

JOHN HARVEY KELLOGG (1852-1943)

**LECTURES, SPEECHES, NOTES, AND
ARTICLES, CA. 1890-CA. 1943
(UNDATED BY TOPIC)**

POLITICS

Dr. Kellogg: Just as I was leaving London, one of the leading physicians of that great metropolis, said to me "When you get to Battle Creek you will find Sir Horace Plunkett there. He is a member of the King's Privy Counsel and we want you to be sure to cure him up before he goes back to Ireland, because Ireland needs him more than any other man in this great and so we certainly feel highly honored to have a man of such great distinction with us, and I sincerely hope we will be able to do something that will be of use to Ireland.

One word I must say with reference to the matter that has been discussed by Dr. Smith, and mentioned by Sir Horace Plunkett, about the efficiency of invalids. I have thought a good deal about that and I have noticed, myself, that many invalids are among the most efficient workers for the promotion of human welfare and in various lines. There was Herbert Spencer, for example, who learned that if he wanted to have a poem read, he must go out and rock in the boat for an hour, then he could write wonderful things, and he did write some magnificent things. And Carlyle found the only way he could enter life, and live at all was to live on very simple food, as Dr. Smith was telling us, and this has been the experience of many others, but this, then, I get from it, that the bad habits have a more depressing effect upon human efficiency than bad health. In other words, that a man may have some chronic disease, but that that disease need not interfere so much with his brain and nerve activity and as the ~~of~~ habits of and other things that he had indulged, if he did not have the bad health. You occasionally find a man who has been an invalid all his life, living to a great age because he was compelled to live a simple life. The fact that he was, however, compelled him to live a simple life, and he was benefited by so doing to such a degree that he was able to live a long life, as well. In other words, as I said before, bad habits of living, gormandizing includes all the various

sorts of dissipations and excesses, have a worse effect, a more depressing effect upon mental and nerve activity than the diseases that render people invalids. Now, this is the matter that I want to present to you. I had a letter from Prof. Irvin Fisher today, calling my attention to a very interesting movement that has been set on foot. It is known as the "Non-smokers' League of America." The President, ^{is} ~~the~~ Dr. Chas. D. Pease, of Brooklyn. It is incorporated in the Borough of Manhattan, New York City. Among the Vice-Presidents I read the names Prof Bert G. Welder

Other names here, I might read, but this will suffice to show you that this has the endorsement of men who stand among the most eminent in this country.

Dr. Pease ^{sends} ~~sends~~ me a copy of the constitution, or the declaration, upon which this society is based. I will read it:

Now, I think a resolution to endorse this declaration and the work of this ~~kind~~ League by this association, would be a thing very much in place. Do I hear a motion? (Moved and seconded that it be endorsed).

Dr. Kellogg: It is moved and seconded that this association endorse this declaration and I suppose you will authorize the Secretary to send a copy of this resolution to the officials ~~of~~ this City.

All in favor of this motion say "aye", opposed "no". It is carried unanimously. I am requested by Dr. Pease to sign this if we approve of it, which I certainly do. I have already put my name down, and hope to secure as many more signers as possible, and to return it. An effort is being made to accumulate as large a number of names as possible of persons who protest against the nuisance of this public smoking. If a man wants to retire into some secluded place and smoke himself to death, nobody can object seriously except his friends and relatives who are dependent upon him, but for a man to compel everybody else to smoke his second-hand tobacco smoke after him is certainly something we have to make a protest against. We will have these papers circulated around the house and give you a chance to attach your signatures and I hope you will all be willing to sign. We want to get one thousand names, and I think we can get them here.

Now we will adjourn our meeting for one month, when we shall have another meeting. Thank you very much for your attention.

Sir Horace Plunkett: Fellow members of the Health and Efficiency Association, I think if you expect me to speak at all, you, at any rate, will expect very few words from me at this hour. I ought to tell you that by an accident, I was not informed that I was to speak or even what subject I was to speak on, until I saw it announced on the notice board. However, none of us can resist Dr. Kellogg. You may propose, but he disposes, and I obey. 2

I am sure that every one of us has listened with the deepest interests to both the addresses that we have heard. There seemed to be a slight difference of view upon the relation between Health and Efficiency, and yet I believe that the two phases can be perfectly well . . . The distinguished physician to whom we have just listened, has said quite truly that a great deal of the best work in the world has been done by men who have had very poor health, and many indomitable spirits that have overcome every disadvantage, the greatest disadvantage of all, a miserable constitution to work with. Perhaps the most notable instance in the old world is Nelson who never went into battle without a very severe fit of nausea all the time, but it seems to me that since the days of which Dr. Stephen Smith has spoken to us, that not only the opinions of the world have, to some extent, changed, but all the conditions have changed. Until the Battle Creek Idea began to move, the opinion, not so much of the medical profession as of the layman, I think, that no man is expected to succeed in the world without being able to work both in good health, and if not health

Take the case of Carlyle.

It is perfectly true that he never had a day of real health during his whole life. I remember reading either in his diary or in his letters, I forget which, one passage that always remained on my mind, which, I think, illustrates the real Battle Creek Idea regime. He tells us how, on one occasion, suffering from this miserable indigestion, he ~~walked~~ walked several miles to his nearest town, to consult a doctor, and he gives a very interesting description of all the things

he was to eat, and not to eat and how he was to wash himself, exercise himself, and so on, but he ends up after this description, with a sentence- I can remember pretty nearly the words- something like this- the sum and substance of it was that "for all the good it did me, I might as well have walked seven miles in the opposite direction and poured my tale of woe in the hairy ear of the first jack-ass I met." Well, that, I think, is very much in line with the experiences which a good many of us have who have been forced in the attempt to discharge our duties to seek the advice of the ordinary practicing physician.

Dr. Smith has told us of just one little departure from his usual habits at the ~~Paris Banquet~~ ^{famous} famous banquet in Paris, in which he indulged not only in what at our table you call "auto intoxication", but also I am afraid, in "ought-not-to intoxication", but for the rest of his life I understand that he has been strictly temperate, and not only that, but that in his main he has been a pioneer of the Battle Creek Idea from a very early day, and I do not think there is one among us who has suffered from ill health, who has had to work against ill health- I do not think even Dr. Smith himself would not say that he would not have done better work than he has done, and I suppose very few of us can hope to do anything like the work- and I do not think he would say he could not have done better work if he had only had good health, instead of very moderate health, but he has shown us that a man, by departing from the ordinary methods of living in which that a man can prolong his life, and even at an advanced age, maintain, if he cannot increase his mental activity. I remember not very long ago reading a sermon - a thing I very seldom do, by an eloquent preacher of a past generation that my father often sat under, and in one memorable passage, he drew a picture of a man who devotes himself to physical culture and perhaps to the outdoor life and physical ly healthy , and then he gave the other picture of the bent gentleman, of sallow complexion and the transparent hand and he said that to have all these physical qualities of the outdoor worker and the mind and knowledge of the student is to mock God, to reap what has not been sown.

~~only last night Dr. Kellogg~~

Only last night Dr. Kellogg what I think the best question that was asked of him, laid it down that he did not believe that any of us need suffer from overwork; that it is never overwork that harms us; that it is simply the ~~neglect~~ neglect of natural laws; our failure to understand what he calls the physiologic methods that he uses here. Now, what seems to me to differentiate, because I am only speaking as a layman, and an alien to this country, and of course, when I criticise the medical profession, I am not criticising the medical profession of this country, because I have not had very much to do with them- I am talking of the medical profession of my own country, but what seems to me to differentiate this treatment here, the simple system here, from any other system in therapeutics that I have ever known

I have been to doctors of the old country, who took a great deal of trouble to find out what was the matter with their patients, but I have never known a case, and I am not only thinking of my own personal experience, but of the experience of my friends- I have never known a case where one-tenth of the examination was made of a patient which is made of the ordinary patient that comes here to be treated. If you ever go to a doctor in the cities of Europe, you will find their waiting room full of patients. Each ~~It~~ has about twenty minutes talk with the doctor, and he looks them over, making no test whatsoever but asks them a certain number of questions and the answers may be correct or may not, and he sends them away with a prescription. I had one little experience, which is quite typical. A wise man in London, shortly before I came here the first time, told me that my whole trouble was I was not making enough hydrochloric acid. Well, I was not aware that I was making any hydrochloric acid. I knew nothing about it, and not only that, but he made me carry a bottle of hydrochloric acid in my pocket- horrible stuff with a glass stopper, and it smoked when I took the stopper out, and I felt if ^{it} broke in my pocket, I would be consumed alive, but I used to take this around with me, and solemnly drop five drops of this stuff into a large cup of water, and it made a pretty strong glass of lemonade,

but coming here, they discovered my trouble- is that I am making too much hydrochloric acid, and I had been all the time adding to ~~it~~ the poison. It is strange that this place which on all of us makes such a profound impression, that strikes us- now I am speaking of the experiences of all those I have spoken to- that strikes us as being so absolutely real in every way, so of all history, so based upon reason which we ~~we~~ are made to understand, and which we have to approve before we take the treatment, it seems strange that so little of this system should be known outside. Why, my correspondence that I have had here from my friends, I am perfectly astounded at the criticisms they make of this place here. A letter I got the other day asked me when I was going to leave this home of microbes and maniacs, and I have talked to a great number of doctors, but I do find this, that when a medical man who is a man of science, will allow you to describe your actual experiences here, he does take a wholly different view. These men ~~they~~ generally have not the faintest notion of what is going on here, and I give you this as a possibly useful hint for any of you who are anxious to tell your experience here to a medical man, always allow them to talk a little, and you will find they have got a wholly wrong impression of the system here, and when you are able to correct them on material facts, you will find they will listen to everything else you have to tell. That is the Scotch method ^{but} ~~which~~ I find that very useful in explaining this system to the medical man.

Now, all I have to say in conclusion about this place is that perhaps quite as much I think as the system itself, I like the tone that seems to be imparted to those who come here. I fully expecter when I came here to have to fight against the inevitable depression which comes upon one whenever he associates with invalids. I cannot tell you what a joy it was to me when I got to know the mental attitude of the patients here. If I could put it in simple words, it seems to be something like this. It is our duty to do as much good as we can in the world. It is our duty to enjoy ourselves as much as

we can ~~sustain~~ consistently with health, in the enjoyment of others.

We cannot perform these duties; we cannot be good citizens unless we have good health. They do not profess to be able to cure us here, but they teach us ~~how~~ that if we have ill health, it is our own fault, but at any rate, we

when we have learned the exact nature of our errors in the past and I think everybody that comes here goes away with a wholly new attitude toward life, with an optimistic belief in our power to get well, not by taking drugs or not by going to doctors, but by simply doing what we learn here, what nature intended us to do. That seems to me to be in rough words the attitude of people who come here. Perhaps, too, one thing that differentiates the patient community here from many others that I have known is that as far as I can make out, the people who come here are not idlers. They are all working at something, and they come here with a serious intent of improving their lives and improving their work, which is the ~~good~~ man's and woman's life, and I feel that those who come here, whichever view they may take as to the exact relation to efficiency and health, are determined that they will have as much of both as they can possibly add to their lives. I thank you. (applause)

Dr. Kellogg: Just as I was leaving London, one of the leading physicians of that great metropolis, said to me "When you get to Battle Creek you will find Sir Horace Plunkett there. He is a member of the King's Privy Counsel and we want you to be sure to cure him up before he goes back to Ireland, because Ireland needs him more than any other man in this great and so we certainly feel highly honored to have a man of such great distinction with us, and I sincerely hope we will be able to do something that will be of use to Ireland.

One word I must say with reference to the matter that has been discussed by Dr. Smith, and mentioned by Sir Horace Plunkett, about the efficiency of invalids. I have thought a good deal about that and I have noticed, myself, that many invalids are among the most efficient workers for the promotion of human welfare and in various lines. There was Herbert Spencer, for example, who learned that if he wanted to have a poem read, he must go out and rock in the boat for an hour, then he could write wonderful things, and he did write some magnificent things. And Carlyle found the only way he could enter life, and live at all was to live on very simple food, as Dr. Smith was telling us, and this has been the experience of many others, but this, then, I get from it, that the bad habits have a more depressing effect upon human efficiency than bad health. In other words, that a man may have some chronic disease, but that that disease need not interfere so much with his brain and nerve activity and as the ~~of~~ habits of and other things that he had indulged, if he did not have the bad health. You occasionally find a man who has been an invalid all his life, living to a great age because he was compelled to live a simple life. The fact that he was, however, compelled him to live a simple life, and he was benefited by so doing to such a degree that he was able to live a long life, as well. In other words, as I said before, bad habits of living, gormandizing includes all the various

sorts of dissipations and excesses, have a worse effect, a more depressing effect upon mental and nerve activity than the diseases that render people invalids. Now, this is the matter that I want to present to you. I had a letter from Prof. Irvin Fisher today, calling my attention to a very interesting movement that has been set on foot. It is known as the "Non-smokers' League of America." The President, ^{is} ~~the~~ Dr. Chas. D. Pease, of Brooklyn. It is incorporated in the Borough of Manhattan, New York City. Among the Vice-Presidents I read the names Prof Bert G. Welder

Other names here, I might read, but this will suffice to show you that this has the endorsement of men who stand among the most eminent in this country.

Dr. Pease ^{sends} ~~sends~~ me a copy of the constitution, or the declaration, upon which this society is based. I will read it:

Now, I think a resolution to endorse this declaration and the work of this ~~kind~~ League by this association, would be a thing very much in place. Do I hear a motion? (Moved and seconded that it be endorsed).

Dr. Kellogg: It is moved and seconded that this association endorse this declaration and I suppose you will authorize the Secretary to send a copy of this resolution to the officials of this City.

All in favor of this motion say "aye", opposed "no". It is carried unanimously. I am requested by Dr. Pease to sign this if we approve of it, which I certainly do. I have already put my name down, and hope to secure as many more signers as possible, and to return it. An effort is being made to accumulate as large a number of names as possible of persons who protest against the nuisance of this public smoking. If a man wants to retire into some secluded place and smoke himself to death, nobody can object seriously except his friends and relatives who are dependent upon him, but for a man to compel everybody else to smoke his second-hand tobacco smoke after him is certainly something we have to make a protest against. We will have these papers circulated around the house and give you a chance to attach your signatures and I hope you will all be willing to sign. We want to get one thousand names, and I think we can get them here.

Now we will adjourn our meeting for one month, when we shall have another meeting. Thank you very much for your attention.

Statement of Dr. Butchart, of Luchow Fu, China, with reference to the use of rice by the Chinese.

The diet differs in different parts of the country. In the north they eat millet and wheat. In our part of the country, for which I would speak more particularly because I know it better, rice is their staple article of diet. In years when the crops are bad, the farmers eat considerable quantities of barley, and at all times they eat a certain amount of wheat. The better classes eat pork (more freely than any other meat), eggs, chicken, duck, fish. For vegetables they mostly eat spinach and a kind of loose-leaf cabbage. The richer, mercantile classes and gentry eat considerable quantities of meat; in fact, a Chinese feast is composed almost exclusively of meat dishes. Only at the last do they add a small dish of rice. Perhaps the best indication of the diet of the people would be what they live on at the Luchow Fu Hospital, where a native cook supplies all the food in the native way. Here the common people, for five cents a day, receive rice gruel and pickled turnip (for breakfast), boiled rice dry with cabbage (for dinner) and the same for supper. Only twice a week is the cook under contract to supply them two ounces of pork. Where a patient is not able to eat the rice diet he is allowed an alternative of ~~two~~ two eggs ~~twice~~ ~~and~~ three times a day. This is a native arrangement of diet not influenced in any way by the foreign physician.

My opinion is that beri-beri is an infectious disease and is influenced by diet only as other infectious diseases are. The disease, in my experience, has arisen only among students in schools, living in badly ventilated and

damp quarters, and others who live under similar conditions. So far as I know, it is not common among the peasant class, whose diet is composed just as largely of rice as any other class, or more so. The Chinese do not use beans or wheat to cure it. They are not intelligent enough in hygienic and physiologic means to use such methods of treatment. They rely upon drugs.

I have been told that in the Japanese Army the government substituted a wheat ration in place of rice, and by so doing largely wiped out beri-beri from the army, which had formerly been its scourge. How much better hygienic barracks may have had to do with this I cannot say. One of the common methods of treatment formerly used in the Japanese army was to send the soldiers to the mountains. I cannot see that low protein diet has shown any marked influence except the fact that a wheat diet, having a higher percentage of protein, seems to have beneficial.

out some of the facts about the region in order to write up a reference to its early history, that I learned of this rebellion or revolution, or raid, in the Yalu District, which is typical of what happens in China.

In the summer of 1902 or 1903 there was an old warrior chief or brigand, names Lin Ch'i-lan, who lived up in the mountains of the region above Tung Hua Hsien. He had a band of about 200 men and he decided he would be king. So he captured the town of Tung Hua, marched on to Hwai zen and then advanced to Feng Hung Ch'eng where the Taotai, or senior territorial official of the country resided. There one of the Taotai's opened to him a back gate of the city and let in his army, which by this time had grown to 10,000. In travelling two or three hundred miles he has mustered 10,000 men to join this revolt, or whatever he was going to happen to him. They did not know what was going to come of it, but they all joined in the hope of loot. The Taotai fled his city and died of fear about four or five weeks later; while the robber baron set up in his place, secured his robes, his Sedan chair,--feel heir to everything, all his emoluments and privileges, made the people kow-tow and pay tribute to him and treat him as a king. Then he sent on a vanguard of his army to take An-tung, and by the time he arrived there, or by the time his general arrived, there was not a table, there was not a lamp, there was nothing that could be stolen, nor was there a person to be found in the whole place and it had been a city of 20,000 inhabitants but a few weeks before. And when I asked some of the minor officials and some of the merchants who had lived there where they went when this general came down, they said, "Oh, I took a boat and went down the Korea coast into a little bay there, or I went across to Chefoo and took my family to safety in Shantung." And thus every one escaped somewhere so that only a few watchmen were left in the place. Following this Lin continued westward to Talungkow at the mouth of the river, another town of some thousands of inhabitants that was also deserted. His army went another sixty or seventy miles farther West to Takushan and by the time it arrived there the Imperial

forces had gathered themselves together so that they rolled back his vanguard by means of an ambuscade and that started a general rout, and made our robber leader back toward the mountains. When he passed through ~~the~~ An-tung he had 200 men left and only memories of his kingdom of six or seven weeks duration. His army went back to the plough, to the work bench, to soldiering or to whatever occupation they happened to have before they became soldiers or revolutionists. That shows you how easily a rebellion can occur in China. I do not mean to give the idea that there are frequent revolutions, but to impart to you an idea of the way the movements can develop there if they have the proper initiation.

Let me sketch very quickly for you the two principal features of the present political conditions in China. The upheaval was fomented by two applications: racial prejudice and a desire for changed political conditions. Now the great racial problem, as you all know, is that China has been ruled over for a long time by the Manchurian race. The ruling dynasties in China have not been long dynasties. They are accustomed to these dynastic changes just the same as they are to revolutions. Since the time that so-called authentic Chinese history begins, about 2200 B. C., down to the present, 1912, they have had twenty-five dynasties, which have averaged 165 years apiece. The shortest one was 25 years, the longest one, 867 years. So what we call a big revolt and an extraordinary state of affairs in China today is only a very small one in comparison with many of the great changes in their history in the past. The revolt today, although it is changing the form of government, is simply an incident of the times. If it were a monarchy that were being established, it would be only a repetition of what has occurred in China many, many times before; but it happens, just because it occurs in this Twentieth Century, that the change is to a republic, and that is the political feature which I shall deal with later.

Since 1280 there have been three dynasties. The Yuan, or Mongol dynasty began in 1280. The Mongols ruled China until 1368. In 1368 a pure Chinese dynasty, known as the Mings, came to the throne and ruled until 1644;

5.

and in 1644 that year the Manchu, which is the present dynasty that has just abdicated, secured the dragon throne and have been in possession ever since. That shows you just ⁱⁿ a sketch the way that the changes from one people to another are very familiar to China, and it is not an unusual thing for them to have the dynasty change from Mongolia to Chinese, from Chinese to Tartars, or to whoever happens to be the stronger man at the time. Now the source of these recent conquerors has always been that great land of strength on the North of China, that is, it has been Mongolia, the region around the Gobi desert, or that great broad extent which is now known as Manchuria. There is a section in the central part of Manchuria near Mukden and in the neighborhood of the river which flows through the Province of Kirin which has been a regular beehive from which have swarmed conquering nations that have overrun China and Korea; and we are told that the source of the Korean race is, perhaps, in this same general section. These people were very strong physically and, though they seemed to be slow, they had great mental powers. The Manchurians have been no exception. Any stalwart people accustomed to a hardy out-of-door life degenerates when transported to urban conditions, especially when relieved of all work.

The battle cry of the revolutionists or reformers, "China for the Chinese," is a phrase that has been coined for the present occasion, although the sentiment of China for the Chinese has really been the prayer and the hope of the Chinese people ever since 1644. When they bowed to the yoke of the Manchus they probably began to pray for the day when a leader would arise to free them from this alien rule. Now that is what occurred in what we consider an extraordinary way. The popularization of this phrase by Dr. Sun Yat Sen, who is the present leader, as you know, of the revolutionary forces in China, is simply the flint which has fired the pan and set off the present outburst in China. He is merely giving opportunity for this feeling against the Manchus to come out, so that is in brief the racial idea, the source of the racial hatred against the Manchus.

The political form which the new government has taken is republican, simply because Dr. Sun Yat Sen and a great many other young Chinese, have been educated abroad, and it is the fashion today to establish republican governments where there are governmental changes. That you know has been the dominant governmental idea since the days of the French^{and} American revolutions, and many think it is largely due to American influence that this republic is being established in China. I may be heretical on this subject, and I will not put myself on record before an American audience of what I think about republican governments in general; but I will say that I believe it may lead to a great deal of difficulty in the readjustment of the Chinese ideas before they can get out of the habit of paying their worship to the Emperor who has always been, not only the head of the State, but has stood next to heaven itself in their ideas of their obligations to God, for they do believe that there is a God—and they are going to have great difficulty in readjusting themselves, as we might say, mentally to the new state of conditions.

Now I want to give you a short idea of the Manchu dynasty and why it is that the Chinese have come to dislike them so thoroughly. They are of practically the same origin as the Tartars, although they are different people. The Tartars are more Mongolian in type and the Manchus show less of the Mongolian features. They are a large people, up-standing, clear faced. They have not what we consider in this country the Chinese expression so much as the Chinese people by any means, and they are a fine open-hearted people. I have gone about among the peasants a great deal in Manchuria because I was there and alone and spent a great many of my days walking around in the mountains and the country, and I used to take delight in the afternoons in going in to have tea with these farmers. Whenever I came to a place I would go in and talk to the proprietor or the owner, for you must know that the proprietor or owner of a large Manchurian farm is a man of some standing who doesn't work at all, never touches a plough, or anything, but simply manages the establishment and has a

number of men under him whom he directs. He attends to the business of marketing and bargaining and also to the work of receiving guests when they come round. As I went into these places, I was always impressed by the openness of the Manchus' disposition and the real attractiveness of his nature. However, since the time they conquered China, they have come into bad repute; but that is nothing against the Manchurian race because they have been given what is almost certain death to vitality in any people, or in any man, that is, they have been given the privilege of living without work. They have been pensioned, sent about in garrisons or colonies all over the Empire so that they could watch the Chinese in the city in which they were stationed, and in that way act as just so many ramifications of the great power at Peking, as so many different fingers, as it were, of the hand that held the clutch on the Chinese people. So they have fallen into a disrepute that is entirely undeserved so far as their character and qualities go.

I had one little Manchu teacher of Chinese whom I think was to me about the acme of all that I know that is gentlemanly, upright and able. I have never seen his back. I have been in contact with him for months and months at a time, but I have never been able to catch him at a time when his face was not toward me. He was thus particular about ceremony. I have very seldom seen other teachers who were so careful or particular because they had dropped some into slovenly habits engendered by contact with us impolite foreigners.

Before the Manchu dynasty began in 1610 or 20, there was a great ruler near Mukden named Murhachu who led his sturdy tribes down upon China from the North to gain it as a prize of their virility and of their ability to assemble all their forces at one time just as those men of the North were able to do then and are able to do today. They came down and took China as a prize of these qualities which they developed in this cold and more or less uncongenial country. During the summer, however, it is very pleasant--it is due to the

the country to tell you that. They reached the Great Wall about 1622 to 1626, then the leader died and his son took up the fight. They were almost into Peking but were driven back. However, in 1643 when there had been a great many internal revolutions and insurrections in China just as the country is having all the time, one of the Chinese generals called into his assistance the son of this Manchu chief and asked him to help drive out the rebels who had been successful and had just dethroned the Chinese Emperor. Now the Chinese Emperor was not dethroned by the Manchus, but by one of his own people who had risen in rebellion against him; and in 1643, as a result of shame at losing this throne, the Emperor had committed suicide. In turn this Manchu general drove out the usurper and then quietly sat down in his place, putting one of his sons upon the throne, who became the first Emperor of the Ta Ching or Manchu dynasty. The first Emperor fought against the Chinese rebels in the South and all over the country, and imposed upon the Chinese the badge of servitude which you have seen mentioned so often in the newspapers lately; that is, he imposed upon them the wearing of the queue. The queue has always been to the Chinese in recent years a mark of more or less pride because they have worn it long enough to become accustomed to it. But it was the method of hair dress of the Manchus when they came down from the North, and as a sign of subjugation, they imposed it upon the Chinese. Some of these along the Coast, especially in the Provinces of Fukien and the South, lost their heads rather than lose their hair. As they would not acknowledge submission, it caused a great deal of fighting and a great deal of work on the part of the first Manchu rulers to subdue the restlessness which still continued throughout these regions. There were two more noted Emperors of the Manchu dynasty, one of whom, Kang Hsi, is really famous. He ruled from 1661 to 1722, in other words, sixty-one years. He was one of the great Monarchs of the Orient, not perhaps, of the world, because he did not possess the necessary abilities to rank with the men who stand out as the noble and the great in the history of the

Western world, but he certainly was a great ruler in the Orient and brought about many noteworthy reforms. He settled questions of controversy with Russia; made them enter into a treaty with him which forever fixed the boundary line along the Amur as they then supposed. He published a great dictionary of Chinese which contains some forty odd thousand characters or ideographs, which the Chinese are supposed to use or to know in their language; although, as a matter of fact, they use in general speech and writing but a portion of these--the scholars from six to fifteen thousand. And he also was very liberal to foreigners--a point I wish you to keep in mind for later reference. Then came the other two Emperors, one of whom annexed Tibet and received embassies from the foreign Governments in 1790-1800. Through these he made it appear that China was the greatest power in the world, and that these embassies simply came there to pay tribute to the Chinese Emperor to acknowledge him as the ruler of all the world. This is why the Chinese Empire is called the middle Kingdom, because it is the center of the universe in their ideas. This is a much misunderstood phrase as a rule among Western peoples. It was during the reign of the last of these three Emperors of whom I speak, which ended in 1796--he also ruled for sixty years--that the foreign governments began their first diplomatic intercourse, or attempts at intercourse at Peking. Now the great difficulty with the Manchu race, the trouble which ~~is~~ led up to the present attempt to get rid of them, lies in the fact, probably, of their pride, their arrogance, and their refusal to put the Chinese race on a par with their own in the government offices, and in their treatment of them in political and social affairs. They give certain posts always to the Manchus and fail absolutely to work for the interests of the people. The garrisons which they distributed throughout the country were simply burdens on the Chinese people; for they had to pay each and every man, every child and every woman a pension, who were thus supported in idleness at the expense of the Chinese people. That is one

thing which has always grated upon the Chinese people as shown by the pigeon English expression which I saw in a newspaper the other day. A reporter asked some Chinese in New York about the Manchus. One of them answered, "Oh, Manchu, he no good, he wanchee eat allee time, no wanchee work." That has been a great complaint against the Manchu dynasty on this point. Another fact of importance is that their attitude toward foreigners has contributed to bring upon them this revolution. The Yuan and Ming dynasties were really favorable to foreigners. Foreigners were not persona non grata there in China previous to the time of the Manchu, but a vast trade had been carried on with them, and also Chinese boats had been sent so far West in foreign trade as the coast of India. But when the Manchu came, although some of the earlier Emperors favored the foreigner, the later ones, especially those in power from 1800 to 1860, when the French and English forces came to Peking, treated the foreigners with the greatest cruelty and on every occasion that it was possible to show their hatred and dislike for them they did so. That has reaped its reward, and the reward too is interesting because when these foreigners came to Peking in 1860 the Manchus thought they came in exactly the same spirit as they themselves had come in 1644; that is, that they were going to capture Peking and take it, they didn't see how a military army could come there like that and march away simply demanding the privilege of audience or residence or something as trivial. They did not understand this at all, and it is in a way what has led to their attitude toward foreigners. Although there has been an ingrained hatred of them, perhaps, in the Chinese for other reasons, there has been a strong influence owing to the part the Manchu rulers themselves have played. This antipathy led to the role enacted in the Boxer troubles. The Empress Dowager and her personality in recent Manchu and recent Chinese history wraps up a great deal of all that has come upon the foreigners in China and upon the Chinese nation at the present time.

I wish I could go more into detail in telling you how she rose to

power, but I will simply sketch it to bring it down to the present. She was a concubine of an Emperor that ruled from 1850 to 1861. The chief wife of the Emperor was a woman not so strong in personality as she was and when the Emperor died, she had influence in bringing to the throne in 1861 a candidate she favored and then she ruled as a joint regent from 1861 to 1872. If you simply recall that this Empress Dowager virtually sat on the throne of China from 1861 and had great influence before that because of the many people whom she put into positions through her favor and her patronage, you will see that she really ruled from 1861 until the year of her death, 1908, I believe, and you will have some idea of the influence which her personality has had in bringing about the revolution that exists in China today. When the first Emperor that she selected died in 1875, she put on the throne her own candidate in spite of the efforts of everybody around the palace, the Manchu Princes included. She stood entirely, absolutely alone in her candidacy for the one she made Emperor, Kuang Hsai. Through him or directly she ruled China until 1908. She had force of character enough to do that with practically nothing behind her save the assistance and the manipulations of the chief Eunuch of the palace and the help of Jung Lu, the great strong soldier who followed her behests in everything she wished to do. She then took charge as sole regent from 1875 to 1888 and from 1888 to 1898 she was lodged behind the scenes and allowed the Emperor to rule, but in 1898 she took him from the throne, put him in a little palace on an island and told him to stay there and be good, that she would rule the Empire of China. He had no more power after that. It was then that the seeds were sown for this political revolution of today, for it was such men as Dr. Sun Yat Sen and other great reformers of that day, who began advising the Emperor to institute certain reforms which are really the battle cry of the revolutionists at the present time. Many of these reformers, especially the entourage of Kang Yu Wei, were executed at the orders of the Empress Dowager.

When these attempts at reform were made and frustrated and when birth was then given to the present political movements, Dr. Sun Yat Sen and his followers

became active in foreign countries, especially after the close of the Boxer movement. In 1894 and 1895 the Japanese war had brought disgrace upon the Chinese government and upon the throne, and that disgrace would have come anyway because Japan could have beaten China under any conditions. It was due probably to the mismanaged government of the Empress Dowager because the funds that should have been devoted to the up-keep, endowment and maintenance of the army, were diverted to the repair of the summer palace out on the lake for the Empress Dowager to regale herself with private theatricals and other things; and somewhat also to the machinations of her great chief Eunuch, who was especially active in that movement because he enjoyed the beautiful Chinese privilege of putting a very large percentage of all the money that went through his hands into his own pockets. So, of course, he induced the Empress Dowager to spend every cent she would on the summer palace, and it was such government as this that gave the Chinese people the excuse and reason for the uprising which we have now witnessed. Then there came to the throne the present Emperor in 1908, I believe, and subsequent to that there has been a rather weak and vacillating government at Peking. The Prince regent has been a well-meaning man, but he has not been able to carry out the ideas which the young reformers and the Chinese officials of high stamp and rank believe should be executed, especially in the face of the foreigners. Consequently there came about as a natural consequence of this misgovernment by the Manchus a great desire to be rid of them. That is only the intensified desire of 1644. In other words, "China for the Chinese", as I would ask you to remember again, is but the present crystallization of the thought that has existed in the Chinese mind for all these years. Now the organization of the revolution is one of the most interesting, I was going to say, novels that I have come in contact with in a long time. It happens to have been my good fortune to teach some Chinese boys for the better part of a year in one of the Chinese colleges, that was seven years ago; and since then I have met those boys all over the world, in London, in Switzerland, in America at Princeton, Cornell and other places;

and there is not a single one of them when he really opened his heart, which they will sometimes do to an old teacher, especially a person that they think is in sympathy with their ideas, --there is not a single one of them who was not all afire with the idea that his country must be free, that it must be given a new life; and they were not only enthused with the idea, but they were willing to give up a great deal for it. About how much they were willing to give up for it brings me to a part of the subject which I am going to inject here, although it is not exactly relevant to the narrative; that is, these men knew what a revolution means in China. It does not mean a little Yalu river affair, --and by the way no foreign newspaper I have ever seen ever heard about or even knew that there was a revolution or a raid over there. Ten-thousand men taking a city did not attract the world because it did not happen to be interested there. I also knew of another battle in Manchuria where two friends of mine stood on a hill and watched Russian and Chinese soldiers fight, where 500 Chinamen were killed. That too I never found in the papers, never saw any diplomatic mention of it, because these Chinese happened to be brigands, who were about to make a raid up in Manchuria, when the Russians decided they did not want to be raided--so they wiped them out. But the diversion I am going to speak of here is the great Tai Ping rebellion. It throws light on what these young Chinese know can happen now. The Tai Ping rebellion existed, roughly, from 1850 to 1867, and it came about through so-called fanatical visions or visitations. A young aspirant for literay honors down in the province of Kwangsi had had a very long illness. He had these epileptic fits, as they probably really were, ^{as the direct representative of the Lord himself} and he said he had visions in which he was called to go out and lead all the hosts of men against the Emperor. He styled himself the Emperor of Heaven and all sorts of similar names, indicating the idea. He went out and began to preach and after various and diverse successes his followers broke out in open rebellion in 1850,-- that was in the South. The rebellion spread. He raised his flag, came to Nanking, conquered the Yangtze valley, went as far North as Tientsin and scoured in

his campaign nine of the great and important provinces of China. It was during this revolt that Gordon's ever victorious army came into being, which by the way, was first organized by American officers, then handed over to Gordon who moulded it into a really efficient force. He worked until 1867 when the revolution was finally quelled through the assistance of these foreign officers and foreign governments. Then at that time the authorities figured out that besides all the loss in millions and millions of dollars, there were twenty millions of people lost as the result of Tai Ping rebellion. Now that is only fifty years back, and if these young men, knowing those facts as they do, could face what they have gone into this time to change the government of China, you can get some idea, perhaps, of how serious was their intention. But the real feelings of their hearts under the stoical faces of the Easterner we never know, and I, myself, confess that when I think I most know the thoughts of the official or the student with whom I am working, I have come to the conclusion that I know the least because I have no way of measuring the depth of these men's minds and feelings except through these extraneous facts. I asked the boys one time, "Are you going to have another Tai Ping rebellion?" There only answer was, "If necessary." I counseled against armed intervention of any kind, but they said, "No that time has passed. It is the only way for any beneficial change in China. It is impossible to bring it about in any other way." These reformers have been organized by Dr. Sun in an exceptional manner. He said in a speech not very long ago that it did not make any difference now if he was killed because the links that have been formed in America and England, the Strait's settlements and other places were in such condition that his life was not necessary any longer. He is an interesting character as having sprung from a christian family. He has led this movement and has been accepted by the Chinese as their virtual leader and has been elected their president in spite of the fact that he is a christian. If you can bring your minds to realize ~~that~~ what that means with the Chinese and the Empire that is refusing christianity in so many ways, although there is a splendid work being done

among them—if you can bring your mind to realize what that means that they can receive as their political head a man who has had christian training, then you will get another slight inkling of what the change in China today means. The spirit of the reformers in China has been decidedly militant rather than peaceful. Even though they have striven for a long time to accomplish things in a peaceful way, their key note has always been military opposition. Dr. Sun Yat Sen has lived in Japan, edited newspapers there and has been hunted and driven from place to place. He was once seized in London and taken to the Chinese legation there and was only released by the active intervention of the British government; for if it had not been for the early visit to the legation of one of the cabinet officers, Dr. Sun Yat Sen would have been held, probably transported to China and killed in a more or less horrible manner as a rebel against his country; now today, instead of being an arch-agitator, he is the leader of the great civil movement that is reforming his country. The fighting that has occurred since the outbreak in the autumn, which is more or less an appendix to what I have given you before, is not, perhaps, of great interest to you because it is over now. They have taken a number of forts along the Yangtze river and at Shanghai; yet the manner in which they have done that is an indication of the character of the Chinese in this revolution; that is, they have done it often by taking the imperial forces over bodily into their own. The imperial forces have been either honey-combed with sedition themselves or have been bought over, or it has been brought about by strategy in some way with the result that the campaign has really been a very easy one in comparison with what any of the revolutionists expected. One of the boys said recently, it was an overwhelming landslide for them. They had not expected anything like so rapid a change as what happened at Nankin, ~~and~~ Herkow and other places that you have probably read of in the newspapers. I am sorry that I have destroyed letters from friends in both places which gave the most interesting and detailed accounts of any struggle or war with which I have happened to come in contact. One of them was an old office assistant who wrote to me from Nanking. He said

the Chinese imperial general who had been defending the place was a regular old traitor inasmuch as he refused, though his viceroy had ordered him to surrender, to lay down his arms; he was not going to lose face that way, but was going to keep up the fight. He had his hand on the purse string, and he fought for several days until the city fell. This friend of mine was compelled to move out of his quarters for a time. When he came back he found things were only a little disarranged—that one shell had gone through his house, but that the city was taken. And then appeared the interesting political phase of the movement, and that is, he said that among the rebel generals present, perhaps nine or ten altogether, there was not a single one but what thought himself entirely competent, and not only competent, but in a way heaven-sent to be the man to lead. That is going to be the great difficulty in the readjustment of China. If she can bury her provincial prejudices, the dislike the Northern has for the Southern and the dislike the Southern has for the Northern—if she can bury these dislikes and prejudices, it is probable she will weather this present political storm and come out of it much better than any of us expect. We shall be surprised to see her do it and with the quietness with which she makes the change, because the Chinese people are very easily governed—they require little government inspection. The only thing necessary is to keep down the rebels and brigands, and as long as that is done, the rest of the people, as a rule, are very temperate and easily governed. So that that is to my mind, the greatest difficulty, if I have the temerity to prognosticate at all—it is the greatest difficulty in the reshaping of the conditions in China today. Then the way that this has come about, the ease of the movement, has been very well phrased by a brilliant letter writer who has written a letter that a friend here has shown me. The writer states that it has been due largely to the absence of resistance rather than to the presence of any great force in the revolutionary army. The seed of the revolution had been sown so broadcast throughout the Empire that it was very easy to accomplish what they did by the help of the men in the imperial army. And at Peking where the officials have been, to all

intents and purposes, loyal to the Manchu throne, the facts are that a great many of them who were Cantonese or Southern men have been revolutionists at heart as much as any of those who were fighting. And this brings me down to an attempt to summarize the cause of the present conditions in the Celestial Empire; that is, it has been due to the Manchu misrule, to the desire of the Chinese to win back their heritage and largely personally to the Empress Dowager and to her character. The way in which she has ruled, the haughty manner in which she has ruled, her inconsiderateness toward the Chinese and her attitude toward the foreigners—I think those are probably the chief causes of present conditions; though if it were possible for me to predict more, which is especially dangerous with reference to China because you never can know what is next going to happen there—I should say the republic has a chance of succeeding on lines that have been laid out by the leaders of the movement if only they can bring to the front these young men who have been educated abroad, can give them enough power and can balance that power with the whole Chinese party which still exists and counts some magnificent officials among whom are those men who know no English, who have never seen any place outside of China—some of them are men of great intellectual vigor. Whether their education is as broad as ours, whether it is as deep as ours, I question. One of the boys said to me one time when we were talking about comparisons between Oriental and Occidental officials, "They may be more ignorant, perhaps, but they are not so impudent." That was a lack of English on his part, but expressed very well the Chinese idea that they might not know so much in the way of government affairs, but they had a better sense of sympathy, decorum, politeness and those things which he thought went to make up the requirements of an official. If these qualities can be leavened with Western learning and can be fully mingled and mixed, I think we may expect a strong government.

Now I have been speaking entirely almost under the cloud of the knowledge that there is a man here who knows infinitely more about China than I do, but I give these facts to you as my views, and I hope he will be charitable in

interpreting them to you.

The one last point that I wish to make is an appeal to you that I make to every one with whom I talk seriously about China—I have never had the pleasure of delivering an address before in my life that I remember—but in private I have made the appeal, and I make it to you; that you will try to eliminate from your minds the ordinary ideas which we all possess before we take up the Chinese question, or any other foreign question seriously, that the Chinese are a peculiar almond tinted, almond eyed, queue-wearing people and quite different from, and in fact vastly unattractive to, us. Now it is most unfortunate that we cannot give you the idea of the Chinese that we have who live among them, especially of the Northern Chinese. But I want you to try to remember, if you will, that the comparative standard of our country where we try to measure up everybody by ourselves, which I think is one of our vicious characteristics, is wrong when applied to the Orient—that the life of the Orient has been so different for so many generations that when we judge people by our standards we not only do them a wrong, but we certainly wrong ourselves and wrong our judgment because we have no proper mental perspective of what these people are and what they can do. Now if I should tell you that we are a big-nosed, light haired and impolite people, I believe that you would begin to get some little inkling of the way that, perhaps, sometimes they look at us. They call us very often "Big-noses", and they have all sorts of uncomplimentary expressions among the coolies, but you do not hear them. It is just like the dragon. I heard a fellow say it was on the Chinese coin. He said, "Why the Dragon must be in China, it is on the coin, but you do not see it, you know." That is just the way with the Chinese, they exhibit toward us a politeness which is delightful in our intercourse with them; and I want to ask you as you hear of the affairs and the massacres, etc., not to compare them too much with ourselves and our standards because they are a fine hearted people in many ways. They are a people I have grown to like and I am going back amongst them with a feeling of greatest pleasure. I am going to meet one old gentleman who is 72, a merchant

with whom I have climbed a good big high mountain many a time,- and I have puffed a little bit more than he did sometime. We have sat up there and talked of airships, submarines and battleships, just the way, just whatever way his mind happened to turn, because he wishes always to know how these implements of war and warfare are to be brought into use in his country where they have taught peace so many years, but where they wish to know how to make use of the lessons the Occident has brought around to them, so that they can free themselves from the Manchu yoke. I am going back to that man to ask him again to tell me how it is that he has preserved his age and his fine good health. He says, "Well, it is very easy. I eat and drink very little. I eat no meats. I never worry. I talk little with my servants and much with my friends". Now where there are firends who have codes like that among people who are having such carnage and revolutions, etc., there are people who should have a great deal more sympathetic consideration at our hands as we read the newspaper reports than we very often are wont to give to China and her people.

I thank you all sincerely for your courteous attention.

Sir Horace Plunkett:

Elder Tenny thinks, and I am sure we all agree with him, that we ought not to allow this occasion to close without passing a hearty vote of thanks to the lecturer for one of the most masterly addresses to which I, at any rate, have ever listened. I remeber at the time of the Spanish-American war that a good many Americans regretted very much the necessity for taking Cuba and the Philippines, and I always used to say to those friends of mine, I thought it was a very happy circumstance that this great people should add to their other responsibilities these great imperial responsibilities. It seems to me that the American people wanted an oppportunity to add to their statesmanship which I think is the best thing probably in British statesmanship; that is, the power of making great administrators of other countries and other races. Now I am quite sure that everybody who has listened to Mr. Palen's address feels that here we have a young Ameri-

can who, if I may venture to prophesy, will go far toward developing in the very best way that understanding, sympathy that broad grasp of human factors which make great statesmen and great administrators.

I must not delay you, but I just ask you to pass a hearty vote of thanks for what I am sure you will agree with me is one of the most absorbingly interesting addresses to which we have ever listened. Those in favor of passing a hearty vote of thanks to Mr. Palen will say, "yes", contrary, "no" (carried unanimously)

As Mr. Kingman said, we ought not to treat this thing as a bonus. These people do not ask any chaffy of us. It would not harm us any if we should go into the charity business a little more than we have, but we are not called upon to do charity. If I give anything to this institution, I give it knowing that it is the best investment I can make, for myself and for those who shall succeed me. If we all look at it wisely in that way, there will be no trouble in raising this money - so I hope we shall be wise, - it is a very serious question. We have raised money for many things not half as meritorius. We built a play-house in three months - raised the money in three hours, and this was a mere matter of entertainment. One small factory would be worth a dozen theaters. You can get along without a play-house, but it is a good thing to have. I think we should have entertainment as well as work, ^{but} ~~and~~, as a matter of finance, we had better build three factories and one Sanitarium than to spend our money in any other direction, except as a matter of luxury.

And, so I find myself pretty nearly at the end of what I had^d to say. If I have impressed you at all with the idea of the importance of this thing to our City as a city, of its value to us as a community, of that which to me seems of still greater importance, in that it not only contributes to our material growth and prosperity, but it gives us a moral advantage over ~~xxxx~~ other towns. It has its work to do in our community, and just to the extent that it helps us to have a better opinion of our duties toward our fellow-men, it is a double advantage. We ought not to hesitate at all as to our duty in the matter. We ought not to

hesitate at all as to our privilege; because I esteem it a privilege, the greatest privilege of my life to contribute in a small way to this great enterprise. (Applause).

As I said in the beginning, ladies and gentlemen, this meeting was to be a meeting of action, and not of long speeches. You all appreciate the situation. We have covered all the ground we possibly could. We could not possibly reach you all, so we have invited you to come together here to-night; and we want each and every one of you to have an opportunity to contribute your mite. We know you have the interest of Battle Creek at heart - we know you are loyal to Battle Creek, and to her institutions, and her great men. We know that the people in the main want to do all they can possibly afford to do in a good cause of this kind, and for that reason we want them to have this opportunity to make a contribution. The Committee are here and have the subscription lists. Everybody in the room that can afford to give anything towards this cause, we want to hear from you. We have got to know what we can do before to-morrow morning, and the time to act is now - we would like to hear from you.

We have got Honorable Ex-mayor Cox with us, and I think some time in his past life he must have had more or less experience in a Methodist way, and I think he could make a good earnest appeal to you, and I would like to call on him. (Applause).

MR. COX.--- Mr. Chairman and fellow-citizens: The reference our worthy chairman made to me experience in Methodism was well said some time ago. That brought to my mind one fact

PLUNKETT DRAWS SHARP CRITICISM

FROM LOCAL MEN.

Wave of Protest Follows His Talk Hereon Freedom for Erin.

Some Call Him An Enemy of Ireland

Boston College Faculty Statement Terms His Words "Ill Advised"

Sir Horace Plunkett's assertion, made yesterday in his address before the student body and faculty of Boston College, that "self-determination for Ireland at the present would mean self-extermination," aroused the indignation of thousands of citizens of Irish birth or descent in Greater Boston and drew from the faculty an official statement emphatically in opposition to his "ill advised remarks."

Prominent officers of local Irish organizations, including Sinn Fein, Friends of Irish Freedom, A. O. H. and others, bitterly denounced Sir Horace, characterising him, in some instances, as an enemy of Ireland. He was chairman of the famous All-Ireland convention held in Dublin last year at the instance of the British government, and came to this country for his health and in the interests of home rule for Ireland.

Faculty Statement

The Rev. Gerald Tracy, S. J. professor of philosophy and English, and himself a prominent public lecturer on the Irish question, last night issued the following statement for the faculty:

"Sir Horace came before the faculty today as a guest of Mr. W. F. Fitzgerald, and the college wishes it distinctly understood that it deeply regrets his remarks and takes exception to all of them.

"Sir Horace took a stand directly opposed to that adopted by the student body. Boston College wishes it understood that it is not accountable for any of the ill-advised opinions of Sir Horace."

The distinguished Irishman came to Boston to visit President Lowell of Harvard University, whose guest he was over Sunday night. Yesterday morning he visited Boston College in company with William F. Fitzgerald, Boston banker and broker. He was introduced to the students and faculty by the Very Rev. Charles W. Lyons, S. J., president of the college, who occupied the platform with him.

At noon he was Mr. Fitzgerald's guest at a luncheon at the Algonquin club, and in the afternoon, on the invitation of Mayor Peters, he addressed the city council. Later he spoke before the State Senate as the guest of Senator Walsh of Suffolk.

Home Rule Only Solution

He told the city council and the Mayor that in his opinion an Irish republic is out of the question, and that home rule is the only solution of the Irish question.

"I believe," said he "a settlement could be obtained if all the factions could be brought together. If Ireland were established as an independent nation there would be danger to the whole world for she might be unable to defend herself against aggression."

Prior to the coming of Sir Horace the council unanimously went on record as in favor of the principle of a league of nations, and urging the delegates to the peace convention to "permit duly accredited representatives of Ireland to present her claim to the right of self-determination, and to grant the same."

Councilman Watson, who had introduced the motion, stated that after Sir Horace arrived at City Hall he submitted the resolution to the Irishman, and that the latter replied: "All right, so long as you don't declare for an Irish republic."

Forecasts Early Settlement

Sir Horace asserted to the members of the Senate that he has no doubt that the Irish question will be settled in the near future. He said that the great majority of the people of England are as keen for a basis of self-government for Ireland as he believed the people of the United States to be for the attainment of the same object.

"Organized labor will ultimately rule," said he, "and organized labor in England is practically unanimous for home rule in Ireland." He added that the only remaining question is that of a basis of settlement.

"The Irish question", he continued, "is one that must be settled only by Irishmen and it must be settled in Ireland, not in Paris, New York or even Boston. But we want your advice and sympathy." He declared that Irishmen value America's friendship more than they do that of the remainder of the world.

He expressed the hope that the people of Ireland would soon reconsider their attitude as it is reflected by the recent election of many Sinn Feiners to Parliament. He declared that the action of the Sinn Feiners in holding aloof from the British Parliament was unwise, because of the important Irish matters that are to be considered by that body and which require an Irish representation. "I realize the injurious effect in this country of Sinn Feinism," he said.

He expressed confidence that Ireland, when self-governed, will receive great aid from American capital in development of her industries.

In his address at Boston College, Sir Horace told of present conditions in Ireland and announced his belief that the alliance between England and Ireland should remain peaceful until the time arrives to declare Ireland independent. He spoke enthusiastically in favor of home rule and declared that the Irish race could obtain more favorable action and win the fight of centuries by acting diplomatically.

Economic conditions there, said he, should be recognized as well as political conditions, and all that is promised at present is talk without action.

When he appeared before the students and faculty he was given a warm welcome, and even when his address was concluded he was applauded. Not the slightest evidence of disapproval was manifested then, but during the remainder of the day his remarks against self-determination were practically the sole subject of discussion among the students.

At the Algonquin Club the guests, in addition to Sir Horace, included Judge Michael J. Murray, Register William T. A. Fitzgerald, Michael J. Jordan, Register of Probate Arthur W. Dolan, James F. McDermott, James A. Dorsey, Thomas J. Clextan, Joseph Conry, Dr. John O'Brien of Charlestown, Henry V. Cunningham, J. Mitchel Galvin, Charles F. Reardon, Judge Thomas H. Connolly and Michael A. O'Leary.

Comments on Situation

After leaving the club he was asked to comment on the Irish situation, and, among other statements, he said, "If Ireland were admitted to the peace conference, Scotland and Wales would want to be admitted. And what Ireland would it be? You would have to have Ulster admitted as well as the rest of Ireland."

He said that Ulster was put to one side in the convention of last year at Dublin, "not because the Ulster delegates could not agree with us on a genuine Irish policy, but because the interests back of these delegates would not permit them to act as they may have desired."

Sir Horace has been at Battle Creek, where he underwent treatment for his lungs.

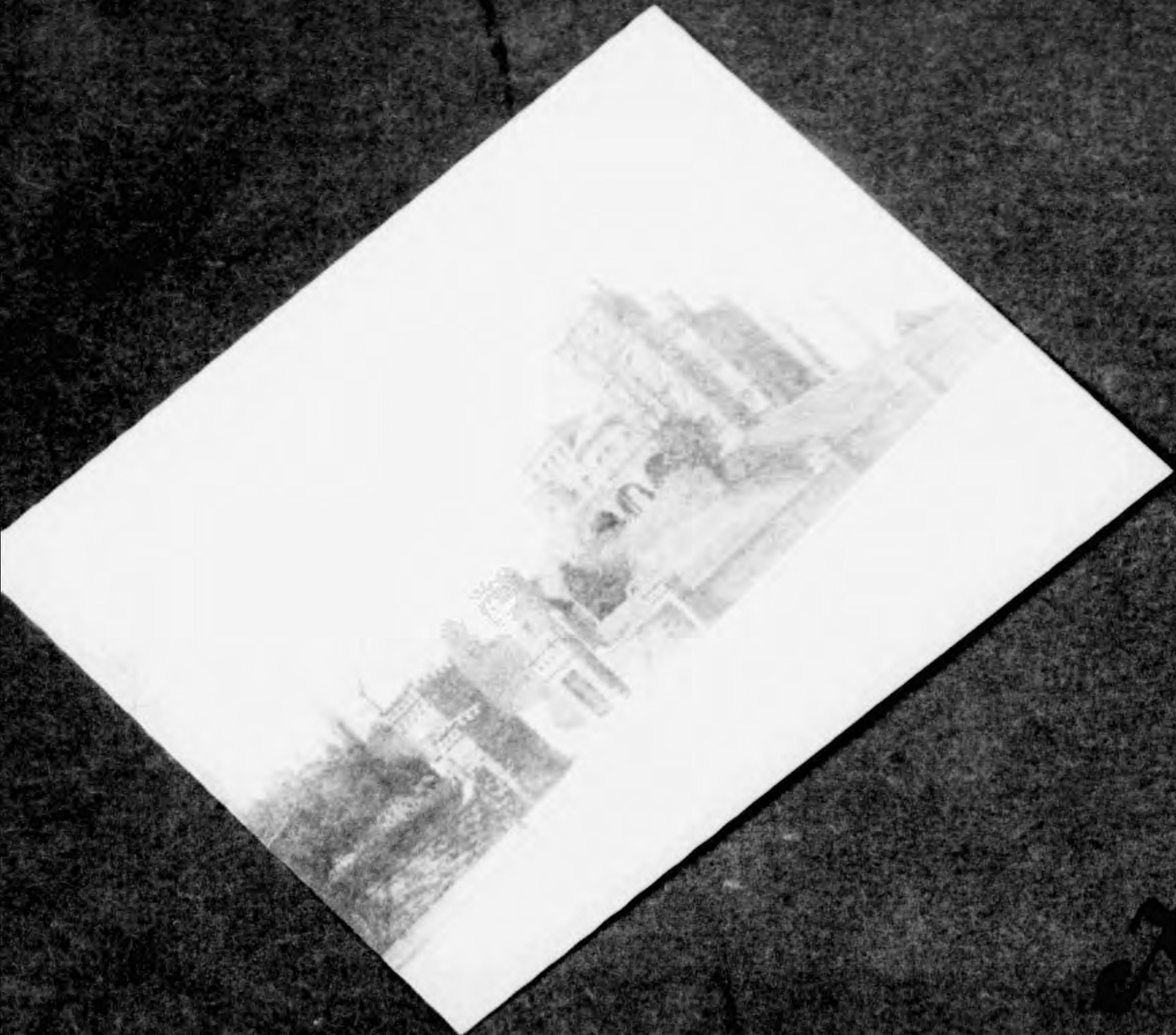
May 13, 1958

Memo.

LUNCHEON WITH MR. AND MRS. J. B. HENDERSON

at Boundary Castle (Florida Ave. & 16th St., N. W., Washington, D. C.,) with the Chinese Minister to the United States, Wu Ting Fang, Dr. H. W. Wiley, and Mr. Henderson's son; Wednesday, May 13, 1:30 P. M.

Mrs. Henderson suggested the luncheon when I called her up on Monday forenoon to see if she were in town. She suggested that luncheon could be held at any hour to suit me except Monday evening when she had to attend a woman's club, and Tuesday evening when she had a reception of 200 ladies on her hands. She suggested that she would have Mr. Wu Ting Fang there at the luncheon; intimated that 1:30 would be a good hour. As I had already made an appointment with Mrs. Wood, she at once suggested that she would change the hour to one o'clock. I suggested that possibly Mr. Wu Ting Fang could not come at that hour. "Oh, yes," she said, "He can come at any time." So the matter was left for her to arrange. And when I climbed up Sixteenth Street toward Boundary Castle in a cab I saw as I neared the gate a Chinaman dressed in native silk garments with an attendant dressed in American clothes, on foot just turning in the gate slowly climbing up the steep drive to the side entrance. In order to avoid passing him I made my cabman drive on and enter the grounds on the opposite side so as to give Mr. Wu Ting Fang time to get into the house before I came in sight. When I entered a few moments later he was already in the drawing room with Mrs. Henderson. Mrs. Henderson introduced him as "His Excellency, the Chinese Minister." I found the minister was already talking with Mrs. Henderson very earnestly about foods. He was stating that he had been down to New York to see Eugene Christian; that he was taking lessons of him in the chemistry of foods; that among other things he



Menca.

1911

Moisture ...

...

...

...

...

...

...

...

...

...

...

Food Fruit ...

...



had told him that ~~sikk~~ acid fruits and milk must not be taken at the same meal; that milk must not be taken with vegetables, but that milk and sweet fruits harmonize well. He wished to know my views upon the subject, and was quite surprised when I told him that there was no necessary disagreement between milk and sour fruits; in fact, that fruit acids might ~~even~~ often be added to milk with advantage because by this means the casein was divided up into small, fine curds which were readily acted upon by the digestive juices. Mrs. Henderson also seemed a little surprised at my reply. I did not have an opportunity to explain that the probable origin of this notion began with the disagreement of cherries with milk when the cherries are swallowed without mastication, or the disagreement of strawberries and cream when the strawberries are a little stale and ready to set up at once fermentation processes in the stomach. Mrs. Henderson then remarked to the minister, ^{what} "You must not have any confidence in Eugene Christian tells you; he is not a scientific man at all. He knows a few things which are good, but he is thoroughly commercial, and he says things which are not true." Mrs. Henderson seemed to have made this discovery for herself. Mr. Wu Ting Fang then said, "But hasn't Mr. Christian been a patient with you?" I said, "No, not for any length of time." "Oh," said he, "he told me that he had been in the Battle Creek Sanitarium a patient for more than ~~three~~ a year." Mr. Wu Ting Fang then inquired my views with reference to raw food. I told him my views. He said, "I understand that you have been gradually changing your views somewhat on this subject, and that now you believe that it is well to eat raw grains, that a portion at least may be appropriated by the system." I presume this was told him by Mr. Christian as a means of gaining his confidence. I explained to him the result of our experiments in relation to the digestion of raw starch. It was somewhat difficult to speak with him, as he is quite deaf. He speaks very good English and with only a little hesitation. He is, however, a typical Chinaman, dark skinned and with very pronounced Chinese features with considerable of a Chinese peculiarity in enunciation.

In his choice of words he showed familiarity with book language rather than with colloquial words and expressions. After speaking a little while, Mr. Wu remarked, "I no longer eat meat; neither do I take tea, coffee, alcohol, tobacco, or any other of those noxious things. They are all bad." He then turned to Mrs. Henderson,—"We must try to do more to get up enthusiasm for this movement. We must get up a society or a health club. You must be president of it and we will get people to sign a pledge that they will no longer use meat, tea, coffee, tobacco, alcohol, or any other of those noxious things." His face lighted up with great enthusiasm as he made this suggestion and repeated it once or twice.

Then Mrs. Henderson explained her plan for an aristocracy of health which he seemed to meet his approval very heartily. Continuing the conversation along this line, Mr. Wu remarked, "Mr. Carnegie called upon me this morning to get me to tell him about foods and what to eat. I told him what I eat. He seemed very much interested." I spoke of Mr. Ho Tung. "Oh yes," said Mr. Wu. I asked him to come to America and to visit your institution. I am sorry he did not come. He ~~was~~ wished to come. He has been in America and in Europe twice. Some family matters prevented his coming. These family matters are often very much in the way. I told Mr. Carnegie something about what he should eat, and now I am going to tell his wife what she should feed him. I think it would be better for me to tell Mrs. Carnegie, then he will be sure to get what he ought to have." Mr. Wu said he hoped he might live 200 years. He was going to try to do so by taking great care of his health. His face seemed a little haggard, and I learned from Mrs. Henderson that he feels somewhat broken in health, that he is neither mentally nor physically as strong as when here before.

While I was chatting with Mr. Wu, I was very much surprised to see Dr. Wiley ushered in. I did not know he was to be in to the dinner. I understood from Mrs. Henderson that it was to be just a little informal lunch to meet Mr.

Wu. I think she wanted to get up a discussion between Dr. Wiley and myself.

After a few moments' chat we went out to the table. The luncheon was very beautifully arranged and served in a most charming manner. The table and setting were a work of art. Every article on the table, including the dishes, was a real gem of artistic beauty, the plates the finest china and beautifully decorated. The first article was fruit soup. Mrs. Henderson remarked, "We use nothing but fruit soups in summer." It was served cold. It was a clear, slightly pinkish liquid with very thin slices of strawberry floating in it. The bits of strawberry looked very much like crumpled rose leaves. There were also bits of white fruit of some sort, perhaps very ripe apple. The second dish consisted of a ring of spinach arranged on a base of white sauce with half an egg in the middle, and the yolk fluffed up into a puree and heaped up in the hollow of the hard boiled white. Corn biscuit ^{were} served, also fritters, and a salad consisting of alligator pear cut up into small bits and served in the shell of the pear with lemon juice and olive oil. It was very good. Ice cream was served next, and lastly candies. Coffee was served in small cups after the guests had returned to the drawing room. Wu Ting Fang, myself and Mrs. Henderson did not take coffee. Dr. Wiley and Mr. Henderson, Jr., took the coffee rather strong. Mr. Henderson, ~~St.~~ took his coffee consisting of milk with a little coffee for flavor. I heard Wu Ting Fang expostulating with Dr. Wiley for his use of coffee, meat, alcohol and other harmful things. Dr. Wiley defended himself only by saying, "I follow no fad; I am moderate in all things."

After Dr. Wiley was gone, Wu Ting Fang took out of his pocket a paper on which he had noted a number of questions which he wished to ask of me. Among these was the question, What should be done to secure regular bowel movement? I told him about the agar-agar. I promised to send him a box of foods including Colax and to explain to him about them. I undertook to explain to him about auto-intoxication. I found this somewhat difficult. When I remarked to him that I

thought he was suffering from auto-intoxication, he said, "I do not understand; I am not intoxicated. I take no alcohol in any form." I found it not at all easy to make the thing clear to him. I should like to send him some literature which will perhaps enable him to get hold of it. When discussing at the table the salt question which Mrs. Henderson brought forward, the custom of the wild animals in visiting the salt licks in the West was brought forward by Mr. Henderson. Mr. Wu Ting Fang took the matter up at once. He said, "You have saloons; many people go to the saloons. That does not prove that alcohol is good. It may be that salt is a saloon for the animals. Animals may form bad habits just as human beings do. Man, the most intelligent of animals, is the most prone to form bad habits." Mrs. Henderson suggested the idea in part, but Mr. Wu remarked "The salt lick may be a saloon for the antelope" suggesting thus that the use of salt by animals is simply a vicious habit that they have formed. I told him about our deer which do not eat salt. Dr. Wiley and others seemed surprised. I told Dr. Wiley I had a ~~letter~~ letter from Dr. Bunge, and I must send him a copy of it together with a copy of Roger's work on digestion and alimentation, and must mark in this book the reference made by Roger to Dr. Wiley's work. I told Dr. Wiley of Roger's appreciation of his work. It seemed to please him very much, and he remarked that his work had been given more credit abroad than at home; that his experiments were appealed to as authority in the German courts. This certainly is high honor. Dr. Wiley at the table told us something about his poison squad. For seven years now he has had twelve men at work all the time, not the same twelve men, but a corps of twelve men pretty generally occupied in practical experiments to determine the influence of long continued doses of poisonous substances in small amount, that is, such quantities as are commonly found in foods which are adulterated with them, especially with reference to antiseptics such as borax. In the borax experiments he used two grams of borax a day, which is the amount which a man would get from eating meat preserved with borax. He found one man who

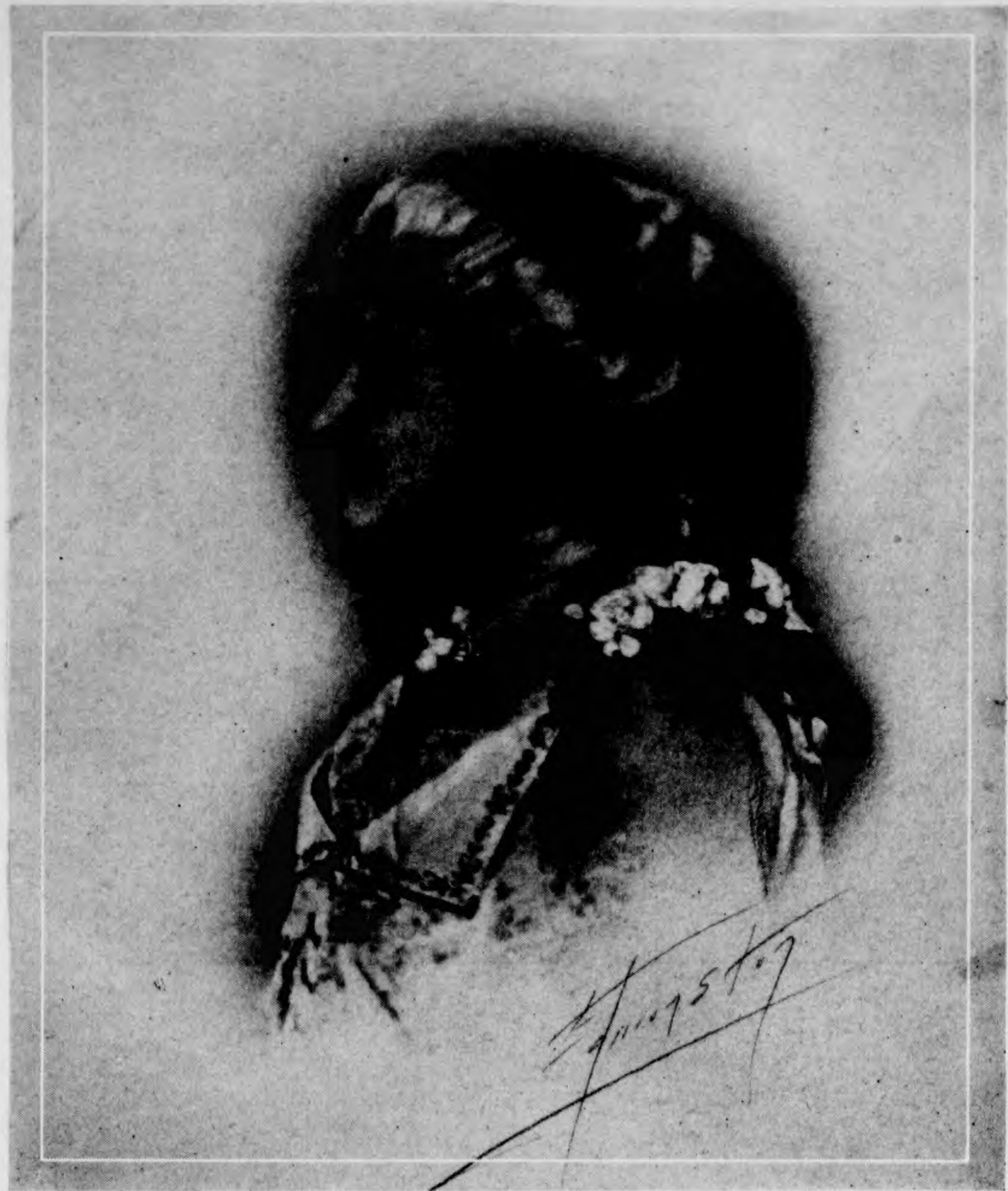
had resisted this amount of borax for sixty days before he succumbed, but every one succumbed sooner or ~~later~~ later. The usual symptoms were loss of appetite and general bad feeling, pain in the stomach, sometimes an eruption of the skin. He told about the poor fellow who died of consumption. He said he had been examined before he went on the squad and a slight dullness had been observed at the apex of one lung, but it was not thought to be a matter of any moment, as he had no other symptoms. He was only on the squad a month, and did not take more than half a dozen grams of boracic acid in all, so he did not get enough to do him any harm. He said he felt sorry for a poor woman who called on him every day. She made an appeal to congress for an investigation. It was referred to the department of agriculture and probably pigeon-holed where it had been for two years.

Dr. Wiley treated me with very great courtesy and even deference, more than could be expected of him. He invited me to ~~call~~ ~~at~~ his office, and seemed gratified when I told him of the benefit which we had derived at the Sanitarium from the use of his tables; and when I expressed appreciation of the great work he has been doing in getting the drugstore out of the foods. I told him then of my observation coming up from richmond,--a great poster with Coca Cola on it, and the statement "Five cents relieves fatigue." He said he had his squad at work on Coca Cola this very minute. They were eating coca cola while we were ourselves eating. He said that he had been working on it for several days and was going to continue his experiments, and believed that he would succeed in proving it to be a detrimental thing and in that case it would be stopped. He remarked that Coca Cola does not contain any cola at all. It formerly contained cocain. This is now left out. It is made by making a decoction from cocoa leaves which is mixed with a brown liquid, and caffen is added to this. A person in taking an ordinary glass of Coca Cola as served at the drugstore will get about the same amount of caffen as when he takes two cups of coffee. He considered this pernicious. It was against the law to add caffen to anything. One might take coffee or tea

which contains the caffeine naturally, but may not add even the same amount of caffeine to anything which does not naturally contain it, as caffeine is recognized as a poison, hence can not be added to anything which has to be used as a food or beverage. He regards caffeine as much more harmful when taken by itself than when taken as found in nature mixed with tannic acid and other substances. Dr. Wiley seemed pleased when I related how that he was introduced by the chairman of the meeting at Richmond as the other man from Washington with the big stick.

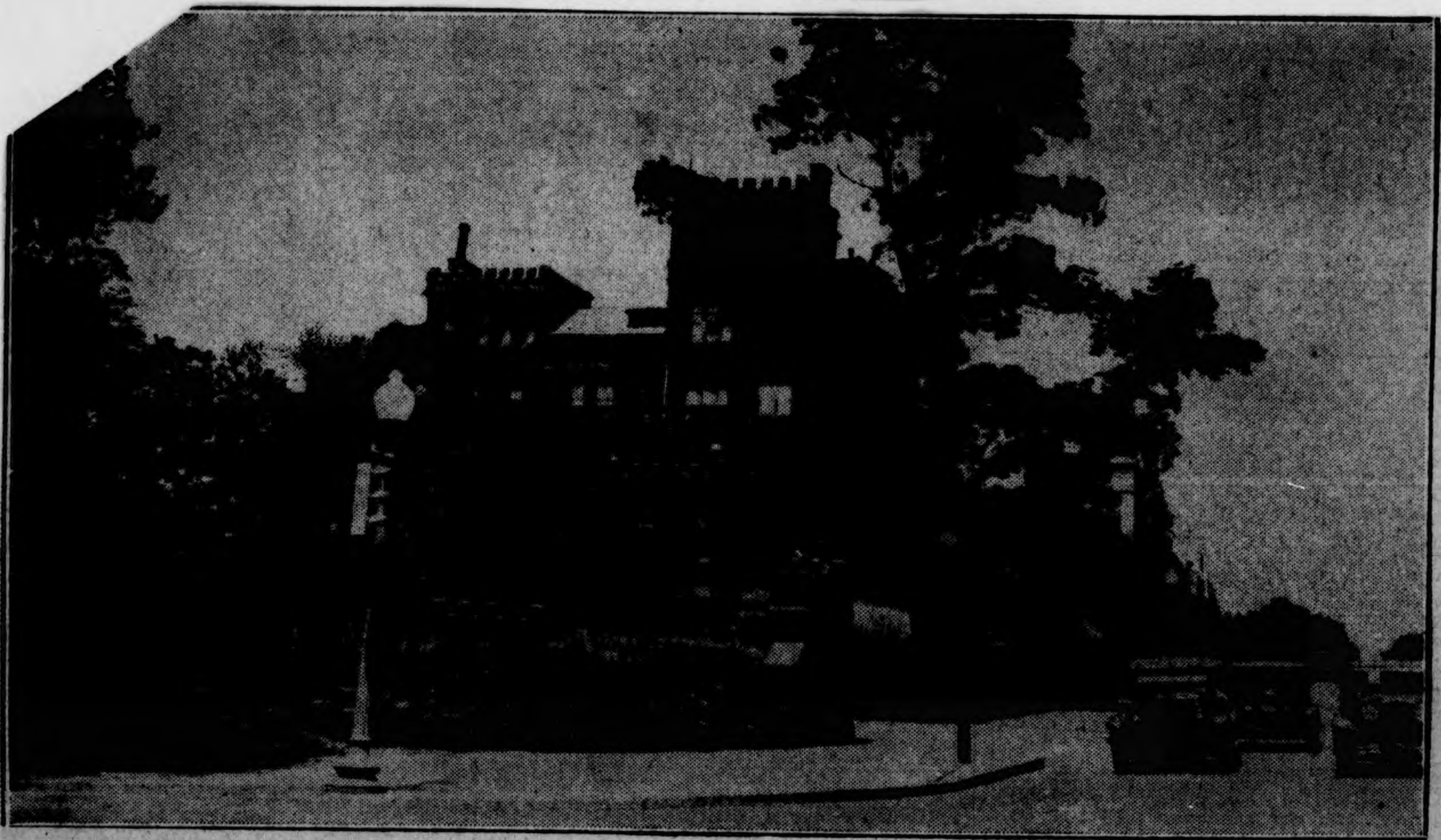
I was very cordially treated by Mr. and Mrs. Henderson and urged to call again whenever possible. Mrs. Henderson is certainly a very courteous and amiable friend.

v-5-13-8--jhk.



Mrs. Mary F. Henderson

G. H.
Oct., 1927

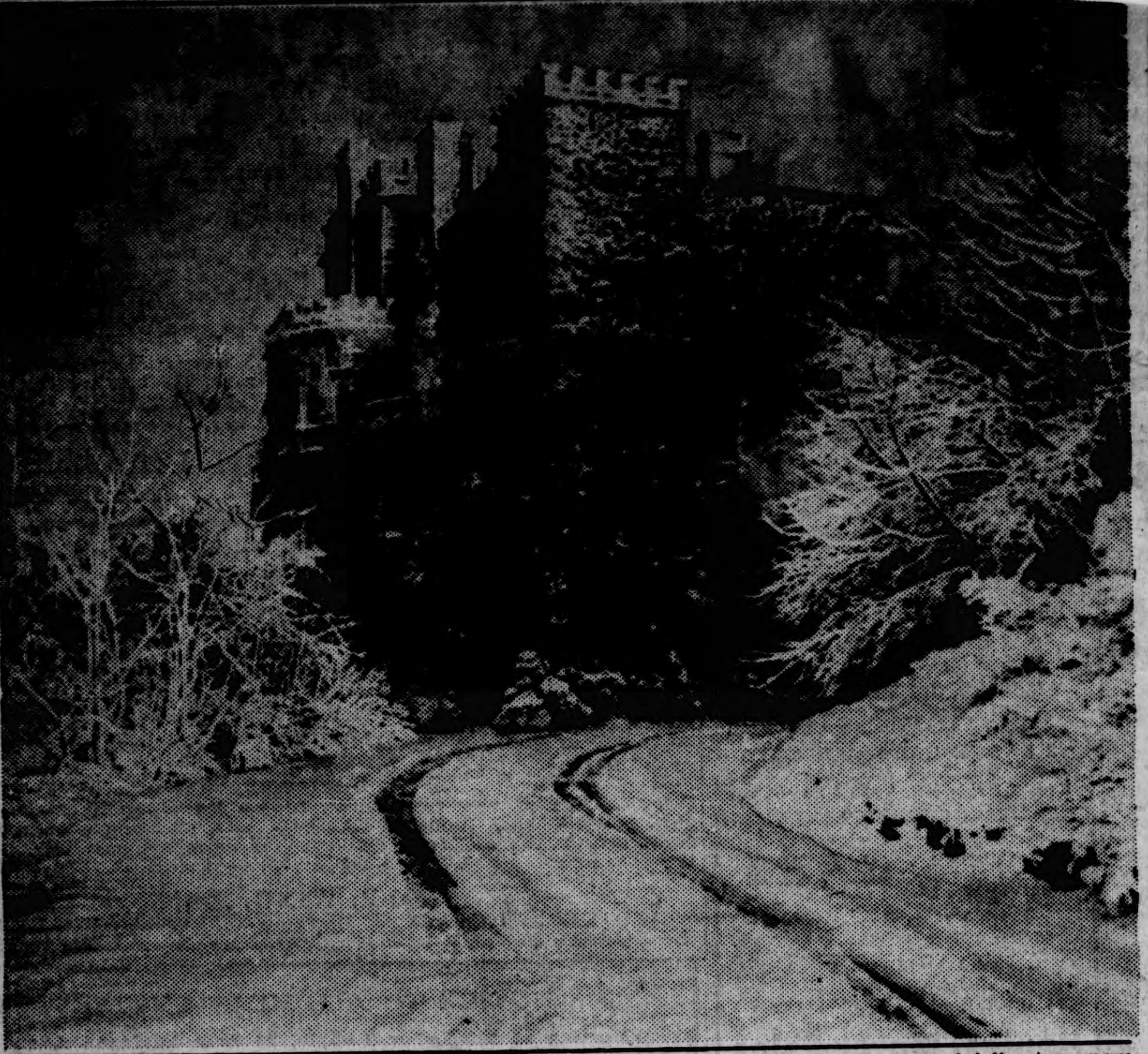


[Aome Photo.]

FURNISHINGS OF "HENDERSON CASTLE" IN WASHINGTON TO BE SOLD.
The residence of the late Mrs. John B. Henderson, social ruler of capital, where furnishings, art objects, and personal finery will be sold in January in liquidation of estate once valued at \$30,000,000.

Nov.,
1923

2
Moore-K., Feb. 25/37



CASTLE IN FAIRYLAND--That's a fitting one-word description of this scene snapped following snow-storm in Washington. The "castle" is Henderson castle, which was the residence of the late Mrs. John B. Henderson.