is what happens in Tartary many times in the treatment of the sick, and sometimes similar things happen in this country. Sometime ago, I read an occurrence of this kind which took place down in Louisiana in cholera times. A man had directed his wife to place a chôlera mixture where he could reach it in the night, if he should have an attack. In the night he awoke with pain in his stomach and swallowed what he supposed was the cholera mixture; but the next morning he found that he had swallowed the contents of an ink-bottle--but he felt better just the same. His faith cured him,--faith has something to do with curing People nowadays.

We talk of disease as an entity, as a thing that gets inside of a man, but it is not a thing at all; it is simply a disorder, and nothing more than that. A dirty house is a diseased house. Some time ago a lady told me she wished me to come and see her house and see what was the trouble,--you know People have the idea that doctors know almost everything, so this lady wanted me to examine her house and make a diagnosis. I couldn't feel the pulse of the house, but I could see its face, and I didn't like the looks of it,--it had a sort of coated tongue: I saw great blue, yellow, green and brown spots on the walls, and particularly in the ceiling. In one room there was a big brown spot in the center of the ceiling, and the lady told me she had rubbed that spot off and put on new paper a dozen times, but that that spot kept breaking out. I said, "Madam, do you want me to tell you the exact truth about this house?" "Yes," she said, she did. Said I, "Your house has got the leprosy." "The leprosy?" she exclaimed, opening her eyes wide. "A hou have the leprosy,--I never heard of such a thing." I said, "Get your Bible and I will read it to you." So I read to her Moses' description of a house with leprosy, and its treatment, and she was convinced that her house had leprosy, just as Moses described it,--"And now," she said, "what shall I do?" I said, "Do just as Moses said should be done in such a case,--Scrape off the plaster and scrub the walls thoroughly,

and carry the dirt, not into the neighbor's back yard nor into your own back yard, but carry it away off outside of the city. Then new ~~plaster~~ stones should be put on and the house shut up for ten days, and then if the leprosy appears again, the whole house ought to be torn down and carried off, according to Lev. 14th chapter. But we don't have to use such drastic measures as that in these days, because we know something more about those matters than Moses did. Moses was skilled in all the arts of the Egyptians, but he didn't know how to fumigate a house, because if he had, he would not have directed that the owner of the house should take the trouble to tear it down and carry it off, for he might have fumigated the house and saved it,--but perhaps a stone house could not have been saved in that way--for such a house might get covered with mold and fungi, and then it is an unhealthy house to live in, for in such a house people will get diphtheria, pneumonia and consumption, which are just about as bad as leprosy; and so the symptom was likely to be a fatal one for the house, and likely to be fatal to those who lived in it. But this house had the leprosy, and I told the lady what should be done with it,--that the roof should be reconstructed, the cellar ventilated, and the house raised up off the old sills, which were rotten,--that in fact the best thing to do would be to burn up the house. But the lady paid no attention to my prescription, and it wasn't many years after that before her daughter died of consumption,--and no wonder! And her granddaughter died, one of the family went to the lunatic asylum, and I don't know what else happened to them, but the whole house has been deserted for a long time. Now the thing that was the matter with that house was the mold that was growing on it, a mold that produced bad odors and disease. A house that is filthy, I repeat, is a diseased house.

The human body is a house. We sometimes speak of the body as "The House we live in;" this body of ours is said to be the house in which we live; but Paul tells us it is something more than that,--he says, "Know ye not that your bodies are the temples of the Holy Ghost." The Holy Ghost is the Holy Spirit. The Spirit that dwells in man is

holy; God put it into man when he made him. That is the reason man was alive,--he was nothing more than a clod of earth without the Spirit of God; God put it into him when he made him,--he ~~XXX~~ put his own Spirit and made him alive by putting his own life into him. The Spirit of God in man is the thing that makes him alive--that makes him a living and intelligent being; and when this Spirit departs from man, he is simply dust again; he undergoes putrefaction and goes back to earth again, just as a dead animal or vegetable would .

Now this Spirit of God , that is in man, is doing the best it can to keep man alive and well; this divine Spirit,--this Holy Ghost in man--is all the while laboring to keep man alive and well. This is the healing power in man. The ancients knew something about this power, and the ancient Romans physicians called it the "vis medicatrix naturae," or the natural healing power of the body,--and that is nothing more nor less than the divine Spirit,--God himself, who dwells in man. It is nothing less than the divine power. Why? Because it is the creative power: Here is a man who has broken a bone of his arm--how can that bone be healed? There must be a new creation there : There must be a cement made to hold the ends of the bone, and which is, after awhile, to be converted into cartilage and bone and marrow. So you have something there that wasn't there before ; You have there, actually a part of a new arm--there has been created there, a new arm, in part. Or suppose you tear off a piece of skin from your arm: In a month there is new skin created there,--it is a new creation.

It is marvelous to what extent this creative work is carried on by this healing power: Suppose you cut a nerve of the arm,--the part of the nerve extending to the hand will be paralyzed; but in six months that paralyzed nerve will be reproduced: there will be a shooting out of the healthy ~~XXXXXXX~~ end of the nerve, and it grows and grows and grows until the whole paralyzed nerve is reproduced. Sometimes, by inflammation, or some other cause, the entire nerve from the spinal chord to the extreme limit of the nerve, is destroyed: In six months that nerve will be reproduced from the spinal chord out. That is the reason it takes a

long time to get well from neuritis,--it takes six months for a new nerve to grow . A man can no more get well instantly from such a disease, than he can from a fractured limb, because there must be time for a new nerve to grow . Some time ago a German physiologist in experimenting upon a rabbit took out half its liver, and a short time afterward he found that the half - liver that was left had reproduced the other half. He then took out the other half of the liver, and the new half reproduced the other half, so the rabbit had a bran new liver,--and that is what you want . (Laughter.) And you can get it,--not by surgery but by the creative power that dwell in the rabbit and that dwells in you. That is the only way you can get well--by getting new livers new stomachs and other organs in place of the old diseased and worn out organs. It is nonsense to talk about this or that medicine curing them. You can't expect to do that either by medicines, electricity, baths, or massage,--all these things are powerless to cure: The body must cure itself--or rather, this healing power, this divine intelligence in the body--that is the thing that cures.

Now the thing that I want to talk to you about to-night is, How the body defends itself against disease,--how the body contends against the causes of disease which are all about us , dragging us down to death. We talked about that a week ago to-night, but there are a few more things to be said about it; I will, however, briefly recapitulate: One way in which the body defends itself is by destroying disease-producing poisons. The same is true of the thyroid gland, the lymphatic glands, the liver, the spleen, the suprarenal capsules,--all these destroy poisons. Then the blood itself destroys poisons. The blood is naturally alkaline,--it is an alkaline fluid, and so long as it remains alkaline it has power to destroy poisons; but when it loses its alkalinity, it loses its power to destroy poisons; and when the alkalinity of the blood is diminished, just to that extent is its power to destroy poisons diminished. Now see what an important fact that is,--the necessity for the alkalinity of the blood : Here is a person who has ur

acid poison; he has eaten so much flesh-food that the uric acid in the meat has rendered his blood acid. That man has then lost his power to destroy poisons. It is extremely important that the body should be able to destroy poisons, because we are making them all the while . Here is a man with a great nausea and headache: If it were not for the power of the body to destroy germs, he would die of the very first attack of this kind. Why? You remember how giddy you were, and how you vomited when you had the first attack and what a nal-tasting thing it was that came up. That material consisted of poisonous substances, and if they had remained in the stomach they would have been absorbed in the blood,--they were being absorbed, and that was the cause of your giddiness, the vomiting, black specks before your eyes,--and when you walked, you reeled like a drunken man; you were in a state of intoxication, just as is the drunken man, from the poisons in your stomach. Why don't these poisons kill you? Because of the liver, the thyroid gland, the alkalinity of the blood and the other means by which the poisons in the body are destroyed and by which you are kept alive. In the same way we are able to live through fever, cholera, plague and other diseases,--because the body has power to destroy the poisons produced which are the causes of these diseases.

The power of the blood to destroy poisons depends largely upon its quality: When a meat diet is used, the ability of the blood to destroy poisons is proportionately diminished. I remember the case of a young man who had been living on a diet which was free from meats of any sort. He was a strong, hardy, healthy young man, and he was perfectly sound and healthy. He was a great singer, a splendid elocutionist, and something of a poet and athlete. This young man went visiting among some of his friends upon a Thanksgiving occasion, and the turkey was very tender, and the stuffing was very nice, and he was persuaded to eat roast turkey and cranberry sauce in great quantities. The next day he took a severe cold, and, in consequence of his body being filled up with that dead turkey for which he had made a cemetery of himself, the alkalinity of the blood was diminished, and he died in four days, and the man and the dead turkey were both buried in the same coffin (Laughter), and the same thing has happened more than once before this case ~~occurred.~~

occurred. That is the reason that the dogs died and the rabbits lived after the thyroid gland had been removed, as I told you in a previous talk. The dogs died, not because they were a different kind of animal from the rabbits, but because they had contaminated their blood with the poisons of meat, and having been deprived of the thyroid gland, they were not able to destroy those poisons. Other physiologists have tried similar experiments with like results. Yesterday a lady came into my office with her daughter. The lady gave me the report of her daughter's Chicago doctor, as follows: "You must not give your daughter any meat, because she is suffering from toxaemia already." She had a nervous disorder produced by poisons generated in the body, so it was important that her blood should be as alkaline as possible in order to destroy those poisons before they produced deleterious effects upon the nervous system, so she must not eat meat, because meat contains poisons,--the doctors are finding this out. Some years ago I was talking with Dr. McGugan who has charge of one of the departments of one of our Insane Asylums, and, as I was talking about the effects of meat-eating he saw my point right away, and said he was going to make an experiment upon thirty epileptics with a view to finding out the effects of a flesh diet. So he put them on a flesh diet for a given time, and on a non-flesh diet for the same time, and at the end of three months he found that those thirty epileptics altogether had just half as many fits on a non-flesh diet as on a flesh diet. The doctor made a public statement of that fact in the Tabernacle here. This is a very important and interesting fact. I was at one time talking with the assistant superintendent of a large Insane Asylum in Illinois (Dr. Warner, who was the pathologist of the institution.) He said, "Doctor, for years I have noticed that if I give meat to epileptics it increases the number of their spasms." I asked him how he happened to think of that. He said he had noticed that carnivorous animals were the only animals who had fits: Rabbits don't have fits, but cats have fits if they eat mice. If a lady don't want her cat to have fits she gives it bread and milk and keeps meat away from it. Cats are carnivorous animals, but they are more healthy without meat,--and so of

dogs: Hunters know that their dogs are better off without meat than with it : If they want their dogs to have good wind, they must go without meat, because it fills them with fatigue poisons, and when these accumulate they intoxicate the dogs. If one animal eats the flesh of another animal, he is all ready to become fatigued, because his own body is already contaminated with its poisons, and it only requires a little more poison to mak him tired, and that he gets from the flesh of another animal. The alkalinity of the blood is reduced by meat-eating, for by this means the blood becomes more acid, and thus loses its power to destroy toxing substances, and so the power of resisting disease is lost.

Now let us look at some of the means by which we may help the body in its fight against disease : How may we help this power and intelligence that dwells within the body, to fight disease ? How may we cooperate with this power in its struggle against disease ? We sometimes hear people talking about "moving the Almighty arm;" that by prayer, the power of the Almighty arm may be brought to their help. Now the arm of God, and the Almighty arm of God is simply the almighty power of God. The almighty power of God is simply the great power which dwells in the universe. Gravitation is aimighty power. The power that stribs through the immensity of space instantaneously, without the loss of a second of tim, is called "gravitation," the power that acts instantaneously throughout the whole universe. But it requires light eight minutes to come from the sun to the earth; s when you think the sun has just come up, it has been up eight minutes before you saw it, and so you can see the sun shining eight minutes after it is down. There are stars so far away from the earth that although they were extinguished thousands of years ago, their light is still coming to us. There are some stars so far away from us that it taks twenty-thousand years for their light to reach us. And if a star were born so far on the outside of space that it would require its light rwenty-thousand years to reach us, yet the instant that star is born, we feel the pull of it,--its influence is felt by the earth instantaneously.

We can harness this great power and make it work for us: We can make it run a clock, turn a water-wheel, and turn the dynamo producing electricity, and thus we can see the glory of God shining out in the light.

This is practical. I don't believe in spiritualizing things so that they become of no use to us. The divine Being put himself into man. He has put the power of growth into trees and flowers, but he has put another great power in man,--and that is the healing-power. And this power is not only in man but in animals and in everything that needs to be healed. When a boy weighs ten pounds at his birth and grows up to be a two-hundred pound man, there 190 pounds of material that has been created since that boy was born. What created this material? It was not a God that dwells without the boy, but the diving Being that dwells within the boy. And that same power that dwells in the boy and creates him, dwells in every man, and is creating every man, and re-creating him whenever he needs to be re-created, and healing him whenever he is sick.

Now the sick man can cooperate with this healing power; he has the privilege of utilizing this healing power: It is possible for the skilled man to harness up this healing-power and make it work,--to move this healing arm of God in such a way that it will heal more positively, more certainly, and more rapidly than it might otherwise do, and sometimes to heal where otherwise it might not heal. We can do this, just as we can harness up gravitation and make it produce light, lift a weight, or do a thousand other things; and we can mak gravitation work in a thousand ways when it would not work without our cooperation.

Here are some of the ways in which we may cooperate with the healing power of God in man: One of these things is by ~~means of a~~ correcting the diet; by this means we can render most valuable assistance. Let us see how the ~~is done~~ diet may be corrected: If a man eats pepper, Pepper-sauce, ginger, and other similar articles, he is adding to the work of the liver and thus exhausting its power to destroy poisons, for that is its business. These burning, stinging things irritate the liver. If you put some pepper in your eye, it irritates it. If you peel an onion, don't you weep over it. These substances which irritate the eye or mouth, when they get inside the body will irritate the stomach and the liver, and when they escape the liver and kidneys and get into the blood they cause a great amount of irritation. And this irritation is felt in a variety of ways,--in nervousness irritability, irascibility of temper, sleeplessness, fidgets, inability to keep quiet, and what is generally called "nervousness," or pettishness.

There are other things which should be eliminated from the diet:: There are the fried foods,and all the abominable mixtures which are called "French cookery," which are too innumerable to be recapitulated. And there are things which are already decomposing and rotting, for instance, old cheese and "Christmas beef." Mr. Armour's manager once told me that Mr. Armour kept his Christmas beef three months before he offered it for sale. So when you ~~are~~ buy Christmas beef you are buying the carcasses of animals that for three months have been preparing for the cemetery, but have not been buried,--they have been kept in the morgue all that time waiting for burial. Now these dead things swallowed into our bodies fill them with putrefactive products,and with the poisons found in these decomposing things. We see a turkey buzzard gnawing at a putrefying carcass, and we think, "What an outlandish taste that bird has? And what a tremendous stomach it must have to digest and absorb such things." And yet, when a man eats a piece of Limberger cheese he swallows ~~anything~~ something that is just as rotten as that old dead and decomposing carcass . The man who eats these highly flavored putrefactive things is doing the same thing that the turkey buzzard does,--and it may be that in doing so he would not be particularly disgusting to the turkey buzzard, for "Birds of a feather flock together."] Laughter.)

Now a body filled with these impurities loses its power to contend against disease. Here is a man whose body is full of disease,the result of an impure diet, and when another disease comes along and lights upon that man, he falls an easy prey to it. His body is like a haymow--it is full of combustibles. He is like a fireworks depository:— it only needs the application of a lighted match,and the whole thing goes off. That is the reason the butcher is always a poor subject for the surgeon: If he happens to cut his hand when cutting beefsteak,he is liable to die of blood-poisoning. Many times a butcher has died from blood-poisoning by cutting himself with his own knife, because his body is contaminated by meat-eating. Let the brewer, who is said to look so well, and so healthy,undergo an operation such cutting off an arm or a leg,and he is almost certain to die of heart-failire,because his body is full of poisons

Lauder Brunton, one of the most eminent of English surgeons, some time ago went to India to experiment upon monkeys for the purpose of investigating the subject of death from chloroform poisoning, and to settle the question as to whether ether or chloroform was best for use in surgical operations; the London Lancet was interested in the enterprise, and he was sent there for that purpose, the ruler of Hyderabad paying the expenses of the ~~physician~~ investigation. The doctor experimented upon monkeys because they were cheap, and were so much like human beings; he killed several monkeys with chloroform. He made the same observations upon human beings that he did upon monkeys,--although he didn't kill any of them. He found that in India it was very seldom that a patient died from a chloroform anesthetic, while in England they very often died from that cause. Lauder Brunton's conclusion from that was very interesting to me ,--he said, "I have made up my mind that the reason British People die from chloroform anesthetic while the Hindoo people do not die of it , is because they are meat-eaters; they don't die from chloroform, but they die from the over-accumulation of poisons within their bodies." The natural poisons accumulate during the anesthetic, because the chlroform interferes with the action of the kidneys preventing them from carrying out these poisons, and so the poisons accumulate and the patient dies from poisoning of his own manufacture and not from the chloroform. But the Hindoo's blood is so pure that he can allow poisons to accumulate without dying, as the blood destroys the poisons. But the roast-beef eater of England lives so near the line of saturation of poison that it only requires the suspension of kidney-action for a short time to cause the death of the patient under an anesthetic. From observations of my own, I am satisfied that Lauder Brunton is right. He is Professor of the Practice of Medicine in St.Bartholomew's Hospital, England, and there is no other man in the world whose reputation for learning and scientific accuracy stands higher than that of Lauder Brunton. So it is important that we should keep our blood and bodies pure, preserving the alkalinity of the blood. It is of the greatest importance to understand this matter .

While we must keep the blood pure and alkaline, and keep it from

getting acid, I might mention this to you: That when we have been longest without sleep, the blood is most acid; the blood is most acid at night and most alkaline in the morning: During sleep we cease to eliminate poisons through the circulation, uric acid and other poisons accumulate in the tissues and the alkalinity of the blood is greatly increased in the morning. That is the reason exercise before breakfast is most effective; because, when the blood is most alkaline, oxidation takes place more rapidly and the amount of poisons is reduced. Loss of sleep induces disease, as does exposure to bad air, because it renders the blood more acid, and diminishes its alalinity.

Another important thing : Acid fruits increase the alkalinity of the blood , because the digestion and oxidation of the organic acids converts them into water and carbondioxide,--they are burned up. The alkalinity of the blood is increased by the use of acid fruits, while mineral acids diminish the alkalinity of the blood. Fruits grains and nuts form a pure diet, increasing the alkalinity of the blood, hence their great poison-destroying power.

Another matter of importance is this : The blood should be moved rapidly through the body. The heart is the pump which raises the pressure of the blood, and its activity increases the rapidity of the movement of the blood through the veins. Exercise produces this activity,--it "raises the wind;" it increases the movement of the heart from sixty to over a hundred beats a minute. Moderate exercise, even gentle walking, will increase the movement of the blood through the bloodvessels.

There are other means by which the movement of the blood may be increased: An increase of the activity of the lungs increases the movement of the blood, so that six or seven times as much oxygen is taken into the body when the lungs are in vigorous operation as when one is asleep,--and oxygen is the substance that the body uses to destroy poisons, which one of the greatest works which the body has to do in defending itself against disease.

Another thing that will increase the movement of the blood, is cold water. When a woman falls down in a faint, what is the next thing

Dash a little cold water in her face, and also percuss the face, and it will be better if you will slap the heart and thus set it going. The influence of water going through the nerves awakens the brain and the heart and arouses the fainting heart, and it is awakened to activity. The same thing is true of the lungs when collapsed: Dash cold water on the lungs of a person in a state of collapse, and he takes a deep breath,- he takes an involuntary gasp in spite of himself,--he cannot help himself, and you can't keep him from taking a deep breath. A man out west once told me that his baby was sick, and he was almost heart-broken because the doctor had said the baby would die at midnigh. At midnight the baby's pulse ceased and the heart could not be heard to beat. He threw off the sheet, seized the child and held it up, telling his wife to get a pail of cold water quick. She did so, and he dashed the whole pailful of water over the child; and as soon as the water touched the child ,it took a deep breath, and has been breathing ever since. I asked the man what suggested that procedure to him. He said, "I don't know; I just felt that that was the right thing to do, and I did it ." That saved the child's life. This incident illustrates the power of water to increase the activity of these internal organs. Dash cold water over the livr and it will wak it up; dash cold water ovr the stomach, and it will wake the stomach up,--and s of the bowels and brain. When you are sleepy, bathe your face and eyes in cold water,--how it brightens you up. Why? Because this excites the nerves having charge of this part of the body. So we have in cold water a most beautiful and powerful agent for increasing the vital resistance of the body.: It increases the movement of the blood, and of the chest, it increases the activity of the liver and stomach , and of every lymphatic gland; it increases the number of corpuscles in the blood by bringing them out of their hiding-places into the circulation. Professor Winternitz found that when ~~xxxx~~ he gave a man a warm bath followed by a cold bath he had 4,500,000 corpuscles in a drop of blood, whereas before the bath he had only 3,000,000 corpuscles in a drop of blood. How did he get so many extra corpuscles? The body didn't manufacture them; but before the bath, there was a number of corpuscles that were hiding away in the liver, spleen and other nooks and crannies of the body. Now when cold water was dashed over the man, the blood was driven out

into the skin in such a large amount, such a torrent of blood rushing outward that it flushed out the sewers of the body, so to speak; it is like turning a vast amount of water into the sewers of a city, flushing them out thoroughly: So this torrent of blood flushes out the vessels of the body, driving the corpuscles out into the circulation, so that they can all go to work again; that is a very important thing. If all the blood-corpuscles were spread out like the skin they would cover about 1200 square yards. This is the power that carries oxygen, and if we lose 500 square yards of corpuscles, we have lost so much oxygen-carrying power, and the life of our body has lost so much. This is like shutting up the draft of your stove, or cutting down a quarter of your chimney. Now by the cold bath, we bring these corpuscles into active play so that they absorb oxygen and promote all the vital processes of the body. That is the reason that in fifteen minutes you feel so much better after a cold-bath,--you feel ten years younger. Why is it that the cold bath make s this sudden change in your feelings? One reason is, that it increases the blood -supply. Another reason is, that it stimulates the nerve-centers, and so all the activities of the body are awakened. In fifteen minutes after the bath you are hungry. Then after breakfast, have a cold mitten friction, a cold rub or some kind of cold bath. Have a short walk before breakfast; walk a square and back again, if you can't walk any further than that. We are going to have a new Gymnasium, and when you go seven times around that, you have gone about a furlong, or a little more .

Now we know by actual observation what these things do,--for instance the cold bath increases hydrochloric acid,--although if you have too much hydrochloric acid, do not allow the water to fall over your stomach, because if you do, the cold water will stimulate the stomach and set it to making more hydrochloric acid; you want hot water over your stomach both inside and outside, if you have hyperpepsia, and cold water on the outside if you have hypopepsia . Take cold water half an hour before a meal for hypopepsia, and then there is time for reaction, and that will set your stomach to making hydrochloric acid. For hyperpepsia you want hot water half to three-quarters of an hour before the meal

a meal, because it will act as a sedative to the stomach and lessen the production of hydrochloric of hydrochloric acid. If you have pain in the stomach after a meal, apply cold water to the stomach, and that divert the blood from the stomach. So abundance of exercise, correct diet, and cold bathing are things that have most mighty power to co-operate with nature in curing disease .

Electricity is also useful for this purpose, also massage, by assisting the circulation. Electricyiy is useful in exciting the nerves; mechanical Swedish movements are useful as a substitute for voluntay exercise; regulation of the clothing and the application of friction to the surface of the body; oil-rubs; application of heat to relieve pain and congestion, etc.,--we have more than two hundred different applications of water, which are useful in aiding nature in contending, not only with disease but the cause of disease. assisting nature to bring the body back to a normal state of health.

I want to impress this thought upon your minds: That God has appointed in the world certain agencies by which the divine power in the body can act upon the body most readily. We call these agencies "physiological agencies" The things that are most active, and necessary and powerful in keeping a man well when he is well are the things which are most useful and necessary and helpful in restoring a man to health when he is sick. It seems as though every one would know that,--that the things that are necessary to keep a man well when he is well are the things which are necessary to make him well when he is sick. On the other hand, how paradoxical it seems, to say, The things that will make a man sick wehn he is well will make him well when he is sick .That is the devil's philosophy,--whatever theory we may have of the devil, this is the devil's philosophy--that a thing that is evil for a man when in a normal condition is good for him when in an abnormal condition. That tremendous error is responsible for more sin and misery than any other theory; it has not a particle of philosophy for a foundation: Here is a man who is very cold,--freezing to death--now what is going to cure that man? He wants more heat; he don't want more cold. Here is a man who is starving to death: That man don't want more starvation,--he wants food .

Here is a man who is famishing for lack of water: He don't want more thirst; he wants water to quench his thirst. So we may say of a man that he is dying of inactivity: Now he don't want more inactivity,-- he wants activity. If he has had too much work,and that made him sick, he don't want more work, --he wants rest. So, when a man is sick,he don't want anything that makes him sick when he is well, but the opposite . We have an instance in Colfax, Iowa, of the freshness of the public upon this particular point: Some farmers, who lived upon the prairies before there was any town in that part of the country,noticed that their cattle were made sick by drinking of the water of a certain spring; so they fenced in the spring to protect their cattle and keep them from being poisoned again by the water of this spring. After a long time had passed, an enterprising Yankee came along by this spring and ~~saw~~ found out that it had been fenced in because it made cattle and horses sick when they came there and drank. Then he began to wonder if some money couldn't be made out of that thing,as money had had been made out of "wooden nutmegs" and he thought if he could only make people believe that what is death to animals is healthy for man,-- that the thing that will make a horse or cow sick will make a sick man well, then there would be plenty of money to be gotten out of this spring— a spring which had "the taste of the sea and the smell of perdition " in it . So he set to work and turned it into a "health-resort," with baths, etc. He got a few people to drink of the waters of this spring , and they survived; they were made temporarily sick, but they recovered. So he sent out placards and advertisements of cures wrought by this wonderful water, and it was not long before a stream of people poured into Climax to drink of that water that was death to cattle but health for man. Many people announced that they had been cured by the waters of this spring or well, ~~xxxxx~~ by drinking or bathing in the water . I asked the man who gave the baths if he thought it was the water that ~~xxx xxx~~ cures people. He said , "I have seen many people get well here." I said, "Do you think it isthe water that cured them ?" He said, "I think if you would look into the bath-tubs after baths have been taken, and see the amount of dirt left in them, you would conclude that it

was the water that cured them: people have come here to take baths who had not taken a bath for years,--one man told me he hadn't taken a bath for ten years: and they have used this water, and have stopped drinking whiskey, in some cases." Well, bad water is better to drink than bad whiskey. The people who are sick and we use that water and get well, do so in spite of themselves,and imagine that it is the water that cures them,--but it is not the water that cures. Here is a man who is suffering pain: A dose of opium will cure the pain, but it won't cure the man. We have seen that illustrated in this Institution many times: People have come here to be cured of the opium habit; they have been cured by the use of opium thousands of times . I remember the caseof one lady who came here: There was not a spot on her body that she could reach and inject with morphia that was not covered with scars,--and she had suffered everything from abscesses. Every time this lady had a pain she had cured herself by a hypodermic injection of morphia--but she was not cured. Here is a man with inactive bowels: He takes a dose of medicine at night,and in the morning his bowels are cured,but he is sick. When I was a student in London some years ago, a Cornishman came into the dispensary,and the doctor said to him, "How are you to-day, Sam?" Said the man,"I am first rate myself,sir,but my head is bad." That is a common form of expression among those people,--for instance, a man says he is all right himself, but there is something the matter with his liver. Here is a lady who is sick and constipated: She takes a dose of medicine and the inactivity of her bowels is cured while she keeps taking the medicine; but her stomach is all upset and she keeps getting weaker and weakr and sicker and sicker, while she keeps taking larger and larger doses of medicine to relieve the constipation. A man in Grand Rapids once wrote me, "I am now seventy years old and a chronic dyspeptic. When I was ten years old, my mother gathered the members of the family together every Friday morning, and gave each of us a dose of salts,--she wanted us to be in good condition for Sunday. This practice was kept up, and as the family grew bigger the doses grew larger, and now it would require a pound of salts,and that was too much to take,and so I ~~tried~~ tried croton oil,and that blistered my mouth , and

makes me sick." Well, even that case was helped out of that condition, but that was accomplished only by withdrawing all his medicines and beginning at the bottom and building up a new condition. That is the condition in which we find a great many of the people who come here : Their stomach, bowels, and intestines have been played upon,--their nerves and every organ of the body has been played upon by some new drug until it is completely exhausted, and it has got to a point where it won't respond to such treatment. A doctor once sent me a letter by a patient, saying, "I have had this man under treatment for ten years, and I have given him every tonic in the whole of materia medica (he was a Professor of Medicine)"and he is getting worse all the time, and now I have made my mind that he needs a little physiological stimulation." He wanted the same kind of stimulation that you give a horse that is sick or stiff: When you can't make a horse trot any more,and find that he is stiff in the knees, you turn him over to nature and turn him out to pasture,and he eats, drinks and sleeps in the natural way,--he returns to savagery again.

Almost every chronic invalid will be cured if he will go into the wilderness--leaving his clothes behind him, I was going to say--where he can run wild and get natural foods, and live in the lap of nature and sleep in the fresh, open air. Turn such a patient loose in the woods and nature will cure him in time.

Now the philosophy or rationale of this mode of cure,is to study and use nature's remedies,--to find out how nature cures,--by the use of fresh air, pure water, electricity, and all those things which are known as physiological remedies; find out how nature uses these things,and bring them all into operation and focus them all upon the patient. And a man says, "I have tried water, and I have tried electrocity, and I have tried massage, but I am no better." That is like a man who has a big stone in his path which he wants to remove. He gets a man to come and remove it, but he can't lift it. So he calls the man over beside him and he gets another man to try it, but he can't lift the stone. In this way he keeps on until he gets a dozen men standing by him. They can't lift the stone when working separately, but does he therefore conclude

that that stone cannot be lifted? No. He says to the men who are standing by him, "You all lift together now." They all lift together and the big stone rolls out of the hole and out of the way. That is what the Sanitarium is for, my friends. We have gotten all these helpful means and appliances together so that we can focus them all upon one spot,--as a sort of therapeutic guns, if you please. I was some time ago told by a gentleman who was present in the battle of Manila, that when all the fire of two American war-ships was focused upon one Spanish vessel, more than 240 big shots struck it in a minute, and it couldn't hold out long. That is what we propose to do, and the percussion douche is our Gatling gun; it has a wonderfully tonic power let the cold water play up and down the spine ten or fifteen seconds, the water being as cold as the patient can stand it , and there is a tremendously exciting power in it when repeated day after day. By these means you will be lifted higher and higher each day, and by-and-by you will get up to the normal tone; you won't feel much better until you get up to the normal tone: the energy is expended gradually, for nature does not wish to throw any of it away.

As to coöperation: If you want to coöperate with nature, just believe that there is a great and good Father of us all who is doing his best to heal us. People think that if they do wrong, God is "down on them." I used to believe that once. I used to have great faith in God,--I was brought up so--but I didn't have any hope,because I knew I couldn't live a perfect life; I found myself doing wrong all the time, and somehow I couldn't live a day without making mistakes; I knew I couldn't be good enough to meet God's requirements, so I didn't have any hope. I have lived the greater part of my life in that way; but within a dozen years or more I have become persuaded that God is a great Father who is doing the best he can for everybody,whether they appreciate it or not, whether good or bad, heathen or Christian; that God is doing everything for each one everything that he will let him do. He lets his rain fall upon the thankful and the unthankful. God does not sort out farmers and say to one, "This man is a good man, and I will let

his crop grow; but the other man curses and swears,and I won't let his corn grow." God will help a man so far as he coöperates with him in preparing his ground ,and sowing his seed. So it is with the sick man: So long as he sows seed for health, and so far as he does those things which make for health, just so far he will reap the fruits of health.

But, my friends, if we believe in a great, good Father who is doing all he can for us, helping us and healing us, we must put ourselves in friendly relations with him, eat rightly and conform to all the principles of physical righteousness,--and I might add mental and moral righteousness for these are all bound together by inseparable ties -- when we do this, we shall make the greatest progress. I believe that every one who is sick may look up and say, "Oh, God, heal me !" And if a man is anxious to be healed because he has the purpose in his heart to do good working for God and his fellow men, he has good reason for making this prayer. He don't need to be a preacher or a doctor ,for God don't heal people because they are preachers or doctors, but because they are sick and in distress. There is a very beautiful story in Genesis 21 : 9 - 19, about a poor woman who was sent out into the wilder - ness with her child. For the sons of Sarah and Hagar did not agree very well, and so Hagar and her son were sent into the wilderness with some bread and a bottle of water; and when the bread and water were exhausted and the child was famished with thirst and the mother thought he would die, she laid the child under one of the shrubs and removed to some distance that she might not see him die,and lifted up her voice and wept. But it is said that the Lord heard the voice of the lad, and opened the eyes of the mother and she saw a well of water which had been secreted under a stone (I have seen some of these wells), and the Lord led her to the spot and gave her strength to lift up the stone, and she carried some of the water to her son, and his life was saved. Now it is not said that the Lord heard Hagar's voice, or that he heard Abraham's voice because he was so good, but that he heard the voice of the lad; the poor lad had no merits of his own, but he was thirsty and he cried unto God,and God heard his voice. So the God who has taken care

of us during all the past, and who is taking care of us to-day, will lead us along and take care of us in the future, provided we will do our part, conforming to all the laws of righteousness,--if we will get into the divine order and lead a heavenly, righteous life--and that means, eat right, exercise right, and live right, and treat our bodies in every way as the temples of the Holy Ghost, -the most sacred thing that walks on the face of the earth, the most wonderful, the most noble thing that God has ever made--in a word, that we should treat these temples as they should be treated.

SANITARIUM PARLOR LECTURE, Oct.11,1900.

The Return to Nature .

J.H.Kellogg,M.D.

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Ladies and Gentlemen : For some thousands of years the human race has been wandering away from nature, and there seems to be a recognition of this fact at the present time perhaps more than at any other time in the history of the world. All over the world,among intelligent, thinking people in all ranks of society,there are to be found men who are thinking,talking and writing about the necessity of returning to nature. We see this in a good many different lines of our human economy,--in education,for example. Froebel and a number of his school, Paul Verneau, Rousseau and a large number of other educational reformers have given especial attention to the question of returning to nature in methods of instruction and methods of teaching. Herbert Spencer has written very extensively and very well upon this subject. His work on Education is one of the most excellent works that have been written on the subject. He has furnished text-books and been a tutor for a large number of writers upon educational reform, and has laid down some fundamental principles which are certainly based upon the rock of everlasting truth.

This is true in other things, for instance, in matters pertaining to primitive life in regard to dress. There has no attempt been made anywhere, so far as I know, to return to absolute nature, in the matter of dress, although in Germany at the present time there are quite a number of institutions in which this method of living is practiced to a considerable extent: for example, in an institution not very far from Berlin where they have,out in the pine woods not far from the sanitarium,large enclosures with walls from ten to fifteen feet high, and the patients go into these enclosures and dress themselves pretty much according to nature,and there in the pine-woods,with scant bathing suits they bask in the sunshine and bathe in the air,and run and jump and gambol about like squirrels; and this open-air life is found to be wonderfully effective in raising the latent forces and stimulating the recuperative powers to a high degree of activity.

A word further upon the subject of Education : Our schools, especially the higher schools, are modeled upon mediaeval patterns. In times past, when a man wanted to be somebody in the world, he had to understand Latin: If he was going to be a priest he had to know Latin, because all the religious books were in Latin, the prayers were in Latin and the preaching was in Latin, and so the people judged of the value of the preaching by the sonorousness of the preacher's voice rather than by what he said; and the people were satisfied with externals : If one wanted to know anything about science, chemistry, astronomy or any of the other sciences, he would have to know Greek; there were no textbooks upon these sciences except in Greek, so the Greek language became one of the fundamental necessities to the learning of any science, because all works on theology medicine etc., were written in Greek or Latin: there was no literature on religion medicine, theology or any of the sciences which was not written in either Latin or Greek, and so one had to know these two languages in order to understand science, philosophy, theology or any of the arts or learned sciences .

That time has passed away, still our schools and universities are making Greek and Latin a fundamental part of education. But this is no longer necessary, because we have everything in Greek and Latin literature that is really valuable translated into English; so that we can have all the literature we need in the study of the learned arts and sciences without the knowledge of Latin and Greek. Still there is, in our universities and schools a larger amount of time spent in the study of these languages than in any other branch of education, and a man is not considered a thoroughly educated man unless he has a great knowledge of Greek and Latin. As Prof. Swing says, an educated young lady is expected to be able to say "A little yellow dog" in French, Greek, Latin, Spanish, Italian, and perhaps German, beside her own tongue,--but it is nothing but a little yellow dog after all. It is better to have ten ideas and one good method of expressing ideas than to have only one idea with ten different modes of expressing it .

We are now learning something in this line, however: Col. Parker, Superintendent of Normal Schools of Chicago, has done a great deal in awakening inquiry in relation to educational reform, and there is not the

disposition that there has been, Perhaps, to tolerate or support our great universities simply for the purpose of creating what the president of the Stevens (?) Institute of New York once called "An aristocracy of learned men,--" he said the purpose of the university is to create an aristocracy of learned men: Learned men are not expected to do anything useful, to take any part in the utilities of life, but to be simply depositories of knowledge, and to keep knowledge alive in the world. A certain minister was at one time teaching in a Sunday School, and he was telling the little folks about "the salt of the earth," and he asked them what salt is good for? A little girl said it was good to eat, and one little boy said it was good to keep good victuals from spoiling. The minister then explained to them something about what the salt meant,--that it would keep the world from spoiling; that that is what good people did, that ministers were very good, especially Methodist ministers (he was a Methodist minister, I believe), and that their mission was to keep the world from spoiling,--and now" said he, "will you all tell me what preachers are for?" They all shouted out with one accord, "To keep good vixtuals from spoiling." [Laughter.] Well, the idea of having universities or schools for the mere purpose of producing a class of men and women whose whole object in life would be to eat and drink and keep knowledge from spoiling, to me is certainly a very monstrous notion of education.

Well, we are getting beyond that, and now educational reforms are springing up everywhere, and we have schools like the Chicago Institute which is to open this fall under Col. Parker's direction, the Teachers' College, in New York, and other schools under the direction of such men as Prof. O'Shea of the Wisconsin University, are to take the lead in the future. The purpose of a school is to prepare children for life,--to teach the boy or girl how to live rightly, soberly, righteously, usefully and successfully. The popular notion that the purpose of a public school is to make good citizens, is, I think, rather a narrow one; it is a sort of adumbrating process. Professor Elliott of Harvard University, once said, "The public school is a great averaging machim." If there is a little boy in a class who is able to go ahead of the others, he cannot do so; he must keep within his grade. It is planting different things in a garden and trying to make them all grow alike, so that they will all be of the same height,--as if a man should plant in his garden potatoes,

cabbages, corn, climbing-beans, etc., and once in so often should go round with a scythe and mow them all down to a certain height: If these things are treated according to the public school system we will let them all grow to just the same height, and no higher .

Well, there is a rebellion against that idea to-day, and the world is getting beyond it, and wonderful progress has been made in educational reform. Even in England, slow and conservative as that country is, we find that their public schools are patterned after the schools of America, which are more like the normal school than the university. . Public schools are not simply for the purpose of raising up students for the universities, but there are now many of them that are carried on in the interest of the normal school and for the purpose of introducing new principles, the results of which we see, to a certain extent .

Right alongside of this educational reform, another reform has been growing in the world ,--reform in diet and habits of life. I have been interested in both these reforms which have been moving on, side by side during this century, especially during the last fifty years. Fifty years ago there was a small agitation in dietetic reform, but within the last decade there has been a rapidly increasing interest in reform in diet. Men and women are coming to see more and more clearly that they are made of what they eat ,--as the old Saxons used to say, "Every man has lain upon his own trencher." The Germans have aproverb, "As a man eateth, so is he." This seems to be a sort of parody on the Scriptural proverb, "As a man thinketh, so is he ." I have had the audacity to make of these two proverbs a new one, upon the principle that things which are equal to the same thing are equal to each other : "As a man thinketh so is he;" and, "As a man eateth, so is he;" therefore, "As a man eateth so he thinketh." The fact that our bodies are constructed of what we eat is a thing that we don't all stop to think about . Oliver Wendell Holmes once said that he had noticed that the people who ate a great deal of pork had a sort of swinish look in their faces, that their hair was somewhat stiff and bristly, and that there was a sort of prognathous appearance or projection of the jaws. This may or may not be so, but that was his idea of it.

I am certain of this ,that a man who eats pork is bound to partake more or less of the character of pork. By the way,I heard a good story the other day of a professor in a certain college who was interested in the study of the diseases of animals . He had heard about measly pork and beef, and he wanted to explain to his class in Hygiene, the development of the tapeworm and other things,--how the cysts of the tapeworm are attached to the mucous membrane of the intestines by little hooklets, and their enormous length when developed,--I have removed some tapeworms measuring ten or twelve yards in length . So the Professor went to a meat-market and asked the butcher if he had some measly hams. "Yes," he said he had them. So the professor ordered him to send him a couple ; he wanted them for his laboratory, that he might exhibit them to his class. But he heard nothing more from his measly hams, and so he sent and inquired of the butcher why he hadn't sent them. "Why," said the butcher, "I sent them to your house a couple of weeks ago." A sickly smile came over the face of the professor as he conjectured that perhaps some of those little tapeworms were already gambolling around in his alimentary canal,when he realized the fact that those hams had been sent to his house instead of sending them to his laboratory, so he had had a chance to make a personal experiment upon measly hams. Speaking of hams reminds me of a story about an English lady who bought three hams at a certain grocery ~~ess~~, and she thought those hams were very fine , and she inquired of the grocer, "Have you any more of those nice hams, of which you sold me three a while ago?" "Oh, yes, we have some of the same kind of hams,--there are ten hanging up there?" "Then please send me four." Then a thought occurred to her, and she said, "Are those hams the same as the others?" "Yes." "Are they made from the same pig?" "Yes,--they are off the same pig." She didn't really know what hams were, or how many hams a pig had, neither did she know anything about other things contained in the ham,--the tapeworm, the uric acid, the scrofula and the other maladies which go right along with flesheating.

People are lamentably ignorant upon this question of diet, but they are waking up: they know a great deal more about this subject than they did twenty -five years ago. Twenty-five years ago people didn't even know what the word "Sanitarium" meant; but the word "Sanitarium" has now come to be a word to conjure by. When we gave the name "Sanitarium" to this Institution twenty-five years ago, there was not such a thing known in Amrica as a "sanitarium." I remember, at that time, there was quite a literary gentleman, and a friend of mine, Mr. U. Smith, who is the editor of the Review and Herald, who took me to task when he saw our circular of "The Battle Creek Sanitarium:" He said, "There is no such word in Webster's Dictionary as 'Sanitarium," and he showed me that there was not, by referring to the dictionary. I said, "I know that 'Sanitarium' is a n new word, and we are going to make a new thing in the world to fit it." He said, "Nobody will know what it means," and I said, "We'll show what it means; we will make a sanitarium, and we will make the word go along with it, and we will show the world what it is ." I was down in Florida a few years ago, and called at the "Hotel Model," and called for a room and a fire; but there was no fire except in a grate in the parlor. I called for several other things, among which I asked for a bath-tub, but there was none. So I thought it was best to go to some other place , and I went to the "St. James Hotel." One of the runners for that hotel explained to me that the "Hotel Model" used to be a sanitarium, but the colored boys who were running for it used to shout out "All aboard for the cemetery, " and as no one wanted to go to the cemetery, they turned it into a hotel. But the sanitarium idea has now gotten to be so popular that notices of a sanitarium are stuck up in every sort of place in different parts of the world. I was in San Francisco a few years ago, and while there I went up into "China-town," where I saw a sign, "Hop-Li, Herb Sanitarium." There was nothing there but heaps of dried leaves, dried lizards, dried scorpions, toads, horns of deer, teeth of sharks, earth-worms, dried beetles, dried potato-bugs and some other things ,and these were dispensed along with the herbs as being possessed of wonderful curative powers. People are finding out that there are sanitariums and sanitariums. They are also finding out what "hygiene "

means. Some twenty years ago, Professor White, President of the Cornell University, was appointed by the Governor of the State of New York, chairman of a committee whose duty it was to investigate the matter of the competency of the health officers of the State; some of them were complained of as being ignorant, and so the Governor appointed a committee to examine them, and to ascertain whether they were properly fitted for their work, for they were political appointees, and not doctors. After a few preliminary questions by Professor White, one man reported that they had some cases of small-pox in his neighborhood. The professor asked him if they got well. The man said there were three cases, and two of them died, but that one of them was the case of a child who was a member of a family of hyjinks" that lived over on the outskirts of his district, and that boy got well. "Did you go to see the case ?" "No." "Why not?" "For the same reason that you wouldn't go to a house where there was a contagious disease--I was afraid I might catch it." The next man was asked, after a few ordinary questions, if he had any "Hyjinks" in his neighborhood. "Yes," he said, we had two or three cases of it, but the patients got well." Another man was asked if he had any "hyjinks" in his locality. "Yes," he said they had one case who had it very hard, and died of it. One man was asked the meaning of "Hyjinx." The man seemed to be dumfounded for a moment; he finally looked up and said, "'Hyjinx' is a bad smell rising from dirty water." The world has made some progress in medical and dietetic knowledge knowledge since that time, and "Hygiene" means something besides "a bad smell rising from dirty water" It means a great body of truth in relation to man's nature, habits of life, and how he ought to comport himself toward himself and toward his Maker in the care of himself and the care of his body. It means something more than eating oatmeal-mush. Many people used to imagine that they could be hygienic by means of eating oatmeal-mush and graham bread,--there was a time when people didn't know more than that. I remember when I adopted those "reforms" thirty-five years ago, and about all we had was graham bread and oatmeal-mush or graham-mush, and we thought we were living very well indeed. But we

all got sour stomachs after a mile, and we also got weak in the knees. I remember one poor fellow who was pale, hollow-eyed, and very weak in the knees,--I asked him what was the matter with him. He said there was nothing the matter with him. "But," I said, "you look sick." Said he "I am trying to live out health-reform." He deserved a good deal of praise for his efforts, for he was trying to do the best that he could, but it was making him sick all the while .. So a great many people who adopted what was called "health-reform" fifty years ago, have been obliged to give it up, because it made them sick; they hadn't the power and energy of body and mind that they had before they made the trial. So a great many people abandoned these principles of health-reform that they had adopted, and after taking a step forward, they took a step backward,--for they had taken a step forward; it was a step in the right direction--it was the start of health-reform. A great many people gave up health-reform altogether, because they thought they must have something which would give them a little more vim and energy than did their present reform-diet. For such was the result of this diet that the idea got out and spread all over the country that health-reformers must necessarily be weakened, sickly, hollow-eyed and sallow.

But now, that idea is all passed, and these ideas of health-reform have been growing in the world, and have been enlarging and developing, until, at the present time, there is a sound scientific foundation for every single principle that is put forward in this Institution. For 34 years this summer, I have been standing up for these reforms and for this Institution,--and when it was started, there was only this little wooden building out here, called "The Annex," which started in 1866. On the day it was dedicated, I was sitting out here under one of these trees, a small boy about fourteen years old, sitting under one of these trees which was about as big as one of my arms was then; it stood in the middle of a grove of oak shrubs. The other day I could barely reach around it. And while that tree has been growing, these principles have been growing and extending all over the country, and a constituency has been developing who believe in radical reform in diet and habits of life, until at the present time there must be many thousands of people who have

planted their feet firmly upon this rock and this foundation of truth in reference to dietetic principles , dress-reform, and general care of the body.

This reform is extending, not only among the laity, but among the medical profession as well. Thousands of physicians to-day have discarded the use of alcohol in their practice; thousands of them are denouncing the use of tea and coffee. And there are hundreds of physicians in this country who are denouncing the use of flesh-foods as an unwholesome practice, and as something that is necessary to be done, in many cases, to enable the patient to return to health. I was reading, a day or so ago, an article by one of the most eminent Chicago physicians,--Dr. Lyman--and he was describing a nerve-disease; he is a learned physician of Chicago, and written a very able treatise on "Rheumatism, for a large text-book, and in this article the doctor calls attention to the fact that rheumatism is a meat-eater's disorder; that rheumatism is a disease that comes from the use of flesh-foods, and that a man who is suffering from rheumatism, or the uric acid diathesis, as it is called, must discard the use of flesh-food. He has adopted the ideas of ~~Hage~~ Haig an eminent English physician, who, for the last fifteen years, has made an analysis of his secretions, and has stated the effects of all sorts of diet upon himself,--peas, beans, bread, milk, meats, pickles, tea, coffee, etc. He used to be a martyr to headache; he suffered attacks of intense headache or migraine every day or two-- several times a week he suffered severe attacks of nervous headache. Drugs gave him only temporary relief and made his head ache more frequently: Every time he took a drug to stop a headache and took a drug to stop it, he would have another headache a little sooner than before, and he found that he must do something different, and he commenced experimenting. The result of his experiments was to discover that meat-eating and the use of tea, coffee and tobacco was the cause of his headache , and that by discontinuing the use of these things he could get rid of his headache, and he did so. He found that it was only as his reform progressed that he got rid of his headaches. He commenced by dropping off his meats, and then tea and coffee, dropping off, little by little the things that he found to be the cause of his headaches--but

I don't think he has discovered all of them yet, because he still uses milk and cheese, and he confesses that he still has the suggestion of a headache occasionally. I remember the case of a patient who came here twenty-five years ago, about the time I took charge of the Institution: This gentleman said, "Doctor, I am a martyr to sick headaches; I have had them for twenty years, and the doctor says I will die with them "(He didn't say he would die of them); that I will carry them to my grave with me, and so I have come here to see if there is any possibility of getting rid of them, for they make my life wretched. Once or twice a week I have this terrible headache, and the suffering that I endure is indescriba - ble ." Now this gentleman had long been in the habit of using meat, tea, coffee, milk and cheese. I required him to discard the use of all these things at once, and in the course of a week he only had a slight headache, and at the end of three weeks he went home cured . I met him three years afterwards, and inquired how he was getting along, and whether he still had headaches. "Doctor," he said, "I haven't had a head-ache since I came home, except once, and then I called on a good friend of ours, and the good woman seduced me into drinking a cup of tea, and the next morning I had a most fearful headache." I said, "I am glad you had the headache." "Why," said he, "that is rather hard." I said, "I am glad you had it, because now you needn't have headaches any more, for you are convinced that the use of tea has something to do with them; you have an experience of your own, and you know now, without any state-ments from me, and you needn't have any more headaches." I have heard of him since several times, but never heard of his having any headaches since he drank the cup of tea.

I might give you hundreds of cases in which people suffering from nervous headaches, sick headaches, bilious headaches biliousness, and a variety of similar ailments, and have been at once delivered from them by adopting a rational mode of living and rational diet, discontinuing the use of these things to which I have referred and which Dr. ~~Hague~~ Haig has pointed out as the cause of the se headaches. The principle of tea and coffee, thein and caffein is almost the same thing as uric acid,--it is so nearly like it that it is easily converted into it : Uric acid has the effect to produce a spasm of the bloodvessels of the body, and that is

responsible for the pain. Dr. Haig has shown another thing,--that the large use of tea, coffee and meat will temporarily drive poisons out o the blood, but that they accumulate in the tissues; that is when the headache occurs,-- when there is an outflow of uric acid into the tissues: then the poisons accumulate in the body and the headache comes on. although when the poisons are driven out of the blood by the outgoing tide of uric acid,the person will be temporarily relieved. This explains the reason why people feel so much better when they eat meat and drink tea and coffee--it is because of the excitant effect upon the brain-cells and the high tension of the bloodvessels caused by the introduction of large doses of tea or coffee and meat,which drive the poisons out of the blood into the tissues.

But there are many other questions concerned in this matter af a return to nature in diet: Meat is an unnatural article of food : it was never intended to be taken as a food, as shown by the first chapter of Genesis, 29th verse: The bill of fare marked out for Adam was the products of the earth,--fruits grains and nuts; he was only permitted t eat herbs after the ground was cursed : "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee,and thou shalt eat of the herb of the field ." (Gen. 3 : 17,18.) It was only after man had sinned that his diet was extended to herbs. And it was only after the flood,and when the surface of the earth was no longer productive as it had been before, that man was instructed that he might eat flesh,--but he was instructed that he must wash the blood out of it . I was talking with a young Hebrew a few days ago,--I knew his parents were very orthodox Jews, and I asked him how his people managed it with meat. He said, "We don't have much meat,--we don't like it much, but when we propose to eat it, we first soak it in salt water several hours,and then rinse it off and wash the blood all out; but we don't have much meat to eat; we don't like it much." That is very natural, the flavor which is in the blood, being all washed away. Job said, "Is there any taste in the white of an egg, or can unsavory things be eaten without salt ?" That is what a man says when he eats meat after the blood has been all washed out of it

When the blood is washed out of the meat according to the Bible directions it is so tasteless that it would only be eaten in case of an emergency, and when natural foods were not available. And the injunction that was given to Noah, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9 : 4.)--that injunction applies to all Christian people, for the apostles sent word to the Gentiles at Antioch, after Paul made a visit to Jerusalem, they were commanded to abstain from four things--"these necessary things-- " "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves ye shall do well." (Acts 19 : 29.) They were to abstain from things strangled, because the blood is all left in the body,--and that includes all fishes, because they are strangled--there is no getting away from this. If you have any doubts upon this subject, I refer you to Dr. Adam Clarke's Commentary of the 9th chapter of Genesis and on the 19th chapter of Acts; read his comments on these two passages of Scripture. He devotes several pages to proving that this cleansing of meat from blood applies to all Christian people; it applied to Noah and his descendants, hence it applies to us as well as to Noah.

So the whole purpose of this Institution, so far as habits of diet are concerned, is to go back to nature; it is not to introduce new ideas, but to get people back to old ways and natural ways. There is nothing so very strange and surprising about that,--it is just what a man does with his horse, when the horse is worn out,--he turns him out to pasture to lead a natural life. We are dying of too much civilization. A gentleman who brought his wife here for treatment some years ago, said to me, "Doctor, you will readily see what is the matter with my wife,--she is a product of modern civilization; that is what is the matter with her." That was true; so we did the best we could to un-civilize her. The first thing we did was, to break some of her fetters and set her free and give her a chance to breathe. I recently had a letter from a young Japanese student in a Japanese college where he is being educated as a missionary to his own country,--he said , "My people are making great progress in civilization; they are adopring Burt

pean habits as fast as they can: The men wear coats,and the ladies are beginning to wear corsets, and it won't be very long before we will be a very civilized people." He didn't know that in this civilizing proce, his people were laying the foundation for disease, and that they are better off as they now are,than they would be if highly civilized. Sometime ago, the editor of the Burlington Hawkeye published an account of some correspondence which was said to have taken place between a foreign missionary board and some missionaries which they had sent into Africa,--I don't think the correspondence ever took place, but it was intended to illustrate something that sometimes happens,and to present the idea in a forcible way. The account of the correspondence was something like this : The missionaries, when they went out,laid in a large supply of things that were then considered necessary to civilization: they took along a supply of Bibles, of course. They also had quite a large quantity of salt pork, a lot of baking-powder, a plenty of home-made wine; and they had corsets and several other things. After they had been in Africa a year they wrote back to the Board,stating that they were making splendid progress in civilizing the heathen, and saying, "Send us some more Bibles, some more pork, some more baking-powder,and some more corsets, for the women are getting ready to adopt civilized clothes." At the end of another year there came another order for more pork, more baking-powder, more Bibles and plenty of corsets. At the end of the third year there came adifferent sort of an order,-- it said, "Send us some more pork, some more baking-powder, some more corsets and Bibles, and 150 coffins quick." I was once talking with a missionary who was laboring among the Indians of the Northwest, and he told me that he had noticed almost invariably that when the Indians began to adopt the habits of civilization they began to die off rapidly. Look at the Sandwich Islanders; although civilized, there are only a few of them left; and they were once a splendid people: Capt. Cook said that every man was an Apollo,and every woman a Venus de Milo. They had magnificent bodies and wonderful agility. When Tasmania was first discovered the people were as nimble as goats ;and the women were more nimble and muscular than the men,--and this is true of savages generally. In Africa

it is said that there is a native tribe in which the women do the work out of doors, and also the fighting, and the men do the work indoors, and they do not keep the clothes of the women in repair it is good ground for a woman to apply for a divorce from her husband. In Tasmania the women were the food-gatherers: they would climb trees a hundred feet before reaching a limb. They would stand on a rock ten feet above the water and dive after a fish and bring him up in one hand and swimming with the other hand, like an otter. To-day, not a single one of these natives is left; more than ten years ago, I saw a note in a paper there, that the last native of Tasmania had just died; so there is a whole race of active, vigorous people extinguished by civilization. This is the case with native people almost everywhere,--when civilization comes in contact with them they are blotted out. It is not the things that are usually recognized as the vices of civilization alone that have blotted out these natives, but it is also the baking-powder, the meat, and other unwholesome things,--and the closely ventilated houses and the habits of dress also have something to do with producing diseases by which the people die; and they die very quickly sometimes: When a disease breaks out, they are sometimes swept away in hundreds, because they have lost the natural power of endurance which they once possessed.

Now, as I said, this institution stands for a return to nature,--not a return to savagery, but a return to nature. Adam was not a savage; the immediate descendants of Adam were not savages. Man has ascended in some respects, but he has descended in others. Look at the age to which those men lived: Methusaleh lived to the age of almost a thousand years. Some claim that the Scriptural year before the flood was simply a season or three months; but I don't know that that is so, as we have no record of it, but suppose Methusaleh only lived a thousand seasons,--that would be 250 years; most of us would be satisfied with living 250 years; that would be a great ways beyond the average length of life at the present time: The average length of life now is only 40 years. Down to within 300 years of the present time, men were living on to the ages of 150 and 160 years. There was Peter Czartin, of Hungary who lived to be 157 years old; he died less than a couple of hundred

years ago. When I was in England, I saw a record of a man who was brought into court as a witness, and while giving his evidence he testified that he was 176 years old. There were two old men in court at the same time, who were witnesses on the other side. The oldest man was testifying as to a certain public highway; the question was, whether it was a public highway or a private road. This man testified that he had walked up and down that highway 150 years before. Two men on the other side were brought in to impeach his testimony; they were known to be more than 90 years old. The Judge asked them how old this old man was, and they said, "We don't know; but we know that when we were boys, he was accounted a very old man." He had been an old man ever since they were little boys, and they were 90 or more years of age. I was walking down the aisle of Westminster Abbey, and I saw the name of "Thomas Parr" on one of the flagstones, and I stopped to read it ; I had read it in books before, but had never seen it on the tablet before,--it read: "Here lies Thomas Parr, who died at the advanced age of 152 years and 9 months." He was known to be that age, because the year of his birth was recorded in the Parish records, and the date at which he died was also recorded there . It was a noted event, because he had been invited by the King to visit him, because of his remarkable age. After visiting the King for three weeks, he ate a big dinner which the King had had prepared in his honor, and he had an attack of indigestion and gastritis set in and he died; but, upon examination, his arteries were not degenerated and his heart was sound . He was carefully examined after death by Dr. John Harvey, the the discoverer of the circulation of the blood, and, at that time, the foremost physician of the world. He made a careful examination of Thomas Parr, and he said there was no reason for his dying, except by this acute attack of indigestion. When he was 120 years old he could swim the swiftest rivers. Even up to within a short period of the present time, xxxx xxxx there have been men who have lived to the ages of 125, 130, and even 150 years. So the fact that a man dies at the age of 40 shows that there is something the matter with him.

Civilization has not lengthened human life,--it has shortened it and the more civilization we have the shorter our life is; and if this civilizing process goes on as it has doene , it will certainly extinguish the race. The trouble is, that our civilization has given its attention

to things in a one-sided way;it does not give attention to the whole life : The attention of civilization is given much more to the brain and to accomplishments than to things that are necessary and essential. In regard to diet, the things that are essential for maintaining life are very few and simple: Wheat costs only a cent a pound, corn, less than a cent a pound, potatoes, half a cent a pound, and so on with other simple foods which cost almost nothing for the raw material. But you go to a hotel and sit down to the table and eat dinner and it will cost you from 75 cents to a dollar and a half; and the real essentials of the dinner--the things which sustain life--do not originally cost five cents . The Hindoo lives on original materials, so he can live on nearly half a cent a day : two cents a day will give him all that he can possibly wantin the form of food sustenance; and it is possible in this country to live and sustain life on three cents a day.. I tried an experiment when I was a medical student, and I lived three months on an average of six cens a day,--the average expense of my entire food per day was just six cents, three cents a meal--and I lived high, too; I didn't live on a poor,,meager diet; I lived "on the top shelf,and had the best that I could get,and thos food which contained the most nourishment. My diet consisted of bread, beans,fruit, peas, and potatoes, --the only vegetable that I could find any room for; the other vegetables were not worth eating,as they contain but very little nourish ent.

Now the world is studying about diet, and men and women are becoming more and more seriously interested in what they should eat drink and wear, and this is a proper thing to do. Women are taking hold of dress-reform as they have never done before : it is now a common thing to find fashionable dress-reform clubs. The bicycle has done a great da deal for women , in this line, for the lady bicyclist can't keep up unless her dress gives her room for breathing, so the bicycle-dress has helped to emancipate woman from the conservatism which has held them down so hard and fast that it made it impossible for them to make much progress in this direction, because they were so much afraid of Mrs. Grundy. Now the fact that women are willing to go out on the street in a dress that almost resembles man's dress, and ride a bicycle, and also ride astride a horse,just like a man shows that women are becoming e-

man-cipated from the idea that it is immodest for a woman to wear a dress that allows her to breathe freely, as a man breathes, and to walk freely, as a man walks. Many women dress sensibly at home; they only put on an unwholesome and tightly fitting dress when they go into company where they are going to be criticised by their fashionable friends.

We are making progress in this direction, but it is only among comparatively few people, and does not influence the general mortality rate or the number of lunatics we are being each year confined in our insane asylums. Insanity is increasing enormously. Within the last fifty years it has increased three hundred per cent. in this country as well as in other countries. Fifty years ago there were five hundred lunatics to the million; at the present time there are fifteen hundred ~~(seventeen hundred)~~ 1600 lunatics to the million. Fifty years ago there was about five hundred epileptics to the million; to-day there are sixteen hundred epileptics to the million. The same rate of increase has been observed in regard to imbeciles. Of epileptics, lunatics and imbeciles altogether there are now about thurty-four hundred to the million. In fifty years more, at this rate of degeneracy there will be ten-thousand epileptics, lunatics and imbeciles to the million, or one per cent.,--one to every hundred,--that is, at the present rate of degeneracy, in fifty years more, every hundredth person will be either a lunatic, an imbecile or an epileptic, all of which means the same thing,--brain degeneration. At the same rate of degeneracy, in fifty years more there will be three per cent. of the people either lunatics imbeciles or epileptics; in fifty years more, nine per cent.; in fifty years more, twenty seven percent; in fifty years more, eighty-one per cent.; and in fifty years more, 243 per cent.,--but that is too much: We couldn't get 243 out of a hundred; so, to reach one hundred per cent., it would require about 265 years,--that is, in about 265 years at the present rate of degeneration, the whole population would be either lunatics, epileptics or imbeciles.

I am not painting this matter any too strong; I am stating the actual facts. But it may be said that we have now reached the limit,--that we now have 1600 lunatics to the million and we cannot have more

than that. In England there are three thousand lunatics to the million. Thirty years ago, England was, in this respect, just where we are now,-- 1800 lunatics to the million --and to-day they have three thousand lunatics to the million; so there are greater heights to climb in lunacy.

There is no reason why we should not go on increasing in degeneracy, because degeneration multiplies itself. We notice that when defects become apparent in a race in the vegetable kingdom, that race runs out more and more. So, when a farmer finds that his potatoes don't grow well, he discards that kind of seed and gets another. If he finds his wheat running out, he gets another variety; he don't imagine that his wheat will get better after it has commenced to run out; and he gets another kind. The same thing is true in the animal kingdom: When a man fids that his horses and cows don't do well, he secures another variety, a new blood. That is the trouble with civilization: The people living in cities and towns would have run out long ago if it were not for a constant importation of additions from the country. The only real healthy specimens of manhood and womanhood in the city are from the country, with the exception of those who have just moved in. You can see the difference in this respect, in a city: You see the boys and girls come out of a school in Chicago or xxxxxxx any other large city, and how many rosy cheeks and bright eyes do you see? They are a poor, weakened, scrawny lot of children. If you want to see a plump, rosy cheeked, bright eyed lot of boys and girls, go to the schools in country towns and villages.

Our city populations are enormously increasing: Half the population are to be found in the cities in some portions of the older States,-- in the West, of course this is less so. Now, as the populations of the cities increase, disease increases, and by intermarriages, diseases in families increase; and by heredity disease multiplies: Here is a man who has one type of disease by heredity, and his wife has another type of disease, and their children have both types of disease: The diseases do not antagonize, in such cases, but one disease is added to the other. In this, and other ways, the race is going to pieces, and it is only by a return to nature, and natural habits of life and the natural order of being, that we can hope to stem this tide of degeneration.-- And

that is what this Institution is for,--to hold up a protesting hand, and a protesting voice against this degenerating process that everywhere exists among civilized people.

There are certain individuals who promote some reform-idea, and it becomes with them a kind of fad, and you will hear that idea advanced one day, and then the next day they will advance another idea, and so on, without any scientific foundation for such a reform, and it runs out: That sort of reformation don't go very far. That is the reason the temperance reform has not succeeded any better,--because there is in it but one idea of reform. Temperance-Reform means more than abstinence from alcohol,--it must take in the whole man: It is almost impossible to reform a man in regard to the use of alcohol unless he gives up the use of meat, because meat creates a taste for alcohol. In Chicago, where we take in all sorts of people, and people in all sorts of states of mind and body,--about four hundred people composed of criminals, tramps, and all sorts of people, except the so-called higher classes --we don't find many of them there ; we have many people there, who have been in the so-called higher classes, but they have fallen; perhaps the larger share of those people whom we are trying to help are that kind of folks. After one of these men had been there for some time, and keeping sober during that time, he one day said to the manager, Mr. Williamson, "I am going away , and going to be gone four or five weeks." "Are you dissatisfied?" asked Mr. Williamson. "No." "Where are you going ?" "I am going off on a spree." "You would better not do that ." "Yes, I haven't had a spree for six months, and now I am just going off to have a spree. " "Can't I persuade you not to do that ?" "No, sir, I am going to have a spree, and there is no use saying anything about it." I've got some money saved up, and I am going to have a spree; and the first thing I am going to do, is to get and eat a good juicy beefsteak to give me a good whisky appetite,--that is where the whisky appetite came from: his experience had taught him that. I had asked Mr. Williamson to look out for such illustrations for me, and he told me he could give me a hundred. We have a vegetarian lunch-counter there, and many men have said to Mr. Williamson, "Just so long as I have your diet I don't want to drink."

Dr. Haig has pointed out the reason why meat produces the whisky appetite: It fills the body with uric acid, and uric acid contracts the arteries , excites the nerves and the appetite,--here is a man who is just coming down with a nervous headache,--you have had it and you know that on the day before, you felt better than you had done before for a long time, having eaten heartily of beefsteak; It made you feel your very best. Why was that? Because the arteries were contracted and the nerves excited, and the high tension of the nerves causes an appetite for alcohol,--why? Because alcohol dilates the arteries and quiets the nerves--it is a narcotic. ~~Eating~~ Meat puts an edge upon the nerves which alcohol is wanted to blunt. Tea and coffee produce the same effect as does meat, in the end, but temporarily they dilate the bloodvessels and relieve the tension,but afterward there is a craving ~~for something~~ for something, they hardly know what. Many meateaters have a longing for something,and they don't know what it is . A lady who was a great meat-eater once came into my office, and said "Doctor, am I sick or am I wicked?" and she burst into tears. Said I, "What do you mean?" Said she, "I am cross: I scold my husband, and my children , and my neighbors, and I scold, scold, scold, all the time; I didn't use to do it, and I don't know what is the matter . Am I wicked, or am I sick?" I considered her habits, and asked her to let me examine her tongue: I examined it and it looked as th city scavenger should come round and attend to it, her breath was awful, and I was glad to tell ~~xxx xx~~ her that her case was not a case of total depravity but a case of total indigestion. Her nerves were so sensitive and irritable that she could not control them. She didn't drink alcohol, but if some physician had recommended her to take a dose of alcohol or whisky ~~xxx~~ and she had taken it, she would have felt so comfortable after it that she would have taken another dose, and it would have been well if she had not thus become a toper from the habit of taking these whisky doses. This is what many people have done because they found that alcohol relieves the tension of the nerves. Meat-eating has the effect to produce this tension of the nervous system, and so it is a fundamental evil; and this institution is crying out against it. We show up the horrors of meat-eat-

ing every time we can; because it is a fundamental evil,and responsible for a larger share of the lunacy,imbecility, intoxication, neurasthenia, nervous exhaustion and general degeneration which is going on in the worl about us,--flesheating is largely responsible for all this . You only have to read the Bible for proof of the cause of this great degeneration, at least in a large degree: Noah lived to be almost a thousand years old; but his grand-children only lived to be about one third as old, and their grandchildren only about one third as long as they, or about one hundred years, so the length of life was reduced by more than seven hundred years, and the only great change in diet, was the introduction of flesheating. So the unquestionable result of the habit of fleshenting is to shorten human life to an enormous extent, and to lay the foundation for a vast multitude of maladies.

I want to hold up this point to you a moment more,--That this Institution and all its work, and all the enthusiasm which brings several hundred people here to study as nurses, and several hundred more to come here as students to get a medical education,--that the animus of this whole work here is to teach men and women how to live and keep in the better way, and to lead the world back to nature. This is not the first attempt of this kind: You have doubtless read the history of the Brook-Farm experiment which was undertaken by Professor Brownson Alcott,and his cousin Wm.A.Alcott, Horace Greeley,and R.H.Dana, editor of the New York Sun, and Hawthorne ,and Margaret Fuller and Emerson, Thoreau,and a number of others of the same class of people selected a picturesque locality which they called Brook-Farm, and undertook to live in the natural way; and it is amusing to read the account of Hawthorne's first attempt at milking a cow on Brook-Farm. They built their own houses and carried on their own culinary operations. They had no slaves; and they lived on the very simplest fare. They ate what they raised and learned all they could in reference to their manner of life,--the idea was, to get back to nature. But they found that their idea was not practical, and they could not make it work. But they found that they could live;-- and that they could live well on grains and fruits. But they didn't know much about nuts; I think they could have got along much better with nuts; but they had the milk of cows,and so they had fats and nitrogen.

But they failed for lack of perfect knowledge upon the subject, and the time had not come for this thing to be made practical ; but Horace Greeley saw the need of it so clearly that for years he lived on a strictly vegetarian diet. Wendell Phillips also lived in this community on Brook-Farm. Now this was not a community of rabid socialists nor anarchists, nor were they a company of faddists led by whims and fancies; but it was a community made up of the most gifted men and women of the age. When they founded that little community, one of the first things they did was to banish flesheating and the murdering of animals; they treated their animals kindly, because they believed that animals were possessed of a life that was akin to their own life. They lived there several years. Bronson Alcott once told me that for more than fifty years he had abstained from flesheating. Some of you don't know, perhaps, that Mrs . Louisa M. Alcott, the daughter of Bronson Alcott , xxx the author of the famous book "Little Women," was raised a vegetarian: In all her childhood days she was not allowed to touch meat. And the "Little Women " were all raised on a strictly natural diet. This experiment itself was made at the right time , because the idea was that of coming back to nature again. Sylvester Graham at that time had been preaching vegetarianism all through the United States, and he demonstrated some remarkable things,--among other things, that in the time of a cholera epidemic in New York City vegetarians escaped,--not a single vegetarian died of cholera. That was a very good argument in favor of the vegetarian idea .

These ideas are becoming more and more prominent in the world at the present time, and a good deal of attention is given to them, because the time has come when men and women see that we must make some changes in our methods of living . We are dying off fast and becoming lunatics xx rapidly, while the rising generation is on the stage of action, it is high time to turn square about and make a vigorous, earnest and intelligent effort to return to nature. And it is very gratifying to those who are promoting this Institution and have been doing so for the last quarter of a century, to see such a large number of earnest, intelligent men and women come here and get these principles and take

them home with them and given them to others. I am daily receiving letters from people who have been here, and who have returned home and treated their friends to a dinner of natural foods; and in this manner these Principles are being propagated.

One of the most interesting instances of this kind is this : Prof. O'Shea, Professor of the Science and Art of Education in the University of Visconsin, after spending some time in this Institution, prepared a "Bulletin for the University of Visconsin" of "Aspects of Mental Economy," devoting a whole chapter to our Sanitarium ideas of right living. Here (referring to Bulletin) is a stomach chart in his work, with a full explanation of it. Many of our principles are advocated here, and he explains them very lucidly. After showing the impostance of a non-flesh dietary, and the unfitness of cattle for diet, he says : "The process of passing corn through cows and hogs before it reaches man, involves time and labor and waste which the consumer of flesh must pay for." He then quotes from Dr. Paley to show that a piece of ground capable of supplying animal food sufficient for the sustenance of ten persons, would sustain at least double that number with grains, roots and milk." Now if such foods as bananas were planted on the same ground, it would sustain a hundred times as many people as if used for the purpose of supplying animal food. The Professor also says (Bulletin, p. 151): "Herbert Spencer when considering the advisability of living more largely upon a vegetable diet (Education, p.240) complained that it was impossible to get the requisite amount of albumen without too much energy being expended in digestion. This objection is assuredly an important one. It has already been said that to overburden the system with innutritious, indigestible and largely waste materials results in a limitation of its efficiency; and when the albuminoids cannot be easily obtained in peas, beans, grains and nuts, the additional expense for meat in student dietaries is certainly justified. But I maintain what has already been urged,--that right cooking and the freer use of pulse (peas and beans) and nut foods and grains, as cereals, and breads, wich in albumen, will give us this element in as digestible and concentrated form as can be obtained in

dietary. Another direction in w[illegible] [illegible]ssa,is in the total abolition of pies,cakes, pickles and the like. They really serve no useful purpose in the dietary; nutritious foods will minister to the appetite just as fully, and will, in addition, recompense the eater for his financial outlay." Supply missing lines from RBT, of 28 Shus' MS

Many people call these ideas fads, but they are not There are such things as dietetic fads,but this Institution has nothing to do with them. The idea that people must eat nothing but fruits and nuts is not a notion of this Institution. We have no idea of advocating the notion that fruits and nuts should be used as the exclusive dietary for man. That was the original diet given to man, but cookery has enabled us to prepare cereals so that they will be almost as digestible as fruits and nuts,and they are essential in the modern bill of fare,in case we cannot get fruits and nuts in proper quantity, for they also have degenerated; but we undertake to find a scientific foundation for dietary, and you cannot find a scientist who has studied these principles who does not concede their soundness. I have never found a scientist (and I have met many)who has made a careful,thoroughgoing study of these principles who has not been compelled by the cold logic of facts,to recognize them and to accept them. It is only those who have not had an opportunity to survey the whole ground,who have doubts. I was remarking to one of my colleagues to-day,that out of the 120 physicians who have been educated in this Institution (and I may perhaps include the 75 or 80 medical students who are being educated here,as well as those who have been educated here), I don't know of a single one who has departed from this dietetic path--although there have been some who have backslidden,but this is only because of the weakness of human nature; they will come back to their original principles when they "come to themselves"--but such cases have been very few. These principles have stood the fire of criticism for more than a third of a century,and are now standing them better than ever, and, as the years go by,evidences of the soundness of these principles are accumulating more and more,until at the present time I feel willing to say that I believe that those who are standing upon and advocating these principles are able to defy the whole world to destroy, or upset, or remove a single one of them.

SANITARIUM PARLOR LECTURE, Oct. 18, 1900.

The Evolution of Rational Medicine.

J.H.Kellogg, M. D.

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Ladies and Gentlemen: Three or four thousand years ago, when a man was sick in Egypt, in Thebes, for example, he went out in the street and stood in some conspicuous place and called the attention of those who were passing by to his malady or trouble, whatever it was; and as they passed him, one by one, each one considered whether he would do anything for the man; if he would do anything for him, he would sit down by him the different methods which he had adopted, stating the results upon himself; and, each man having presented the remedy which he had practiced upon himself, the patient adopted the remedy which had proved successful in circumstances similar to his own. Now that was an empirical method; it was blind empiricism: The patient was simply doing a thing which some other man thought had done him good under similar circumstances. Some years ago there was a certain doctor down in Mississippi, I think it was, who was just starting out in the practice of medicine after graduating from a medical college. He had much anxiety for fear he would make some blunder, or that he would be called in for consultation with some gray-haired doctor who "knew it all," and he might expose his ignorance in some way and be disgraced in the eyes of the whole community. But he soon had an experience which greatly relieved his mental tension. He had a case of pneumonia, and on the third day he was called in rather late, and the patient seemed to be very low and his friends were very much concerned, as they thought he might die. They asked that a certain old Dr.....might be called in for consultation. The young man awaited the arrival of the old doctor with a great deal of trepidation and anxiety, lest the old doctor should in some mysterious manner demonstrate his superior knowledge and expose the ignorance of the young practitioner. The old doctor felt the pulse of the patient, looked wise, reflected for a few moments, and then he said to the young doctor,

"This is a very grave case,--I think it is a somewhat doubtful case -- still it is possible that we may pull him through. Doctor, have you ever tried the virtues of the skin of a black cat in cases of this sort,-- have you tried the application of the skin of a black cat,--the skin being just removed from the cat and applied to the patient's chest?" "No," the young doctor said he had never tried that remedy. "Well," said the old doctor, "I would recommend that the skin of a black cat should be applied to the patient's chest; and, if this is done, I think it will save the patient's life ." The young man's mind was much relieved; the black cat was discovered and sacrificed and the skin applied according to the prescription, and the patient died. When the old doctor came and inquired about the case and found that the patient had died,-- "Well," he said, "if the cat had been a little blacker or I had been called a little sooner, the patient might have lived." Now that was empiricism,--modern empiricism: The old doctor had known cases in which the skin of a black cat had been applied and the patient had recovered, and so he concluded that the same remedy would apply in this case.

Now the same thing has been done from the earliest ages to the present time, and sometimes patients have gotten well; and others have done the very opposite things and patients have recovered; others have done different things for their patients and they have gotten well, and so all these various remedies have had the credit of curing patients,--and they had nothing to do with the cure of the patients;they got well in spite of the remedies applied, instead of receiving aid from them. This is empiricism. In medicine, experience is a very poor teacher. Some one says "Experience is a good school, and fools won't learn in any other;" but the fact is, experience is a very poor school; it may be the only school some people have, but it is a very poor school. There is no man whose life is long enough to give him experience enough to enable him to gather wisdom enough to become a correct guide for his conduct in life in any one particular. It is only the accumulated experience of the whole world carefully sifted and assorted and systematized and purified,-- it is only this crystalized experience that is of any value to the human

race; because experience leads us astray continually. It teaches us the most ridiculous things : The mind-curist is taught by experience that simply thinking will curealmost any sort of malady, and the purveyor of sugar-coated pills believes that sugar-coated pills cure. And some doctors think they can perform cures by some sort of "high potential" medicine . One doctor in Germany once fancied he had a "high potential" in a solution of human hair. This solution is so strong that if one hair were dissolved in the whole of Lake Geneva,it would give the strength of this doctor's "high potential" solution. He has two kinds of salution of hair ,--a masculine solution and a feminine solution . Of course these solutions are absolutely inert, for hair is absolutely insoluble,so there is no possibility of any one's being helped in that way.

Now the world has been going on in this way for several thousand years, and it is only comparatively recently that light has been dawning in this darkness. But away back twenty-five hundred years,in the time of Old Dr. Hippocrates, who lived several hundred years before Christ, there was a little common sense breaking into the world in reference to the treatment of the sick. Hippocrates discovered that there was a relation between sickness and habits of life. He recognized the virtues of water, and published a book entitled "Evorism"(?),and he discovered many of the best things which he published. Galen,in the early part of the Christian dispensation,introduced many improvements in medicine; but,during the Dark Ages, all the light that shone in relation to the treatment of the sick seemed to have vanished from the earth,along with most other light,moral as well as intellectual; medical light went out with the other light,and the world was left in almost absolute mental and moral darkness.

About two hundred years ago,new light began to dawn in the world upon this question,in the minds of some eminent Italian, German, and even English physicians . Men began to reason from cause to effect,and some ~~national~~ curious ideas were recognized and practiced in the treatment of the sick,--for example,an old Italian doctor acquired the idea that when

a man had a fever and was hot, ice was good for him. When a man was sick with a fever in those days , he was almost smothered with blankets,with the idea of keeping the fever from striking in and going to the brain or some other vital part. But this doctor applied the heroic method: He had the Patient suspended in a sort of hammock in the middle of the room, and rubbed with ice-water, and the patient was made to drink all the water he could swallow, ~~all the water he could,~~ drinking cold water very frequently, and the treatment was continued until the patient broke out in a profuse perspiration,and,strange to say, many of his patients survived this treatment. There was a case of small-pox which occurred in those days,which had something to do with introducing a revolution in the treatment of patients: A certain man was under treatment for small-pox, and by the doctor's directions,the nurse watched him,so that he did not taste water for days, because the idea was,that water would feed the fever, and the fever must be starved,and killed, by withholding water. The man begged and importuned for water, which was refused him,until by-and-by the fires of the fever quenched the last spark of reason and the man became a raving maniac. His nurse stepped out of the room for a moment,and while he was gone this man arose from his bed in his delirium, and sprang out of a window into a snowbank. Then the nurse came back, he found him rolling about in that snowbank and enjoying himself; he brought the patient in,and found that he had returned to his senses: His reason had returned to him in his snow-bath which had reduced his fever and restored his reason; it had relieved his delirium and he made an excellent recovery, although at one time, all thought he would die .

A couple of hundred years ago there was an English traveller named John Chardin: He travelled into the most dangerous parts of the world. He visited Persia,which was an exceedingly dangerous country to travel in,in those days, and his travels were about as interesting as those of Mungo Park, ~~in~~ While traveling in Persia, he had with him a French ~~English~~ surgeon,so that in case of sickness or accident he might be properly cared for. He was finally taken down with a fever, and the attack was so severe that the surgeon couldn't do anything for him,and gave him up to die. In his despair, he called for a native Persian phys-

ician. The physician had a mat of rushes on the floor, and he sprinkled it with cold water, and had the patient lie down on the mat; he then sprinkled the mat and let the water fall over the patient, having an attendant fan him at the same time. That was the best thing he could have done for him. He then made a weak tea out of herbs, which the patient drank; he also drank large quantities of water. Then the physician shaved up some ice and took snow and placed it about the patient's head; the patient was also made to drink melted snow water. He also gave the patient various sorts of electuaries,--balsams and juices of various fruits and roots and herbs, and the man finally broke out into a profuse perspiration and made a complete recovery.

About a hundred years ago one Dr. Jackson, of England, went over to the West Indies, where a great many people were dying of yellow fever. He noticed that some of the natives dipped their sick friends in the sea, and he took his cue from that. While on his way home after leaving Jamaica, he was taken sick with the fever, and he had his attendants draw sea-water and pour it over him; after they had poured nine or ten buckets of sea-water over him he was greatly refreshed, and by this simple means he made an excellent recovery. There were some other persons on shipboard who suffered in the same way, and recovered in the same manner. He went to England and told his story there. Dr. Currie, an eminent English physician, heard Dr. Jackson's story--the doctor was a professor in a medical college there, and had charge of a large Liverpool infirmary, and had a large number of sick people under his care. Dr. Currie began experiments about 115 years ago, with the use of water in fevers, having his patients sit in tepid water in tubs. His own children were taken sick with scarlet fever and other deadly diseases, and he treated them in the same way, and they all recovered; he had thirty cases of this kind, and by this method of water treatment they all recovered. Then he tried typhoid fever in the same way, and he very seldom lost a case. He used a thermometer to take the patient's temperature. Dr. John

Hunter, the famous English anatomist constructed the thermometer, and he was able to take the patient's temperature as we do now; he was one of the first physicians to do so,--Dr. Dehans, of Germany, was the first,--and these physicians treated their patients with water. Dr. Currie's success was so great that many physicians adopted the use of water in their Practice.. He laid down several useful principles in reference to the use of water: One of these principles was, that cold water should not be applied to the patient when he is chilly; another was, that cold water must not be applied to the patient when he is sweating, because he is being cooled off as fast as possible already; another principle was, that cold water does not lower the temperature as much as tepid water does. He also made several other excellent suggestions .

Some time before Dr. Currie, some very interesting things were written upon the subject of water. Two hundred years ago, John Hancock, an English physician, wrote a disquisition on water which was exceedingly interesting, and which was entitled "The Great Febrifuge," showing that fever could be broken up by the use of water better than by any other means. Sydenham was also interested in this subject; he wrote a book on the subject of watr, including in his work a chapter on Practice, in which he said he had learned that the free use of water was the best means of treating fever patients, and that by taking the stand that cold water is a valuable remedy in many diseases, he knew he should sacrifice his reputation; "But," said he, "I have seen such wonderful results from the use of water that I feel that I cannot conscientiously retain this knowledge,--I must publish it to the world." So he put his information in regard to water in his book, and it didn't destroy his practice, although it did not increase his reputation.

More than two hundred years ago, John Ployer established a water-cure in England. He had two departments in his institution : In one department he gave shower-baths, douches and sitz-baths; and in the other department he gave wet-sheet packs. These were used by the peasantry of England and Germany two hundred years ago. They used to wring their night-dresses out of cold water and go to bed in them: that was the wet-sheet pack two hundred years ago .

You have heard of Pastor Kneipp, the great German physician who attracted crowds of people by his success in the use of water. Fifteen to twenty-thousand people flocked to his institution at Wurzhaven every year. Pastor Kneipp had learned many methods of water-cure, one of which he called "the Spanish Mantle. He had his patients sleep in their garments when wet with cold water. I have tried that method to see what it was like, and found that it is not so bad; the patient would by this means wake up in the morning refreshed. I think I can sleep twice as fast in a wet garment as in a dry one ; so there was some advantage in that method . Pastor Kneipp had adopted these crude methods, and yet he was very successful, although he was a man who did not know anything about the practice of medicine. But, although he could not give a diagnosis of a case, he had some common sense , and by the use of this "Spanish mantil" and other curious methods, he cured so many people that he was extensively patronized,--he was even patronized by Royalty: A few years ago, when the Pope was sick,he sent for Pastor Kneipp. The Pope received him in a most distinguished manner when he arrived. When he came into the presence of the Pope , many persons were bowing on their knees before him, but Pastor Kneipp was not required to bow. The Pope gave him a decoration and his blessing also (which he would not have done after the bath), and Pastor Kneipp gave him a bath. But the poor old Pope had rheumatism and he suffered severe pain because of it. Pastor Kneipp gave him a very cold bath,which was not the thing for rheumatism, and the Pope was not used to it, and the cold bath gave him a terrible chill, and his rheumatism was much worse than ever; so poor Pastor Kneipp was sent home in disgrace. If you ever come across the book which Pastor Kneipp has published, you will see in it a picture representing the manner in which he was received by the Pope,--but he don't say anyting about being sent home by the Pope,--that picture isn't in the book; but that occurrence was published in the papers at the time, and I made a note of it .

A hundred years ago, when Dr. Currie was startling the medical profession by cures through the simple use of water, one Peter Eads made an abstract from Currie's book, adopting some of his methods. Benjamin Rush, the great Philadelphia physician,whose name stands at the

head of the list of the most eminent physicians in this country,and a monument has been erected to his memory; he used water in his practice. He tried water in yellow fever and other fevers,and with excellent success. He adopted the use of the cold compress; he did not know exactly how to use the cold compress as we do, so he made a cold compress out of ordinary potter's clay, which was not a bad idea. When a man had fever, he plastered his head with clay wet with cold water, and which he kept wet; and when the water evaporated,the compress made a very good ice-cap; the clay became cool by rapid evaporation, and when it became cool it remained cool. I am rather in favor of adopting Dr. Rush's clay compress.

About that time, in many parts of this country,there was a great interest in this subject,as was also the case in Germany. A little later, Priessnits opened up his cold-water establishment in Graefenberg, in Austrian Silesia, and it is still in operation; it was at first only a peasant's hut. When Priessnitz was only about sixteen years old,he was a veterinary surgeon's assistant, and he noticed that the surgeon used water successfully in the treatment of horses. He also noticed that when a horse had injured his leg, he went and stood in a well or spring,and that by this means the limb was made sound again. A friend of mine had a horse who had backed up against the knives of a mowing-machine and cut some of the cords of his leg. There was a brook running through the pasture in which that horse was feeding, and he went into that stream and walked up and down its banks eating the grass as he walked; he remained in the brook and lived in this manner until his limb was recovered. Now he could not have done a wiser thing, and no doctor in the world could have done a wiser thing for him. There was no antiseptic dressing, but he didn't need it,because the water kept his limb clean. There were no bandages,but the fever was kept out by the continual cold-bath, nature knit the chords again,and the horse made a good recovery. This friend witnessed that procedure and told me about it .

These observations of animals,and their adoption of natural methods of cure, and the fact that animals,when they are injured or diseased,

sometimes get well without the aid of a doctor, attracted a good deal of attention. Priessnitz, while getting out some wood, broke his arm, and the injury was so grave that the doctor said he would never have the use of his arm again. But Priessnitz kept his arm in wet bandages, and his arm finally completely recovered. This fact attracted so much attention, and was so important, that Priessnitz resolved to give his life to this method of medical practice. So he gathered up everything that he could find that he thought would be useful,--the wet-sheet pack, the wet-girdle, the chest-pack, and many other things,--I don't know that he invented anything, for many of these things antedated Priessnitz--but he certainly systematized the use of water, and then, almost for the first time, there was a systematic use of water made in a medical institution. People crowded in from various parts of the country, and many were benefited, a and it was not very long before counts, nobles, marquises and all sorts of aristocratic people were flocking to Priessnitz to be cured. And there was such an interest in this matter that the government and the medical profession took it up. The medical profession said that Priessnitz should be suppressed as a quack; and the chief medical officer of Austria was sent to investigate the matter, and he came back with such a favorable report of the work of Priessnitz,--stating that he was not a quack, but an honest man, and giving such a favorable report of his work that the government of Austria granted him a license to practice medicine, although he had had no medical education. It was not long before Napoleon sent over to Germany the chief medical officer of the French army, M. Cheautaning (?) to see this man Priessnitz, and he remained with him a sufficient length of time to investigate his system thoroughly, after which, he returned such a favorable report that the French government adopted the use of water, and especially hydropathy, in the medical establishments of France. In this country, little water-cure establishments were ~~xxxxxxxxxx~~ started all over the United States. But they were generally carried on by men who had been to other water-cure establishments and got well, but knew nothing about the use of water, and so, brought its use into discredit, chiefly because they administered cold-baths without discretion.

But while this was going on, a few scientific men became interested in the use of water,--in Germany, Winternitz, Liebermeister, Brandt, and others, and in France, Benibardi and others. These physicians made experiments upon healthy people to see what was the effect of hot and cold water upon them; and, during the last thirty or forty years there has been the most exhaustive study of this remedy, until at the present time there has been no remedy known to man which has been so thoroughly studied as has water as a thermogenic agent,--that is, as a means of applying heat and cold to the body. The difference in the indiscriminate use of water in the past, and the use of it ~~and the use of it~~ to-day, is, that it is now used in a rational way, and in a scientific way, while of course in the past it was used empirically; for example, when Priessnitz made his patients drink twenty glasses of cold water before breakfast; that was empiricism. And when he made them plunge into ice-water,--that was empiricism, and one can scarcely blame the South American nabob who came to see Priessnitz, and after taking his cold pack in the morning, he came down ~~stairs~~ into the basement and looked at the cold water in the tank into which he was told that he must plunge: He stood and shivered a moment, and then said, "I'll die first," and he turned squarely about and went home, although he had spent three months in coming over there. One could scarcely blame him, for it was about as much as a man's life was worth to plunge into that water at 40°, taking the cold pack first, and the cold plunge ~~xxxxxxxxx~~ next; it is a wonder that more were not killed,--and many were killed by such treatment; this was empiricism. But the scientific study of water has led to the development of rational medicine and the application of water in a rational way; that there are remedies which will aid in the cure of disease without introducing other diseases; that was a fact of immense importance. Baron Liebig, the eminent German chemist wrote, fifty years ago, that when we give a drug to a patient and cure a disease, we only cure it by producing another disease. Now we give a man opium to stop a pain: The narcotic condition caused by the opium is a disease-condition; it is not a normal condition, and the poor man goes on taking opium day after day until he becomes universally diseased.

Here is a man whose bowels are constipated: We give him a laxative, and thus produce a diseased condition the opposite of the one which he now has, thus proving the truth of what Baron Liebig says. There are some drugs that don't act in this way, however, and these might be called rational remedies. There are other remedies, however,, such as electricity, water and diet, which are properly termed physiological remedies, and the treatment of patients by these remedies is known as "the rational method."

Now this subject of rational medicine has been carefully studied. I think, in this country, the very first exponents of what may be called "rational medicine" was Dr. Jacob Bigelow, of Boston, and Oliver Wendell Holmes. Dr. Oliver Wendell Holmes, the author of the "Autocrat of the Breakfast-table" were cronies: Both were professors in the medical school at Harvard. Oliver Wendell Holmes was Professor of Anatomy there during many years of his life; and Dr. Jacob Bigelow was Professor of Medicine in the same medical school, and he was also President of the Massachusetts Medical Society. Dr. Oliver Wendell Holmes and Dr. Jacob Bigelow both wrote upon the subject of Rational Medicine, and I will read you something that they wrote. In 1858, Dr. Jacob Bigelow wrote a paper which he read before the Massachusetts Medical Society, May 26, 1858. This paper was a fable entitled "The Paradise of Doctors." The purpose of this fable was to call the attention of the profession to the state of things which existed at that time in the popular mind and in the medical profession in regard to the practice of medicine . Here is the fable :

(Here insert fable, "The Paradise of Doctors.")

" THE PARADISE OF DOCTORS . A Fable.

"It happened, once, that a general awakening took place among the physicians, druggists and citizens of the quiet old State of Massachusetts, during which it was discovered that a great and culpable neglect had long been prevalent throughout the community in regard to the important duty of taking physic. A conviction fell upon all that it was now imperatively necessary that every man, woman, and child should proceed at once and habitually, in sickness and in health, to take three times as much medicine as they had taken before. This new revelation, explained and enforced by competent authorities, quickened into sudden activity every department of industry connected with the preparing, prescribing, and dispensing of drugs. The repose of cities was disturbed, in a manner not before known, by the rattling of doctors' carriages and the braying of apothecaries' mortars. Messengers were seen rapidly traversing streets and roads in all directions, bearing prescriptions and compositions. Nurses' wages were doubled, and cooks were transformed into nurses. All things gave evidence that a great and portentous reform had come over the land .

"In all places of business and amusement, in the street and in the drawing-room, Physic was the paramount subject of conversation. Newspapers neglected to announce the arrival of steamers and the brawls of Congress, that they might find place for the last astonishing cures and the most newly discovered specifics. Sympathetic intercommunications and experiences were imparted, and listened to with untiring avidity. Many laxatives unknown before found their way into society, dinners were regularly medicated, wines scientifically sophisticated, and desserts were made up of conserves, electuaries, and dinner-pills. The atmosphere was redolent with the incense of aloes and myrrh.

"Clergymen and moralists forgot that men were sinful; it was quite enough that they were bilious . Bile was regarded as the innate and original sin, which was to be extirpated with fire and physic even from the new-born child. Nobody was aware that bile is necessary to life; no two persons were agreed as to what the term <u>bilious</u> meant; it was insidious, mysterious and awful. Some held that it consisted in having too much

bile; others in having too little . According to some ,the bile was held back in the blood; according to others,it was absorbed,ready formed, into the blood. Fierce schisms and sects were generated on the question who, and whether any, were exempt from the contaminating presence. The bon vivant, after his night's carouse,furnished abundant demonstrations of its existence on the following morning. A healthy laborer,who had had the temerity to boast of his freedom from bilious taint or suspicion, was convicted and brought to his senses by the ordeal of a dozen grains of tartar-emetic.

"On the exchange,brokers postponed their stocks and bonds ,that they might publish daily lists of the prices of drugs. Fortunes were made and lost in drug speculations. A man grew rich by a patent for manufacturing Peruvian bark out of pine saw-dust. Gilded pills of various weight and potency,passed as a circulating medium,and were freely taken at the shops in payment for better goods. Finally,the physicians did not attempt to eat or sleep, but barely found time to enter their daily professional charges. They were worshipped and ran after,by both sick and well, as the legitimate vehicles of medicine ,and were ignominiously deserted if in any case they ventured to pronounce medicine unnecessary.

"The fame of these doings went abroad,and Massachusetts acquired the enviable celebrity of being the Paradise of medical men. The doctors in New Hampshire,and the druggists in New York,hearing of the success of their professional brethren in this quarter, began to abandon their establishments and move into Massachusetts. The example was followed in other states; new recruits were drawn from the counter and the plough,and in a short time the country and city were inundated by swarms of medical practitioners of all denominations. Agreeably to the acknowledged law of commerce and political economy, that demand and supply necessarily regulate each other,the business of many persons,which had undergone an undue exaggeration, was at length found to decline rapidly under increasing competition,and the aggregate receipts of the year were found, to the cost of not a few disciples of Esculapius,to be less than they had ever been before. Medicines became drugs,and the Paradise of

Doctors became an excellent place for doctors to starve in.

"Meanwhile the revival went on,and its effects began to tell upon the faces and movements of the people. There was a deficiency in the will to undertake,and the power to execute,even common enterprises. Men went languidly to their respective places of business,or stayed at home if it was their day to take a purgative or an emetic. Purses were found to be lightened,and the contour of persons grew sensibly less. In one thing only the economy of living was promoted: Owing to the decline of appetite,the consumption of food was much diminished. Under this order of things it was noticed that labor and exercise were little in vogue,and people betook themselves,in preference, to the occupation of doing nothing. A small number,it is true, made a desperate effort to effect a change by doubling their doses of physic;but the result did not encourage a repetition of the experiment. At last a cholera came,and, although a forty-drug power was promptly brought to bear upon it, the mortality was greater than it had ever been known to be before.

"Nevertheless,weak-minded men and strong-minded women failed not to harangue audiences in the streets on the astonishing powers of medicine . Spirit-rappers were summoned to evoke from their rest the heroic shades of Rush and Bouillaud,Sangrado,Morrison and Brandreth. These distinguished worthies exhorted their followers not to shrink or falter under the trials to which they were subjected,but rather to redouble their perseverance,until the truth of the faith which they held should be established by the testimony of their martyrdom in its cause .

"At length a meeting accidentally took place beyween two old shipmasters,one of whom had lost overboard his barrel of beef,and the other his medicine-chest,in a gale of wind at the commencement of their passage. On examination and comparison of their respective crews,the contrast was so marked between the ruddy faces of the latter,and the lantern-jaws of the former,that a general mutiny sprang up in both crews against the further tolerance of the physic-taking part of their duty. The contagious insurrection spread from Fort Hill to Copp's Hill;and on the following night several medicine-chests were thrown

overhoard by men in the disguise of South-sea Islanders.

"The spark which had struck the magazine caused the whole population to explode. A universal mass-meeting was called upon Boston Common, and protracted through several days and nights. Agitators, reformers and stump-orators, delivered their harangues, and defined their positions. Many speakers advocated an immediate application to the Legislature, calling on them to prohibit, by an especial act, all further traffic in drugs.. One, more violent than the rest, demanded that the meeting should resolve itself into a committee of vigilance, for the purpose of making a descent upon the apothecaries' shops and emptying the contents of their bottles into the streets. He was willing to allow to offenders themselves the option to quit within twenty-four hours, or swallow their own medicines. A more moderate citizen said he rose in support of the general sentiment, but would offer an amendment, that, in the contemplated destruction, an exception should be made in favor of Bourbon whiskey. A few of the advocates of the policy lately prevalent attempted to make themselves heard; but their voices were so attenuated by the long use of jalap and salts, that they failed to produce any considerable impression.

"An old lady, wise shrill voice drew immediate attention, protested against violent measures of all kinds, and moved, as a middle course, that resort should be had to homeopathy. It never did any harm, and was very comforting, especially when well recommended by the physician. It cured her child of the measles in six weeks, and herself of a broken leg in six months, during which time she had two hundred and ninety-five visits, and took more than fifteen hundred globules. She had walked to the meeting on her crutches to exhibit to the assembly the astonishing powers of the Hahnemannic system. Here she was interrupted by a bluff marketer, who somewhat rudely pronounced homeopathy to be a great humbug since, but a short time before, his child had eaten part of a raw pumpkin and was seized with convulsions; and the physician who was sent for, instead of taking measures to dislodge the offending cause, took out a little book, and remarking to the by-standers that "like cures like" proceeded to prescribe the hundred millionth part of another pumpkin. --

The next Person who rose was a manufacturer, who had calculated that the homeopathic profit on the cost of the raw material was altogether unreasonable. He had himself expended seventy-five dollars in a quarter of a grain of laudanum, so divided as to keep off scarlet fever; but found, after all, that he had not bought enough, for his children had the disease a little worse than any of their neighbors .

"At last one old gentleman, moderately endowed with common sense, got up and inquired if there was no such thing in the world as rational medicine, and whether nothing could be made acceptable to the public but extremes of absurdity. He asked if it was necessary that every theologian should be a Calvinist or an atheist, or every voter at the polls an abolitionist or a fire-eater. He had had the good fortune to know several very sensible, straightforward physicians, who gave medicine where it was necessary, and omitted to give it where it was unnecessary or detrimental. He deprecated the routine practice, which, without understanding the nature of a disease, or the necessities of the existing case, inflicted a daily or hourly dose of medicine, sometimes actual and sometimes nominal, but always at the cost of the patient. Medicine, in its place, was a good thing, but proved a bad thing when we got too much of it . He had himself had the misfortune to be several times sick, and, during the continuance of his disease, felt much more gratified on those days in which it was announced that he was to take no medicine, than when tartar emetic was replaced by calomel, and calomel by colchicum, aconite, and the last new remedy. If patients and their friends were ignorant and unreasonable, it might sometimes be necessary to deal with a fool according to his folly; but he believed that sensible men and women were gratified by being regarded and treated as reasonable beings. It was a mistake in medical men to suppose that their influence or social position could be improved by the mystery which they observed, and the activity with which they harassed their patients. In Great Britain, an island where the people subsist largely on blue pills and black draughts, the doctors were never known to attain the high aristocratic rank which was occasionally accorded to successful bankers, jurists and generals. On the contrary, the country was

overflowed with starveling apothecaries and physicians advertising for situations as traveling servants. He thought one of the greatest misapplications of human industry was in the production of superfluous drugs and drug-dispensers. He did not believe in the transmutation of metals, but was a great believer in their transportation. In the form of calomel, the city of New Orleans alone had swallowed up some hundred tons of the quicksilver of Spain and South America. Palaces were being build in various cities alike from poisonous arsenic and harmless sarsaparille. A century hence the mines of gold will be sought for, not in California, but in the cemeteries of the old cities, where it has been geologically deposited under the industry of dentists.

"He believed that the experienced and intelligent part of the medical profession had long since arrived at the conclusion that many diseases were self-limited, and that time and nature had quite as much to do as art in the process of their cure. Skilful physicians were always wanted to inform the sick of the character of their diseases, and of the best mode of getting through them; and their skill consisted not in the abundance of their nominal remedies, but in the judgment with which a few remedies were administered or withheld, and in the general safe conduct of the patient. Some diseases are curable by art, and others are not .; yet, in the treatment of all diseases, there is a right method and awrong, and too much activity is quite as injurious as too little . A good shipmaster or pilot could often navigate his vessel in safety, though he could not cure the storm by which its safety was endangered. He believed that medicine would have fulfilled its true mission when doctors should have enlightened the public on the important fact that there are certain things which medicine can do, and certain other things which it cannot do, instead of assuming for it the power to do impossibilities. Among the good effects which must ensue from this diffusion of light would be the disappearance of quackery from the world; for quackery consists almost wholly in medication. And the more physicians lend themselves to formal, superfluous and mysterious drugging, the more nearly do they approach to being quacks themselves. He considered physicians an important and necessary class, to whose charge the sick always had been, and always would be, com-

mitted. He would gladly cleanse the profession from the fanaticism of heroic doctors,and of moonstruck doctors on the other, and would replace these forms of delusion by a discriminating,sincere,intelligent and rational,course of treating diseases..

"The old gentleman sat down,and his speech seemed good in the eyes of the audience. Resolutions were moved and adopted to the effect that it was unbecoming a free and enlightened people to be drug-ridden or globule-ridden, and recommending recourse to temperance,exercise, regularity and rational medicine,whenever it happened that medical treatment was necessary.

"The meeting quietly dissolved,and the members returned to their respective homes, most of them satisfied that the revival was past,and that medicine was not altogether the one thing needful. In a short time the price of drugs fell in the market,while that of Provisions advanced. The New Hampshire doctors and the New York druggists,finding their occupations gone,returned to the places from which they respectfully came . The surplus of indigenous medical men went off to California,or retired to cultivate the earth in the interior counties. Faces assumed a more vigorous and healthy aspect,and the country once more resounded with the music of the axe and the hammer and the cheerful rattling of knives and forks Steam-engines which had been erected for the pulverization of drugs, were attached to saw-mills and spinning-jennies. Last of all, a noble and useful art, which had long been depressed under the effects of its own exaggeration,was enabled once more to raise its respectable head,and to regain the confidence of society under the name of RATIONAL MEDICINE."

A few years later, Dr. Oliver Wendell Holmes wrote a little paper which I am sure will interest you; it is entitled

"RIP VAN WINKLE, M. D.

Canto First .

"Old Rip Van Winkle had a grandson Rip,
Of the Paternal block a genuine chip,
A lazy, sleepy,curious kind of chap;
He,like his grandsire, took a mighty nap
Whereof the story I propose to tell
In two brief cantos,if you listen well.

"The times were hard when Rip to manhood grew;
They always will be when there's work to do;
He tried at farming--found it rather slow--
And then at teaching--what he didn't know;
Then took to hanging round the tavern bars,
Too frequent toddies and long-nine cigars,
Till dame Van Winkle out of patience,vexed,
With preaching homilies, having for their text
A mop, a broom-stick--aught that might avail
To Point a moral or adorn a tale,
Exclaimed, 'I have it ! Now then,Mr.V.,
He's good for <u>something</u>--make him an M.D.'"

"The die was cast; the youngster was content;
They Packed his shirts and stockings,and he went .
How hard he studied it were vain to tell--
He drowsed through Wistar,nodded over Bell,
Slept sound with Cooper,snored aloud on Good;
Heard heaps of lectures--doubtless understood--
A constant listener,for he did not fail
To carve his name on every bench and rail.

"Months grew to years; at last he counted three,
And Rip Van Winkle found himself M.D.
Illustrious title ! in a gilded frame
He set the sheepskin with his Latin name,
Ripum Van Winklum, Quem, we--Scimus, know--
Idoneum Esse, to do so and so;
He hired an office; soon its walls displayed
His new diploma and his stock in trade,
A mighty arsenal to subdue disease
Of various names, whereof I mention these :
Lancets and bougies, great and little squirt,
Rhubarb and Senna, Snakefoot, Thoroughwort,
Ant.Tart., Vin. Colch., Pil. Cochiae and Black Drop,
Tinctures of opium, Gentian, Henbane, hop,
Pulv/ Ipecacuanhae, which for lack
Of breath to utter men call Ipecac,
Camphor and Kino, Turpentine, Tolu,
Cubebs "Copeevy," Vitriol--white and blue--
Fennel and Flaxseed, Slippery Elm, and Squill,
And roots of Sassafras and "Sassaf'rill,"
Brandy--for colics--Pinkroot--death on worms--
Valerian, calmer of hysteric squirms,
Musk assafoetida, the resinous gum
Named from its odor--well, it does smell some--
Jalap, that works not wisely, but too well,
Ten Pounds of bark and six of Calomel.

"For outward griefs he had an ample store,
Some twenty jars and gallipots, or more;
Ceratum simplex--housewifes oft compile
The same at home, and call it "wax and ile;"
Unguentum Resinosum--change its name,
The "drawing salve" of many an ancient dame;
Argenti Nitras, also Spanish flies,
Whose virtue makes the water-bladders rise--

(Some say that,spread upon a toper's skin,
They draw no water,only rum or gin)--
Leeches,sweet vermine! Don't they charm the sick?
And sticking-plaster--how it hates to stick!
Emplastrum Ferri--ditto Picis,Pitch;
Washes and Powders, Brimstone for the --which,
Scabies or Psora,is thy chosen name
Since Hahnemann's goosequill scratched thee into fame,
Proved thee the source of every nameless ill,
Whose sole specific is a moonshine pill,
Till saucy science,with a quiet grin,
Held up the Acarus,crawling on a pin ?
--Mountains have labored and have brought forth mice:
The Dutchman's theory hatched a brood of --twice
I've well nigh said them--words unfitted quite
For those fair precincts and for ears polite.

"The surest foot may chance at last to slip,
And so at length it proved with Doctor Rip.
One full-sized bottle stood upon the shelf,
Which held the Medicine that he took himself:
Whate'er the reason,it must be confessed
He filled that bottle oftener than the rest;
What drug it held I don't presume to know--
The gilded label said "Elixir Pro."

"One day the Doctor found the bottle full,
And,being thirsty,took a vigorous pull,
Put back the "Elixir" where 'twas always found,
And had old Dobbin saddled and brought round -
--You know those old-time,rhubarb-colored nags
That carried doctors and their saddle-bags;
Sagacious beasts ! they stopped at every place
Where blinds were shut--knew every patient's case ---

Looked up and through--the baby's in a fit--
That won't last long --he'll soon be through with it :
But shook their heads before the knockered door
Where some old lady told the story o'er,
Whose endless stream of tribulation flows
For gastric griefs and peristaltic woes.
What jack o'lantern led him from his way?
And where it led him, it were hard to say;
Enough that wandering many a weary mile
Through paths the mountain sheep trod single file ,
O'ercome by feelings such as Patients know
Who dose too freely with "Elixir Pro.,"
He tumbl- dismounted ,slightly in a heap,
And lay, promiscous, wrapped in balmy sleep.

"Night followed night ,and day succeeded day,
But snoring still the slumbering Doctor lay.
Poor Dobbin, starving, thought upon his stall,
And straggled homeward, saddle-bags and all;
The village People hunted all around,
But Rip was missing--never could be found.
"Drowned," they guessed ;--for more than half a year
The pouts and eels did taste uncommon queer,
Some said, of apple brandy--other some
Found a strong flavor of New England rum.

"Why can't a fellow hear the fine things said
About a fellow when a fellow's dead ?
The best of doctors--so the press declared--
A public blessing while his life was spared,
True to his country, bounteous to the poor,
In all things temperate ,sober, just, and pure;
The best of husbands! echoed Mrs. Van,
And set her cap to catch another man.

"So ends this Canto--if it's quantum suff .,
We'll just stop here and say we've had enough,
And leave poor Rip to sleep for thirty years ;
I grind the organ--if you lend your ears
To hear my second Canto, after that
We'll send around the monkey with the hat.

Canto Second .

"So thirty years had passed,but not a word,
In all that time,of Rip was ever heard;
The world wagged on,--it never does go back;
France was an empire; Andrew J. was dead,
And Abraham L. was reigning in his stead.
Four murderous years had passed in savage strife,
Yet still the rebel held his bloody knife.
At last one morning--who forgets the day
When the black cloud of war dissolved away?--
The joyous tidings spread o'er land and sea,
Rebellion's done, for Grant has captured Lee!
Up every flag-staff sprang the Stars and Stripes,
Guns going bang! from every fort and ship--
They banged so loud,at last they wakened Rip.

"I spare the picture how a man appears
Who's been asleep a score or two of yo years;
You all have seen it to perfection done
by Joe Van Fink--I mean Rip Jefferson.
Well, so it was--old Rip at last came back,
Claimed his old wife--the present widow Mac--
Had his old sign regilded,and began
To Practice physic on the same old plan.

"Some weeks went by--it was not long to wait--
And "Please to call" grew frequent on the slate.
He had, in fact, an ancient, mildewed air,
A long gray beard, a plenteous lack of hair--
The musty look that always recommends
Your good old doctor to his ailing friends
Talk of your science! After all is said ,
There's nothing like a bare and shiny head;
Age lends the graces that are sure to please,
Folks want their doctors moldy, like their cheese.

"So Rip began to look at people's tongues,
And thumped their briskets (called it "sound their lungs.")
Brushed up his knowledge smartly as he could,
Read in old Cullen, and in Doctor Good.
The town was healthy; for a month or two
He gave the sexton little work to do.

About the time when dog-day heats begin,
Measles and mumps and mulligrubs set in;
With autumn evenings dysentery came,
And dusky typhoid lit its smoldering flame ;
The blacksmith ailed, the carpenter was down,
And half the children sickened in the town.
The sexton's face grew shorter than before;
The sexton's wife a brand-new bonnet wore:
Things looked quite serious--Death had got a grip
On old and young, in spite of Doctor Rip.

"And now the Squire was taken with a chill--
Wife gave "hot drops"--at night an Indian pill;
Next morning, feverish--bed-time, getting worse,
Out of his head--began to rave and curse;
The Doctor sent for--double quick he came:
Ant. Tart. gran. duo, and repeat the same

If no et cetera. Third day--nothing new;
percussed his thorax--set him cussing,too--
Lung fever threatening--something of the sort--
Out with the lancet--let him bleed--a quart;
Ten leeches next--then blisters to his side;
Ten grains of calomel--just then he died.

"The Deacon next required the Doctor's care --
Took cold by sitting in a draft of air;
Pains in the back,but what the matter is
Not quite so clear--wife calls it "rheumatiz."
Rubs back with flannel,gives him something hot;
"Ah!" says the Deacon,"that goes nigh the spot."
Next day, a rigor--run,my little man,
And say the Deacon sends for Doctor Van.
The Doctor came--percussion as before,
Thumping and banging till his ribs were sore--
"Right side the flattest--then more vigorous raps--
Fever,that's certain,--pleurisy,perhaps.
A quart of blood will ease the pain,no doubt,
Ten leeches next will help to suck it out,
Then clap a blister on the painful part,
But first,two grains of Antimonium Tart;
Last with a dose of cleansing calomel
Unload the portal system--that sounds well!

"But when the self-same remedies were tried,
As all the neighbors knew, the Squire had died;
The neighbors hinted,"This will never do,
He's killed the Squire,he'll kill the deacon,too."

"Now when a doctor's patients are perplexed,
A consultation comes in order next:
You know what that is ? In a certain place
Meet certain doctors to discuss a case,

And other matters, such as weather,crops,
Potatoes,pumpkins! lager beer, and hops,
For what's the use?--there's little to be said,
Nine times in ten your man's as good as dead --
At best a talk (the secret to disclose)
Where three men guess,and sometimes one man knows.
"The council summoned came without delay --
Young Doctor Green and shrewd old Doctor Gray--
They heard the story; "Bleed!" says Doctor Green.
'That's downright murder! cut his throat,you mean!
Leeches! the reptiles! Why, for pity's sake,
Not try an adder or a rattlesnake ?
Sister! Why, bless you, they're against the law ;
It's rank assault and battery,if they draw !
Tartrate of Antimony! shade of Luke,
Stomachs turn Pale at thought of such rebuke!
The portal system! What's the man about ?
Unload your nonsense! Calomel's played out !
You've been asleep--you'd better sleep away
Till some one calls you"---
'Stop!" says Doctor Gray;
'The story is,you slept for thirty years;
With Brother Green,I own that it appears
You must have slumbered most amazing sound;
But sleep once more till thirty years come round,
You'll find the lancet in its honored place,
Leeches and blisters rescued from disgrace,
Your drugs redeemed from Fashion's passing scorn,
And counted safe to give to babes unborn..'

"Poor sleepy Rip,M.M.S.S.,M.D.
A puzzled,serious, saddened man was he ;
Home from the Deacon's house he plodded slow ,
And filled one bumper of Elixir Pro."

'Good-bye,"he faltered, 'Mrs. Van, my dear,
I'm going to sleep, but wake me once a year;
I don't like bleaching in the frost and dew,
I'll take the barn,if all the same to you.
Just once a year--remember ! no mistake !
Cry 'Rip Van Winkle! time for you to wake !'
Watch for the week in May when laylocks blow,
For then the Doctors meet,and I must go.'

"Just once a year the Doctor's worthy dame
Goes to the barn and shouts her husband's name,
'Come,Rip Van Winkle!" (giving him a shake),
Rip! Rip Van Winkle! time for you to wake !
Laylocks in blossom! 'tis the month of May--
The Doctors' meeting is this blessed day,
And come what will,you know I heard you swear
You'd never miss it, but be always there.'

"And so it is,as every year comes round,
Old Rip Van Winkle always here is found.
You'll quickly know him by his mildewed air,
The hayseed sprinkled through his scanty hair,
The lichens growing on his rusty suit--
I've seen a toadstool sprouting on his boot;
Who says I lie? Does any man presume--
Toadstool? No matter--call it a mushroom.
Where is his seat ? He moves it once a year;
But look,you'll find him--he is always here;
Perhaps you'll know him by a whiff,you know--
A certain flavor of "Elixir Pro."

"Now then,I give you--as you seem to think
We can drink healths without a drop to drink --
Health to the mighty sleeper; long live he--
Our Bother Rip,M.M.S.S., M. D.!"

SANITARIUM PARLOR LECTURE, Oct.25,1900.

The Evolution of Rational Medicine ,(Pt. II.)

J.H.Kellogg M. D.

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Ladies and Gentlemen: It is astonishing how we cling to old things,--and especially the medical profession; the medical profession is more conservative than any other profession, and, in things pertaining to medicine, I think the world is more conservative than in any other direction. There are more superstitions connected with medicine at the present time than in any other profession. We naturally think that most superstitions apply to religion,and that religious superstitions are the worst and the most enslaving, but, as matter of fact, the world is more enslaved to-day by medical superstition than by any other class of superstitions with which I am acquainted.

Medical superstitions are very often closely connected with religious superstitions. I have known some people who are religiously opposed to medical progress. I knew one gentleman, for example, who was so thoroughly opposed to progressive medical treatment that he would rather let his wife die than to have anything of that kind. The "Faith-curists," the "Mind-curists, and the "Christian Scientists" all represent phases of medical superstition; each of them represents some phase of medical superstition.

But we find the superstitions of medicine particularly represented in patent-medicines and nostrums of various sorts. There are people who believe that if they could only find the right doctor or the right medicine,they could be cured of anything , and they are not at all particular as to the evidence which is afforded in support of the supposed potency of any particular remedy or method,--for example: If you can get testimonials enough with reference to the supposed virtues of a bottle of colored water, you can get any number of people to swallow it with avidity and be willing to pay ten dollars a bottle for it if it is only recommended highly enough. Some time ago,there was sent out from Philadelphia by Starkey and Palen, a compound of oxygen--"Compound Oxygen," and "Oxygen Aqua," or oxygen and water. There was at one time a lady here who was

suffering from a throat trouble, and a philanthropic old gentleman who took a particular fancy to that lady also took a fancy to this medicine, and he sent to Starkey & Palen for Compound Oxygen, paying $16 for a twelve-ounce bottle-full of this wonderful water. After examining this water myself, I found it was a pretty good specimen of pure water. I sent a specimen o this medicine down to Ann Arbor for Professor Prescott , Professor of Chemistry in Ann Arbor University, to examine. He analyzed the specimen and reported that it was pure water with three per cent. of ammonia in it, and that ammonia was present by accident undoubtedly, being absorbed from the condenser in which it was held; so the "medicine" was pure water. The bottl was to be put into a tin dish , and that was to be put in another tin dish of warm water, and the patient was then to inhale the vapor that passed over the bottle of this wonderful water. I published an exposure of this thing, and then I got a lot of letters from all parts of the United States condemning me for "unfairness," for "bigotry," and all sorts of crimes,--and especially from the manufasturers; they were particularly disturbed about it. They got out a special issue of the little paper which they published, and they referred to my investigation and its results, and they said, "Of course Dr. Kellogg couldn't find the active curative principle of this medicine, and of course Professor Prescott, of Ann Arbor couldn't find it; we defy all the chemists in the world to find it ; it is too subtle for any chemist in the world t discover." Evidently they were quite ready to confess, if they had had the right sort of persons to extort confession from them, that the virtue of their medicine was purely metaphysical; that the curative principle of this water was the faith of thepatient, and they knew it, but they got a dollar an ounce for it. The "Oxygen Aqua" was sold at $2 a bottle; that was to be taken internally; that never did any harm. One man who was much hurt by my publication of this exposure lived down in Florida. He wrote me saying that he had been taking and reading my literature for some time and was much pleased with it, "but," he said, "this exhibition of bigotry on your part very much discourages me, and I am very much hirt by it, for Oxygen Aqua has been of great benefit to me . Let me tell you what good it has done me, although a man 60 years old. Three years ago I commenced to take this medicine. I had a club-nail

on my left foot, and after taking this medicine three years, this is a perfectly healthy toe-nail." Now the fact that this medicine would grow a healthy toe-nail he considered unanswerable . Another lady had been cured of consumption by inhaling the vapor of this water. Now there was some virtue in the method of taking the medicine, for it was some exercise for the patient to pull the vapor through a glass tube about one-sixteenth of an inch in diameter; it was necessary to put one end into his mouth, and the other end over the open space over the water, so as to draw the vapor in. That was a sort of ~~xxxxxxxx~~ breathing exercise which was a sort of help to the patient . I might mention several instances of this kind .

The "Keeley-Cure" is another kind of mind-cure based on superstition. Many people have believed that if they could take some hypodermic injection of this medicine, that it would, by some sort of hocus-pocus drive the appetite for liquor away or antidote it . But you might as well talk about destroying or driving away a desire to lie or steal, or cure a man of original sin by hypodermic injections. Nevertheless many people have declared themselves cured by the Keeley method. We once had a gentleman here who was very much cured in this manner; he had been cured eight times, and was ready to be cured again--and he needed it very much--more than ever before. I took pains to investigate this "Cure" and, first of all, I investigated the "double-chloride of gold" that the doctor told about when he advertised so extensively. I examined it but didn't find the slightest trace of gold in it. Then I sent a specimen of it to Ann Arbor, and the chemists there could not discover the smallest trace of gold in this "Double Chloride of Gold" remedy. The gold was altogether in the doctor's pocket,--it was not in the bottle - it was all in the doctor's pocket. And it is astonishing how fast the gold does get into the doctor's pocket: It is said that Dr. Keeley has made over a million of dollars out of this "Cure." Now this wonderful "Cure for Intemperance" had not the slightest power to cure intemperance: Its power was purely in the patient's mind. One gentleman, a very intelligent man, who has been a prominent newspaper writer for many years, a very intelligent, capable man, once tried to overcome his appe-

for liquor, but he couldn't do it, so he went to the "Keeley Cure," and he watched the cases; when a new man came, he watched him. When he came they said to him, "There is a barrel of whiskey and a tin cup, and whenev er you want some whiskey, just go and help yourself; drink all you want of it, and when you have been here a few days, you won't want it .; but you may drink all you want ." So those who came, helped themselves. The doctor said, "When you want whiskey come over to my office and you can drink all you want." This man watched very sharply and he noticed that the doctor had three bottles. He gave doses of one-half a teaspoon-full from one bottle, and the other bottle was for hypodermic injections, there being two bottles for half-teaspoonfull doses. He noticed that after one a man called for whiskey, he got a dose of half a teaspoonfull out of one bottle, and when another man called for whiskey, he got a hypodermic injection out of another bottle; and when another man called for whiskey, he got a half-pint dose. He watched, and after he observed that after about fifteen minutes after a man got his whisky, he began to unswallow his whiskey very rapidly; and a man after repeatedly unswallowing half a pint of whiskey, became strongly impressed with the idea that the whiskey made him sick, so he didn't care for it; that he had so completely lost his appetite for whiskey that he could not drink it,--that whiskey had "gone back on him" as these men say; that it was of no use to drink any more, and he might as well stop drinking, for it was no fun to swallow it with the knowledge that it was coming back again; so he stopped drinking whiskey. So a day or two afterwards, this man said to the doctor, "I think I will take a drink of whiskey. The doctor reached for one of the bottles, and the man said, "I don't want your dope,--I want whiskey." But he wouldn't let him have anything except out of that bottle. That was the secret of the whole thing: The contents of that bottle would make a man very sick; "aqua morphia" is said to be the name of the medicine, and when injected hypodermically in very small quantity, it made a man deathly sick, and would cause him to vomit even when he has nothing in his stomach. One man who took a dose of it said that he nearly vomited up his boots. It was the superstition that cured the man,--it was simply the belief that whiskey had ceased to agree with his consti-

tution and had in some way "gone back on him."

Some years ago, a wonderful doctor dropped down into St. Petersburg, Russia. He came from some of the back provinces and made his appearance in the great Russian capital. He announced himself as being able to cure consumption and almost every other known disease. He had a little bottle of red medicine which he gave to every sort of case. He gave this medicine with wonderful success, until by-and-by one of the Czar's friends was taken sick, and this doctor gave him the same medicine, and he died. So this "doctor" was brought into court and compelled to testify as to the nature of this medicine, which had apparently killed the nobleman. The man, upon his oath in court, swore that the medicine was simply water of the river Neva, which flows through St. Petersburg,--it was some of the sewer-infected water of the river Neva, the dirty water being covered with a little cochineal, and nothing more. And yet there were a number who declared themselves cured by this medicine. There are agreat many patents medicines ~~was~~ sold which have no more virtue than water. They sometimes have a wonderful name ,--for instance, "The Good Samaritan," and the "Wizard Oil;" These medicines have same taking name, and in these names resides the magic power to cure, in many cases.

These remedies cure, simply because they make the patient believe he is well. If he is suffering from a malady which consists in a disordered mental condition, then the patient can be cured in this manner: It is only necessary that a sufficiently strong impression should be made .. This is irrational medicine . Rational medicine has been gradually winning its way in the world, and , as I remarked in my last talk to you, Oliver Wendell Holmes, Jacob bigelow and other men of like character, and prominence in the medical profession, have done much for the promotion of this reform. "The Rip Van Winkle Doctor" is Dr. Holmes' contribution to the literature of medical reform ,thirty years ago or more, when the principal thing to be done was to wake the world up and to set them to thinking about some rational measures; and the doctor's purpose was to cast a little scorn or contempt upon irrational, and what Dr. Jacob bigelo calls "the artificial method of treating the sick." by attempting to

cure one disease by producing another, or trying to make a man well by giving him a remedy which will make him well in one way and sick in another way. We see this method still in use, and it is because of the superstitious faith that people have in inert drugs.

Now the rational method is the method which appeals to nature and recognizes the curative power in man himdels. I was interested in a consultation-case to-day, in the case of the wife of an old man who said to me :"Doctor, haven't much faith in doctors: I think this idea of doctoring all the time is something that is inherited. My father used to call in all the members of the family morning and make us stand up in a row and give each of us a dose of a decoction of roots herbs and whiskey. At last I got tired of being dosed every day, and one morning I got hold of the bottle which contained the decoction and drank so much of it that I became dead drunk on the whiskey which it contained. That was the last of the dosing, because my father said he would rather we would be sick than become drunkards. I think (said he) that it is a sort of lunacy that gets hold of people--this idea that medicines must be swallowed all the time, and that medicines will cure--I don't believe a word of it ." Fortunately his wife was one of those cases which did not require medicine. We use a remedy when it is of service, but we do not expect that it will cure . It is just as superstitious to suppose that a bath, massage, or electricity has curative power as to suppose that a drug ,or the waters of a mineral spring will cure . The same curative power that keeps us from day to day and digests our food is the power that heals us, and there is no power outside of the Power that creates is the power that heals. To heal is to create; it requires the same power to heal that it does to create,--and this is something that we should not forget. We should not imagine that we can find a doctor who has power to cure a man ~~who has any form of grave sickness,~~

When we find a doctor who can cure a man of a grave sickness, we find a person who can make a man out of clay and put life into him. But it is as impossible for any man to put life into a lump of clay as it is to make a new liver out of a disordered one; and it is as impossible to make a a disordered liver new as it is to make a liver de novo out of dust,--it can't be done. The curative power is in the body,--the same power that repairs the body when worn out by fatigue or hard work. There is no meeting the proposition that the same power is required to repair and to heal the body, as to make the body in the first place.

Rational medicine deals with rational remedies; it deals with those methods by which the body is created in the first place, and with those methods by which the body is maintained in health. Rational medicine deals with rational things: We need pure food, air and water; we need contact with cold air, proper electrical conditions and proper environment for the maintenance of health.

In curing disease, nature does the work; but we can help nature by manipulating, utilizing and properly adjusting the same conditions which are necessary for the maintenance of health, and we cannot go much beyond that .: we have to go a little beyond it in surgery, but not much. Let us say, here is a man with a fever:—What does he need ? He needs only what he needs every day : When is going about his ordinary avocations he often gets a fever. A man may run a mile or two or he may run a step or two and have a fever. Here is a man who is working in the sun, and he has a fever; or a person may be shut up in a hot room for an hour or two, and he has a fever, and his temperature may be three or four degrees above the normal. What does nature do for a man who has a fever? She makes him sweat. What does this do ? The evaporation cools the man off. These are suggestions of what is to be done in case of fever,--that is what nature does under ordinary circumstances, that is, the trifling things which come from the failure of the body to adjust itself to the conditions to which we are exposed. Now if a man runs and gets a fever by exercise, his body

makes heat faster than it can throw it off, and nature brings in a remedy by perspiration, and is thus enabled to cool the body off . Take another case : Suppose a man is suffering pain: What is the cause of that pain? It is congestion. How is that congestion going to be relieved? The pain is due to too much pressure of blood upon thepart,--upon the brain, if he has the headache: he has headache because he has too much blood there . If we will examine him, we will find that his feet are cold; he has not enough blood in his feet, while he has too much in his head . What does nature suggest? To readjust the man's blood, and get blood out of his feet into his head . Suppose the congestion is in the muscles,--what then? There are branches of the bloodvessels running into the skin: Nwow we will put hot water on the skin,--and what does that do? It dilates the vessels of the skin so that a large Proportion of the blood that is in the muscles goes into the skin instead of going into the muscles., and thus the muscles are relieved; and in that manner fomentation relieves pain.

Now is there any medicine in the world that will do that ? We know from the suggestion s of nature that that is the right thing to do. How do we know? Suppose a boy gets a toothache,--what is the first thing he does? He claps his hand over his tooth, and says, "Oh, mother, I've got a terrible toothache." He takes his hand off his tooth, and there is pain, and so he puts his hand back to bring the blood back and keep the skin warm. If he has pain in his stomach, he brings up his knees up to keep his stomach warm. If you have got pain anywhere, the first thing you do is to ~~heat that place~~ seize the part, and keep it warm ; the heat that you apply with one hand is sufficient to get blood to the part and relieve it . If you have a pain in your finger, you hold it up. Why? So as to let the congested blood run out of it. There is an instinct in nature which is an unerring guide; ~~give~~ Nature, by instinct, shows us the right thing to do,--we turn that throbbing hand upright, and th pain is relieved. If you have an inflamed corn or bunion, and your foot aches, and you feel like the boy who said he had "the toothache in his heel": You lie down and get your feet up as high as you can; that makes the blood run out of it. By the application of your hand ,making a pressure upon a Part, you can apply a fomentation or a cold friction .

Here is a person with his skin pale, and he has a chill: We want to get his skin warm. The bloodvessels of the skin contract so that there is not enough blood in the skin. What does nature do? It is dangerous for the skin to remain in that condition, because the bloodvessels are contracted and the ~~blood~~ heat remains in the body and is retained there, and the temperature keeps going up. When a man says he has got a fever, he has a heat, for the temperature is higher in the chill than before the chill.; the longer the chill lasts, the higher the temperature climbs, until at the close of the chill the temperature is the highest; but, as soon as the blood comes to the surface relief begins.. What does nature do for the chill? She sets the man to shivering. How is that done? By contraction of the muscles: Nature sets every muscle to work; she sets the jaws and teeth going,--every muscle in the body is set to going--every muscle in the body is hard at work; ~~going~~ he can't write, because his hand is jerking, and his fingers are shaking,--every muscle in the body is hard at work. What for ? For the purpose of making heat. It is in the muscles that heat is manufactured; when a man has a chill, his skin is cold, and this working of the muscles produces heat and sends the blood to the surface; and so directly after the chill comes the fever, and after the fever is the sweating. The fever is nature's effort to warm up the ~~body~~ skin, and the sweat is nature's method of cooling off the fever, and so one step follows another systematically and logically, and so the man is finally brought back into a normal state again. We get a hint from nature that a man has a chill coming on, and we put him into a hot-bath to relax the bloodvessels of the skin. It is best to give him a very short warm - bath and a very short cold-bath and rub him dry quite frequently. He will sweat, and the vessels will dilate, and the man can't have the chill. There is a young man here who has come in from Calcutta for the purpose of getting an education and then he intends to return to his own people as a ~~minist~~ missionary. His father has been a Baptist missionary in India. This young man has been raised a Christian and came here to get an education, having to work his way through the necessary classical studies . A few days after he came here, he had a chill, and his temperature went up to 106°. After four days, he had another chill. Upon examination of his blood, we found that

he had a peculiar fever parasite which is not found in this country, although it is found in India, and while examining the blood, we could see the parasites eating up the red blood corpuscles; it is a kind of parasite that matures once in four days, and is very difficult to get rid of. This young man became infected at Colombo where he stopped for a short time, contracting a most infectious malarial fever, and he has been suffering from it ever since. At 11 o'clock every fourth day, he has a chill. His blood is swarming with parasites: There is no better chance for parasites to capture red blood corpuscles and eat them up, than just before a chill. Day before yesterday we gave this young man a wet-sheet pack, and just as soon as his temperature began to rise, he was put into a hot shower-bath, and immediately after that, he had a cold dash, and was wrapped up in blankets and didn't have any chill. There was a little fever, because some of the parasites were still present; he was sweating after that, but the fever didn't rise so high as before, and probably next time, the fever will not return. In two weeks the young man will be cured without quinine, because we are simply adopting nature's method of cure: Nature first contracts the muscles of the skin; then the temperature rises and toxic substances and poisons are produced in the body, causing the chill and the subsequent fever, as we have demonstrated in our Laboratory by the euretoxic method.

We undertake to eliminate the poison, keeping the vessels of the skin dilated, and then the patient can't have a chill.

I might explain the wole philosophy of this system of medicine. The whole thing rests upon a rational basis; for example, here is a man with obesity,--what shall be done for him? Burn up his fat. Do you know of any kind of pills or medicine that you can take in any form that will cause the body to burn up its fat? There is nothing of that kind known that will do it. But there is something that will do it. When a man goes North to spend the winter, he has to eat a good deal of fat-making material. When a bear is getting ready to hibernate, or go into winter quarters, he eats nuts, honey, and all the fat-making things he can find, until he gets fat.; then he is fat enough to remain all

winter in his hole . That is what the squirrels are doing,--capturing and eating all kinds of fat-making materials, especially nuts, and getting fat and ready for winter, because they will go into their hole and remain there during the long days and nights of winter, and they must have a store of fat to keep them warm. During the winter this fat is being burned up. What is it that burns up the fat? It is cold . In warm weather we don't want so much fat as in cold weather, but , instead of that, we want water and acids. We have a hint as to the means of reducing fat in the application of cold water,--by the cold bath--and the longer the bath is continued, if the patient is able to stand it,the more effectual it will be found in breaking down the fat. The notion that you can get rid of fat by sweating, but that is a mistake . Sweating reduces the strength of the patient, but it does not reduce his fat; it makes no reduction except by the abstraction of water, and that makes him so thirsty that he will soon make it up by drinking. You can also reduce his flesh by starvation, but he will not be healthy, because even if he gets sick and loses fat, when he gets well he will get fat again., so we must find a more physiological method of reducing fat, and the cold-water treatment is the method by which this can be done .,--the cold-shower, the cold-douche packing and ~~the~~ swimming in cold water.

Exercise is another means of burning up fat. But exercise is sometimes detrimental to the obese person,because he has such a heavy overcoat of fat. I have seen some patients with overcoats of fat six inches thick in some places,--it is spread round in irregular spots; I remember one case of this kind we weighed 380 pounds; in these cases there is an enormous amount of fat to break down. When such a person is asked to take exercise, he is soon tired out. This gentleman's weight was so great that practically he had to carry one man on each shoulder, and he had to stagger round under that tremendous load, and of course it is a great task for such a person to take exercise.

Hot baths diminish power of resistance ,whereas the application of cold water increases the power of exercise. While swimming in the outdoor gymnasium this evening, I found that cold water produced the desire to exercise as rapidly as possible. Cold water also gives capacity for exercise: It energizes the lungs, the muscles, and the heart. Sometime

ago we took one of the largest men in the house and gave him a hot-bath, and then we tested his strength, and he could lift only about half as much as before,--his total strength was only a little more than half what it was before. Then we put him into a cold bath, and the tested his total strength and he could lift a little more than he could before taking the hot bath. Cold water will transform a weak man into a strong man; he may be so weak that he can hardly stand up, but give him a cold bath and in two minutes he will be stronger than before ; there is energizing power in cold water. The obese man takes cold water, and that gives him strength and additional capacity for exercise, and exercise accumulates heat because the overcoat retains heat; and that is just what you would experience in summer if you should put on a thick overcoat and take a bicycle ride, or some similar exercise,--it would be a great embarrassment. The obese man has a similar embarrassment which the result of an undue increase of heat. So, after exercising for a time, he has a fever, and then the exercise begins to tear down his muscles and nerves and break down his bodily striucture, the structure which he depends upon to keep him strong and well.

Now we want to avoid that, so we begin by extracting heat from the patient by a cold bath, then making up that loss of heat by exercise, and some time will elapse before he will get a fever, because we have cured his fever before it begins; so that, instead of an elevation of heat above normal, it would be an elevation to bring it up there .. So the cold-bath prepares a man for exercise . It is a good thing to have a hot-bath to heat the skin so as to cause perspiration in the obese man, so that he may enjoy his cold-bath . Heat, while it is very seductive and very enticing, is really very unfriendly, for it decreases the power of resistance. Cold increases the power of resistance, while heat diminishes the power of resistance.

This method was discovered in modern times by Priessnitz: He found what virtues there were in ~~water~~ cold water. He made his patients take a cold pack, and then wrap a sheet around them and made them go down stairs into a basement where there was a big tank in which there was water, the temperature of which was maintained at 40° and he must plunge into that cold water and then out and then the patient must be wrapped up

warm. Now some patients who were strong enough to bear that treatment, got well; but some were not able to endure it. People with weak hearts, inflammation, gastritis, etc., could not endure it and were damaged by it. Some People having tuberculosis had fatal hemorrhages from the inrush of blood caused by this treatment. After the plunge, the next thing was, to put on the wet girdle, which was a towel wrung out of very cold water, and then, without flannels they were to go out and walk on the mountain-side until they got warm, also drinking glass after glass of cold water, drinking five to twenty glasses of water, one after the other. This treatment was very successful, so that in that little country town of Graefenberg in Austrian Silesia, during the first quarter of the century, People were flocking to that town until there were fifteen or sixteen hundred people there, and the place grew up into a large town in consequence of a method of treatment which showed the great power of cold wat

Now Pastor Kneipp, a Catholic monk, of Wurzhaven, has, during the last few years, acquired quite a reputation by water treatment. He learned some of the principles of Priessnitz, and he adopted the principle of hardening the body by the use of cold water, and he acheived such wonderful success that people flocked there from all parts of Europe, and at the time he died, there were several thousand people in town to be treated by Pastor Kneipp, for he was a man who impressed his patients with the dignity of his character, and was indeed an excellent man, and was possessed of a good deal of wisdom and sagacity. One of his methods of treatment was, to make his patients walk in wet grass early in the morning and late at night, when the dew was on the grass, the grass being about knee-high, ~~xxxxxxxxxxxxxxxx~~ and whipping the bare feet and legs of the patients. In the winter the patients walked in the snow with their feet and legs bare, ten to fifteen minutes every day,--and with good results, too.

There are certain benefits arising from these treatments, but I think most of you would find it very severe treatment. This method of Pastor Kneipp hardens the body, develops it and stimulates the vital

processes through its influence upon the great vasomotor centers which are more abundant in the soles of the feet than in any other part of the body. That is the reason people so easily take cold by getting their feet wet; that is the reason ladies take cold by wearing thin-soled shoes, when men would not take cold, or by walking a long time upon a cold pavement, chilling the feet if the soles of the shoes are thin. The prolonged chill disturbs the vasomotor surface vessels so that there is a congestion of the lungs, throat, bowels, or other parts, and serious results follow such exposure. But when this is done intentionally, and in such a way that the feet do not become permanently cold, but become warm, so that a reaction occurs, then these bad effects do not follow, and the vasomotor centers are so educated and trained that the patient is protected from these bad results. Now it wouldn't do to set a patient to walking on a cold pavement with bare feet, unless he stopped to rub his feet; but to walk in the grass is healthful, because it is wet and sharp and whips his feet, and causes a vigorous reaction,--and that is the thing that is sought after.

Now this is a crude method of treatment; it has been investigated and studied--this method of hardening-- and has been gradually reduced to a scientific method ;and in connection with a large number of health-treatments in Germany, you can find at the present time what is called an out-of-door gymnasium, and it was these empirics who first called attention to this kind of treatment, and it seems necessary that it should have been investigated, because everybody knows that the peasantry are the most hardy people of any country; that the people who have brown skins and brown faces,and who live out doors are far healthier than people who are brought up indoors and have white skins and pale faces. So the aristocratic people of New York find it profitable to spend the summer at the seaside,sporting in the sea breezes and in the surf, and when they get home they are very proud of their brown skin, and of being thoroughly tanned. Why? Because out of that tan will come a clear complexion which will be the envy of their friends who have not been to the seashore ; that is the secret of that clear complexion and for better health . The trainer of a man who is to engage in a prize-fight watch-

es the skin of the athlete, and when it is pink or transparent, he knows that his man is "in the pink of condition. When the trainer tells the prizefighter whom he is training that his skin is "as white as a woman's", he is ready for the battle . On the other hand, when a man's skin is tawny, it debris in every Part of the body. But a clear skin indicates that impurities are not accumulating in the body.

Out-door exercises are marvelously useful in the oxidation of waste substances. Cold air constantly playing upon the skin keeps up a perfect fusillade of impressions, spurring every single organ into increased activity, awakening the liver, stomach and other organs, creating more gastric juice and an appetite for food; the liver makes ~~xxxxx~~ more bile,and that means better gastric juice; the kidneys are stimulated to increased action, and so the whole body is purified and vivified and lifted to a higher level of being; so there is wonderful power in cold air.

We have an out-door gymnasium, and it is now about ready for occupancy, and we can commence to-morrow. We have our swimming-tank complet - ed and full of water. We thought we would take some of our own medicine and have the first swim; some of the ~~xxxxx~~ doctors have been down there this evening to try it. Rational medicine is a sort of thing that we like to take ourselves; that is a kind of medicine that we don't object to taking,so that we can recommend it to others . Quite a number of us have had a swim , and it did us a lot of good: We all felt heartier and better for it, and all had atremendous appetite. When we got out of the water the temperature was 68°; that was a little too cold; to-morrow the temperature of the water will be 75°, which ~~will be~~ is warm enough. We have the dressing-rooms ready,and we hope by to-morrow to get the work organized so that the gentlemen can have their hour , and the ladies can have their hour . There will be ~~xxxx~~ facilities for exercise, such as horizontal bars, pitching quoits, axes, saw-bucks, wood, and a running path,one tenth of a mile around it; and you will have instructions in running, jumping, and various other sports. The Gymnasium is surrounded by a high fence for protection: The idea is,to get, as nearly as possible, into a state of nature,by wearing regular swimming-suits ,out of , as well as in the water, wearing slippers if you like,--although,in summer-

time,it will be just as well to go without the slippers, and walk about and exercise until the body is well warmed up,until the heart is thoroughly in action, and the skin is warm, and then plunge into the water,--as the grand finale of your exercise,plunge into the water and take a little swim; then come out and dress and take a little exercise to promote reaction.

It is my honest belief,and faith, that if the majority of you would spend an hour ~~a day~~ in this way in this out-door gymnasium,it would do you more good than any other treatment you can get here , for this is what you will get : You will get, first, increased movement of the blood,through increased heart-activity: the blood is the healing - power of the body, so the more rapidly you can get pure blood traveling through the body, the more rapidly it will be cured. There is another thing that exercise in the gymnasium will do: It will increase the activity of the skin, and there will be a reaction of the liver and stomach, and so more gastric juice will be produced by the stomach, and this will give you an appetite; so that, if you don't relish Sanitarium diet, an hour in the gymnasium will cure you of all that,and make you thankful for all you can get to eat, and you will be willing to eat granose and other things which are good for you . Another thing exercise ~~exercise~~ in the out-door gymnasium will do for you : It will help you to sleep by bringing the blood out into the skin. You know when you used to play at snowballing in the winter,your hands became very red. Why? Because the exercise had filled the skin of the hands with blood and they were red. Now if you can get the whole surface of the body red like that , you need not fear congestion of the bowels, liver or ~~xxxxxx~~ brain, or any other part of the body,--you need not fear congestion of any of the internal organs when your skin is full of blood. Why? Because the skin, when in that condition contains half the blood in the body--and it will hold two-thirds of all the blood in the body. And when you get the skin full of blood,there will not be so much blood in your head,and so it will be greatly relieved,and you will sleep like an infant,because your blood has been properly regulated. Cold air is also a good soporific: The man who sleeps in cold air sleeps soundly; cold air is the best of soporifics because of the stimulative effect which brings the blood to the surface.

We provide all these facilities and methods for your use,because we want to get you cured up, and to send you home as soon as possible,--not because we don't like you,for we do like you,and can't get enough of you, but we want you to go home as soon as you are well,and each of you send here three or four patients in your place. But we want you to be well when you go home : The purpose of this Institution is to help sick people get well. The more sick people we have here to take care of, the better we like it : that is our mission,--we have nothing else to do. We do this work because we like it. I have been working here for twenty-five years ,--and I could not be hired to do the work that I do,--and my colleagues work in the same way: There is not a person working in this Institution who gets anything more than a mere pittance for his work--just enough for a bare,plain, humble living. The sole purpose of this Institution is to do a missionary work in the world; to be a light in a world of ignorance and superstition; to hold up better ways of living to men and women; to point to a higher road to walk in, so that men and women may be brought back to the path of righteousness; to teach them that the body is the temple of the Holy Ghost; that God dwells within us,and that it is our duty to God our Creator and Healer to take proper care of ourselves and live righteously in reference to our habits of life physically as well as morally.. We provide these facilities for the purpose of curing you,and if you avail yourselves of all these advantages as you best may,you will find it every way to your interest,as well as ours, , to get well as soon as possible .

Many of you are in the habit of taking a cold-bath in the morning, and you enjoy it, and I recommend it to every one of you. But look out for hot-baths,--don't ask your doctor for them; hot-baths are debilitating Get along with as few hot treatments as you can; beg your doctor to give you as little hot water as possible. If you have fomentations and hot baths and sweat and sweat and sweat,you will keep getting weaker all the time. Insist on having cold watr, but don't take too much water; you should go into a spray and out again in less than a minute. Take water as cold as you can on the spine, especially in the winter. You should be thoroughly dried before coming out of the bath-room. Sometimes you come

out of the bathroom perspiring, and you take cold. You assert that a draft of air after you came out of the bathroom gave you a cold: It was not a draft of air,--it was the wet skin that gave you a cold --it was evaporation from your wet skin that gave you a cold . But if you came out of the bath with a moist skin, if you keep up exercise you will not take cold, because exercise keeps up the activity of the skin so that you cannot take a chill; the moisture won't do you any harm if you keep moving. A boy fils through a hole in the ice: He don't take cold,because he is active. Get a cold-bath every morning if you can: We have arranged it so that you can get it every day of the week.. You need the cold morning bath to awake you for your breakfast: If you have this cold bath before breakfst, you will be thankful even for a Sanitarium breakfast,--you will be so much more contented with what you get that we won't jave to pamper you. We want you to take the diet as well as the treatment that the doctor prescribes,and get fat, rosy-cheek and bright-eyed and hardy and go home and point some one else ~~the~~ ~~same~~ this way , because we believe it is the right way, and we are not going to change at all--although we do see occasionally a little squib in the paper about the "bran,mush," and similar things that people live on here and which you don't get.

SANITARIUM PARLOR LECTURE, Nov.1,1900.

G E T T I N G W E L L .

J.H.Kellogg,M.D.

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Gentlemen and Ladies : As I was coming in, this evening, the call-boy handed me this note, saying that it was very important that I should see it before beginning my lecture to-night; so I hastened to open the envelope and look at it, and this is what I read : "In opening your lecture to-night, will you please urge the patients not to talk to each other about their ailments, or urge them to keep their conditions to themselves; and show them what an injury they do themselves and their hearers by telling the nature of their sickness,--how much they sleep, how much they eat, what they eat, and so on. Tell them to quit talking about their sickness, and talk about something cheerful."

I won't read the name of this correspondent, for I have had many such notes and letters. Some time ago a young man about twenty years old, called on me for medical advice. He was suffering from Bright's Disease: His hands, eyes, face, and feet were greatly swollen, but, under proper treatment, he soon began to get better, and he improved so rapidly that it was a great surprise to every one who knew him, to see him come out with rosy cheeks, bright eyes, and no swelling. He came to me one day, and said, "Oh, doctor, I wish you would talk to these nice old ladies and tell them to stop talking to me : they come to see me, and they say, 'Oh, my poor boy! I hear you have got Bright's disease, and I'm so sorry for you. I'm afraid you are going to die,--have you got a mother?'" Well, the poor boy said that every time that any one talked with him in that way, it made his heart sink clear down into his boots, and he said, "I feel as though I was going to die, when they talk to me in that way, and I wish you would tell them to keep away from me, and not keep telling me I am going to die, and asking me if I've got a mother,--of course I've got a mother; and I'm not going to die, at least I don't want to; I know I've got Bright's disease, and they needn't keep telling me so."

Some little time ago, we had a man (or a creature, I think I should call him) with us, and it wasn't two days before the ladies asked me to turn him out of the house. I asked them why, and the said he would come up to a lady, and say, "Excuse me, ma'am, but your name is Mrs. So and So, is it not? 'Yes.' "Would you mind telling me the nature of your complaint," and so on. I found, on inquiry, that this man was an agent for a "pile-doctor," and that he was hunting up cases of piles, so that he could send them to his employer. There are such creatures going about the country, doing that kind of business. I understand that there are people going about the country taking the census of People's complaints and ailments; they call at every house and ask what sort of sickness, if any, they have in the house. There were people discovered in Chicago a few months ago, who were doing that thing, and in that manner making up a list of ailments and names of those who had them, with their addresses, and selling their lists to patent-medicine men; so these patent medicine men had only to look over the list, to be able to send the right circular, and thus save the waste of a large number of circulars.

A lady came here a number of years ago, and said to me, "Well, doctor, I have been wanting to come to this place for a number of years. I heard you had a great many sick people here, and I thought likely they were mostly chronic patients, and I knew they would have a great many different diseases, and I thought it would be so nice and interesting to go round among them and talk with them about their different troubles." The first thing I did, was to improve the first good opportunity, (which came up in the form of a "Parlor Lecture") to tell the patients about this lady, and warn them against her; and I told them, "If this lady calls upon you, and begins to ask you such questions as this, "Ma'am, what is your ailment?" and so on, just say, "Get thee behind me, Satan ." " Well, we didn't have any particular trouble with that lady,--she didn't stay with us very long.

Now there are people who love to go round showing up the insides of their stomachs; they love to parade their stomachs, and livers, and kidneys and lights and other things before other patient, suffering people.

~~about it.~~ Some little time ago, we had a gentleman ~~for rather a crea-~~ ~~ture,~~ with us, ~~and who~~ was constantly telling the patients what awful maladies he was suffering from; and he would even bring them with him to the dinner-table, and he would pull out his old sour stomach, as it were, and lay it on the table asking every one to look at it. He always sat at the head of the table, and he would begin by saying, "I hadn an awful time last night; never slept a wink all night long; my stomach was sour in the morning , and has been raising Cain all night and all the morning," etc. No one could eat under those circumstances; nobody could have an appetite or relish for good, wholesome food,or, for that matter, any other kind of food. So the poor fellow had to be suppressed: we simply put him at a table by himself,or rather, with other patients like himself,where each one could have a dose of his own medicine.

Well, it takes all sorts of people to make a Sanitarium, and it is unfortunate that we sometimes find people who seem to feel that there is a sort of glory or a sort of merit in having a little something worse the matter with them than any one else,--to have a little worse liver,lungs, nerves or stomach,than any one else ever had. I shall never forget an old gentleman who once came to my office to tell me about his ailments, and when he got through, he said, "Doctor, do you think you can cure me?" "I think you can get well," I answered. His countenance fell; his chin dropped, and he looked down at the floor, and--"Doctor," said he, "I know you don't understand my case." I asked him why he thought so. "Why," said he,"if you understood my case, I know you would never tell me I was curable case; I know I am incurable." This was sixteen or eighteen years ago, and this gentleman came from Louisville,Ky. He said, "Doctor, do you know,I have some little property, and I have been thinking of putting up a building in Louisville, and fit it up and make it comfortable for invalids, and I have thought of inviting incurable people to come and live with me in this home,--a number of people with incurable ailments in other words, I thought I would have a sort of Home for Incurables, and that I would live with them myself the rest of my days; but now your remarks about my case being curable have destroyed all my plans ,bu

I think you must be mistaken about it ." A thought struck me ,just then and I said, " I will think your case over carefully; come in to-morrow, and in the meantime I will think over your case." In the morning he came in. I felt his pulse; looked solemn. I examined his tongue, and looked as solemn as I could. I talked with him a little further about his case, asked him how he felt, and so on, growing more solemn all the time, as it was necessary that I should do so , in that case, and finally I shook my head just as despondingly as I knew how to. "Well, doctor," he said, brightening up, "what do you think of my case now?" He seemed to have a more cheerful tone in his voice when he said that . "Well," I said, "your case is a Pretty hard case." "Ah," said he, "I thought you would come to that conclusion,after looking into it a little more carefully." I said, "I think yours is a Pretty desperate case." "Do you think you can cure me?" said he. "No," I said, "I think your case is hopelessa." You ought to have seen his eyes brighten up then--they fairly twinkled, and he had the most cheerful look that I had seen on any patient in the Institution, as he said, "Doctor,I believe you understand my case." Now this man's case was incurable, and it was incurable simply because he was determined to have it so. He was like a lady from Indiana who came here some time ago , and she was determined not to get well, and so, everything I did for her made her worse, as she claimed,--she insisted that she was worse, and getting worse every minute. Finally I wrote her husband how matters stood, and asked him to come here. He came and said he, "What do you think we had better do now ?" I said (and I said it without due reflection),"I think we would better have a change of climate for your wife ." "Change of climate," said he, "where is that? Well, I hadn't thought about that matter, and I couldn't tell what sort of climate would agree with such a case (she was a perfect termagant.) I said to myself, "If I tell him to take her to Florida, it would be a needless expense, for she will be just the same as she is now , and scold people and make herself disagreeable; and if I tell him to take her to California, it will be just the same, and still more needless expense,and the gentleman will say I have not given him wise advice. So I reflected a moment, and another thought struck me, and then I looked earnestly at

him and said, "Sir, I am afraid there is no climate but Heaven that is just suited to your wife's case ." He looked down at the floor,and in a moment he raised his head, and with tears running down his face,he put out his hand and said, "Doctor, I believe you are right ."

Now it is unfortunate to have such people come to the Sanitarium, but they will do so: it is a sort of caravansary where all sorts of people meet,while on the road to a better place, and we sit down here together,and talk together and exchange experiences, and we like to do very much as we do at home; we like to talk about the same things that we talk about at home, and if we are accustomed to talk about disagreeable things at home, we will talk about them here. Now we why not make up our minds that we won't talk about disagreeable things. There are disagreeable things in the world, but it don't make them a bit better by talking about them. Somehow we all like to have people sympathize with us, but how many of us like to sympathize with others? We like to hold up our ugly sores for others to look at and sympathize with us, but how many of like to have others hold up their ugly sores for us to look at in order to win our sympathy? We like to have other people keep their skeletons in their closets and out of sight, but we are very anxious to trot our skeletons and troubles and complaints out before the world,expecting to meet with their sympathies,--and there are some people who are so amiable, and charitable that they will actually pretend that they are interested, and that they sympathize with us while we are talking about these woes and troubles of ours--in fact they sometimes make us believe that they are interested in this kind of talk; but did you ever notice that they slip away,the first chance they can get; they have an excuse of going to take some treatment, or they must go and see a friend; they have an appointment pretty soon. They try to be polite as long as they can, but they get away as soon as a reasonable opportunity or excuse presents itself . If people profess to be really interested in hearing about our distresses and our ailments and our sufferings, it is only because they are kind and well-disposed, because nobody likes to hear about these things, but we do like to hear about agreeable things.

I think doctors are largely responsible,either for the protracted illnesses of their patients or for their prompt recovery: I once knew a New york doc-

tor who was a very jolly looking man; he was a rollicking,good-natured man; he was a large man, with a broad face, and usually carried a very broad smile on his face. He had a big mouth and twinkling eyes, and when he laughed,it set every one within hearing to laughing,--and he laughed loudly and could be heard a long distance off. The mere sight of that man when laughing, and his fat sides shaking,and his merry eyes snapping and twinkling made every one smile who saw him. After this doctor had been practicing medicine for a while , he made up his mind to try an experiment, and so, instead of giving his patients pills and medicines of various kinds, he just went from house to house and sat down and told stories to his patients; he just told them interesting and laughable stories, also giving them kindly sort of talks. And he made every patient smile before he left; and he had such wonderful success that he kept on practicing in that way for seventeen years. All the way from New York city to Buffalo he was known as "the laughing doctor." He gave no other medicine but good cheer; he simply made moral sunshine for his patients. You have perhaps heard of the man who was cured by a feather: A certain man had once been sick for some time; he had a terrible inflammation in his throat. His case was given up by his doctors; he was so very ill that he had been pronounced a hopeless case. He happened to have a pet monkey and he saw the man's toe sticking out from under the bedclothes one day, and the monkey found a feather and slyly approached his master's toe and tickled it with the feather, and this compelled the man to laugh, and as he laughed he threw a fishbone out of his throat and got well.

It is astonishing what laughter will do: I once heard Dr. Bigelow tell the story of a man who was cured by laughter. The story was told the doctor by a friend of his who knew of the circumstance. The gentleman who was cured lived in Rochester, N.Y. He had chronic rheumatism very bad, and when exposed to the least cold, he would have a new attack of rheumatism, and so his joints were creaking and groaning all the time. One night there was a fire, which was so near by, that when he looked out of a window, he thought it was his own house; but it was only the reflection of the light of the fire that he saw. But he sprang out

of bed and rushed out and ran down to the fire which he found was in his neighbors house instead of his own. He worked industriously in assisting to extinguish the fire, and he worked with the rest of his neighbors until the fire was so near out that everything was safe, so far as the extension of the fire was concerned, and then he had leisure to look around him: he noticed that every one was looking at him, and there seemed to be a smile on every face. Finally some one came up to him smiling, and he said, "What are you all smiling about ?" The other one replied, "You come up to this pane of glass and look into it, and you will see." It was dark on the other side of the pane of glass, making a good background for the reflection of fire which was still on it. The man looked at himself in this glass, and found that he was in just the clothing that he was in when he left his bed; he had rushed down there in his night-dress, and he had been rushing up and down the street for half an hour barefooted on a late Autumn day in a drizzling rain, and he was drenched to the skin, and yet he was nimble and happy. Well, he was so amused at his shocking appearance that he laughed heartily when he saw it, and he laughed all the way home, and he laughed whenever he thought of it, it was so perfectly ridiculous. He went home and went to bed, and didn't have a twinge of rheumatism,--and the story goes that he was not only cured of that, but of an old rheumatism that he had had before this one. This reminds me of a story which Ralph Waldo Emerson used to tell,--of a man who was once cured , as the man claimed, by carrying a horse-chestnut in his pocket for six years, and the man claimed that he had had no rheumatism for seventeen years as the result of carrying that horse-chestnut in his pocket . That showed what power there was in a horse-chestnut, for, according to the man's declaration , the horse-chestnut had kept him from rheumatism ten or eleven years before he carried it in his pocket, so, as Emerson remarked, the influence of the horse-chestnut was retroactive in this instance--it worked backward as well as forward.

Good cheer, my friends, has wonderful power to help the sick get well. Solomon says "A merry heart doeth good like a medicine." (Prov. 17 : 22.) Now a merry heart and a merry countenance go together. There has been quite a controversy between European doctors as to whether a man feels happy because he smiles, or smiles because he feels happy,--in other words, Is it because a man is happy that he smiles, or is he happy because he smiles? It may be either way. Our thoughts are pictured in our minds , and even in our eyes. Recent studies show that when a man thinks of a thing, it is registered in the brain and a picture of it formed in the eye, and that when a man recalls that thing again, the picture is reformed. A man in New York proved it in this way: He looked at a cat steadily, and then in the darkness he took a snap-shot at the retina of his eye with an electric light, and there,sure enough,on the negative, were three or four heads of cats,-- (A lady : "Too much champagne mixed with that .") Oh, no,--they were not snakes, they were cats. But the idea has existed for a long time, that if you could look into the eye of a person who has been suddenly killed,you could see a picture left on the retina of the eye,showing the circumstances under which the person died. There has been a dissection made of the eye of a man who had been killed: I saw an account of this occurrence which took place down in Kansas; the eye of the dead man was dissected by a coroner's jury to see if they couldn't find the picture of the man who killed him. But I have never heard of any one being convicted on that kind of evidence,-- and there could not be, because the picture soon fades. A man in England once had a man arrested for assaulting him in the night. He claimed that the defendant was the very man who assaulted him, and that he recognized his face. It was found by consulting the Weather-book and the almanac, that there was no moon, and also that it was cloudy on the night in question, and that, therefore it must have been very dark. The presiding judge asked the plaintiff how he could recognize the defendant as the man who struck him, when it was so dark that he couldn't see. "Why," the man replied," he struck me in the eyes and that made stars in my eyes, and by the light of the stars I recognized him." Of course this evidence was thrown out of court; and I suppose our friend Judge Woods here would hardly admit such evidence,in criminal cases tried in

his court.

Now , my friends, I have no lecture prepared at this time, and am only talking "as the Spirit moves," so to speak, for I had another subject for my talk to-night, but came in too late; but I do want to admonish you to do your best,while in this institution, to get all the sunshine possible, especially moral sunshine. Some years ago, we had a garrulous old dyspeptic here who had a peculiar kind of dyspepsia, and there wasn't a single case of that kind in the institution when he came into it, but he hadn't been here more than two weeks before we had fourteen just such cases of dyspepsia. He would sit down and talk with a patient about his symptoms, and in this manner he infected others with his dyspepsia. You can make many people have almost any kind of symptom; and the clairvoyant doctors make capital out of that fact: A clairvoyant doctor will take a lock of your hair, and will write you a particular description of what he claims to be your symptoms, and you will appreciate and understand them,--and have them. Some little time ago, I was talking with a patient, a lady who had a great many ailments, and questioned her in regard to them, and I noticed that in answer to every question I asked her, she answered "Yes,--" she had every symptom that I spoke about; so I thought I would see how I could carry it, and I asked her if she hadn't a terrible pain in the back of her head,--"Yes," she said she had. "Have you a pain in your throat?" I asked. "Yes." "And a pain in your stomach?" "Yes." "Have you paresthesia of the lumbar ganglia of the abdominal sympathetic nerve?" "Yes." (Laughter.) "How long have you had it?" "Why, I couldn't tell just how long, but some time." "Well, do you also have hyperesthesia of the vertebrae prominens?" "Yes." Thus it went on,until it appeared that she had some fifteen or twenty more outlandish things--she had had them all. It made me think of a lady who some time ago was talking with a school-teacher in regard to her method of school discipline, asking her, among other things, if she ever found it necessary to administer capital punishment: "Not very often," was the teacher's reply. Now in this manner, a person can manufacture as many symptoms as he wants. One can cultivate disease

as well as he can cultivate anything else .

We can also cultivate health, if we will. The mind-cure doctors put it in this way :

"Seek health,and health will find you,
As certain as the day;
Disease will lag behind you
And lose you on the way."

That is a Pretty good sentiment,and I am sure there is a good deal in it. Dr. John Hunter once tried an experiment on himself to see if he could produce gout by thinking about it: he sat down and thought about having gout in his great toe until it got red and swelled up,and he had regular gout in that toe,just by thinking about it . The story is told of a certain wealthy lady who was once riding in her carriage towards London,when a beggar woman with a babe in her arms asked alms of her and was refused. The beggar woman in a great rage threw her child right into the lady's lap and screamed out, "That child has small-pox." The child didn't have small-pox,but the lady was so terribly frightened that she broke out with an eruption that looked like small-pox,and she came near dying with it. A doctor in a certain hospital once tried this experiment: He one morning told one of his Patients who didn't have much the matter with him, "I am very sorry sir, but I have made a terrible mistake: I ordered you to be put in this bed last night, but I have just learned that the man who left it yesterday morning was a cholera patient." In less than twelve hours the man had a severe attack of cholera. It has been estimated that about twenty-five percent.of people who have cholera in cholera times,acquire it from fear alone. Of course the germs of this disease are many times present,and fear being a depressing agent,it brings the system down to such a level that it cannot resist the attacks of germs and they get a foothold and cause disease. Why is it that fear,jealousy, hate and other depressing emotions are so active in producing disease ? You have doubtless heard of people being green with envy. That means that a person has jaundice because of the depressing effect of jealousy or envy; because, if a man becomes very envious and continues to be jealous or envious for a long time,by-and-by he becomes dyspeptic and

poisoned,and diseased,and there is actual greenness in his system because of his envy. When a man becomes very angry,his face very often turns pale: you know a person's face turns Pale from anger as well as fear. Why are these emotions so productive of disease? Simply because they are so depressing that they interfere with the normal activities of the functions of life and lessen the power of the body to resist disease.

On the other hand hope and good cheer have the effect to enliven all the processes of life, to quicken the heart-beat, to increase the play of nerve impulses through the body, and also facilitate the play of all the vital functions. So hope, and good cheer are things that every man should cultivate. In such a place as this, we ought to make it our business to make sunshine. Sometimes there are clouds in the sky, but there is sunshine beyond the clouds; but when it is dark without, it is all the more necessary to make sunshine inside. Suppose every one went round with a long and gloomy face,--every one would get an infection of gloom; every face would reflect the gloom in other faces. When you look into a mirror you see the reflection of your face, and when you come into a room where there are many mirrors, your face will be reflected many times. I have sometimes been in a room where there were many mirrors, and but one light,--that one light was reflected in all the mirrors. Now our faces are like mirrors, -- they reflect the joy or gloom which comes before them. Suppose we are all sitting in a room together and in comes a Person with a very solemn face, all the lines of the face being drawn down; he is "down in the mouth", down in the stomach, and down in the liver (a hypochondriac); he is downhearted, and down all the time, and down every way. After a while , we come to feel just as that Person feels; his face casts a gloom over us all,--it is like a Pail of cold water thrown over us. Now another Person comes in, and his face is full of good cheer and snap and vivacity and activity, and there is light and truth in his eye, and it almost seems as though there were a halo of glory around his head . There is a light shining out of his face,and and influence which you feel striking down into your heart. Every one smiles when they meet such a person. There are some people whom we like to have come near us,because we feel that there is a benediction in their

Presence. There are such people in almost every community, and they are a blessing to the world. When such a person dies, every one mourns' and there is a long funeral. It was somebody who had been holding Job's singin.-school among People: You know Job "made the widow's heart sing for joy," and there are some people who hold that kind of singing-school, even if they can't sing a note. When such a person dies every one mourns: they feel as though they had lost a friend.

Now if there is a place in the world where, it seems to me, it is a duty and a privilege for every one to manufacture sunshine, it is in a place like this: There are so many people who have many things which weigh them down and make their hearts heavy,--and if their livers are heavy also, and their stomachs are away down below their ribs, they have enough to make them downhearted--under such circumstances we must cultivate good cheer. We must think cheerful thoughts--just as much as we would think of sitting up straight (a general straightening up). I am glad to see you straightening up. We must think good cheer as much as we think of living properly, and behaving ourselves with propriety before the world,--we should consider it a privilege as well as a duty to do it.

But there are many patients who live in fear, thinking, "Oh, I've got such a bad stomach, that I'm afraid I will never get well,--doctor, I feel so depressed--I don't know but I am going to lose my mind I feel so depressed .." I remember the case of one good woman who was terribly depressed because she thought she was wicked. She came to my o fice one day and told me how bad she was, and how she scolded,--and "Oh, doctor! There is one thing that I must tell you," said she, "I scold my husband." I wonder how many liddies there are here who feel bad because they scold their husbands. I told her she wasn't the only woman in the world who scolded her husband, and that perhaps they sometimes deserved it. "But," said she, "I scold my children and my neighbors, because I am cross, --and I didn't use to be that kind of woman;" and she buried her face in her hands and burst into tears. Then she looked up in an appealing way "Oh, doctor, do tell me, am I sick or am I wicked?" Well I was glad to be able to tell that good woman that she was not so

bad as she thought she was; that her case was not a case of total depravity but a case of total indigestion. There are many people in that condition, and they wake up in the morning with a thickly coated tongue, and feeling as though they had committed the unpardonable sin,--and perhaps they have done something very wicked; but if a person has committed an awful sin, and he feels that he has done so, and is sorry for it, and is afraid he has committed the unpardonable sin, that is good evidence that he has NOT committed the unpardonable sin, and he need not be afraid he has, for it is the Spirit of the Lord calling him back into the right road; but if he does not think he has sinned and feel sorry for it, when he has committed a terrible sin, then he has reason to fear that he has committed an unpardonable sin.

But there are many people who get so depressed by disease that they think there is no hope for them either here or hereafter, and they lie down in the lap of an infinity of misery and an eternity of distress, suffering, sorrow and grief, and that makes life miserable enough. Now I want to exhort you, my friends, to LOOK UP. There are good reasons for looking up, and I want to tell you some of them .

In the first place, there is a great Doctor here in this Institution,--it isn't me; I'm not a great doctor--and it is not the particular doctor who is looking after your case, that can cure you; but I want to tell you that there is a great Physician here who wants to heal everybody that is sick. Last year, when I was in Palestine, I visited many places of interest in sacred history. In my travels I visited the Pool of Bethesda: It is in the city of Jerusalem. It was found under an old church which the workmen were removing for the purpose of laying the foundation for another church; they found the Pool beneath that old church Jerusalem is much higher than it used to be , for the rubbish has been accumulating for thousands of years. Jerusalem has been destroyed ~~twenty-~~ six times, and it has been raised and raised and raised upon the ruins of preceding cities, until it has been raised over a hundred feet. These workmen dug until they came to some of the ancient marches and finally came down to the pool itself; it answers to the ancient description, having five porches, and a living spring,--and that is an astonishing

thing in Jerusalem,because it is built on a limestone rock on four hills, and the spring comes out of a solid rock; there is a beautiful place hewn out,with steps going down to the spring, and there was a little porch or wooden place. It was thirty or forty feet down there,and I went down the steps and looked into the water, and I thought I could almost see the faces of those Hebrew invalids who were waiting there nearly two hundred years ago,and it seemed to me the most sacred place that I had ever been in , in my life. I also thought of the poor cripple who was healed by our Saviour,after waiting there so long. I filled a bottle with the water of the Pool of Bethesda,and brought it home with me, and I keep it where I can look at it when I wish to bring back memories of the place .

There was once a man who walked on the earth and healed people, representing the Great Creative Power . That power is present in all the Universe. You ask me for the proof of this, and I ask you to look at the evidences of your own senses, and appeal to the things which you all know. In the first place, we are here. Where did we all come from ? Who made us,--for we hadn't power to make ourselves. Paul said, "He hath made us, and not we,ourselves." We were made by a Power that is beyond ourselves. There is a great creative Power in the universe, and we look out into the world and see that great creative Power manifested about us all the time. Christ the great Teacher, as he went about healing and teaching,unfolded this fact to the People. One day he made bread enough to feed five thousand people. Why was that ? Simply to call attention to the fact that all bread is divinely made: Every wheatfield is a miracle. Christ converted some water into wine. That was to call attention to the fact that all wine is made of water: water comes down in rain and dew, comes up in the vine, and by the same creative power,and the same miracle-working power, water is converted into wine. On one occasion while Jesus was at Capernaum, it is said ""He healed all their sick;" so there was not a sick person left in that city,--there was one city in which there was not a sick person left. they were all healed.

Go out into the forest and see where the wind has swept away the branches of a tree on one side: in a few months the wound is healed;new limbs have come out, and in a few years you could hardly find a place

where the limbs were torn out : nature has put in other limbs in their place,and the tree has got its shape again. Twenty-four years ago,I had a man cut off the tops of these trees out here, and so they looked rather ugly then,--they were nothing but little scrubs of trees; they were no bigger than my arm thirty years ago, and the other day I found that I couldn't quite reach round one of them. Well, as I said, I had their tops all cut off,and they were very unshapely looking trees then; but now you see they all have their natural shape. What has done that? Has the tree power to do it, of itself? We know it has not. And yet we see that the oak, and other varieties of trees get back their peculiar and natural shape after their tops or other limbs have been taken away: the maple, for instance, resumes its natural shape after a while, no matter how much it is cut down,--and it is an intelligent power that does that. There was a man once walking over one of the plains of Texas, but he didn't believe much in this overruling Intelligence. As he was walking along, he changed to look down and he saw a little white glistening flower in the form of a star (it was the Texas star-flower). On examining it, he found that it had five little petals, five stamens and five sepals. He then sat down and made a little calculation by the rule of Permutations and Combinations what chances that flower would have for having just five petals, five stamens and five sepals: multiplying these fives together, he found that the chances would be one in 125 that there could be such a flower. He then walked on a step or two further and found another star-flower; he counted the petals, stamens and sepals and found that there were five of each, as in the other flower. Then multiplying both flowers as he had the first, he found that the chances against there being two such flowers ran up into the thousands. Then he found a number of other star-flowers, and by multiplication he found that the chances were so enormous against the production of so many flowers which were so exactly alike, that there could be no chance about their production, but that there is a great Flower-maker; that there is a great Creator, and that he makes flowers according to a definite ,intelligent plan,--and so it is, all through nature. We see a tree that has been wounded, and the bark heals over, and we know that there is a great Being who takes care of that tree and heals it when it is wounded.

I was very forcibly struck by a very slight circumstance, which occurred six or seven years ago, and I have never forgotten it: I was walking across the lawn here, one day; it was in the Spring of the year when the grass had grown up a little,--it had not been mowed yet for the first time. I happened to be in a hurry, and so I ran across the lawn, and I made footprints as I walked across the grass, and I regretted that I had done so, and so when I reached the sidewalk, I looked back, and I saw on the grass the marks of my footsteps across the grass, and I felt bad about it when I saw that I had trampled down the grass. I never step on a flower, or a fly, or a worm if I can help it,--I go round it; I don't feel comfortable in doing such things; so I felt a little hurt by the thought that I had hurt the grass by stepping on it. A couple of days afterwards when I was going by there, I noticed that the grass had raised its head, so that there wasn't a footprint to be seen; and I felt glad that those naughty footprints of mine were wiped out. The thought then occurred to me, that if there is a Divine Being that takes care of little blades of grass, he certainly must be interested in me.

I then read in my Bible about that Being who "hears the young ravens when they cry,"---"He giveth to the beast his food, and to the young ravens which cry." (Ps. 147 : 9.) Job says the same thing. (Job 38:41.) So I thought the Lord must certainly be interested in man. That was rather a new thought to me then; I never looked at it in just that light before: I used to think these were figures of speech, or "poetic licence". But it struck me at this time as the statement of a real fact,--that all nature cries to God, and all nature Prays to God; that even a thirsty tree cries to God and then the rain comes down and refreshes it; and how beautifully nature looks after the grass and the flowers by sending rain upon them, and they all seem to be singing songs of joy as the refreshing showers come down upon them. I was one day in the woods with my little folks, and was talking about God and the trees and nature; and while we were all sitting still for a moment, a little girl said in a whisper, "Listen, papa, listen! Don't you hear the trees talking? Hear that tree over there; you can hear them all whispering and talking to one another"

This was so real to the little girl that she fully appreciated it .

Well, I believe these things: The Bible tells us of a time when all the sons of God sang for joy; I think, if we had lived in Adam's time, we would have heard a great chorus of all God's creatures every morning. I believe all the beasts as well as birds could sing then. Even now some mice sing; and there are certain squirrels which sing sometimes. A certain lady once told a story of a little mouse who used to sit on her table every night and sing in a higher pitch than the canary, but in most beautiful tones. Numerous cases have been reported in which mice and other small animals, as well as birds, have been able to sing. There are certain classes of birds that sing beautifully.

Perhaps you may have noticed that vegetarian birds sing the best. Carnivorous birds, or birds that eat flesh, as the hawk, the eagle and the turkey-buzzard are poor singers,--did you ever hear those birds sing? It is not that kind of birds that sing sweetly; it is the birds that live upon seeds and fruits that sing sweetly,--and the bird that lives entirely upon seeds--the parrot--can actually talk. So you can readily see which on which side the intelligence is, in regard to birds. There was a time when, as I think, all the animals could sing. I suppose if we could have away back in the earliest days of human history, we might have heard the big elephant, the hippopotamus and the great Mammoth or Mastodon singing bass, the horse and other smaller animals singing tenor, while the birds sang soprano, and that when the sun came up there was a grand chorus of song from all God's creatures. I have no proof of that, but even in these degenerate days we find that many birds sing sweetly, and occasionally some four footed animals sing. And nearly all kinds of animals have some kind of voices; and if universal harmony once more restored in creation, as I believe there will be, there may yet be beautiful music among all living things,--and there is music in nature, even as it is .

Now nature is alive, and seems to be divinely intelligent everywhere. Now it is this divine Intelligence that keeps everything in order, and that takes care of us even when we are asleep, and that keeps our hearts going,--and we ourselves couldn't do it. We have been kept breathing when asleep,--and we couldn't do it. Every time a man breathes, it is

because there is a divine impulse that tells him to breathe; every time the heart beats, it is because there is a divine intelligence that says to the heart, "It is time to beat,--beat !" No one can account for the action of the lungs and heart in any other way. No physiologist will attempt to account for it in any other way: it is the divine intelligence that is behind these bodily organs and that causes their action .

Another wonderful thing about this great Intelligence is this : When we come to study it, we find that this Intelligence is akin to ours. Why? Because man was made in the image of God, and consequently, with the same kind of intelligence that God has. And the all-pervading Intelligence that holds the worlds together and keeps the Universe from going back into chaos,--this intelligence is similar to our own, and akin to it. Now the thought that I want to impress upon you,is this : that this Intelligence is a kind intelligence; that there is a fatherhood and a fatherly feeling in it; for it is God who made us,--we did not make ourselves; that that God who made us and cares for us,dwells within us, and if we are sick, he is trying to heal us ,and is always doing the best he can consistently do for us. If we are sick, it is not God's fault,--it is our own fault; if we are sick and are not healed, it is not God's fault; he never made any one sick. We are sick because of the transgression of some laws of nature,--and the so-called "law of nature" is simply the divine order; and when we get out of the divine order we suffer, so that we will be induced to get back into the divine order--into the right way.

Now my friends, I believe the good providence of God has brought you here; that the great Father has brought you here,so that you may find out the right way in which to live,--how to eat, how to drink, and how to comport yourselves properly toward yourselves --and how to lay hold upon life, for that is what we all need. There is only one source of life, and that is God. Now God gives us all of that life that we can appreciate and use: We find it in the food that we eat,in the water we drink, and in the air we breathe,--there is where we get life. We can't get life out of death, but must get it out of living things. We get life

in pure food; and in pure food we get nothing but life; while in food that is filled with disease and death, we get all of death there is in such food; and if the food is full of decomposition and poisons, it is nearly all death, and has but little life.

Now we are seeking life, and if we put ourselves in sympathy with the great Source of life and in harmony with God's law of life, then a stream of that life will flow to us with an unrestricted movement. And we can keep storing up more and more of this life. God can do much more for us when we coöperate with him that when we work against him; so I want to say to you, that it is the privilege of every sick man to believe in God as a great Father, who don't ask you whether you are a Baptist, Methodist, or Presbyterian, Roman Catholic or anything at all,--(he don't ask the ravens what church they belong to)--he only asks you if you want help. God hears prayer: he hears a man's prayer,--not because the man is good but because he is needy. He hears a man's prayer and leads him in the right way, because the man is needy and wants to get into the right way.

Now I will ask you this question, as you may have been in a quandary and saying, "I don't know what to do;" you may have said, "I don't know what to do,--if I knew what was the right thing to do, I would do it; if I only had some one to tell me what to do, I would do it." Your way may have seemed to be all hedged up in every direction; everything was all dark; you were like a person lost in a wilderness; you couldn't see any path or road, and didn't know which way to turn. I have been there many a time, and I dare say you have been there: You were thinking, "Oh, if I had a guide with me to tell me how to go or where to go!" By-and-by a thought came into your mind, and you felt an impulse to do a particular thing. You went and did that thing, and it turned out to be the right thing to do. I dare say that if I should ask how many people here had had that experience, every one would put up their hand. Now where did you get that thought? Did some one speak to you and tell you that? No,--no external voice came to you, telling you to do that? Where did you get that thought? I was alone talking wit some little

folks down in Chicago, while we were studying the Sabbath-school lesson: the subject for that day was, "The Voice of God," and the children didn't get hold of it very well at first. As I was coming in, I picked up a rose and showed it to them, and asked how many knew what it was, and they all knew. Then I asked, "How many of you have ever heard God speak?" Well they didn't know that they had ever heard God speak. Then I said, "Where do you think this flower came from?" "It came out of the ground," said a little girl. "How did it happen to get into the ground?" I asked. "It was planted there," was the answer. "Was the flower there, when it first came out of the ground?" "No; it came out of the bud." Then I asked, pointing to the bud, "Did you ever see any of these little buds come up out of the snow in winter and blossom into a flower?" "No, it comes out in the Spring." "How does it happen to know that it should come out in the Spring? Who told it to come up out of the ground and to open out into a flower in the Spring?" They didn't quite know how to answer that question. Then I said to a little boy, "Were you ever tempted to do anything wrong? "Yes," he said he was. "What was it?" "Well," he said, "I was once tempted to steal an apple off from a fruit-stand that was on a corner." "Why didn't you take it ? "Cos the man was lookin', said he,--he told the truth about it, you see. Then I asked if any one else among them had ever been tempted to do wrong. "Yes," answered a little girl, "I was once tempted to tell my mamma a lie: she asked me if I had something that was wrong, and I was tempted to tell her 'No.'" "Why didn't you tell her 'No?'" She said, "Because I thought it would be wrong to do it; something seemed to tell me that it was wrong to answer 'No.'" That was the voice of God that spoke to that little girl, just as God spoke to that little flower and told it when to come forth .

Now, when you want to know what to do, and don't know what you ought to do, remember that there is a great and powerful and wise Intelligence all about us,--there is a great universal Intelligence that "knows the end from the beginning, and He knows what you ought to do, and you don't. Now when a man is in distress and in need, and in the dark, and is seeking earnestly to know what is right, and is willing to do the right

thing, he puts himself into a receptive mood,and is ready to be led; and if a man will let this great Intelligence lead him, he will lead him in the right direction,--I know that, and I might give you many proofs of it, if time permitted. I am looking every hour for this kind of help. If I felt that I was left alone in this great world without any way to get in touch with an Intelligence beyond my own, I should be in despair; I should want to lay myself down and never rise again or try to take another step in any direction, because I would be sure I was going wrong. But there is an Intelligence that is always ready to lead one in the right way,if he really wants to go in the right way; and the only thing necessary is to want to go right. It is not necessary to subscribe to some creed,or to do penance or anything else for the purpose of making yourself worthy: The great thing necessary is, to recognize your need. If you recognize your need and ask help of the Great Father, he will do the best that can be done for you. If we only recognize a little need, we will receive only a little help; but if we recognize our great need, we will get a great deal of help; and if we are perfectly willing to be led in the right way, we will get a great deal of leading in the right way; and if we have but little willingness to be led, we will get but little leading. We will get what we sow for. If we sow for righteousness and for divine help, we will get that very thing; and we will get all the help we are ready to receive.

I am not a theologian, and I am not preaching to you, but I want you all to lay hold of this great source of comfort and cheer; and if you feel disheartened and gloomy, just look up: There is a Great Father who is able and willing to do everything for us that should be done; there is a great God who is able to do for you all you need to have done.

God works through agencies. It is not the physician that heals you; it is not the baths that heal you,and it is not electricity that heals you. After the application of the electric-light and you feel better, you think it is that that cures, but it is not; it is the Divine Power working through all these agencies that heals,--it is the divine power that is back of all the agencies which are employed here, --it is that power that heals,and not these ~~mere~~ purely mechanical agencies.

Now, if you can truly say, "Lord, I want to be in the divine order; I want to live in the right way,and to walk in a manly (or womanly) way; I want to lay hold of all that is good and sweet and pure and beautiful in the way of right living," and lay hold of God in that way, you can get all the help you can possibly receive and use,--and I hope you will pray and seek for this.

What is prayer? "Prayer is the soul's sincere disire, uttered or unexpressed," as a certain poet truly expresses it; and if you desire something earnestly, in your heart, that is a prayer, and God will hear it,--and I want you to believe that . Here is the Bible,which teaches God's loving care for us and what he will do for us in answer to the heart's earnest cry. Read the Psalms of David, for example: they are full of prayer. David said, "He wakeneth me morning by morning." He puts us to sleep at night and awakens us in the morning, and he feeds us as he feeds the ravens when they cry. Can we not believe that, as a simple matter of faith? Even little children believe that,--they believe that God hears and helps us when we cry to him: One of my little boys woke up one night,and complained of a severe pain. The nurse thought the little boy was only nervous,and that when his nerves were quited,his pain would be gone; so she said, "Let us kneel down and ask the Great Father to take the pain away." They did so, and the little boy said, "Oh, God, make me well! Take this pain away." His pain disappeared and he went back to bed and went to sleep. The same thing occurred the next night, but he didn't say anything to the nurse about it ,--he was about six years old:. In the morning he said to Mrs. Warner, "I had that same pain last night." "Why didn't you call me?"she asked. Said he, "I didn'nt have to; I just knelt down and said, "Oh, God! Take this pain away," and it was gone."

I don't mean to say that God does for us what we can do for ourselves: The case of this little boy was a case of setting the nerves and the mind right. The most despondent ones can have just that kind of pain and sorrow removed in the same way. If you want to have your nerves set right and your mind set right,God will do that for you in a minute. This is the real mind-cure, my friends, and I recommend it to you . If yu

are in sorrow or despondency, tell God about it, and he will listen to you and comfort you; he will listen to you when no one else will listen to you. If you are in distress and want some one to sympathize with you, remember there is a Great Father who lives in us; we are "temples of the Holy Ghost," and this great power is in us and serves with us,--he even serves with our sins, as the Prophet Isaiah says,--"Thou hast made me to serve with thy sins." (Is. 43 : 24.) This great Power within you is sympathizing with you and suffering with you; so you need not feel that you are alone.

I know that this great Power is within me and all around me: I don't have to go away off to find him. Once I felt alone and lonesome; I used to think of God as sitting upon a throne far away--millions and millions and millions of miles away. It seemed to me that the world itself was lost and wandering astray, and that God didn't pay much attention to it. But I have since found out that God is everywhere and within me, and since I have discovered this, I don't feel as I used to: the world is new to me now, and everything seems entirely different from what it used to be. I wish this thought would find its way into every one's mind,--that God is a Father, a Brother, and a Friend; that he is not an angry God who arbitrarily chastises us for our sins by causing us sorrow and pain;our sufferings are the consequences of our own wrong-doing, and God is doing all he can to heal us of the results of that wrong-doing, converting and restoring us; he is doing all he consistently can do for us .

I have to be absent for a few days , on the Pacific Coast: We are just sending out a company of our representatives to Sydney, Australia to put up an Institution there,similar to this, and half the size of this Institution. I will see you to-morrow at 12 o'clock,and if any of you wish to see me, I shall be glad to see you then,in my office. I shall be absent but a few days. But your doctors are looking after you; they understand your cases and know what to do for you, because the principles of this Institution are one. Our success does not depend upon one doctor or a dozen doctors, but upon our principles, and our principles or rather, the Divine Power working through these principles,is the

power that heals. It is not the skill of the doctors, nor the virtue of the remedies which are applied, but it is the Divine Power working through all these agencies and principles, that is wonderful in working, and powerful in healing the sick.