JOHN HARVEY KELLOGG (1852-1943)

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MEDICAL MISSIONARIES)

MEDICAL MISSIONARY
LECTURES

613.12

A GREAT OPPORTUNITY.

Great opportunities do not come every day. Chances to do a great thing, something which will live and bear fruit and go on growing and extending after the man himself has ceased to be a factor in the world's activities, and the fruits of which will appear in eternity's ages, and go on unfolding through endless time, is surely such an opportunity as does not come to us every day. The opportunity to do a great thing, to start a great enterprise, to found an institution, to promote a noble truth, to start a reformation, to plant a new standard, does not come by chance. Providence brings these opportunities to those who are prepared to make use of them if they are so disposed.

Just now Providence is presenting to us an unusual and extraordinary opportunity to do a great thing. Who of us, if opportunity was given to save a life, to rescue a drowning man, to aid a child to escape from a burning building, would not gladly improve the opportunity given and feel that he was honored thereby. Just now there is an opportunity for us by combined effort to relieve and comfort, not one soul, but multitudes. This we can do and much more in placing the Skodsborg Sanitarium upon a sound and permanent basis.

In order that we may understand how great this opportunity is, let us for a moment consider

WHAT IS A SANITARIUM AND WHAT IS ITS MISSION.

The word "sanitarium" as derived is a new one, and so far as we know was coined at the Battle Creek Sanitarium and first used in connection with this institution. The word "sanatorium" is an old English word meaning a resort for invalid soldiers. The word "sanitarium" designates a combination of agencies of a peculiar and unique kind such as never existed before the origin and development of the Battle Creek Sanitarium. The essential features may be mentioned as follows:

A REFUGE FOR THE SICK.

The sanitarium affords advantages for the treatment of the sick whereby a large proportion of those cases which are generally considered incurable and are incurable under ordinary circumstances, may be restored to health. It affords special appliances for the use of water, electricity, sunlight, correct diet, and an extensive array of appliances, methods and procedures, whereby multitudes may be rescued from impending death. It is this fact which draws to the Battle Creek Sanitarium and its numerous branches many thousands of invalids annually from all parts of the known world. The confidence and the hope with which these sick ones come to us appeals to our deepest sympathy, while our light and knowledge and experience which has been accumulated during more than a third of a century, puts us under the most profound obligations to our suffering and dying fellow-men to place these resources at their disposal and to hold out to them a Good Samaritan hand, to labor most earnestly to extend the advantages which we have ourselves enjoyed to the dying multitudes about us.

SCHOOL OF HEALTH.

While an invalid is staying in one of our sanitariums, he is being constantly instructed in relation to the laws of ~~xxxxxx~~ life. He is learning how to care for himself in a way to avoid disease, and to make the most of his God-given powers. He is taught that his body is a temple and that the Spirit of God dwells within. (1Cor.6:19) He is taught how to eat, how to select foods adapted to his best needs. Ladies are instructed in regard to hygienic dress. All are trained in the principles of hygienic living, and by practice so accustom themselves to right habits of eating, drinking, and dressing, that it becomes no hardshipto conform to the right way on returning to their homes. Thus multitudes of disciples are made every year, a constituency of men and women who have espoused the principles of the institution and who have taken their stand in protest against perverse habits and customs. (Be

not conformed to this world. To the customs of the age,--New Version). The instruction is given by means of lectures, classes, and literature freely distributed among the guests,as well as by personal contact. Instructors are sent out into surrounding cities and towns to hold schools of health whereby an interest in health principles springs up and thus the truth is promulgated and its interest extends by a constantly widening circle until many thousands come to be more or less in sympathy with the work and espouse the principles in whole or in part.

SCHOOL FOR MISSIONARIES.

The sanitarium affords extraordinary opportunities for the training of missionaries. Carefully selected young men and women receive instruction in the art of nursing, and all that pertains to the care of the sick. They are taught anatomy, physiology, and various other sciences which relate to the welfare of the body,andalso receive instruction and training in various lines of missionary activity. This affords an opportunity to test the quality and fitness of men and women before they are sent into distant fields, and it presents a work which gives those who desire to devote their lives to the service of God and humanity a chance to act a part in a great and glorious work and to acquire special skill and experience such as can not be obtained in any ordinary training school for nurses or missionaries.

A CENTER OF REFORMATORY IDEAS.

The sanitarium is one of the agencies which Providence has developed in these later days to constitute a beacon light, whose rays shall shine out into the mental and moral darkness which is engulfing the world, and direct to saving of multitudes of those who will have truth, and are seeking light and help, and able to recognize it when it comes to them. In our sanitariums a higher standard of temperance reform is maintained than anywhere else. Earnest war is wages against, not only

alcohol, tobacco, and opium, but tea, coffee, and all other drug habits. The principles of dietetic reform have been elucidated and developed in our sanitariums to a point far in advance of that which has been reached elsewhere, a fact which has come to be recognized by physicians andother scientific men of high and influential standing. Our sanitariums are also headquarters for advance principles and ideas in relation to rational dress reform. While extreme and grotesque notions are avoided, the fundamental principles of dress reform are presented more forcibly and clearly than in any other agency. Every movement looking toward social and purity reform finds at the sanitarium a work in thorough sympathy with it and all that is good, uplifting, and helpful to the race.

A GOSPEL AGENCY.

The sanitarium above all other places is adapted to the presentation of the whole gospel,--salvation for soul and body, divine healing for mind and spirit as well as for physical maladies. True principles of righteous living are here simplified as in no other phase of christian activity. The sanitarium is a natural center for earnest evangelical activity and philanthropic effort in every direction, and affords unusual opportunities for presenting to susceptible men and women the way of life through Christ, the Creator, the Healer, the Saviour of the race.

OUR SPECIAL MISSION AND DUTY.

To Seventh Day Adventists has been given extraordinary light respecting the care of the body so that it may attain the highest degree of vigor, and also respecting the principles whereby the sick may be restored to health. Our sanitarium system of treatment represents a combination of methods such as the world has never seen, ~~xxx~~ capable of obtaining results which are truly marvelous and miraculous. God has laid a special duty upon us to make these known to the world. Seventh Day Adventists are unquestionably called to be the medical missionary

people of the world. More than a third of a century ago our attention was called to the facts and principles which, if recognized and accepted and put into practice, will make every Seventh Day Adventist a missionary, every Seventh Day Adventist home a sanitarium. Our sanitariums are the natural centers from which this light goes out, not only to the world at large, but especially to our own people, and may be made the means of fitting them to withstand the pestilences, the hardships, and difficulties which are coming upon the world, and are already manifest. The world is sick and getting sicker every day. Disease is multipying. Suffering and sorrow are increasing on every hand. The history of this people shows most clearly that Seventh Day Adventists are intended by Providence to be a Good Samaritan people, an organized body standing before the world possessed of such a degree of vigor and endurance, the natural result of obedience to the laws of health, and possessed of such a high degree of power to resist disease that plagues and pestilences will have no influence upon them. The suffering and dying multitudes all about us are beginning to recognize this fact and even more fully than we ourselves, and are turning to us sad, eager faces, and reaching out imploring hands toward us. God has especially commissioned us, as a people, to go to the relief of this smitten and sinking world.

This part of our mission has perhaps been given less attention in the past than it should have received. Now the time has come when we must awaken to sow broadcast through the world the principles of saving truth which God has given us, and plant in every country, and as soon as possible in every city, a sanitarium of some sort, large or small, to which the dying multitudes can flee for relief. For the last third of a century, God through this people has been building an ark for the salvation of those who are willing to go into it. The building is still going on and must be carried forward with increasing rapidity as the ~~flood~~ flood of disease rolls in upon us in these later days with grow-

ing force and fatality.

Years ago the Lord moved upon the hearts of a few of his faithful servants who recognized and appreciated the principles above stated, to lay the foundation of a sanitarium work in Northern Europe. After much careful investigation, a site was selected at Skodsborg, a seaside suburb of Copenhagen, a spot of extraordinary beauty, and located close beside the great royal park of Denmark, and running down to the edge of an arm of the North Atlantic through which passes a multitude of steamers and various other vessels plying between the great city of Copenhagen and SouthernFrance. That the selection was a wise one has been abundantly proven by the prosperity which has attended the work from the beginning. Numerous obstacles were encountered, indeed the difficulties were so great as to seem almost unsurmountable. Here was a great work to be begun but without capital. Nevertheless the faith of the earnest promoters of this enterprise was such that they proceeded to purchase the place, making a beginning with borrow capital, with borrowed money for equipment, and thus with practically no actual capital began the conducting of a work, the influence of which has already extended to all the Northern countries of Europe, and even to England and countries further south. A more conspicuous place for such a work could scarcely have been selected. Copenhagen is a summer resort for kings and queens and noble personages from all over Europe, being for some reason regarded a safer place for royalty than most other European cities. The sanitarium has already acquired so high a standing with people of means, culture, intelligence, and honorable position, that it is in favor in the very highest circles and is exerting a wide influence among all classes. Notwithstanding lack of capital with which to carry on business, through the careful and economical management of those in charge it has been made possible to start a number of branches in other cities from which the light is also extending

It is certainly a matter of congratulation, which ought to be recognized and appreciated by every Seventh Day Adventist, that the glorious work for which the Seventh Day Adventist sanitariums stand, has been planted in so important a place. It is indeed a beacon light set upon a hill, a light which can not be hidden, and the light is going out from this important strategic point to the remotest parts of the civilized world, from the borders of the frozen ocean. Far away Finland and even Lapland are reached and are receiving light through this agency. The work is being pushed forward with great activity in Sweden and Norway. A little capital has been accumulated from the self-sacrificing labors of doctors, nurses and other workers, connected with the institution and persevering economy of the managers, so that it has been possible to improve the equipment of the institution from year to year until it is now really a fine and remarkable establishment, though quite too small, as shown by the experience of the present year, to meet the demands of the growing patronage. At the present time, as we are informed, it is impossible to accomodate all who wish to come.

OUR IMMEDIATE DUTY.

As before stated, this splendid work was started without capital. Hence, although a splendid showing of earnings has been made, there is a large debt which is a heavy incubus upon the work. The necessity for organizing branches in other places, and enlarging facilities to meet the growing patronage, expenditures required in the treatment of the sick poor, training of missionary nurses and physicians, render it impossible that this debt should be paid from the earnings of the institution. Those connected with the work have risked everything, time, money, and effort, and some even have hazarded life in behalf of the enterprise. The time has certainly come when we ought to take a share in this great work. America is a land of plenty. This light has been planted

in this country. It is from this country it must be sent out to all the nations of the earth, and it is the duty of us who dwell in this fortunate and favored land, and who have been blessed for some many years with this grand light, to plant the standard in every country of the globe, that our fellow-men of every nation may share with us the blessings of a truth which has the power to protect against disease, and to rescue the sick from the pangs of mortal maladies, and even to snatch the dying from the very jaws of death.

The sum of fifty thousand dollars should be raised at once to put this noble enterprise on a sound footing and to enable the faithful workers who have endured so much and toiled so hard to start the enterprise, to labor with less embarrassment to promote the extension of the work as present needs demand. The sum of one dollar paid by every Seventh Day Adventist would more than accomplish this. Certainly there must be very few so poor that this small sum can not be spared, not as a gift, not as something to be consumed, but as an investment in an institution where every dollar paid will remain and will be added to by earnings and savings and will go on as long as time will last in bearing glorious fruit for both time and eternity. How many there must be who can spare one hundred dollars for this grand work, without being compelled to forego a single one of the necessities of life. A few might spare a thousand dollars without really missing it. We are not begging. The writer does not believe in begging. The real purpose of this article is to hold up this work before the people so that those recognized as really God's stewards may know where there is a splendid opening for the investment, not of their own money, but of God's money which he has entrusted to their care. One hundred dollars just now will be worth more for this enterprise than a thousand dollars by and by.

This work must be sustained. We must hold up the hands of those who have so nobly

stood by in a far-off land and have labored so arduously against prejudice, ignorance, even persecutions, until success has begun to crown their efforts. We are not asked to invest in a doubtful venture. The Skodsborg enterprise is already a grand success, and we are not asked to pay our money to make up loss which has accrued by bad management or even as a result of disasters inevitable, which might have been prevented. The Skodsborg Sanitarium has no such obligations to meet. It is a sound, healthy, and successful enterprise, which only needs a capital with which to carry on the great work which God has placed in its hands. Let us all have a part in this good work. Let us for once go down deep into our pockets and make a great lift for the work with the assurance that we shall have abundance opportunity to feel great satisfaction in the grand successes which will result from our generosity.

613.12

ADDRESS DELIVERED BY DR. J. H. KELLOGG AT THE DEDICATION OF THE MADISON SANITARIUM.

Mr. Chairman: Ladies and Gentlemen: I esteem it a very great honor as well as a privilege to be with you here this afternoon. I have been listening with much interest to the history of this work as represented here, and I want to tell you something more of this history.

First of all, I wish to say to you that this institution is a great deal older than it looks, and very much older than it has been represented to you to-day. Every institution, every enterprise that is really great is always older than it looks. The beginnings of things that are really great are farther back than we can see. The roots of things that are enduring reach farther down into the earth and farther back into the centuries than we can know without thorough study and research, and some times much farther than we can ever find out.

Now I might say a few words to you about the visible beginning of this institution. The Madison Sanitarium is a branch of a Sanitarium located at Battle Creek, and the visible beginning of that institution dates back a little less than forty years. In the summer of 1866, and I remember the time very well for I was there, there was dedicated an institution not half as large as this, the first Sanitarium in the world. It was a little wooden building, only a little larger than the building which stands beside this, a two-story farm house, It stood in

a little grove of trees. It had been purchased from a farmer, who owned it and had become a judge. A few acres of land went with the cottage. The Sanitarium began with one doctor, one nurse, and one patient. A hundred persons gathered together under the shade of those oak trees, a much smaller number than is gathered here, and it seemed a wonderful thing that so large a ~~xxxx~~ number of persons could be gathered together who were interested in this new enterprise. I sat, a small boy of fourteen under one of those trees, and I was out looking at what I believed to be that tree the other day, and I could hardly reach around it. The institution has grown a great deal more. That little institution has grown so large that the whole city of Battle Creek can not contain it. There is a large building there and there are more than twenty other buildings. Branches of this institution have been established all over the United States, in Europe and England, in Denmark, in Christiana, way up at Bergen, the very northwest corner of Norway, in Italy, in Switzerland, in India, in Germany, in the islands of the sea, in Australia, in New Zealand, and still other countries.

Within the last two weeks quite an active dedicatory work has been going on. One week ago last Friday a new and splendid Sanitarium was dedicated in England at Caterham, seventeen miles from Westminister Bridge. Last Sunday the new building of the Battle Creek Sanitarium was dedicated in the presence of many thousands of people. Excursion trains came in on all the different roads bringing these people so that at half past two o'clock in the afternoon the whole grounds in front of the Sanitarium were filled with the waiting multitude. There

came in letters from Governors, and officials from different parts of the United States. Letters of regret and inability to attend were received from twelve Governors, President of the United States, membersof the President's Cabinet, Mayors of cities, Alderman, and a great number of officials. The private secretary of the Governor gave an address in his behalf. The Auditor General of the State presided. A great multitude gathered to dedicate that building as we are here to dedicate this building to the service of God and humanity.

Now my friends this institution is an outgrowth, and not a rival institution, but a part of the world-wide movement of institutional work which reaches all over the civilized world. It is not the product of one man's brain, nor of the brains of a few men. It is more than a century old; it is more than an age old. It reaches back to thousands of years. These institutions were first called Sanitariums for that word originated in Battle Creek so far as I know. They were the first of their kind, but the ideas which they represent did not originate in Battle Creek. The novel thing was not in the ideas represented but in the gathering together of a large number of good and useful ideas, which are as old as the world itself. The institution was first called the "Health Reform Institute," because it aimed at the reformation of habits of health. It was not long before this institution was being copied. Health institutes, mineral spring institutes, and all sorts of institutes were springing up in various parts of Michigan and the West. The word "Sanitarium" was coined from the old word, "Sanitorium," which was defined in the dictionary as a resort for soldiers. Unfortunately this word has been copied.

Every institution all over the United States that starts as a medical boarding house calls itself a Sanitarium. It is necessary then to let the world know what a Sanitarium is and what it means.

A year or two ago on a visit to this place I was introduced by a Professor, down in the city, to talk to the people about the "Battle Creek Idea." It struck me as being a good idea and I began then to talk about the Battle Creek Idea.

The Battle Creek Idea starts as far back as Moses. We must fix its starting point with the first man, Adam, living in a state of innocence and happiness in a wonderful garden with everything beautiful in nature about him. Adam was a splendid man, large and healthful, a god-like creature, so wonderful that he was called the image of God. Go back there and you will find the Battle Creek Idea, for Adam lived in simplicity an out of door life. He lived upon the fruits and the nuts and the sweet and delightful things which were cooked for him and partially digested by the marvelous chemistry of the sun. The evolutionists tell us that man has come up from a very low level, but it was after he had gone down first. The evolutionists do not see man at the beginning. They see him only after he had stumbled and fallen, and the divine nature which God had put in him was so far obscured that he no longer properly represented God in the world. It was after man began to climb up again that he commenced to make a record of his history. Inspiration gives us a history that goes back to the very beginning of things, and there we look for the first root of the "Battle Creek Idea." The idea is to get back to the divine order, to get man to return to the divine way which God marked out for him. The central

thought of the Battle Creek Idea and of this institution is to help man back to the original state in which God placed him at the beginning of things.

Now we find Moses taking the children of Israel, who had gone down into Egypt and there had become perverted by the civilization of Egypt. We are proud of our civilization and civilization is a grand thing, but I fear we are too much civilized. I read a book the other day about the "Cause and Cure" of civilization. So the children of Israel when they left Egypt, a horde of slaves who had been held in bondage four hundred years, were the product of civilization. Civilization always makes some men aristocrats and some others slaves. It makes all men slaves to customs that are harmful and pernicious. Men are in bondage to evil habits of dress and of diet. He lives in a house where a North American Indian or a South American monkey could not live without having consumption in less than six months. We do not realize that the fresh air is the maintainer of life, that the sunlight has power and life and healing in it. We shut this light away from us and we become hollow-eyed, sickly, and bilious, and wonder why providence has afflicted us in this way. One thing that our Sanitariums are trying to do is to lead men back to primitive innocence, back to God. Our civilization is leading men away from God. We worship our civilization. We make ideals and worship them and sacrifice our lives to the gods of fashion, appetite and custom.

Those who are connected with these Sanitariums are leading men into freedom and into a higher and nobler and better life.

I congratulate you that this institution has come among you to teach you how to be free from disease, free from pain and free from suffering. Just think, my friends, of the long line of mourners who have gone through your streets up to the most populous part of your town, the cemetery to deposit there the remains of their friends. This deprivation of life is almost unnecessary. Forty years is the age at which men have just reached maturity, but that is the age at which men die. Adam lived a simple life and he lived to be nearly a thousand years old, and I wish to put before you to-day the example of our great Father. Adam made some mistakes but we have no right to find any fault. We owe our very existence to all the circumstances that have precee ded us. Oliver Wendel Holmes says, "Every man is an omnibus in which rides all his ancestors."

Now there are other men. Moses led the children of Israel out of Egypt and he held up to them the original standard of life that God gave to Adam. They were led out into the wilderness into an out of door life. They needed forty years in the wilderness, a vacation from their long work and toil in Egypt. It was necessary that there should be an opportunity for the boys and girls to grow up under natural conditions of life that they might be a sturdy and hardy people to stand the things that they had to meet in Canaan. There was leprosy and tuberculosis and other infections throughout that whole country. So God told them to put to the sword every man woman and child in some places because the people were so degenerate. Now these people were given simple diet, manna from heaven.

Now this institution and all these institutions stand

for the original diet, for original food, In the same way that the children of Israwl took their food from the hand of heaven, Manna sent down to them every day fresh from the hand of God, now when we take food fresh from the fields, grains and fruits, and nuts, and those things delicious to the taste, we are taking our food fresh from Heaven's hands. So far as I know, we have no Sanitarium in the world on the tables of which you will rfind a corpse. There are no funerals in our kitchens. Our institutions are free from the blood of animals. They are clean and we mean to keep them clean.

Five hundred years before Christ we find a wonderful man who was standing up in the midst of a degenerate people, Pythagoras, who discovered the fact that the earth is round and revolves about the sun. There are some people who believe that the world is flat. Here was a man twenty-four hundred years ago before telescopes were discovered, before the great laws of astronomy had been formulated, who stood up and announced that the world is round. This same man made other great discoveries. He studied nature, and he listened so intently that he thought he could hear the music of the s heres, and he certainly did hear the whispering of inspiration for he found the way back to nature, the way to harmony with God. He found it a health colony, the first health colony that was ever established in the world except it be the health colony established by the children of Israel. In this health colony were gathered hundreds and hundreds of people who lived an out-of-door life. There were no slaughte r hou ses in Crotona. It was perfectly safe for the rabbits and squirrels to run about. The people

became so incensed at the reproof to their Bacchanalian feasts that they massacred every man and woman there. The way degenerate men values truth is to destroy it. That is the attitude of the aferage mah toward truth, but truth triumphs. I do not believe at all in that poetic error which is expressed in the words, "Truth forever on the scaffold, Error forever on the trhone." If truth ever gets on the scaffold/ that scaffold becomes a throne. If error gets upon the throne, that throne is a scaffold. Now my friends there is a power that works for righteousness and this power is not a power outside ourselves but a power within us and this power within us is always working for truth and truth always triumphs. "The Eternal years of God are hers."

Now this institution and all the institutions which are located throughout the earth are standing up for the same truths. The truth has gotten hold of some men and has used these men as instruments. And I want you to see the truth for which this building and these men stand.

This is not a new idea. God created man out of the earth and breathed into his nostrils the breath of life . That was the putting of himself into man. When that dust had God put into it, it became a living soul. Take God out of man and he dies. The great thing that the world needs now is to see God in man and to inspire men to stand up for God and live that divine life that he intended man should live. God is not far away but is in man ready to lead him toward all good things; toward that which is right and best for him. Man cannot not possibly be afraid because he knows that the great helper is there with him. He cannot be apprehensive

of failure because he knows that God is his helper.

This institution stands for everything that is good for man and everything that is good and true and that helps man toward righteousness. This institution is not simply a medical institution but it is a great institution. It embodies ideas that were born away back in the ages. Christ and John the Baptist by their example and by their life taught the importance of getting the victory over appetite. Christ went about doing good. Now these institutions stand for that Christlike life. To be spiritual is to be natural. This thought is a very simple sort of religion but it is the kind of religion that the Bible teaches. We come along further down and we find all through the ages men who were teaching the simple life. St. Augustine and other early Catholic Fathers, Luther the great [redacted]n reformer stood for the principles of natural life, so did Jonh Wesley. Go back fifty years and we find a little group of men standing together at the Brook Farm. George Ripley, Charles Dana, Hawthorne, Bronson Alcott, Emerson and at one time Horace Greeley, Margaret Fuller, Thoreau and scores more gathered together, in this little country place to live a natural and simple life. This Brook Farm experiment failed. They did not have any turkey dinners therem It was a bloodless feast to which these people sat down. The Brook Farm experiment failed for lack of financial management, but the idea survived. That same idea is practiced in a most inspiring way by the Russian reformer Count Leo Tolstoy who is giving all his efforts to the teaching of simple living. He also lives upon the same pythagorian diet about

which I have been telling you. I had a letter from his son just the other day, telling me about his father's habits and his enthusiasm for this wonderful truth. These men are striving toward the same ideas. Our institutions are educating men to go out into all the world to preach the Gospel and show it s practical side. Down in Chicago you will find 130 of them at work. In New York, Philadelphia, New Orleans, St. Louis, Cincinnati, Cleveland and Detroit, you will find men and women w who have been taught in Battle Creek, going out into the highways and hedges where men have fallen among thieves. These institutions are training doctors and nurses, more than a thousand ~~doctors~~ nurses and a hundred doctors have been educated and scattered throughout the world, in India, China and the islands of the Sea, you will find these men going out to spread abroad spiritual, mental and moral righteousness and Godlike living. I am glad we have this building established herer at Madison as a center for this state. Here is an institution that has been inspired without an endowment. The men who came here had faith that these ideas had strength in them so that ~~if they~~ [redacted] they would stand and the work would succeed without large endowment. What a splendid thing it would be if some citizen of Wisconsin would place this institution out of debt. Missionaries are wanted; missionaries of the gospel of health.

In medical work, these institutions stand for the most advanced thought in medical development. Our laboratories represent the highest skill in chemistry. Our operating rooms represent the most advanced methods in surgery.

Our doctors and nurses have undergone most thorough training, because they are expected to go out into foreign countries where they will stand all alone, and do not have others to call in consultation. The men who come to our institutions come as a last resort. A conductor said to me I have brought forty people to the Sanitarium on their beds and have taken them away on their feet. Now there is something bigger in this than man, for it is God that did the work. I want to say to these doctors and these nurses let us this moment while this building is being sacredly dedicated to God and humanity give ourselves to the service of God and our fellow-men. Even though this building should burn this work would go on and on to ever increasing usefulness.

LECTURE TO MEDICAL CLASS, March 17,1903.

Pelvic conditions,--Parametritis and Perimetritis.

J.H.Kellogg, M.D.

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WE have been talking about pelvic conditions; we will consider this subject a little further. Perimetritis is one of the forms of pelvic inflammation which is frequently encountered. Perimetritis is simply peritonitis confined in the pelvis. It is not simply inflammation of the peritoneum covering the uterus, but it is infla mation on the part of the pelvic peritoneum.. It may be the remains of a general peritonitis which has simply subsided,leaving behind a peritonitis (?) of the pelvis, or it may extend into a general peritonitis ~~beginning in~~ the pelvis. Ovarian peritonitis probably begins usually in an infection which may occur in the bowels, or an infected suppurating tube. It is frequently found in connection with dysentery, or tubercular ulceration of the bowels. It is probable that in states of low vital resistance,the colon bacillus may work its way through the intestinal wall, and set up its mischievous work in the pelvic cavity or peritoneum.. In perimetritis the inflammation is confined to the peritoneal surface. It extends only slightly into the cellular tissue,and it may begin an inflammation of the cellular tissue, although not usually so. There are three forms of this inflammation,--first in the form of (not understood);second, simpl a serous form; third, a suppurative form,--and we might add another form adhesions, because in cases where there are accumulations of pus and serum there are, at the same time, adhesions.

The characteristics of primetritis are ovarian pain and fever, and these are sometimes very closely akin to those of appendicitis--there is vomiting, and there is a chill, or chilliness, and a loss of appetite, nausea

tite, nausea, vomiting, very severe pelvic pain. But the location of the pain is different from that in appendicitis. In appendicitis the pain is located in the region of the appendix; and in perimetritis the pain may be in the middle, on one side or on the other side, and it may be be in the pelvis in general; it depends upon the location and the extent of the inflammation. At first it is often impossible to determine the location and extent of the inflammation. The pain can radiate through the whole pelvic cavity, and it generally extends down the limbs. The parts are so sensitive that it is impossible to make an exact diagnosis, because you can't make any abnormal pressure on account of the extreme tenderness. The patient complains of severe pain, and generally lies with the legs drawn up in bed. The abdominal muscles are tense. The patient's face often looks anxious and haggard, and he has no appetite, and the bowels are usually constipated. The fever rises to 103° or 104°; it goes up rapidly at the very outset. The fever generally subsides in about a week, or begins to subside in that time. The tenderness diminishes, and the pain diminishes. The pain varies in character,--it is constant, but there is some remission, and then it comes on with renewed intensity every hour or two. These intervals become longer as the days go by. If an examination is made when the inflammation is ~~somewhat~~ somewhat diminished, you can locate the dsease, and find the thickening of the tissues. You may not find a large lump, usually, but you will find a thickening of the tissues from the exudate of lymph, and the organization of this lymph into fibrous tissue.

It is very important to make a distinction between parametritis and perimetritis, for there is a distinction between them,--there is quite a difference in the history of the diseases, in their termination, and in the methods of treatment, especially the surgical treatment; so

you must learn to distinguish the difference between them.. It is impossible to make this distinction at first, so as to be able to say whether you have a case of parametritis or perimetritis.. Parametritis is an inflammation of the connective tissue--of the tissues lying beneath the peritoneum--in general the peritoneum is not involved at all; there is simply an inflammation of connective tissue beneath the peritoneum. But it is possible for both the connective tissue and the peritoneum to be involved, and we may have parametritis and perimetritis both together,--but the inflammation is likely to be either one or the other.

The histories connected with these diseases are almost identical. It is only when you can make a digital examination after exudation has occurred, that you can make out a difference between these two maladies. So-called parametritis, which was formerly known as cellulitis or phlegmon. Dr. Emmet first called attention to this form of disease, and after that, every form of pelvic inflammation was a cellulitis; every patient who had pelvic inflammation had "ovarian cellulitis;" they didn't know of any other kind of pelvic inflammation when I was a medical student. But the observations of Hegar of Germany, and Lawson Tait, of England, showed that there are many other forms of inflammation.. Ovarian inflammation was not understood then: Then the pendulum went to the other extreme under this teaching. All inflammations were inflammations of the tubes and ovaries. But now there is a clear distinction made, and we can differentiate between perimetritis or inflammation of the peritoneum, and parametritis or inflammation of connective tissue, and salpingo-ovaritis or inflammation of the tubes and ovaries; it is very important to get a clear understanding of these three forms of inflammation, and to be able to distinguish between them. When

you have a case of pelvic inflammation which has gone on far enough so that the inflammation begins to subside a little and the fever is lower--the patient's temperature is diminished, the pain is much less,and the tenderness is much less,you can make a digital examination and you can make a diagnosis,if you know the points of distinction. In regard to the points of distinction between parametritis and perimetritis it is necessary to recall the distribution of vessels to the peritoneum and to the internal os... The peritoneum is connected with the uterus at the level of the internal os, is it not ? That is where the peritoneum is connected with the uterus. which rolls back behind the bladder. Now the side of the peritoneum slopes upward. The connective tissue has various ramifications...The masses of connective tissue, bands and broad ligaments slope down on each side of the uterus and the masses which enclose the rectum behind. Now if you have a case of this kind, and you want to differentiate between parametritis and perimetritis, you know the three points as regards exudate. You make an examination in front and behind and make an examination through the rectum. Now what you find in front in ~~perimetritis~~ parametritis is this :There is only a very slight thickening between the uterus and the bladder, and it can be scarcely felt,or not felt at all.

Now if there is any thickening of connective tissue, then it is cellulitis or parametritis, and it will be much less distinctly felt in front. If it is felt in perimetritis, it will be above the level of the internal os. If it is ~~in~~ parametritis it will be felt ~~at the junction~~ at the junction of the vagina through the cervix,because the cellular tissue lies between the vaginal surface and the peritoneal surface...The exudate comes down, and you will feel the hard rim. If it is cellulitis you will feel it about the surface and right in front of the cervix; if it extends all around, you will feel the hard rim all about, and on examining through the mouth of the vagina, it will seem as though you

were feeling the bottom of a cup; it will be as hard and dense as bone, in some old cases; but if it is a case of parametritis the vaginal risues will be soft and pliable and gliding over a resisting body which is further in, and which lies at the level of the internal os,--is that plain to you?

A STUDENT: I don'tunderstand it~~.~~ I don't understand the difference between the two.

A. You are feeling in front. The peritoneum dips down between the uterus and the bladder (Blackboard illustration). The peritoneum comes down to the level of the internal os,--here is the cavity and the peritoneum comes down here.. Here is the vaginal junction. So, if there is exudate at this point, you will feel it further in or not at all (in perimetritis?). But in parametritis the inflammation is right in here,coming close down to the vaginal surface. In perimetritis the inflammation is here--it is simply a thickening or stiffening of the peritoneum; but in parametritis the inflammation is here. In one case (in perimetritis) , you can hardly feel it in front--and perhaps you cannot feel it at all. But if it is perimetritis,there will be a hard mass in front, and will distinctly feel a hard, dense mass which comes clear down to the vaginal surface . Now in case it is perimetritis,-- here is the peritoneum coming down quite low, and here would be a mass which would be felt just between the rectum and the uterus, and when you press down upon the rectum in front,there may be a large,dense mass here coming down--it my be so dense as to interfere with defecation, it is so large, and it can be felt behind. In case it is parametritis,- we will suppose here is the rectum and here is the uteruz--instead of feeling a mass in front like this, in peirmetritis, it will be a dense mass on either side--a semicirclar mass on either side.,because it would

be only in the tissues lying under the peritoneum, between the peritoneum a and the rectal mucous membrane--there is where the inflammaion would be , it would not be outside. In parametritis there would be an exudate into the peritoneal cavity and fill up the pouch between the uterus and the rectum. But in cellulitis or perimetritis it creeps round underneath the mucous membrane, and perhaps it passes across this bridge , coming right round here and disintegrating into the peritoneal cavity, so you can feel the semicircular mass underneath the rectum. Here are these poles which run back from the uterus into the sacrum to the posterior ligaments and it is these masses where the exudate is --in these masses of cellular tissue.. Now on either side, you will find a thickening , in perimetritis, a thickening and a sloping upward--perhaps quite a dense mass at the lower border, sloping upward. But in parametritis, the mass will slope downward. The reason why it slopes upward in perimetritis is, because there is a raw surface in which there is an exudate, possibly into the broad ligaments. Suppose this is the uterus (Illustrating by diagram.) Here are the broad ligaments running up either side of the pelvis. Now in perimetritis there is an exudate lying above; ~~here; in parametritis~~ but in parametritis the exudate is inside here, and you can feel a slipping down at the lower border.; it is between these two poles of mucous membrane that the inflammation exists in perimetritis, but it is above in parametritis.

You ought to be able to make a great distinction between perimetritis and parametritis; it is very important to be able to do that .,-- it will be an indication of your diagnostic skill, and of your knowledge as a gynecologist, if you are able to do that.. I think the average doctor does not make any distinction between these conditions,--he simply says, "It is pelvic inflammation." I remember a doctor who was a pro-

fessor in a medical college, but all the pelvic inflammations he ever talked about, he called "circum-uterine inflammations." He coined this new term to cover his ignorance and to save the trouble of making an accurate diagnosis, by saying that the inflammation is "circum-uterine,--" that is, somewhere about the uterus . That is a very convenient method of making a diagnosis, when you can't make it accurately; there is a little circumlocution about that, but you can make an accurate diagnosis a little later on, after the case has developed. You are not to blame for not making an accurate diagnosis at first. It is like being in a dark forest,--you see something but cannot tell at first whether it is a cow or a bear; you must wait for more light, before you can clearly distinguish the object. So it is in this disease,--at first you have not data enough to enable you to make a sure diagnosis,--you must wait until you have sufficient data before you can make an accurate diagnosis .

Now as to the treatment of this form of inflammation,--what is the natural history of it . There have been adhesions, and they have been generally absorbed; they have become very dense and thoroughly organized, and remain for many years. They always absorb in part,--but they sometimes absorb entirely, and disappear. Now the treatment indicated: The first thing is, absolute rest in bed until the pain is gone, and until the exudate is gone, and until there is no longer any tenderness in the region of the exudate . Many women suffer more or less all the time, and so they are anxious to get on their feet too soon, and when this is done , it interferes seriously with the duties of the wife and mother; they are sick, and they are anxious to get on their feet and get to work and look after their household. They are anxious about their children; they are anxious about their husbands, and some other things, perhaps, so it sometimes requires a great deal of effort to keep the wo-

woman in bed long enough. The woman should be kept in bed not only until the fever is gone, and until the exudate is gone,--not only until the general pain is gone, but until the tenderness is gone of the exudate is gone, or, at least, substantially gone, for there is great danger that if the woman gets on her feet too soon, the inflammation will come back again, and there will be a relapse. In many cases a relapse occurs, and it may be that it was after the menstrual period,--the woman has what is sometimes called by physicians "relaxing cellulitis," it is classed with a relaxing peritonitis. It is the same with persons having appendicitis,--they are likely to have relapses, and for the same reason, there is a lowered vital resistance; the tissues have been impaired, and so the disease is likely to recur.

There are other things which may be prescribed for the patient besides rest. The patient should go to bed, and we should apply treatment for the relief of visceral inflammation and congestion, and this treatment will consist of short external applications of heat, and prolonged applications of ice over the affected part, with derivative applications to the lower extremities.. Put on a leg-pack, with an ice-bag over the pelvis--have two or three ice-bags--three ice-bags over the pelvis--one below and one at each side, the blanket right over the ice-bag (this is not a hot -blanket pack); it should cover the umbilicus. It should be continued fifteen or twenty minutes, until the surface is red; then apply the heating -pack to each leg; put each leg separately in the pack. Have a towel wrung out of cold water ready to put on the leg on the inside. The towel should come close up on the inside so as to cover the whole on that side.; the ends should be drawn up over the fleshy part of the thigh, and the towel should be closely wrapped round one side, and then the othr side so as to fit the leg everywhere. Leave

as few creases as possible, and no gaps. Each leg should be covered with a large mackintosh, the ends being carried over, as to thoroughly cover the towel at every point. It should be wrapped tightly, and a warm blanket should be brought up in the same way and brought over the parts, wrapped around them and tucked up very closely around the leg; the other leg should be treated in the same way. Then another blanket should be applied. After these applications, the ice-bag should be put on...Then a large woolen blanket should be applied over that, and coming clear up to the umbilicus. The upper edge of this should be opened every half hour, and the ice-bag should be taken out for five minutes. If there is a good deal of pain, a hot fomentation should be applied during this five minutes, the blanket being turned down for the purpose. When the ice-bag is removed, the hot blanket pack should be put on every three hours. The parts should have a cold towel rub three times a day, and it should be applied in such a way as to avoid chilling; only a small portion of the surface should be treated at a time. And these surfaces should each be carefully warmed and dried before going to another surface.

Now the other two forms: The hot vaginal douche should be employed, and this treatment should be continued for a long time. After the acute inflammation is past, the patient's treatment should be, -a fomentation three times a day followed by a heating compress. As soon as the fever is gone and the pain subsides, the ice-bag should be changed for a heating compress, and this should be continued so long as there is any exudate left. The hot douche should be applied twice a day, using two or three gallons of water at a time, at a temperature of 110° to 115°. The revulsive sitz-bath should be employed--the revulsive sitz-bath is a very excellent remedy in bad cases, at first; later, a short rubbing cold-sitz should be employed for four or five minutes at a temperature of 75°, with vigorous rubbing. The purpose of this is to produce

strong revulsive effects upon the pelvis,until the effect of this exudate is overcome --the obstruction of the circulation. (Interruption.)

In serous perimetritis, exudates, etc— I am doubtful whether ordinary pelvigmassage is very useful. I hink the value of pelvic massage in these cases has been very much overrated. I think the heating compress, fomentations, the sitz-bath and the general improvement of health are the most important measures of treatment, and will accomplish all that can be done by treatment. Pelvic massage is of practically little value in these cases. Sometimes these adhesions become so fixed that they can never be broken up without an operation. Then the question is, whether an operation should be performed for the purpose of breaking them up. I Don't think an operation should ever be performed for that purpose. When you find adhesions, that is not an indication for an operation..Nature brings the parts together ~~better~~ in better form than the surgeon can do it . Besides, if you perform an operation,the adhesions will be back again in a couple of weeks. The peritoneum has been chafed, so that when you tear the surfaces apart you will find a raw surface, and when you close up the abdomen the adhesions return, and there is no possibility of preventing them. The only indication for breaking up adhesions is, when injury is likely to result from them. There may be ~~ap~~ a pressure upon the rectum caused by the adhesions, so that the patient suffers from constipation. In such a case the uterus can be put forward and fastened by means of a ligament operation until the adhesions are broken up, and in doing this, care should be taken.....This operation can be done with success.

Sometimes the adhesions are not so easily broken up. Generally, in cases in which you operate for the removal of adhesions, you will find that there are adhesions of the tubes and ovaries,which can be removed,

and when they are removed, the uterus can be brought forward and put in position and made to stay there by the operation of shortening the round ligaments; the round ligaments should be shortened for this purpose rather than to attach the uterus to the abdominal wall. So-called ventral fixation is certainly not a wise nor a rational surgical procedure, and there is no necessity for doing it, unless you cannot shorten the round ligaments,--and if you cannot, this operation can be easily done, for it does not require any particular skill to sew the uterus to the anterior abdominal wall..

Now about serous perimetritis: In serous perimetritis there is not simply an exudate of serum, for that is very common,--there is always more or less serum, but in this condition there is a great accumulation of serum,--so great an accumulation that the patient may be thought to have dropsy,or that there may be an ovarian tumor. We should always remember that in perimetritis ,the general peritoneal cavity is shut off from the pelvic cavity, and it is because of this that the inflammation is confined to the pelvic cavity; because, if it were not so,the perimetritis would extend to the abdomen,and we would have general peritonitis, but it is shut off and consequently the serum thrown out is confined to the pelvic cavity. If a large fomentation is applied,it may produce pressure symptoms, provided the inflammation is below the pelvis; but if it is above the pelvis cavity, it does not produce these pressure symptoms,although sometimes a rectocele is formed. The pressure may even cause a sloughing of the cervix, or cause a complete obstruction of the bowels.

As I have said, this accumulation may be so large as to produce a suspicion of an ovarian tumor or dropsy. But it differs from it in the fact that it is confined,in dropsy. In cases of ovarian tumor there

will not be a previous history of pain and fever,--that is very important But in a case of serous perimetritis there has been a history of pain and fever... When the serum hasbeen poured out in abundance, it is because the disease has passed the crisis and is declining,--the germs have been overcome, the serum has been poured out and diluted the toxins-which is nature's method of fighting the disease. It is because the poison has been so virulent andactive that such a great quantity of serum has been poured cut ; it is for the purpose of diluting the poisons and rendering them less virulent . In case we have serous peritonits,--if there is a small ovarian tmor,there won't be pain or disease,unless there has been a perimetritis associated with the tumor--which is not likely to be the case unless we have a suppurating cyst.

Another point of distinction is the fact that when there is a perimetritis, the sack in which the serum has accumulated--this part will be fixed--you can't move it round; whereas, in a case of a small ovarian tumor it can be moved about easily.

There is still another method of distinguishing between these conditions,--and that is, by the effects of the treatment. If you put a patient to bed with serous parametritis, and give the patient the treatment which I have suggested--douches, fomentations, heating compress, packs , etc--in the course of a week, or two or three weeks , the tumor will get softer and smaller. If there have been pressure symptoms, they will diminish, in most cases. In cases of serous perimetritis , in which the accumulation is above the brim of the pelvis, put the patent to bed and give him the treatment suggested, and this is all that is required, because the serum will, in time, disappear.

Now, if the serum is below the brim of the pelvis: In the case of an ovarian tumor there will be no change; so this is another form of distinction. If you have an accumulation of this sort above the brim of the

pelvis,it is likely to be either an ovarian tumor or a serous perimetritis. If there is an ovarian tumor there must be an operation; but if it is a serous perimetritis,there is no necessity for an operation. You can see that it would be absurd to perform an operation--opening the abdomen, etc.,--when you had simply a little serum which might be absorbed readily by proper treatment; there is no ~~great~~ more necessity for opening the abdomen than there is for cutting open a leg for a swelling and exudate, when these can be removed by the efforts of the body. So it is necessary to make a diagnosis
There are three points to be noticed in making a diagnosis,--first, as to whether there has been a previous history of pain and fever; Second,--in serous perimetritis the mass will be fixed and immovable, while in ovarian tumor the mass will be moveable. Third: in serous perimetritis the mass softens and diminishes in size under treatment--rest in bed and treatment; whereas, the ovarian tumor does not change materially. These are three points of distinction, and if you have them in mind you can make an accurate diagnosis. It is easy to make a diagnosis if you know the points of distinction between these conditions.

There are sometimes cases in which you must perform an operation. In case of this serous accumulation in the pelvis, and is accumulating so rapidly as to produce intense pain and suffering and endanger the patient's life ,--or at any rate run the risk of serious injury of some sort, it may be well to operate,--and how will you do it ? The operation must be performed through the vagina. I will mention the method of doing this operation after speaking of the suppurative form of perimetritis, or so-called "perimetric abscess," which is the same thing . In these cases there is an accumulation of pus--not simply a little pus such as may be present in connection with exudation of lymph--but a larger accumulation of pus, so there is a mass forming what is known as an ovarian abscess. It is a very common thing that one is not able to make a correct diagnosis in cases of this kind; but the inflammation

is more intense and prolonged; the patient does not get any better at the end of the week, but the case continues for a long time . There is a hectic fever. The fever rises every night, falling in the morning, but sure to come up at night, and the pain continues; it is not so intense, but there is continuous pain . The patient has no appetite, but there is a hectic febrile state . The mass does not diminish. While the patient remains in bed the treatment is applied. The mass steadily increases,--it does not diminish at all, but steadily increases in size and there is a hectic fever,--that is an abscess.. But you cannot be absolutely sure that you have an abscess without puncturing and introducing a trocar. This puncture should be made through the vagina. We generally find this mass behind the cervix, so the puncture should be made behind the cervix in the Douglas cul de sac. These abscesses generally open into the intestine. They may open into the bladder, and they may open into the vagina, or they may open out externally. They open into two or three places at once. I have had a case of this sort in which there was an opening into the bowel and the bladder both. In one case I remember there was an opening into the bladder and bowel and vagina. These are extremely troublesome cases. I remember one bad case ...The fecal matters passed into the ~~bladder~~ abscess-cavity, and from the abscess-cavity into the bladder , ~~a~~ and then out through the bladder, bringing the patient into a most dangerous condition. In this case the disease had gone on so far, and the tissues had become so thoroughly infected that nothing could be done by way of building the patient up, and the patient succumbed to general cachexia. Don't plunge into one of these abscesses as soon as you discover it , for nature can take care of them better than you can. To perform a laparotomy in such a case might produce acute inflammation, and to do so while the patient is still suffering from fever is almost

cert.in death. And this istrue of all forms of pelvic inflammation,--that an operation should never be performed while the patient is in a state of fever.. Put that down as a cardinal principle that should never be departed from--that an operation should never be performed while the patient is in a state of fever, except as the very last resort,--and then the chances are ten to one that the patient will die. So long as there is any possibility of subduing the inflammation, that should first be done. In case of abscess, apply a heating-compress, douches, packs, fomentations, increase the patient's power of resistance, building up the patient's health, and keep him perfectly quiet in bed, add the abscess will gradually find its way out at the surface. The chances are that its opening into the peritoneal cavity is very small; sometimes it occurs that it is very small because the surfaces all about the abscess are compacted--the intestines and all the other surfaces are all closely accumulated together.--But the telephone is ringing and I will excuse you for this time .

MEDICAL LECTURE , June 11,1903.

J. H. Kellogg, M. D.

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Pelvic Inflammation.

CHRONIC INFECTIONS .

1. Prolonged Acute .
2. Recurrent Acute .
3. Results of Acute.
4. Chronic Inflammations.
5. Chronic Congestions.

Causes.

.....

This is recurring inflammation. The menstrual period is the exviting cause. A lady told me, a day or two ago that she had an awful time at her menstrual period,--chills and fever and pain. I knew before I examined her, that I should find sme evidence of inflammation, and so I did,--I found a thickening in the left side, in the region of the le left adnexia (the parts adjacent to the uterus); I found a thickening of the left side, and coming close up to the uterus; in this case I think it was tubercular. This recurring acute inflammation may be due to a pus-tube. I took away pus that was in it. A congestion, at the menstrual period may cause inflammation; it may be a fibroid tumor, which is a co mon cause of recurring inflammation. It is sometimes due to old adhesions,or an old inflammation of the ovary that was never quite cleaned up. The presence of pus h re is indicative of pus in the tube.

What is the third conditi n? ("Results of acute inflammation.") Inflammatory products is one of these results.

What is the fourth? ("Chronic inflammations.") What else have we ? ("Chronic Congestions .") Yes. We have already been into these details. First, what are the causes of so-called chronic

inflammation.?What is the cause of prolonged acute inflammation? Infections, to start with. There may be traumatism, but it is infection. How does the infection occur? Lowered vital resistance is the first cause,--a loss of ability on the part of the tissues to destroy germs or to resist the invasion of germs--this is the predisposing cause.

What is the exciting cause of acute inflammation? First, I will mention miscarriage, and cases of criminal abortion. There are cases of this kind, in which women have treated themselves in attempting to produce miscarriage. Some of the worst cases are those in which women have ~~produced~~ abortions produved upon them by wicked physicians.

What are the indications (?) of lacerations at childbirth? So-called puerperal fever, or milk fever. A woman says, "I didn't get up very well after ~~childbirth~~ my child was born. I got along pretty well for a week, and then didn't seem to have a good appetite, and I had a great pain across me." That woman has had an infection.

Another, and not a very uncommon cause of this trouble is meddlesome treatment, as the injection of things into the uterus,--for instan ~~a sound~~ the passage of a sound. A doctor said to me some little time ago, "I examined this patient, and sounded her, and found that she had retroversion." I said to him, "I suppose you employed antiseptic precautions, on passing the sound?" "No," he said, "I never do that." Now I found that this woman was already suffering from acute inflammation set up by that doctor's passing the sound,--and he didn't know it . One doctor took me about ten miles out into the country to see a patient who he believed had a fibroid tumor of the uterus. He wanted to find out and so he introduced a tent into the uterus to dilate it , and he had me g out there with him to see the patient, and make an examination. The idea was, to dilate the neck of the womb, so that he could look ~~into the~~ in and see whether there was a tumor or not . Nothing could be more silly,

every member of this class will be determined to raise a higher standard for the treatment of human beings, and esp cially in gynecology.

There is another very common cause of ~~thistrouble~~ this condition--the injection of caustics and strong medicines of various sorts into the uterus,--and even antiseptics have caused it--also the performance of unnecessary operations, such as curettings, dilatations of the cervix. When I was a medical student, it was the custom of some surgeons to slit the cervix up, in cases of ateflexion (illustrating by blackboard diagram). In a pronounced case of this kind, it was the custom to slit the cervix up to this point,--the idea was to get rid of this narrowing at the bend here. But this is very rarely the cause of obstruction; the real cause of the pain is a diseased condition of the endometrium. Dr. Marion Sims invented the custom of slitting up the cervix. The slitting was down the median line, antero-posteriorly, right through the posterior lip of the cervix. Many patients died of infection.. I have heard of many distinguished women, and very important cases which have been operated on by Dr. Sims, and who have died. After a while, Dr. Emmett began sewing up the slits which Dr. Sims had made, and between the two, they got a good many converts to their theories, and made business for each other. It took the profession about twenty years to find out the folly of this operation (of slitting.) Thousands of women were treated in this way before the profession discovered that the whole thing was absolutely unnecessary. There is an immense amount of gynecological treatment that is entirely unnecessary.

There was another thing used in these cases, that was equally bad,--straightening up the uterus by the use of the "stem pessary; it had a little knob by which it could be pulled out--

Q. I don't understand what you mean by this operation of making the slit .

A. It was made down the median line antero-posteriorly--it was made right through the posterior lip of he cervix (blackboard diagram) making a sort of opening right down through here . These stem-pessarids were hollow, having little canals, with the idea that the uterus could be drained through them. And there was a galvanic stem, one half of copper, and the other half of zinc, used with the idea that the uterus would thus be vitalized and strengthened. I have never used these stem pessaries, because I considered them dangerous,--and I had evidence of this : Dr. Vandewalker, of Syracuse, was a great freind to stem pessaries, and he published papers in which he claimed wondrful results from their use. I didn't publish my experience in these cases. I remember thecase of a lady who came to the Sanitarium from Dr. Vandewalker's Institute in Syracuse where she had been operated on, She was on her way home, and when she got to Battle Creek she had to be ~~carried~~ put off ~~off~~ the cars. She had had chills and fever, and had gotten into a bad state ,and so, when she got to his city, the conductor had to have her stop here, and ee did all we could do to save her life. She had been using one of these stem pessaries and had come to the point where serious inflammaton was set ~~set~~ up.

So, as I said, meddlesome treatment is one of the causes of this condition. The sound must be clean; the fingers must be clean, and everything must be done aseptically, so that there shall be no possibility of infection. In ~~sme~~ some of these cases of acute inflammation , there i inflammation of the tube, and in some cases the uterus is inflamed. In some of these cases the infection remains, because the tissues have lo lost their power of resistance, and have not recovered it, and so, inflammation recurs at every provoking cause. In these cases, the patient generally says,"I have taken cold, and that has caused inflammation." But the probability is, that an ordinary cold did not produce this inflammation,

So I went with the doctor to see the patient, and found just what I expected to find. He had introduced a great "sea-tangle" tent (this is a sort of sea-weed, which is made into a small cylinder, compressed very small, and dried; it is of different sizes, from the size of a large knitting-needle to an ordinary lead pencil). When this tent is introduced into the uterus it is made wet and swells up and becomes very large, and dilates the uterus. It is like driving a wedge into a rock,--when the water is poured onto the rock, it is softened and swells--it is a capillary action caused by the absorption of water. After the doctor told me about it, I was satisfied that we would find the patient with a fever, and sure enough, her temperature was 103 1/2°. This sea-tangle was swarming with germs, and these had been introduced into the uterus with the tent. This used to be done,--it was a common thing. That woman died in three days, and it was that doctor's foolish treatment that killed her- there is no question about it . That woman was just as much killed by her doctor as if he had killed her with a club. I know of many such cases. A lady once said to me, "Doctor, I don't believe your treatment is going to do me any good." "Why not?" I asked. "Because it don't hurt me any. Every other doctor that has treated me has hurt me awfully, and I have always had to go to bed after treatment, and stay there for a few days and suffer pain,--still (said she) I feel rather better." She had evidently been instructed by her doctor that pain was necessary for her cure. It is dreadful to think how women are imposed upon by dishonest gynecologists. A dishonest gynecologist is the most contemptible wretch on the face of the earth, in my opinion; they may be men of high standing in their community, but they are mean and contemptible down in their souls, because of the advantage they take of people, and the horrible things they do, because of their dishonesty, ignorance and stupidity, and their lack of appreciation of the value of human life. This is a most terrible thing, and I hope

When a woman has had an inflammation of this sort, then anything that lowers vital resistance will cause a recurrence of the trouble, for the cause is always present and ready for action...

Results of acute inflammation : These results are not the inflammaion itself. The patient has no fever, no rise of temperature, and no chill; there is no evidence of inflammation. But when you examine the uterus you can't push it far forward; the fundus is fixed; the tissues don 't seem to be soft and pliable, so you can examine the uterus freely and you find it tense--perhaps you can feel a mass or a rigidity in some of the parts --in some cases the uterus will be so solid that you can't move it , and the whole uterus will seem to be a solid ~~block~~ , like a solid block of wax or paraffine, and your finger is against a concave surface . This is due to an exudate which has become organized , or partially organized,so that the tissues are hard and solid. These cases sometimes date back several years. In that case , they generally cannot be cured. The present trouble may be a new trouble,--the patient may have had the same trouble for several years, whereas the present condition has only existed for a few months. So we must always try and see what can be done; there may be a distended tube or an enlarged ovary, or it may be that the uterys is thickened and sensitive , so you may have simply a shortening of the ligament on one side --

Q. What is the pathological condition of this exudation?

A. Organized exudation,--or it may be the result of the shortening of a ligament by cicatricial contraction. These are the results of acute inflammation. The patient suffers more or less pain because of the abnormal state of things, --the uterus has lost its abnormal mobility. When the patient is on her feet, the ~~uterus~~ uterus being attached to something, drags that down, and so produces pain by tension ~~of the sympathetic nerve.~~ of the sympathetic

-f the sympahetic nerve.

One of the most common causes of this condition is tuberculosis, which gives rise to local inflammation because of the irritant effect of the toxin produced by the tubercle germ. We may have an enlargement of the other parts,--we may have a large mass caused by a chronically inflamed tissue. The most common cause of chronic congestion is enteroptosis, ~~in which there is~~ a lack of development of the abdominal muscles, improper skirts, thin shoes, chilling of the feet and legs, and any cause which produces continuous congestion of the parts.

Constipation is another cause; also an inactive skin, a sedentary habit, the sitting habit. It i worth while to note some of these things down,--these are things that you will need to talk with women about ; tell them what the cause of their trouble is. Enteroptosis which produces congestion of the uterus or pelvic organs .

A VOICE: I hould think pressure upon the veins would produce passive congestion by their nechanical action.

A. One might think so but his is not going deep enough into the queat on--that is only a superficial view. Constipation produces enteroptosis and catarrh of the bowels, and relaxed muscles,--it is not the enteroptosis that makes the congestion, but there is something (not understood) that makes the ~~entroptosis~~ congestion--the same thing which allows the bowels to fall down allows the vessels to relax. I once had occasion to remove an enormous tumor weighing over forty pounds. A couple of days afterward, I came into the ward, and found the patient in a very bad state of mind, and she said, "Doctor, you have deceived me." I aske why she said that. She said, "You told me you would remove that tumor, and I supposed you had done so, but I am just as large as I was before." Sure enough,--to my astonishment I found the patient as big as she was

before I removed the tumor. Now what had happened? The tumor had been r removed, and all the abdominal muscles had relaxed and gradually stretched the intestines had become distended and the until the bowels had filled the whole space which had been occupied by the tumor, so that she was just as large as she was before . Now you can readily see that before the intestines had become extended sufficiently to establish the equilibrium, the bloodvessels had become greatly distended, because of the pressure of the blood. Blood-pressure in the abdomen is controlled by tension in the vessels--the abdominal muscles are very tense, and they compress the blood-vessels so that the blood flows elsewhere. You know, in Swedish gymnastics, if you have a backward bending, you should immediatrly afterwards have a forward bending--a downward bending, in which you simply relax.. The purpose is this : When you bend backward, ghe great tension of the abdominal muscles forces the blood into the head and other parts, and then when you bend down , the blood returns ~~Thisin~~ This is a powerful means of pumping the blood through the abdominal vessels, and thus the blood is pumped through all the pelvic viscera.

There is another simple way--have the patient sit in a chair and stretch the limbs--stiffen the limbs and bend forward in this way (illustrating.) This is not a very good chair ~~to sit down in~~ for this purpose. Sit down on the front part of the chair, extending the limbs, straighten them and stiffen them, and raise the knees. (illustrating and counting.) I would like to have you all do this . (class exercise.) This is a splendid exercise for ladies, for they all love to rock. The abdominal muscles work both ways.. Exercise in this way forty times, three times a day. This is a splendid exercise for those whose abdominal muscles need training.

A prolapsed condition of the abdominal muscles is one of the most common conditions in women, because they wear rigid clothing, cor-

sets, etc. The average woman is so circumscribed by the conventional dress that she cannot develop strong abdominal muscles. Then the woman who has borne several children (the average woman) is almost certain to have relaxed abdominal muscles; and these are so poorly developed that during gestation they lose their elasticity and become ovr-stretched, and never return to their normal condition again.

In many of these cases there is a condition called sub-involution, which affects the muscles of the abdomen as well as the muscles of the uterus. It is worth while to remember this, --that in subinvolution, when the uterus does not return to its normal size, the same cause which prevents the utrus from undrgoing involution, by which it returns to its normal state--the same cause affefts the broad ligaments affects all the ligaments of the uterus , the vaginal walls and the abdominal muscles--all the organs concerned in ~~parturition~~ the parturient process, are all involved in this process; so that the woman who has subinvolution of the uterus has subinvolution of the abdominal muscles; there is frequently subinvolution of the uterus and rectocele resulting from this cause; I have ~~seen such cases~~ had many such cases.

This is the condition of things which you find in a large number of women who have borne children,--relaxed abdominal muscles which are certain to produce congestion of the pelvic viscera,--and it cannot be otherwise, because there is no tenstion; the portal vein requires the pressure of the abdominal muscles to sustain its walls. We have an illustration of this principle in the [redacted] bloodvessels of the skull--I should say, the blood-vessels of the brain--are they plentifully supplied with muscles? ("No." "Yes.") How is it with the brain itself ? ("No.") No. It has been supposed that there is no vasomotor apparatus in the brain, but we know there are vasomotor nerves there , and that there is

contraction of the vessels, due to the contraction of the nuclei. The blood-vessels of the brain are supported by the tension of the skull, and the lymph in the ventricles...When you cut a hole trough the skull, what happens ? There is an immediate bulging of the brain-substance--what causes that bulging ? ("The blood-pressure.") Yes.

Now what is true of the skull,is just as true of the abdomen,--the large veins of the abdomen are supported by the abdominal walls in the same way that the blood-vessels are supported by the cranial walls. I saw a case like this, a short time ago. (Blackboard illustration.) This is the shape of that woman's trunk. I found the livr down here , and here was the kidney, and of course the uterus was lying away ~~dwn~~ down here .(Locating shoulder-blade, arms, etc.) This seems to be an enormous exaggeration, but I have found scores and scores of such figures,--especially in women forty or fifty years of age ; and there are many men with such figures,--I saw a man with that figure to-day while operating ~~working~~ in the bath-room. What is the cause of this ? It is a lack of general development. If you will examine my series of outline charts you will find a number of cases just like this ,,--cases in which there is a general lack of developmen . By putting the hand upon the patient's abdomen in the dark, you ought to be able to make a pretty correct diagnosis in such cases. If you find a weak, flaccid abdomen, feeling just like cloth you must have the patient raise both legs at once,then put them straight out; raise the head forward, without the use of the arms. Then you will find out the condition of the abdominal muscles.

There is another cause that produces this condition,--and that is the sitting habit. When most people sit down, they are relaxed in a short time. Why? Because the reason they sit down is, that they are tired and do not remain in an erect position, and don't feel satisfied until

they are completely relaxed. The patient generally sits down in this way. (Illustrating.) Of course he will be uncomfortable in that positio, so he sits on the front part of the chair, and then reclines, his back resting upon the chair, and then he finds himself at rest. That is the reason ladies like a rocking-chair--because it supports the back allows a support to the back. I wish I had my new chair here so that you could see theposition in which it brings you. The back of the chair is convex, and the top of the chair is carried back so far that when you sit in the chair, your head comes behind the line of gravity--it falls behind it, and you lie down in the chair all along .--I notice some of your have your chairs tipped back--quite a number of you have your chairs tipped back. Why? Because you are relieved in that way; the moment your chair is tipped back,your body leans againat the back of the chair. That is the reason you tip back,--it is to get comfort. When you sit straight and prpendicular, your weight falls upon the limbs, and your muscles must hold the body erect; but when you tip the chair back,you rest against the inclined plane ,and are relieved; in our new chair, the body reclines so that it is at rest. But the ordinary chair allows a prson to get into this position.(Illustrating.) and he gets into this position from the force of habit . But, as the result of this position, the blood-vessels are distended, and all the viscera are congestd--every visous of the abdominal cavity is congested while we sit in this position.

Now think of it,-- there are thousands and thousands of women, who are sitting in this bad position , bending over their work, sewing, knitting, running sewing-machines, and engagd in various other vocations in this position--perhaps a mother holding her baby in her lap, bending forward in this manner--for the average civilized woman sits in

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this ~~position~~ relaxed and stooping position. Now the consequence of this abnormal position is to ~~cultivate~~ produce a chronically congested condition of the abdominal viscera with general muscular weakness. What is the cause? It is the sitting habit. The sitting habit is largely responsible if the muscles are relaxed and not brought into play .

Another common cause is constriction of the waist, heavy skirts,etc, Another common cause is imperfect clothing of the limbs. The average woman does not dress her limbs properly. One reason for this is, that it is hard work to clothe the limbs properly without increasing the size of the waist. Among women, a small waist is a mark of beauty, -- and even many sensible women cling to that error. Women's waists are naturally larger than men's waists,--that is, men of the same size. Woman has a larger waist, stomach , kidneys, colon, longer small intestines,--and all the internal viscera are larger in women than in men of the same size and weight and height--larger visceral organs--and smaller heart--she has larger liver , stomach, and other organs, and smaller heart. I have written a little paper containing the names of many eminent German authorities, the paper being entitled "Men and Women " (?), in which there is a careful comparison of men and women in all these anatomical particulars, and in this little work I have given you these and other valuable facts, (Since here an Eminent German authority who has gotten hold of some of my outlines.).. This work gives authorities, showing that women have a larger viscera, except the heart; the heart is smaller because the muscles are not so large . The size of the heart is the same as the size of the fist--the heart has to back up the fist , therefore it must be in proportion to it. For this reason a woman's ~~heart~~ fist is smaller than a man's fist because her heart is smaller.

Now all these causes are in operation to produce these effects

in the case of almost every civilized woman, for nearly every one of them dresses wrong and sits wrong, and leads a comparatively inactive life, and does not develop the muscles as she ought to. So, ~~every~~ the average civilized woman is predisposed to pelvic congeston.. That is the reason why most women suffer more or less from some symptom or evidence of pelvic congestion. But this is little regarded. You say to a woman, "Have you good health?" and the answer is, "Yes, only I have leucorrhoea." "But that means something wrong." "Why, I suppose every woman has leucorrhoea." "No, every woman does not have leucorrhoea; but the majority of women who live under the ordinary conditions, and who wear the ordinary dress, have leucorrhoea." Women think it is natural for women to suffer from leucorrhoea, and they don't consider ot as anything remarkable, but if a man should suffer from such a discharge , it would be considered as a terrible thing. It is because the conditions are so common, which produce pelvic congestion, that it is supposed that this condition is natural. Pelvic congestion weakens the tissues so that the germs out side of the body, and which do not belong inside, gradually creep into the vagina, and these germs which are ordinarily destroyed by the germicidal fluids of the vagina, are not destroyed, because the resistance of the tissues is so diminished that they are unable to destroy them, and so leucorrhoea is produced. Such women cannot be cured by lotions. The hot douche sometimes cures such cases--not because of its germicidal action, but by the fact that it increases the circulation--it improves the circulation of the parts and produces leucocytosis, and so raises the vitality or resistance of the parts. The cold douche i is better than the hot douche--a douche at 75° is better than a douche at 110°, because of the reaction following the application of the cold douche, because it produces a higher degree of leucocytosis. This con-

dition of chronic congestion is so extremely common that it is surprising that every civilized woman does not have some form of pelvic congestion; it is a wonder that women escape acute and chronic inflammations as much as they do.

I might mention another cause of pelvic congestion, viz., excessive coitus. When we meet again, we will talk about the treatment of these conditions., and we will make a finish of this subject, and take up the subject of pelvic displacements .

LECTURE TO MEDICAL STUDENTS, Jan.28,1903.

Abortions, etc.

J. H. Kellogg, M. D.

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We will talk about Dietetics to-morrow, when the class is all present. We will take up hydrotherapy , and ask the question,"What is a food? This is the first question,--it is a fundamental question, and one of extreme importance. It is of more importance than any other question in dietetics. There is more dependent upon that than upon any other dozen questions.that we will have to take up, and I want every one present when we take it up. What have you been studying?

MISS EVANS: We have been considering the use of morphia in abortions.

DR. KELLOGG: We must consider a case of abortion .What particular case of abortion would it be ?

MISS EVANS: A case poducing miscarriage.

DR. KELLOGG: We have had a number of cases of this kind .I remember the case of a lady who was brought here by her parents. There were three daughters in the family; they were all marride and had no children, and the grandparents felt very sad . She had been pregnant several times, but there always a miscarriage, and they were saddend by the thought that their line would soon be ended . So this daughter, a lady about thirt-five years of age, was brought here . She had been pregnant a number of times, and had miscarried every time. Her sisters had had the same experience. Her grandparents brought her here and remained here with her . I think she was advanced in pregnancy about two three months when she came here, and her miscarriages occurred,usually after the fourth or fifth month, and they were very anxious. I will tell you what we did in that case : We gave her sitz-baths ever day.

We applied massage to the abdomen. The sitz-bath was at a temprature of 85° to 80°, and the massage or rubbing kept up a reaction. This had a sufficiently tonic effect ro produce a slightly tonic effect to produce a slight improvement in the circulation and nutrition of the pelvic organs, improving the nutrition without producing stimulation. She had that sort of sitz-bath every day, lasting fifteen minutes. Then she was kept in bed for about eight weeks, and not allowed t be ~~overfed.~~ on her feet While in bed, she had massage of the abdomen and limbs, and manual Swedish movements, so as to maintain strength of the muscles. She was given a full bath about a couple of times a week, and was given nutritous food. She was taken out in a wheel-chair every day, and kept quiet for six or eight weeks until the most critical period was past. After that, she was allowed a little exercise, and came through all right, and the child was born. Aftr that, I was out west, and I met the grandfather, and he told me she had a fine little boy, and in good health, and that the lady had given birth to two other children since that time, and without difficulty. That was ten or fifteen years ago. The habit of miscarriage had been entirely overcome, and she had followed up the same measures that she had received here. I am satisfied that a large share of cases of this sort are the result of an abnormal congestion of the parts--an abnormal amount of blood in the parts. We know the effect of too much blood in the ~~face~~ nose. When a drunkard has too much blood in the nose it gets too big for the rest of his face. So when one ear gets chilled, it gets too large for the other ear. The same thing will happen in congestion of the uterus; an excess of blood would have the effect to develop the uterine muscles, and by degrees the uterine walls would become strong and muscular. In the ordinary state the muscles of the uterus are in the embryonic state condition--they are

in an undeveloped state, and as pregnancy advances, these muscular structures become more and more developed, until finally, when the time comes for parturition, the muscles have developed wonderfully, and can contrac with great vigor. Now if this process should go on p rpetually (?) the embryonic contents would be thrown off too soon. The process of parturition, the development of the embryo, andthe throwing off of the embryonic contents at the right time, is one of the most marvellous things that occurs in all biological phenomena. Everything must be prepared for it,--the vaginal canal, the utrine ligaments, the blood-vessels nerves, nerve-centers, sympathetic centers which have charge of the circulation of the uterus--all these things have to do with the development of the embryo--and the same thing is true of the body, generally. I met a lady some time ago, who had been a patient here last year; she came here in an extremely wretched ~~and~~ miserable ~~condition~~ and emaciated condition, so much so that she was bed-ridden and completely helpless. When I saw her last , she was a large, strong, healthy, plump, vigorous ~~woman~~ looking woman. She had been married a number of years. She had become pregnant, and the stimulation of the bodily functions through the excitation of the sympathetic ganglia led to this marvelous improvement of nutrition. Nature exhilarates all the nutritive processes for the benefit of the embryo, and for the benefit of the mother also, because she is suffering loss, and she must have compensation, to give her strength both for herself and child. And she has compensation in the fact that there is development within her body,--there is a stronger tide of life, and her whole vital activities are upon a higher level--and that is important for mother and child . One of these processes is the bringing of more blood to the parts. These processes secure a higher life and strength and vigor to the mother, so that she can live and breathe for two, circulate for two, and act for two. Indeed the anatomical

syructure is prepared also, for she has a larger liver and stomach than a man--she has a larger liver, spleen and intestines than man, in proportion to her size, and the only thing that she has, that is not larger than the same thing in man, is theheart; she has a smaller heart than man; that is because the muscles and bones of a woman are smaller than those of a man,--but the other vital organs are all larger than those of a man.

When pregnancy begins, and as development progresses, these organs become more active, and in order that they shall be more active, t the sympathetic centers group and develop and become larger, and the effect of this development is the development of the uterus itself. Also metabolism and all the bodily functions are quickened,--but especially is this true of the uterus. Now if the uterus receives more blood than it ought to receive to provide for this development,, it would be too rapid a development and the embryonic contents would be discharged too soon. The embryo must go through a certain cycle of time ; the uterus, by the increased amount of blood which it receives may develop so rapidly that it acquires increased ~~excita~~ muscular excitability, and the nerve-centers which control it may have been irritable before pregnancy began. It has been noticed that in most of these cases in which there is a tendency to abortion, are cases in which there is cervical catarrh, andthe uterus is already congested. So , when the pregnancy grows, and the circlation is excited,in consequence, and a still further increased amount of blood is supplied, the uterus is still more irritated. Many women experience extreme paresthesia habitually, and such women, when they become pregnant, the uterus is abnormally sensitive, and casts off its contents prematurely. We often notice, in operatin; upon ~~the uterus~~

upon the uterus in cases of chronic endometritis, when there is a large quantity of vegetations in the uterus, I have often seen the uterus contract with such vigor as to force the contents out into the cervical canal(?) Now in the non-parous woman, or the woman in whom the uterus has not been impregnated for years, the uterus has too much blood in it, and it has too much muscular activity, so it contracts upon its contents and forces them out. I have seen this occur in women who had borne children but I have not seen it with so great frequency (although smaller in degree) as in women who have not borne children.

So the real reason why the uterus has a tendency to throw off the embryo prematurely is because its muscles are abnormally sensitive, or there is an abnormal blood-supply. So, in these cases, the two things that we need to combat and lessen, is the irritability of the uterus, and to lessen the blood-supply of the uterus, when it is abnormal. If there is a tendency of this sort, we want to give the patient, for a long period, daily applications of such a character as to lessen the blood-supply.

If the woman has a tendency to abort, the thing to be done first is to put her in bed at once, keeping the patient in a horizontal position. We do not always realize how much is accomplished by assuming this position: look at my hand and see how the veins stand out when I am in this position (illustrating with hand). In the other position you can scarcely see the veins. See the difference in color between the two hands--the difference is very marked. Reverse the hands and notice the change--how quickly the veins stand out in this hand. I wish you would all try the experiment yourselves--holding one hand straight out, and the other down toward the floor. (Experimenting by class.) You see there is a marked difference. ~~This hand represents the woman on her~~

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Now hold up your hand; look at it without changing your position. Now, down,--there is a marked difference. That is the same thing that occurs in the pelvis when the woman is on her feet. The other hand, which is horizontal, represents the woman lying in bed--that is the condition of the pelvic organs.

Q. When a woman is about to abort, and you want to get her into the right condition, what would you do?

A. We are talking about a case that has only a tendency in this direction,--we will apply such treatment as will lessen the congestion in advance; because, when we find a patient in the stage of abortion, the uterus may have contracted to such a degree that the placenta may slightly loosen, and it my be impossible to carry the uterus to complete development, and if the patient does not miscarry now, she will do so a little later. The uterus may be in such a miserable state that it is not prepared to carry the embryo on to development.

We must get the principles. There is no particular remedy for stopping abortion, but if we understand the principles, we shall understand the best means of applying them. Rest in bed will lessen the blood-supply,--also, the cold-bath at 70° to 75°, prolonged to fifteen to twenty minutes, will lessen the blood-supply--but you would not apply such a bath, because it would increase the nervous irritability. Cold stimulates the muscular contractions--it excites contraction, consequently the tendency of that cold bath would be less helpful than the advantage obtained by stimulating muscular contraction.

There are two kinds of lutrine organs which we have to deal with--muscular organs, and organs which are not muscular. The liver is not a muscular organ,--it is a glandular organ, but it has vessels in the edge of the muscular walls. (Diagram.) Here is a muscular organ. Here are

the intestines, or hollow muscles. The uterus is a muscular organ. Now when we make a prolonged cold application, by contracting the walls of the blood-vessels, we lessen the blood-supply. Now if the organ involved is a glandular organ, then its activity will be lessened, will it not ? Does not the cold application excite the cells of the glands? Does it increase the activity--("It diminishes it .") How does it diminish it ? ("Cold water taken into the mouth diminishes the salivary activity.' Yes--it cools the glands; it does not lessen the circulation,-- but we are talking about the reflex effect. What would be the effect of a cold application applied to the liver? ("It depends upon the time of the application; if it is long enough, it will diminish protoplasmic activity and if it is not, it will not do so.") Would a cold application chill the liver? ("I don't know.") There might a little of the surface of the liver be chilled. Dr. Thompson, of New York, and others have shown that it is pretty hard to get a transmission of cold through the abdominal wall, which is very thin. He experimented with a dog, and applied cold but could not lessen the temperature one degree . The queston was, whether the application of cold directly to the glands increased or diminished the glandular activity. What would you think the direct ~~and~~ or reflex effect upon the cells would be ? It would lessen activity, but increas blood-supply. It would be like a man wishing to saw wood, but with no wood to saw,--the activity amounts to nothing. So the cells of the liver are ready to make bile . They may be excited to activity, but the amount of bile would not be increased --the amount of work would not be increased,unless there was sufficient blood brought to the cells, out of which to make bile . ("It may increase the activity of the cells of the liver reflexly, but not directly.") Then cold applied to the liver would in-

crease the liver action. ("Foster says it depends upon the blood-supply.')
Yes. (Illustrating by diagram.) The point to which I wish to call your
attention is the fact that there are different kinds of organs with-
in the abdomen--muscular and glandular organs--you must keep that in
mind . These behave differently in relation to a cold application .
Miss Evans has just been quoting Foster to show that the activity of th
liver depends upon the blood-supply, primally,--how about the activity
of the bladder--does that depend upon the blood-supply? ("No.") Then
upon what does it depend ? ("The muscular wall.") The same thing is tru
in case of the stomach . We have a mixed situation,--we have two kinds
of actions--secretions and muscular actions of the stomach, so its activ-
ities and walls do not depend upon the blood-supply, and of the condi-
tion of the glands, so you want to stimulate sometimes the one, and some
times the other ; so we must take both into consideration. This point
has an exceedingly practical bearing upon the question we have in hand
Suppose we make a cold application over the liver--that will cause a co
traction of the blood-vessels, but whatever contracts the blood-vessels
will lessen the blood-supply,--now what effect will that have upon th
activity of the liver ? ("It will decrease it .") Then continuous co
will increase the activity of the liver? ("Yes.") Of course when w
withdraw the cold, a reaction takes place ,and the blood-supply is incr
ed, and then the secretion will be increased

Now suppose you make a cold application over the bladder ...
The cold will contract the bloodvessels of the walls,--but will that
diminish the activity of the bladder? ("It will increase it .") Yes.
The things to do , then, in case of inflammation of the liver and of t
bladder might be different. We will suppose we have a case of infla

mation of the liver,--we apply cold and it contracts the blood-vessels and lessens the blood-supply, and that helps the liver. Now wehave a case of inflammation of the bladder: we apply cold over the bladder and lessen the blood-supply, and help the bladder in the same way. Suppose we apply an ice-bag over the bladder-- ould it be just as good for the bladder as for the liver? It would cause contraction of the bladder walls; the same reflex action which causes the contraction of the vessels of the walls of the bladder will cause contraction of the bladder itself . But that is one of the very things we don't want, is it not I. It is disagreeable in infammation of the bladder ; it causes the bladder to contract c continuously.

In what other way can we lessen the blood-supply of a part? ("By fluxion.") Yes, we have these two things ---does that apply to every organ? ("Yes.") We can increase the blood-supply by both these methods. In the case of the liver, we may apply both methods. That is the reason that when we have inflammation of the liver, we apply fomentations over it--so as to keep the vessels of the skin dilated. Then, applying an ice-bag over the liver and heat to the legs, hot packs or fomentations a and heating compresses, then applying an ice-bag over the liver, and keeping the whole body warm, thus producing both a reflex and a derivative effect. Now in case of inflammation of the bladder, which method must we use? ("Fluxion.") Yes, because an ice-bag over the liver will stimulate it, as well as the vessels of the liver. The same principle applies to the uterus which is a muscular organ. So , although the sitz-bath is an excellent means of lessening blood-supply, it is also one of the best means in the world in cases of ~~endometritis~~ chrnic endometritis-- the prolonged sitz-bath-- starting with lowering one degree, ~~and~~ continu

lowering the temperature gradually until it is 60°, with the feet in hot water--always have the feet in hot water in a cold bath, and have a blanket around the patient. So in case the patient is likly to abort, have her sit in water at 80° to 85°, lowering the temperature as the patient can bear it, and if you can get it down to 78°, it is better. Get the temperature as low as you can without exciting uterine pain. The only harm that can come from this, is the causing of uterine pain. With the feet in hot water, and the patient sitting in cool water with a blanket round the shoulders , so that there can be no chill there ,--in this way we get a splendid effect. The patient will take such a bath twice a day ~~to~~ with advantage ,--and such cases have been reported. Remember this principle applies to catarrh of the intestines, inflammation of the bowels, and catarrh of the bowels . There are certain cases of catarrh, for instance, chronic intestinal catarrh in which there is frequent passages of the bowels, in which the patient does not suffer from tenesmus, or watery stools or frequent stools, but there is a tendency to constipation. Give this patient cool baths--not cold baths, but cool baths--from 80° down to 70°, and prolonged or long-continued baths. The effect of this would be to contract the bloodvessels , and tone the bloodvessels of the intestinal mucous membrane in the same way.

We know what to do with the patient that is now threatened with abortion,--we have got to do something for the patient right away, quick. What is to be done now ? We must absolutely put the patient in bed. It is well to elevate the feet and the hips, so that the patient has the head down, and drain the blood from the upper part of the body as much as you can and lessen the blood -supply. We will give the patient a prolonged neutral douche to the uterus--at what temperature? ("About 98°.")

One hundred degrees is about the right temperature--92° for the outside, and 100° for the inside . Let the patient have a blood-warm douche--adouche at 99° to 100°. A very hot douche would be stimulating, and a cold douche would be stimulating, but a neutral douche has a double effect. This application will bring the water into contact with the tissues, lessen the blood-supply, soothe the sensitive nerves,and quiet the uterus. There is one thing that is important, and that is that the water shall pass into the vagina with but little pressure; so the douche-can should be held only about ~~half~~ a foot above the patient, and a large tube should be used . It is a very good plan to reverse the vaginal tube, turning it round, and turn the other end, which is open, into the vagina. Then the water will have to enter the vaginal tube through a small opening; and the stream should be slowed down somewhat. You only want irrigation,--it should be a vaginal irrigation--that is very important .

What else can you do? Apply hot packs to the legs--but not too hot . The temperature should not be above 110°--just hot enough to warm the skin and make it red. The patient must not be overheated, as the patient will be likely to become ~~exhausted~~ excited and irritable, if overheated. So we will take pains to keep the head cool, and keep the patient in a comfortable condition--neither too hot nor too cold .

A prolonged neutral bath is an excellent thing in these cases. The patient can be put in the bath at 95° to 96°. If the patient has a tendency to chill, have the temperature 100° to start with, and grafuall cool it down to 65°o 60°. The bowels may be evacuated , and a neutral douche at 100°if the patient is sensitive .....

A drug by the name of phillacurbon (?) has been used for the purpose of decreasing pain, but I have never seen much good results from

the use of it . It has been recommended as a ~~univ rsal~~ panacea for all uterine troubles. If apatient suffers severe pain, we apply fomentation for derivative effects in relieving pain. The pain might be excited reflexly. If the patient has strong uterine pains, it is well to apply a compress at the temperature of 100° over the abdomen, covering the bowel and keep it there , as a poultice.. This has the effect to lessen the irritability of the uterusn. Make deivative applications to the lower extremities.

You would be surprised to see how much good will be accomplished by these applications. In this manner we many times succeed in checking unfavorable symptoms, and in preventing abortion. I have many times succeeded, before the cervix has been actually dilated, and before the process has actually begun--I have succeeded , in two or three cases in which the cervix was still partially dilated and somewhat softened--I have seen the morbid processes and activities quieted down, and the patient went on to full term. If the process had gone too far, and the foetus had been damaged--

Q. By what indications would you know it had gone too far?

A. This is the way you would find it out :If you give a dose of opium, or narcotic, you would not know . But if you apply these physiological measures, and they fail, then you know the thing has gone too far. But if you stop with the opium, the effect will be but temporary, and it will be only a short time before the thing will have to be gone over again,and the effect of the opium will be only to retain the damaged embryo within the utrus, and sooner or latr the thing will be ~~cast off~~ likely to be cast off.. .I have no faith in the use of opium in these ~~cases~~

cases when other means can me employed,--nevertheless I have not hesitated to emply it , if I felt that the case was one in which the patient's life was endangered, or the patient was extremely anxious that miscarriage should not occur; in such cases we should not hesitate to use an opiate ...I would no more hesitate to do that than I would hesitate to use chloroform in an opration,-and there is no more harm in doing so in such cases--and it is no more irrational than it is to use an anesthetic in a surgical procedure , because it is not used as a curative means , but as a temporary expedient.

As you proceed, you will find that hydrotherapy covers almost everything, and so, a very small dose of morphia--perhaps an eighth of a grain would be sufficient...We have the same thing to deal with in pregnancy in another way: Here is a woman suffering from irrepressible vomiting. This is a most difficult thing to manage in pregnancy. We have lately had one of the most desperate cases of this kind . The woman was only the more shadow of herself, and it seemed to be necessary to produce abortion in order to save the patient's life ,- but the risk in that method would be about the same as the other risk. We gave the patient enemas, and did other things to stop the vomiting--the same things which I have suggested to you to stop ~~certain~~ utrine ~~conditions (?)~~ contractions for it is the same thing . This continual contraction of the abdominal of the abdominal muscles and the stomach--these are precisely the same things which you have had to deal with, in many of these cases, only the applications are made t the stomach instead of the uterus.; they are both muscular organs , and the very same treatnent is applied-- We did the same tings in this case that I have been telling you about, and the patient has gotten along nicely. For as a week or ten days,it seemed as though we must give up all hope, but we persevered. ~~But for week or ten days it seemed as though we must give up all hope~~

By-and-by the patient had an attack of jaundice, and had granular casts i in the uterus at the same time,--she had infectious jaundice; that was due to lowered vital resistance; the colon bacillus had invaded the liver, and there was a general lowered vital resistance, and the kidneys had become involved in consequence of the toxins which had accumulated in the body . But we didn't give up. We kept right on and did all we could in treating her, and in a few days more , the symptoms cleared up, the vomiting ceased, and the patient is now getting along first rate.. I don't think you will ever encounter a more desperate case than this case which we had here within the last four weeks . The same principles apply to the uterus.

I want to say to you that there is no drug in this world that will control the tendency (?) to abortion, and the disease-process which causes it. There is no drug, except an anesthetic--a large dose of opium--and that will simply stop the procedure--the contraction of the uterus--but that may be the thing necessary. It is important to remove the cause which excited the nerve-centers, and which caused the contraction of the uterus; all the narcotic will do, will be to stop the process by paralyzing the nerves. The other treatments mentioned will remove the cause,--and that is the thing we need to do .

To-morrow we will take up Dietetics again and go on with our work.

S T E R E O P T I C O N L E C T U R E S.

HEATHEN IN AMERICA . Aug. 17,1893.

J. H. Kellogg, M. D.

--oOo--

Ladies and Gentlemen : I suppose the idea that there are heathen in America is perhaps a novel one to many of you. The majority of those who are present to-night, I suppose are living in comfortable city homes, or have comfortable residences in country towns where there are very few of the aspects of misery and wretchedness that are found on every hand in our large cities, and perhaps you have never gone down into the depths or dark places which abound in our great cities , as well as those of other countries, and so, have no conception of the vast amount of woe and misery and wretchedness which exists in the very midst of our boasted civilization. A person who has never gone into the streets,lanes, and back alleys, and visited what are called the "slums" of our large cities certainly has no idea of the vast amount of misery, wretchedness and woe which is insupportable and indescribable, to be found in our wealthiest communities, in places where wealth is massed together by millions, and where it seems as though every human being would have enough to supply all his necessary wants, and even luxuries. In this country, in which there is a majority of the people who may be said to be wealthy, we do not see anything like as much misery in our large cities as in the cities of the old world. Our country is a free country. We have free institutions. Our wealth is not squandered in supporting Royalty or a large standing army. So the average man in our country is well to do. We are not aware of the woe and wretchedness that exists in our own country until we come to our great cities . Here

we find persons who come from the old countries imagining that they will find gold growing on the bushes or that they can pick it up in the streets; that they have nothing to do but to simply pick up wealth and put it in their pockets. But ~~when~~ upon coming here with that idea, they very soon find themselves stranded in some of our large cities with no friends nor occupation, and know nothing of the manners and customs of this country. They very soon find themselves plunged in the very deepest woe and wretchedness,--worse, even, than they had ever known before.

Now I am going to show you upon the screen something that will give you an idea of what is to be found in Chicago. And incidentally, while talking about the heathen people who live in these wretched places, I think we will see that in the centers of civilization in our great cities there are to be found more veritable heathen than can be found in Africa,--persons who are as far from being types of civilized beings as are to be found in the densest wilds of any savage country. (Screen.) This is a view in Chicago on Michigan Avenue. I have taken a drive upon some of the most beautiful boulevards in the world, and some of the most beautiful parks in the world, and here are certainly to be found the grandest system of parks to be found in any city. People who notice these things get the impression that every one in Chicago is wealthy. There is a great attraction to these large cities because of the wealth and comforts which they imagine are to be found there. But if you want to see something of real Chicago, you must go down into the heart of the city, only just a little ways out from the business portion of the streets, a little ways from the busiest parts, -on Clark Sst., and some portions of Van Buren St., Custom House Place on Harrison St., and others, you will find an entirely different aspect of things.

of one of these tumble down places. Here is the back side, which has a different aspect from the front, and side; there is a great deal of rubbish here from the house. I have seen piles of rubbish ten or fifteen feet deep, made up of all sorts of accumulations of the remnants of wretchedness.

(Screen.) Here is another picture of the same sort. Some broken windows are at the top,--it looks like the side of a barn. This tenement is not better built than many a well-to-do farmhouse do for their stock,--their hogs are often sheltered in as good buildings as this. Here is the basement of the building that you see out here,--they are not very prepossessing looking persons you see.

(Screen.) Here is another picture. It is washing-day,--in fact it is washing-day almost any time. The people don't do much washing in this district, only when it is necessary. When it is necessary, the washtub or the dish-pan is brought out for service. These tenement houses are not furnished with the accommodations of modern tenement houses; they have no bath-tubs, no laundry tubs, and but little water, and no conveniences for laundry of any sort.

(Screen.) Here is another view upon these uncomfortable places. The people swarm in here by scores and hundreds, in little places not large enough for a few dozen people. I have seen the occupants of one of these little houses swarming out upon the street and swarming in again like bees in a hive. One can scarcely imagine how they could store themselves away here. Here you see is one of the inhabitants of this place. So dark and sooty is he, that there is very little contrast between him and his surroundings; you can hardly make him out. Look into this boy's face; you can

(Screen.) This shows you some of the buildings on Clarke St., which runs right into the very center of Chicago. Clarke St. is just a little one side of State St,--only two or three blocks away from State St., the principal street of the city. This is not the worst specimen that is to be seen in this part of Clarke St., but is a fair sample of what you can see for a mile or two in different parts of the city.

(Screen.) Here is a representation of some cheap wooden stores,--cheap butchers' stores, cheap grocers' stores, etc. and right among them [redacted], are houses of the most questionable character, where the inmates are parading their shame in the most open way, without the slightest attempt at concealment.

(Screen.) Here is another view on Clarke St., and all along the streets you can see the shops. These are a better class of people than those which I have just shown you. These buildings are mostly of wood; this is the best side of them. Pretty soon I will show you the backside of of these buildings. All these upper rooms are occupied by people. These are houses of disreputable character. Some little time ago, I sent around this part of the city for the purpose of renting some building or portion of a building that was respectable, for a mission, but couldn't find a single house of this description in traveling a mile; in going that distance I couldn't find a single house which was fit for a respectable person to live in.

(Screen.) Now here is the back side of one of these houses. It looks as though there had been a Western cyclone traveling right through it; it is filled with ~~with~~ rubbish of every description. I will show you several of these pictures to give you a sort of an idea of the condition of the lower classes of Chicago.

(Screen.) Here is another view. There are a few people

tell just what character you would expect to find by studying his face. But he is what his surroundings have made him . We are all creatures of environment. Plants cultivated upon a plain will differ from those which are cultivated upon a mountain, and the children which grow up in the slums of the city will differ from those which grow up in the country, in the farmhouses.

(Screen.) Here is a hotel. There are many people who have no home and no place to sleep. They sleep on the sidewalk or climb into some dry-goods box, barrel, or hogshead to sleep. A couple of little boys at one time, got behind a door and slept through one cold winter night, and, as they snuggled up together, one of them said to the other , "Tommie, we ought to be very thankful, ought-n't we, that we have such a good door to sleep behind." Some of these people have no homes, so they patronize such hotels as this. Here is the "Acme House," which furnishes beds as low as 15,20, and 25 cents a night; some of these houses furnish beds as low as ten cents a night. This is the outside of this hotel, and this is the inside of it . This is one of these "luxurious" ho-tels,--although this is an uncommonly good one in that vicinity. For beds it has some rude platforms with a few frowsy quilts thrown down upon them, so stained and filthy you would hardly think they were fit for horses.

(Screen.) This is a more common form for lodgers. This looks like cows' stalls. This is a photograph of one of these hotels in Chicago.

(Screen.) This is a dime lodging-house; you can get a bed here for ten cents. Here are rows of beds one above the other. You pay ten cents for your bed, and the man who sleeps above you pays ten cents for his bed. Here are four tiers one

above the other, each man paying ten cents for his bed. These beds are simply boards and blankets. In this hotel, a man is not expected to go to bed. The lodger is expected to lie down with his boots on,--perhaps he had better keep his hat on, also, because it is cold at that time of year; but it is more comfortable sleeping in the hotel in this way, than it is to sleep on the sidewalk. I have asked many a man whom I have met in Chicago, "Where did you sleep last night?" "On the sidewalk, sir," was the answer. Just think of that ! Such a bed as we have just looked at is comfortable indeed, compared with a cold, hard sidewalk.

(Screen.) Now look at the inside of one of these homes. Here is a poor old broken down stove and a coffee pot and a pail which constitute the entire cooking utensils. They must have their coffee, you see,--coffee, tobacco and whisky are the main stays of life with these people,--living upon them, as those who use them claim, but rather , dying upon them. This pail serves for all purposes,--soup pail, water-pail; and vegetable pail it carries away the garbage, and brings in the things which may be procured from the grocery.

Here is a ricketty old chair . When you go into one of these places, you won't know what the floor is made of , until you make an excavation, as they do in Rome where they are digging for the ruins of an old temple . The floor may be a wood floor, or a stone floor, or a sound wooden floor, or a rotten wood floor,--it is impossible to tell without an excavation.

(Screen.) Here are some Italian fruit venders, who are selling fruit on the corners , and those who purchase, carry their bananas home to ripen in these dark, dismal places, as the fruit was green when they bought it, so you can see whether it is wholesome or not; Here is where it stays every night ;here is

where it stays for weeks and weeks, while it is getting dry for the market.

(Screen.) Here is another representation of a dwelling, here are a few boards stuck up, and a few benches, and that is all there is of this "home." This shows some of the miserable, dirty damp basements. In one of them I saw a bench about 12 feet long with some miserable blankets on it, and there was a poor old woman sitting down there,--said I, "What is this ?" "It is a bed," she answered.

(Screen.) " What is this ? Is it a lodging-house ? " Yes, it is a lodging-house. I found that twelve men slept on this bed every night. The woman told me that twelve men slept on it, but I thought they could not do it unless they were packed in there like sardines in a box, but the woman assured me that they did.

(Screen.) Here is a house with the boards falling off, showing the lath and the plaster on the other side. This is the inside of the home; this is evidently a room that has been built on from the other side; there is a little pride shown in this home, notwithstanding its wretchedness.

The people who live in these places are not altogether bad. I went down into one of these places a week ago,--I dove down through a hole in the sidewalk by means of a sort of a ladder which set in the hole. There was only a little glimmer of light down there, but there was a Sanitarium nurse with me, so I felt comparatively safe,--she went down into the hole first, and I came afterwards (Laughter.) She picked her way along through the basement and I followed along after till we found a hole at the other end where there was a glimmer of light where we found a little area and a kind of hovel, where there was a poor old German woman

washing to support ~~to support~~ two or three little children who were playing on the ground. I asked the old lady how she was. She had been sick, and the nurse had been there to see her, and to do something for her. That poor old lady had to climb up that ladder...As we went out, she followed us, and as she did so, she shook our hands again and again, while the tears were running down her face, as she said, "God bless you ! I am so glad you came; I am glad that anybody comes to see me ." She was evidently a good woman,--a real good woman. There is a little pride among these poor people, but they have fallen among thieves, like the poor man who lived in Jericho.

(Screen.) Here are some little waifs who live in these places. This is the kind of faces which is to be found in these places. You will find them all covered with dirt, filth, rags and vermin. Some of these little urchins look so bad that they seem hardly worth being called anything but "brats," as their parents and friends call them; but when they are brought up to the Orphan Asylum and ~~flamed~~ cleaned up and clothed up, they look like real beauties; they look as wholesome as anybody. They have not been in those places long enough to be contaminated by their surroundings.

(Screen.) Here are some little folks who are a little older. They have been taken away from these surroundings, and taken where they will have wholesome environments, where they will have whole-some food and be washed up and put in clean garments, the vermin combed out of their hair and their clothing changed. This is simply the result of being rescued . But suppose they had not been rescued: what would they have been. Here is a photograph of some newsboys when Mr. Rand found them. The news of our free baths had not spread much, and Mr . Rand went out and found one

of these newsboys, and he thought he would clean him up. So he took him down there and gave him a regular washing and shampooing and cleaning up, and he was very happy, and said, "I know where there are some more who need to be cleaned up." They were found about the streets, a dozen of them, and they enjoyed the same cleaning up .

(Screen.) Now look at that face,--look at that face. There is plenty of character in these boys' faces. Study that face. It is pretty plain what these boys are coming up to. The newsboys all have simply an education in criminality; it is an education in vice. These newsboys haunt the streets, and the street-corners, seeing and hearing everything that is wicked, and they grow right up in such a life; vice ceases to be repelling; they see nothing bad about stealing, lying, swearing, and drunkenness except being found out; if they don't get arrested, it is nothing bad. It is a "slick thing" to them, to steal and pick pockets and escape. And the influence of the police upon these boys is not at all elevating. Now look at this newsboy; he has got a little farther along. That is only what these little boys do when they get a little farther along. This is nothing but an American heathen. In a few years more, he will be marching along with a policeman. Here is such a case . This boy started in one of these tenement houses. He was just as handsome a little infant as you ever saw; he has not a bad face now , but he grew up to be a newsboy, and then he became a little street ruffian, and now he has got to be old enough so that he has stolen a pocket-book. When a man wasn't looking, this boy stole his pocket-book and then he was arrested and went to jail, and there he will come in contact with some old criminals who will teach him so many things that when he gets out of prison and commits a crime, he will ~~be~~

not be so easily caught. But he will go on a spree and get drunk, and then he may be taken. There was one gentleman who found one of these boys drunk on a curbstone. Mr. Rand told me he was out one morning last week quite early in the morning, going down through some of the dark lanes and alleys which he has learned to visit--some of the very worst of them--and he found a poor old woman lying on a curbstone without any boots, hat , or stockings, with nothing in the world upon his body but a shirt and pair of pantaloons. Everything else had been stolen from him, and he had been dumped there to die. Mr. Rand got an ambulance and took him to the Cook county poorhouse. He had fallen down in his drunkenness and had been robbed of everything he had . Well this man who was robbed got home the next day , and he feels sad because he has got on a spree and lost everything. There is his home; it is hardly fit to be a hen-coop, and yet it is all the home he has . And the boy who robbed him is not so old but what he feels some remorse.

These are not the worst places in Chicago, but they were convenient for me to photograph, and for that reason I am able to show you these. This is the way men women and children many of them go through life in Chicago and other large cities, with nothing to comfort them, with nothing to elevate them; no conveniences for being clean, nothing to teach them self-respect; it is no wonder they had gone on from bad to worse. Little boys learn to pick up stubs of cigars on the streets. I saw a little boy not old enough to walk well,--he could just toddle along; he got down on his hands and knees and picked up the stump of a cigar, put it in his mouth and begged a man to give him a match to light it. I saw the man who had been smoking it, and who dropped it, and the little boy picked up this "crumb from the rich man's table." It is no wonder that they all smoke, when they ~~well to do~~

see others so generally smoking around them. They ~~all~~ smoke, and then they drink, and pretty soon they get into the opium dens. (Screen.) This poor fellow has smoked until he has gone into the profound sleep of the opium smoker . This is what is called "an opium joint."

(Exhibiting opium pipe.) Here is an opium pipe, made by a Chinaman. I bought it of him so as to have it to show you . The opium is worked over and over with a little spud; then it is heated over a candle or an alcohol light, and pressed into this opening after having been worked into a ball on this porcelain plate. It is worked over till it reaches the point where it is ready to burn. Then it is heated and pressed into this little hole. Then the opium smoker brings his mouth down to this opening in this part of the pipe which is made of bamboo. The one whom I saw smoking took several long breaths. The first time I ever saw an opium smoker commence smoking, he took such a long breath that I thought he would never breathe again. One man's wife came to me and stated that her husband was a mechanic and the head foreman in a large electrical supply company. His business was that of supplying houses with electricity, and his wife said that he had got into the habit of smoking opium. Said she, "He kept an opium joint some years ago, but since I married him he has given that up, yet he keeps on smoking, smoking, smoking, and I am afraid it will kill him. He has been trying to stop it, but he can't." Said she, "Can you do something for him?" I told her I would see him. I did so, and he told me he had spent all his money, so he couldn't pay me, if I should treat him. "Said I, "Give me your pipe and we'll cure you." "Oh," said he, "I can't do that; I am more attached to my pipe than to anything else." "But," said I "If I treat you, I must have your pipe; because if you keep

your pipe, you will smoke again." Finally he consented to let me have his pipe, and I agreed to let him have his pipe after he had thoroughly conquered the habit, and I have it stored away in Chicago. It is made of ebony and mounted with silver, and is a very beautiful thing . (Screen.) Here is another man who has been taking a smoke. ~~Here is a man who has been taking a smoke;~~ here is another. These men have both fallen asleep. I have seen twenty men under the influence of opium in one of these wretched "joints", in one of the most horrid places you can imagine. in San Francisco They exist in New York city as well as in San Francisco. I have seen white men in these places,--and white women, too ! In London I saw women in one of these "joints." I have seen American women in one of these places in New York city. This vice, in fact, is getting to be quite commonly practiced by white women as well as the Chinese.

(Screen.) Here is another sleeping place; in the Winter time they go in here to sleep. One cold night several years ago, there were fourteen men crowded in this little eight -by-nine. They couldn't all lie down, so some stood up and the rest lay down packed together like sardines. After some had stood up for awhile, they exchanged places with the others and lay down while the others stood up. But even that was a great deal more comfortable place to sleep than ~~to sleep on~~ the sidewalk.

(Screen.) This is "Black Maria, a sort of hack in which some of these poor fellows lodge. This is the conveyance in which people are taken up to the Bridewell when arrested by the police.

(Screen.) Here is a trap which liquor sellers set for these poor fellows,--"Hot Soup Free All Day." They cannot get the hot soup, however, unless they buy something in the shape of brandy

or whisky with it. I saw one man taking a drink of brandy at one of these "free lunch" counters, and I spoke to him about it. He said he didn't want the brandy, but the fact was, that he was very hungry, and he couldn't get the hot soup unless he took the brandy with it. At these places a little soup, or a little cheap food is offered free, but enough is charged for the liquor which they are expected to buy if they take the lunch, that it covers the liquor and the lunch both. Those who take these "free lunches" could do better with their money somewhere else, but they don't know where to get it now how .

(Screen.) This represents a gambling place. Gambling dens are found on every hand, and thousands of men are led to ruin here . One poor fellow said to me, "Doctor, I came to town with $200 in my pocket; I had saved it up since I quit drinking, and I hadn't drinked for a year, but when I came down here, a friend took me into a gambling den on Clarke St.,and there, after drinking awhile, I came to myself and found that I had lost every cent I had. Oh, doctor, if you will only just help me this time, I will never do so again, and while he spoke the tears were streaming down his face,--"Just give me one lift more, and I'll never do so again." So we sent him down to the bath-rooms and fixed him up." In a week afterwards he had a good suit of clothes and was at work trying to be a man again.

(Screen.) Here is a woman behind the bars,--this is not a man but a woman. There are a good many women who get behind the bars in the police stations,--for women drink as well as men. At Harrison St. station about 12 or 1 o'clock some poor wretched woman is brought in every ten or fifteen minutes; sometimes fifteen or twenty are brought in all at once. There is a class of houses there that are labeled, "MISS JOSIE," or "MISS ANNIE," o r "MISS MILLIE," etc.

There is a name of this kind put on these houses. There is no attempt to conceal the business of these women. You go on Clark street and you will see dozens of houses bearing such titles as these. In some parts of the city there are few other houses. There is a mile on Clarke St. in which almost every other house is a house of this character, and you may see women in the doors, or in the streets in the vicinity of their houses, actually hailing people who are passing along. There is one place where a man will be passing by, and a negro woman seizes his hat and runs into the house with it. The man follows into the house, and there he is strangled and robbed and his body thrown out into the gutter.

(Screen.) Here are some of the people who live in these houses. ~~They are poor creatures.~~ They are poor creatures who have fallen. They grew up under circumstances which were bound to make them bad. They become accustomed to wickedness of this kind,--in fact this is the only opening in the world that they can see; they don't see anything else that they can do, and there is nobody to tell them of any better way. (Screen.) This is a little alley in one of the darkest places in Chicago. See these houses and doors, and this dark alley. Here it leads down into somebody's cellar. This is where the road rises up by one of the bridges. Here is a road coming up by the bridge, and this is the little alley-way along the side, and here people go into these houses which are inhabited by the lowest of human beings who live. These poor wretches are born to a life of misery and wretchedness. and it is absolutely unsafe for a person to go through there without police protection. People are very often killed and robbed in these places. Although it is not safe for others to go through there, yet our nurses, Miss Louise and Miss Ida, can go safely through these places, and go all over the city, because they wear

the nurse's uniform and the red cross. Those who live in these places are sometimes glad to call for assistance, and when they do so, they are assisted by the nurses just as readily as though they were the most worthy people in the world .

(Screen.) Here are some more of these poor creatures who live in these places; they have been brought down to the police station and then they are placed behind the bars. They are carried up there in the policeman's hack; I saw this very company of people that you see here. They are not the worst looking faces. Some of these faces (I am sorry you cannot see them more distinctly) seem to be as wholesome and bright as faces that you may see anywhere. There are persons who have fallen into these places by mistake; they have stumbled in there and have fallen, and there is nobody to help them rise .

There is something that is being done for the relief of this wretchedness in Chicago. The W.C.T.U., is one of the noblest organizations in the world, and one of the largest associations of women ever formed, and, as I said, one of the noblest organizations that have ever been formed in this or any other country. They have for some time maintained a place called "Bethesda Inn" for the aid of those wretched people. This building is simply one just like these buildings that we were looking at awhile ago. It is a little oasis in this moral desert. There is a good woman who has been kept up stairs, whose duty it is to receive and entertain persons who come there for relief, who are in distress and need and who appeal for some assistance. On the main floor a kindergarten is held, and upstairs a day nursery is held. You go in there and you will see the queerest collection of babies that you ever saw. Here are Polish babies, Syrian babies, and babies of every nationality.

Now this work of rescuing the poor people of this city has been going on to some extent for years; something has been done for them for a long time, but it would seem as though very little practical work has been done. Many have come to this place and been talked to, but there has not much work been done . This post has been given up because funds have not been sufficient. I am very sorry that this post has been given up; I am very glad, however that just about the same time this post was given up, the Sanitarium opened up a little place and commenced work in the same vicinity. For several years I had been waiting for the time to come when we could do something for these poor people in Chicago. When I was in New York and had just graduated in medicine, my first effort was connected with the dispensaries, and I used to assist in visiting the poor at their homes, and I found in some places, that they were more wretched than any that I have shown you here, alongside of these great blocks which are all bordered with stores. Going into a little passage way between the stores here, you will find a great big rock; this is up in the vicinity of 42nd and 43d sts, and between Second Avenue and the river, there were some great masses of rock that have been blasted off as high as these stairs, and on the top of that rock there would be some of these miserable places fixed up with a rope covered with fragments of clothing and some old slabs and other pieces of wood piled up to make the sides of the place, and some dry goods box with the bottom out would be set up for a doorway, and people would live there. One day I found a little Irish boy up there, sick with fever, and his cheeks rosy with the peculiar color of that disease. His mother was drunk and his father was off on a spree, and he was lying there in the midst of filth.

Here in this room (Screen.) live the father and the mother and the boy and the pig and a goat, four or five chickens and two dogs. That is the way they live there. Now these people are not heathen This is right in the midst of the metropolis of the United States I have seen a great many places as bad as that . This poor little fellow died the next day. I found they were making arrangements for the "wake" before he died,--getting the whisky, etc.

(Screen.) Here is an illustration of some of the rescue - work that is being done. Here is a little lot of boys and girls in the Orphan Asylum, and the children that you find in the Orphan Asylum [illegible] under which they are born. You can study their character in their faces. One of these children looks as though he was born a thief. Here is a representation of a meeting at the Bridewell.

(Screen.) They are listening to an address. These poor little creatures, as I have said, bear the stamp of their very natures upon their faces. Here is a little child who has "thief" stamped on his face. His father was a thief, and why shouldn't he be a thief? They inherit the results of a life occupation. In Paris, a certain class of laborers have for many years been engaged in the manufacture of Gobelin tapestry; this is the occupation of their lives. They work at it until they have an attachment for it; the children are born for it. So it is with other trades or methods of life. Upon the same principal, here are four little boys who were born thieves. Here are four little girls who were born courtezans. They are scarcely to be blamed for their conduct, for they were born under such circumstances that it is almost impossible for them to be anything else. How can it be possible for children who are born and reared under circumstances of sin and crime and drunkenness, to be otherwise than

vicious. Why it is the greatest marvel, when we consider how widespread is this state of things, that we have any sobriety, or anything at all but anarchy and vice and crime in these great cities where we have such masses--such multitudes of ~~our poor~~ degraded poor brought together.

Now the question with a great many people is: What can be done with these poor people; they seem to have a penchant for crowding into great cities,--and yet these poor people are not altogether in the great cities. If you take an inventory of all the poeple in Battle Creek for instance, a flourishing town, you would be astonished to see how many of these people are poor and in need; you would be surprised to see how much sin and misery there is in your midst that you knew nothing about. We all try to put the best side out,--all except those who have lost all self-respect--so we don't know how much wretchedness there is right around us. I didn't know how much there was of this there was in this town, until after we had organized a little missionary band of nine persons called "The Christian Help Band, which consisted of a leader, an evangelist, a missionary nurse, three missionary helpers and three burden-bearers. We organized this little band and we sent them out into the town, not thinking they would have much to do,--in fact, I thought they wouldn't find anything to do. I took my horse and buggy and drove around the city methodically, to see if I could find any poverty and misery, but I found a little spot here and there where I thought I would perhaps find some persons who were in a miserable condition. I then got our band organized, and I laid out the town into missionary districts and sent the band out to work. They hadn't been at work more than a week till they came in and said they had found 64

cases where the people were very miserable. So we organized another band, and now we have a dozen bands at work in this town. We have more than a hundred of our nurses who are out and at this work more or less, every day. They are not doing quite so much now as in the winter time, but I received a report of their work last week, and I found that there were 256 visits made by these workers in this little town last week, and I think it is usually more than that ./ So you see there is something to be done in this kind of work in every town. Now you go into such a place as Chicago, and you will find that this suffering and wretchedness is immensely greater, and for some time, I have been wanting to do something in these great cities where is such a vast amount of awful woe and misery. So, during the last two years, I have been making excursions up and down in Chicago, tramping up and down streets, lanes and alleys in the most wretched portions of the city to see if I couldn't find a good place to commence , and I finally went to the Central Police Station, (the Harrison St. Station) to see if I couldn't find a good place to begin work with the great Unwashed of Chicago, and I said to the officer in charge at the station, "We have come to help clean up Chicago; which is the best place to begin?" He said, "Here is a square mile of the most vicious and wretched portion of Chicago, and right here would be a good place to begin." I then spent a whole day looking for a suitable place in which to commence work, and, providentially, as it seemed, after a while, we found a place in which to locate . We found a building with a basement about half as long as this room is wide, and about 25 feet wide, in which we prepared a laundry, bath-rooms, and a dispensary up-stairs on the first floor. We had six soapstone bath-tubs in the rear end of the basement, and we had a dryer, a big laundry stove, and everything convenient for

for laundry work, and I supposed that many of the poor women would come there. I was in one of the tenement houses one day, and I saw the father of a family on his knees doing his washing in the dish-pan; that dish-pan was all the wash-tub or bathing tub the family had.; and that is the situation of thousands and thousands of families in Chicago. As I said, I supposed many of these poor women would come down to our place with their washing, but they didn't patronize us at all. The first patron that we had, was a man who looked like a dandy. He came down there with a little roll in his hand; his mustaches were waxed, and he was fixed up like a dandy. He came down with a little roll in his hand, and he said , "I notice that you have a little laundry here, and I would like to leave a few cuffs and collars, as I have understood that it is free." We told him it was "free," if he washed his cuffs and collars himself. But he didn't propose to have it done that way, so he went off. In a day or two it began to be noised about that there was a free laundry there, and men whom you would least expect to see there on such an errand came there in herds. Who do you suppose they were? They were such men as you see leaning up against the wall with their hats pulled down over their eyes,--drunken, dirty, blear-eyed men covered with filth and vermin— men whom you would think loved vermin. I was never more astonished in my life when the next week after the laundry was started, I saw six great lusty men scrubbing away at our six washtubs, and there was six more men standing behind them waiting for a chance, and there was more than half a dozen others standing up against the wall waiting for their shirts to dry. One poor fellow asked me to feel of his shirt and see if it was dry enough to put on without his taking cold . I was encouraged to see that work going on; I thought that class of men loved dirt , you know . I had

just that amount of simplicity. I had had so little experience of the real state of things, or of the real condition of things as they existed with the poor stranded men in Chicago, or of any other large city, that I supposed they were dirty because they loved to be dirty, but they were dirty because they had to be. Now you traipse about all day in any great city, and aren't you dirty? Aren't your hands dirty, and if you hadn't a place to scrub yourself, wouldn't you be terribly dirty in a few days? Now these poor fellows had no place to sleep in, except upon these dirty bunks, and many of them have no place to sleep on except the sidewalks. Just at the present time, thousands of them live out of doors, dining out of garbage barrels, etc. Thousands and thousands of them came down to the World's Fair to get work, because the World's Fair people advertised that they would give, for the lowest price, a dollar and a half a day, and so they went down there. But when the work was done, and they were discharged, and there they are. They are there in that great city without homes, strolling about in the streets, walking, walking, walking, with no place to go to, and so it is an easy thing for a man to drop down into a place and drink a glass of beer and drown his troubles. It has been stated to me since we opened our dispensary six weeks ago, and how many patrons do you suppose we have had there? More than 1600 patrons in six weeks. More than 1600 different people have availed themselves of the use of our free baths and dispensary. We have sent down there some of our best medical students and some of our best ~~medical~~ doctors. They are hard at work there with these people. More than two thirds of these 1600 people were very sick; quite a good many of them had to be carried to the Hospital.

Now we have made only a beginning of this kind of work in Chicago; it is nothing but "a drop in the bucket." There ought to be forty such places there. These people want to be better; they want to be clean; they improve the first chance they can get to wash their clothes and get clean and get a more wholesome feeling. As the result of this little beginning, some scores of persons who were in the gutter four or five days ago, are to-day on their feet and living a decent life, have gotten work, are wearing deent clothes, and have cut their hair and scrubbed themselves up. There was a mission in Chicago called "The Pacific Garden Mission which was started by Col. Clarke who is now dead; the place is now carried on by his wife and Mr. Harry Munroe who used to keep one of these gambling hells, but he was converted. He drifted into ~~one of these~~ the place ~~such as that~~ where we have our bath-rooms now , some twelve years ago, and he got converted, and he has ever since been at work helping to rescue others, and he is now Superintendent of the mission. Some six months ago, I said to him, "Wouldn't you like to have us start some kind of a mission down here?" "Yes," he said he would. I said that we proposed to give the poor an opportunity to clean up, and that that was a step in the right direction. "Oh," he said, "get a man converted, and he'll find some way to get clean." "But," I said, it will be a great deal easier to get the Gospel into a man, if it doesn't have to go through quite so thick a layer of dirt." But he said he didn't have so much faith in converting people by bathing ." Well, a week ago, I stepped in to see Mr. Munroe, and he received me very joyfully. "Oh, doctor!" said he, "I am SO glad to see you," and he shook my hand repeatedly, as he said "I tell you, doctor, ~~since you got your doctor~~, since you got your

baths down here, the moral atmosphere has been clearing up . I believe there is a good deal of religion in baths after all. Why, doctor, there was "Old Pete" who was the most lothesome object I ever saw in my life,--he was a regular leper; he wore his hair long and he was covered with rags and dirt and vermin; he was so filthy and vile that no one wanted to go in his neighborhood. But one day the boys scrubbed him up and let him have some second-hand clothing, and he has got his hair cut and come to meeting and has got converted, and he has made a good strong start, and he hasn't tasted a drop of liquor in two weeks, and I believe he is going to be saved after all." He was one of the most hopeless cases in Chicago, but getting washed and cleaned up has started up his ambition, and he is getting a good start . Nine tenths of those who come to our place are skilled mechanics. They have had nothing to anchor them or hold them, and they have simply stumbled into wretchedness and woe and misery and gravitated down down, down. They get drunk, and sometimes they come reeling in with an attack of delirium tremens. When I am in the city, I go down and spend Sunday with them, and these men come thronging in there,--I saw fifty people come in there in the course of an hour and a half. They were hungry, and we gave them something to eat. Sunday is a great day with them, for on Sundays we give them a free lunch, when they come in for consultation. I couldn't sit down and talk with a man about his liver or stomach when I knew he hadn't had anything to eat in 48 hours, and we have nice large bowls of soup for them, zwieback, pea soup, barley soup and other kinds of soup--the same as we serve up on our own tables, and it is perfectly astonishing to see how they like it. One poor fellow ate four great bowls full. I said to him, "I guess you were pretty hungry." Said he, "Doctor, I haven't tasted

a morsel of food since day before yesterday in the morning." There were some fifty people there that Sunday, among others, one poor woman and child came in to have something done for them. So with others. It was the most miscellaneous category of diseases I ever saw in my life. One poor fellow sat on a bench, shaking as I am shaking now; he made all sorts of shapes; he had gone so far in his drunkenness that he had had the delirium tremens. We took him down stairs and gave him a bath, and took care of him, and he was rescued, and he got over his delirium tremens and he is trying to do right. There are scores and scores of men who have been drinking men who have come there and have been reformed. But you may say, "Such men are hardly worth doing anything for." But they are human beings. They are the heathen of American, men who have been crushed by bad social conditions,--conditions which ought not to exist in a civilized country, but ~~are~~ conditions which these people are not responsible for. Many of them are born ~~born~~ for that very purpose, the same as some persons ~~are~~ were born with only one leg, or short-legged, so that they have to limp all through their lives. In like manner some people are born short-legged, and some men were born big in the back part of the head, and so they are very vicious, and they seem to be impelled into vice by an irresistible force. Such people go limping morally through life, and it seems to me that those who are born with a better balance ought to help steady such people up. If we found one of these physical cripples on the street, we wouldn't try to jostle him and push him over, we would try to steady him up and keep him from falling, and when we find a moral cripple, why do we trample him down? Why don't we stand by him and endeavor to steady him ~~him~~ up. Now some of these poor fellows have staggered and fallen, and they come down to our place and we help

them up again. Our place is open for the most wretched, no matter what the cause of the wretchedness may be. Our desire is to do good in this direction, and in a non-sectarian way; to do good to everybody, no matter how unworthy or wretched they may be, and it seems to me that that is what we ought to do . It also seems to me that the practical thing to do in the first place, in these great cities is to give these poor people laundries and baths, so they can clean themselves and clean their clothes.

Now, in my experience in this direction, I have found this: that when we try to make a man more comfortable, more decent and respectable, it touches a soft place in his heart. You ought to see how these poor fellows down at our place in Chicago would grasp our hands. They have given my hands such grips as last some time. One man the other day wrung my hand, saying, ""Why doctor ! I am SO glad to see you. You know that when I came in here a few days ago, I was so wretched, and I was so filthy that I was ashamed to come in." And now he had on a clean shirt and a clean collar, clean clothes and a good coat, his hair was brushed up, and he was a nice looking fellow. When this poor fellow came into the dispensary, I asked him where he slept the night before. "In the Hall," he answered. "What did you have to eat?" "Nothing since morning, yesterday." That poor fellow is now night watchman in a hotel, he is trying to hold his head up, and he feels under obligations to us to try and stay up; but, if he gets down, we will help him up again.

It is astonishing to see how anxious these poor people are to be helped, and it is also astonishing to see how little anxiety there is on the part of others to help them. It seems strange that so many people who have the ability, and who have little to

do except to make money ; they have plenty of time, if they were willing to improve it in this way, and yet they have not started a single free bath in that city, and not an attempt in that square mile of the city, which is a veritable moral desert. And there is no church there now (although there was one there once), except the devil's church. Our nurses often see policemen coming from there with prisoners. They often find people fighting with knives in that locality; our nurses often encounter such things. I said to one of our nurses there, "Aren't you afraid to go to such places?" "O no," she answered. "When I get up in the morning, I just ask the Lord to go with me all day, and to open the way for me, and when I go up to a bustling, fighting crowd, they just open the way for me so I can go right through." I have been with her myself in places where I would not dare to go alone. One poor sick woman was nearly dying, and the doctor wouldn't attend to her any more because she had no money to pay him, and one of our nurses went in there and took care of her. I went there with her once, and of all the filth and vermin that I ever saw, that was the worst collection. There wasn't a place in the room where a person could sit down without being covered with dirt and filth and grime so thick that it would stick to you, if you came in contact with it. Well, the nurse gave the woman a bath. She had also brought some clean clothes for her, and she put them on. She began to recover, and finally got well, and everybody in the vicinity found it out, and after that, that nurse was an angel of mercy to the poor people there. I saw one poor drunkard take off his hat to her as he saluted her with , "Good Morning, Emily--(hic)--good morning." There wouldn't a person in that vicinity lift a finger against that nurse. She has a great deal better protection in her work as a missionary nurse, than if she had a dozen

policemen to attend her.

Now why can't people get interested in such work? The Christianity of this country does not seem to be as practical as it ought to be. Preaching does not amount to much with such people as these; it goes right over their heads, while the filth and the dirt are so thick as to almost form a geological stratum upon them, and you can't do anything with them until you clean them up and make them better from a physical standpoint. You must lift them up on a higher physical level and give them better aims before you can do anything for them spiritually. (Applause.)

MEDICAL MISSIONARY WORK.

J.H.KELLOGG, M.D.

(August 4, 1900)

I have been spending two or three days in the field, in Dixon, Ills., where we have been holding a School of Health. Fully 1,000 people were present on the ground, and the large assembly room that holds 5,000 people, was well filled when we addressed them, and the people manifested great interest, and we have had some very interesting meetings there. Brs. Geisel, Armstrong, and some others, were there, delivered addresses, and found the people wonderfully interested. We had a large platformmmin the principal room, and another room on each side of the platform. One of these we used as a kitchen, and the other as an exhibition room, and they were thronged with people. Twice a day we had food demonstrations,--food cooked hygienically--and the people were simply delighted with the toothsome things that were prepared, and to note how simply they were prepared. I spoke three times, Dr. Geisel twice, and Dr. Armstrong gave an address Friday afternoon on the Evils of Conventional Dress. The newspapers gave an account of it, and said it was one of the most interesting addresses given on the grounds, and we had some stirring speakers there. Dr. Armstrong undoubtedly gave a splendid lecture, although I was not there to hear it. Mr. Booker T. Washington spoke the evening before, and the people were intensely interested. A number of the grocers began to find out what was going on, and they opened up their stores and put the foods in to supply the demands of the people, as they were calling for them on all sides, and wanted to give up meat and take simpler foods in place of these abdmmable things which they have been eating. I met several persons who were vegetarians after my talk about "The Perfect Diet." Two or three Presidents of Colleges, clergymen and othe prominent people who had heard that I was going to speak came to the meeting and spoke to me at the close, about their experiences in giving up the

use of meat etc.

After I had come to Chicago there was a professor who was one of the leading educators of Chicagom and he came to see me to see what we were doing, and to see what we could do for his trouble.He said to me "I think I know what is the matter with me. I have been boarding with a ffriend of mine who was a patient at this institution some six or seven years ago, and who reformed her dietary." He said "I have been eating meat three times a day, and after a while my head got to feeling giddy and I lost the power of concentrating my mind, and I got so nervous that I could not sleep, and I have been thinking that it was the meat that did it, and I thought I would like to have you explain it. " It was easy enough for me to do that--the uric acid had accumulated in consequence of his meat eating and he had hyperaemia of the brain, and he was very glad to find the way out of his difficulty. Dr. Ross had previously told him what was the matter with him, and he came to me to see me about it, so as to be sure. He had been living on a fruit and grain diet for about a week, and he began to feel better. I met Bro. Morgan at Chicago. He has been havinga fin time at Wheeling, W.Va. The Lord has been standing by them in that great city. The people are just hungering for the truth all over that part of the country. There was a colored xxxxxxxxxxxxxx sister here from Chicago whom I met in Chicago about a week ago, wt the Branch. She to ld something of her experience, yesterday. It was very interesting. She went down to be matron of the Orphans' Home at Birmingham, Ala. When she got down there she found that there were fxxxx two childreb there, in a four-roomed cottage. One of these children was little more than a little skeleton, and they were as dirty as they can be. They had not been washed in several months. The frst thing that she sid was to give them a scrubbing in a bath tub, and they were so scared txxtx abd so unaccustomed to it that they srseamed in terror when the water was applied.

But she said that the harder they screamed the harder she scrubbed until she got them clean, and then she put them both to bed and they slept like two little kittens. She then knelt down and thanked the Lord that He had given her a chance to give them one good scrubbing. She had an interesting time with the children down there. There was nothing in the house for those poor children to eat except a piece of bacon, some blue rice, some tea, and some brown sugar, very dirty, for the rats had run over it until it was fairly black. She made a revioution in that Orphan's Home, and accomplished something, and sowed some good seed among the people.

We had a meeting yesterday, and each one had an experience to relate We had a very interesting meeting. One of the brethren there told his experience, when he began his work there. He had been working in Milwaukee, and he had not been able to see any fruits, yet he felt that he had been sowing the seed, and Bro. Macket jumped up and said "You do not know anything of the results of the seed you have been sowing in Milqaukee. A man was in our Gospel meeting who had been on a spree. He said that he was once in Milwaukee eating a bowl of soup and a brother insisted on reading to hi the story of Tom Macke , out of the Life-Boat. He said "I know Tom Mackey," and he cursed him, and would not hear a word of it, and he said that he finished his dinner as soon as he could and got out. Afterwards he was in Indianapolis and the first thing he saw was a man reading the story of Tom Mackey, from the Life-Boat. He said "Tom Mackey is following me up, and I might as well give up." He gave up and was convertdd, and has been an honest earnest man for three months. So the seed that was sown in Milwaukee bore fruit in Indianapolis. He said "I was converted in Milwaukee when the story of Tom Mackey was read to me, because I knew the man, and I kept thinking about him until I got to Indianapolis, and then I found Tom Mackey there, and I made up my mind I might as well surrender"- and he did so.

I found a wonderful interest in the Workingmen's Home. I as down to the Life-Boat Mission at night,, and Dick Lane was there and told his story. Four and one-half years ago he came to Chicago and asked the Chief of Police to let him stay in the city twenty-four hours,--for he knew that he could not stay in a single city where he went without permission of the police, for everybody knew him, he had broken into so many saves and banks. He did his banking business nights, only he worked on the outside instead of the inside. When he went intoa city and people heard that Dick Lane was in town, every banker kept his eye on his bank, fur they had such respect for Dick Lane's ability and skill to get into a safe that every banker felt that he must stay and watch it as long as Dick was in town.

So he asked permission of the Chief of Police of Chicago to stay in the city twenty-four hours., but the Chief said "No, Dick, I cannot give you permission to stayhere. You go and see the Inspector of Police and see what he says." He did so, and the Inspector said "No, Dick, I cannot allow you to remain He went out, and he met a man that he used to know, and he said to him "Now I want to reform. I want to stop my life of sin and begin living right. Won't you see if you can get me a job?" The man said "I don't know, Dick I think it would be pretty hard work to do that, for you." Just then Mr. Kohlsaat came into the room where they had been sitting, and sat down. The gentleman said "That is Mr. Kohlsaat--I will see if he has any work for you. He went up to Mr. Kohlsaat, and said "Mr. Kohlsaat, this is Dick Lane, the most famous safe-breaker in the country, and he wants a job. Will you give him something to do? " Dick said his heart went down into his boots, for he thought that he would certainly have to leave town by the first train after such an introduction as that. But Mr Kohlsaat said "Dick, do you want to turn over a new leaf?" Dick said "I do, and I will promise you I won't steal anything, if you will give me something to do. I will be an honest man.". Mr Kohlsaat took him over to the Times-Herald building and put him in as night-watchman. He said "I got along all right

hat it seemed to me that I could not resist it, and after a week it seemed o me that I should certainly steel. It seemed to me that I could not esist it any longer. There were temptations all around me. I could make en thousand dollars j st as well as not, and I felt certain that I should o it pretty quick. I as walking up and down one night and I heard some sacred songs over at the Mission." He said he always did like to hear sacred songs. That made the tears come into my eyes to hear him say that. I thought "Here is this old gray-haired criminal who was arrested from doing wrong by sacred songs. Just think of it." Think of that old criminal still loving those sacred songs. Well, he wasn't altogether bad. He dropped into the meeting and found that it was the Pacific Garden Mission, next door to the Custom House Place mission. He went in there, and he just had the courage to raise his hand when they asked people to raise their hands who wanted to be prayed for. He said "Maybe if I raise my hand this will give me courage not to steal." And he raised his hand just a little, for his own benefit. He didnot want anyone to see it. But there was a woman on the platform who saw the hand come up, and she went straight down there and got him to come up to a front seat; and he said he trembled from head to foot, and that he felt that he never would get up there. But he said "I got there, and knelt down and prayed, and the Lord heard my prayer and changedmy heart, and I have not wanted to steal since."

Last night he mentioned a circumstance that occurred last week. Last week one of the managers came into his room. He is now in charge of the mailing department. He has been promoted, and is now in charge of the mailing department of this great house. The manager came in and put $300.00 in a drawer and said "Now Dick, hereis $300, that I am putting into this drawer. I want you to look after it." Dick said "I don't want you to leave it there, because somebody might take it, and then it would be laid

to me." "Well," he said, "it will be all right if you keep your eye on it," and he put the $300 there. Dick said that it scared him to have it there, and that he had to go in there every little while to see if it was there, for he wads so afraid someone would get it, and if they did it would be charged to him. But the man had trusted him, and he took care of it, and the man finally came back and got his money back again. See what a change! But a short time ago that money would not have been safe thereat all, but now he has become a man to be trusted, and the Lord has wrought this change, and nothing but the Lord could change his character like that.. I had a letter from "Uncle Dick" about ten days ago, saying "I am almost discouraged. This missionary work does not seem to bear fruit, for there are many who make the start and take hold for a little while, and then they drop off and go back again." I wrote right back to him "You get a lookingglass and look at Dick Lane. See how he will compare with the Dick Lane of five years ago. If xhaxx it had not been for the Mission, where would Dick Lane have been to-day? So long as Dick Lane is around and holds up his present character in the Mission, with the Lord's help, I shall always have faith in the Mission."

One man last night told how wicked he had been. That his home had been broken up, and how he was out nights, and that his wife was always scared for fear he was in the saloons. But now, he said, "She knows I am in this mission, and I am home nights, and my children are happy, and I thank the Lord very much for what He has done for me./ The Lord saves me and keeps me. I feel as though the Lord had preserved me. Somehow I feel as though I was 'pickled',/and I thank the Lord for keeping me as he does from day to day ." I thought to myself "That is one kind of a 'pickle' that I can recommend. I was glad to see a sanctified 'pickle.", The man was thoroughly converted and saved, andhe feels as though somehow there was a saving power about him to keep him,so that it was not hard for him to keep from taking

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whiskey and tobacco, because the Lord held him back, surrounded him abd kept him. That is a gloricus experience to habe.

I found our workers working in good courage in Chicago and the work is getting along splendidly in every department. Brother Mackey was saying last night that he was getting rather discouraged in connection with some of the different churches. He said he had made up his mind that these churches were a sort of denominational trust. It is a significant fact that you cannot go into a city anywhere and find these churches supporting missions. You will scarcely find such a thing as a mission sustained by either the Methodist, Baptist Presbyterian or Catholic churches. Where will you find such a thing as a Rescue Mission sustained by any of these churches? They start them, but they do not continue them because they do not pay. They do not bring a harvest of paying church-members. The Methodist churdh wants a church of communicants who are able to pay, and the Presbyterians and the Baptists want the same, and the Rescue Missions do not make many church memberswhich one could feel very proud of from that point of view,--people who wear fine clothes etc. People coming in from these sources have rosy noses and blotched faces and chopfallen countenances, more or less, and they are not the finest looking people in the world. They are not very beautiful, and they have no very savory reputations to bring along with them. They do not add ~~to the~~ to the influence ~~of~~ the church which is supposed to be beneficent and helpful. And so they are given up, as they don't pay.

A thought came to me a few days ago with reference to the parable of the Good Samaritan that comforted me as I was thinking about this thing. When the Lord told the parable of the Good Samaritan it seemed to me that there must be a purpose in it. There was the priest, he was the orthodox Christian and the leader of the church. He went up on the other side and when he saw this man I suppose he said "Now there is old Joseph Abraham,- he ought to know better than to come down this road where there are

so many thieves and robbers-e has been down here lots of times, and he knows there are thieves and robbers here and he knew better than to come down this way . He should have stayed at home. He has got into trouble, and I have not got time to bother with him". And the Levite says the same thing. "He has made his bed, let him lie in it,"--and he passes by on the other side.. By and by along comes the good Samaritan, who was not a member of this poor man's church at all, but he is a kind man, and has a kind heart, and he helps the man because he is in trouble and needs help. He helped the man for the same reason that the Lord helps us--because he was in trouble. He did not ask him any questions,--he only found he was in trouble, and helped him. That was a very beautiful figure. I have been down the same road, in the same neighborhood, and the guide pointed out the spot where this is supposed to have occurred. It might have been the same spot, or not, but it was the only place suitable for it to occur. There was an inn standing near and right across the road there is a spring, the only place where he could have gotten water to wash the man's wounds. So it appears to have been the right spot.

Now this Good Samaritan had no expectation of winning a church member. He did not expect that the man was going to be a Samaritan, because he was a Jew, and he was a Samaritan ad he did not expect to make a proselyte of him. He did good to him for the same reason that the Lord lets his rain fall upon the thankful and the unthankful, or the good and the evil. He is good to those who hate him, even. And so the Good Samaritan was good to this man, even though he was his enemy--for the two tribes were at enmity. Now I believe it is through the Lord's providence that there is springing up a Good Samaritan sect, and there may be a Good Samaritan tribe yet, and I want to be a member of the Good Samaritan church. I do not know of anything better for a man to aspire to, than to be a member of the Good Samaritan

church--willing to do anything he can for anybody because they are in need of help. We have got to have our hearts kind enough and generous enough to help a man when he is in trouble just because he is in trouble, and not for the purpose of accomplishing any personal ends or getting any personal gains out of it.

Now I am anxious to see the growth og the missionary spirit in our institution. It is a pity we haven't more of the missionary spirit. And I beg of those who are here to do missionary work in our great family, and see if we cannot arouse a missionary spirit here. See if we cannot enlist a larger number in the real soul-saving work for humanity.

A brother told me a few days ago that he wanted to get someone to go out to work with him in a branch, "But," said he, "The first question that is asked is always 'How much is there in it? ' " Now that is a bad question, and shows a bad state of mind. There is a good deal in it, but this remark means "How much money is there in it?" There is not much money in it, but it does give the person the satisfaction of knowing that he is doing something for his fellow men.

6/3.12

Release

ADDRESS OF ELD. A. E. PLACE.

In behalf of the officers and Board of Trustees of this, the New England Sanitarium and Benevolame Association, I take pleasure in extending to all present a cordial welcome to our institution, and to our exercises this afternoon which will formally dedicate this new building, and in fact ALL the buildings to their future work for humanity.

I say All the buildings because this is the first opening of the kind that we have had since beginning our work at this place.

We especially welcome these honorable gentlemen whose names appear on our program, and who are to be the speakers of the day.

We welcome them because they have provedthemselves to be leaders and teachers of the people. Men who are worthy of the public trusts placed upon them by the people of this great Eastern portion of our country. Trusts which embrace the weal or woe of many millions of people in both church and state.

In leaving their many other duties to come here to-day and assist us in our program, we believe they express to us their confidence in the work we are doing for men and women, and a willingness to recogni ze our institution, young and small though it be, as a factor for the upbuilding and maintenance of the best interests of this Commonwealth.

As the welfare of a city, state, or nation depends, to quite an extent at least, upon the health and strength of its citizens, so any institution which, following right lines, is seeking to save sick and suffering humanity from distress and despair, and also from the hands of unprincipled charlatans, and the patent frauds which are proving ruin to so many to-day, both in body and mind, and <u>not simply to restore health</u>, and do it in a natural and rational way, but <u>above all</u> to teach the sufferers how they may avoid past mistakes, and thus keep well; such institutions, I believe we will all agree, are worthy of recognition and encouragement, not only by every officer of the state, but by every

man who loves his fellow-men.

In opening our building to-day, we have no thought of impressing you with marks of wealth. You will see no display of extravagance. We have studied to prepare in a neat and simple way for the comfort, convenience, and necessities of the tired and suffering ones who come to us, and we hope that you may carry away with you some favorable impressions which shall insure to us your co-operation in the work of making this institution, which we believe has been planted in the providence, and in the Spirit of the Divine Master, reach the acme of the hopes and aspirations of its founders, which ~~is~~ are, to restore to health as many suffering and broken down men and women as possible; to comfort all who are discouraged, and to educate all who come to us in the principles of right living. To teach them how they can in their own home apply the "ounce of prevention" which will save the necessity for "the pound of cure."

We very deeply regret that our elevator, which was faithfully promised to us not later than the 20th is not entirely completed, so that all could see the entire building more easily, and also get the magnificent view from the roof.

As it is we have been under the painful necessity of asking our friends to use the old fashioned Armstrong, and Limbstrong elevator, in the old fashioned way.

In my address of welcome, I must not fail to mention with pleasure the friends of the institution who have willingly given of their money, and services, for the erection and equippment of this new building. A list of the names of doners will be found at the desk, and perhaps I may be permitted to suggest that there is room on the list for the proverbial, "one more" and we give you all full liberty to swell the list, at the close of this service, to the extent of your willing ability

Last, but by no means the least of the welcomes which it is my

pleasure to extend to-day, is the welcome which I know we all heartily accord to our friend, and esteemed citizen, the Hon. Charles J. Barton, the Mayor of Melrose, who has kindly consented to preside at this meeting. To those not acquainted with him, I now have thepleasure of introducing to you, Mr. Barton, who will speak at least a few words, and take charge of the program.

I believe in water in bathing in ageneral way, but I cannot believe all that. That is too much to believe and I do not believe in the local effects. I believe in general effects but I do not believe in local effects. I do not believe water will relieve pain, for instance." I said, ~~"Doctor,~~ let me tell you a story." ~~I was down~~ Some time ago in SanDiego, ~~there in~~ Coronado Beach, stopping at a hotel in Coronado. I started out one morning, just four years ago I happened to be there. I went out to take a little plunge in the surf. Thewater I think was about 50 or 60 degrees and I thought I would have a nice swim and I passed by the monkey house and stopped to look at the monkeys. I always learn something from them. ~~I studied dietetics from a monkey~~ and I learned alot of things. I learned to chew food before Mr. Fletcher discovered fletcherizing. I had seen a monkey fletcherizing and I found it was a good thing to do. I ~~watched these monkeys~~. There was a mother and two little ones. The mothermonkey was gathering some green guavas that had been tossed into the cage. ~~The two little monkeys were there.~~ One was running about the cage watching for a chance to steal one of those green guavas, but the mother was trying to see that he did not get them. The other little monkey had already eaten ~~two or three~~ some of those ~~green~~ guavas and had an attack of indigestion. ~~I looked in and saw~~ He had climbed up to the side of the cage and was hanging over a hot water pipe; taking a fomentation to the stomach." I told the doctor ~~this story~~, that monkeys knew that hot water would relieve pain. Now it is an instinct planted deep down, not only in the human race but also in the animal race, higher animals at any rate, that teaches them natural remedies. A sick dog goes out into the sunshine and lies down. A sick dog knows enough to stop eating when he is sick. EVerybody does not know enough to do that. An old friend of mine came home one night, his wife told me the story, and as he was in the habit of doing, he went to the pantry to find some cake or pie. One night he came home late, went into the pantry, his wife had gone to bed. He looked for some pie but did not find it. So he

shouted at the foot of the stairs, "Mary, Mary, where is the pie?" but did not get any reply. He shouted several times and finally woyke his wife up. She said, "Oh, John, I am so sorry there is no pie." He went back to the cupboard for cake but did not find any so he shouted out again, "Mary, Mary, where is the cake?" She replied, "OH, John, I am so sorry there is no cake in the house either." "But Mary what would you do if somebody should be sick in the night. ." Now then that is the idea if anybody is sick they have got to eat something they would not eat if they were well. So we have always a lot of indigestible things put away to feed sick folks; things that would make a healthy boy sick.

You remember the story Thomas Beecher tells of his good aunt who used to make a great many mince pies. One day when he had been eating more pie than he ought, he had aterrible stomach ache. He looked pale. His aunt said, "Thomas, you look pale, go into the pantry and find a piece of mince pie." Her idea was that mince pie would help his stomach in the same way that Jacob Bigelow, the famous Boston doctor, helpd the baby that was sick. The baby ~~had gotten~~ was grown sick eating pumpkin pie and was cured by eating the 200th millionth part of another pumpkin. But that old philosophy about which there has been so many battles as to which drug would cure and whether it should be given in big doses or little doses, is rapidly passing by. It is like the mist that is disappearing under the rays of the sun of physiologic medicine.. These remedies that are recognized so often by members of the animal kingdom, by ~~intelligent~~ dogs, ~~and intelligent~~ apes, and other intelligent creatures ~~of the animal kingdom that have power to think,~~ these remedies are coming forward and are being acknowledged on every hand to be the things that really cure.

Said the great Napoleon who always knew enough to stop eating when he was sick, ~~always KKKK fasted no matter what was the matter.~~ ~~One day the great Napoleon said,~~ "Life is a fortress. Why should we put obstacles in the way of its defence." That is the whole philosophy of this institution. Life is a fortress. It has powers of its own by which

it defends itself and why should we put obstacles in the way of that de-
fense? The principle thing to be done for the sick man is to stop put-
ting obstacles in his way; to allow the body to defend itself; to allow
these forces which are always working in the body in health, correcting
and repairing and maintaining the normal state of being, ~~allow these~~
~~forces~~ to work out the curing of the body. ~~Said Napoleon, "Why should~~
~~we put obstacles in the way of its defense?"~~ The natural means of de-
fense are far superior to the form of pharmacopoeia. ~~The great Napo-~~
~~leon said that a long time ago.~~ We are coming gradually to find out that
this is practical. We are discovering that we make ourselves sick by
departing from nature. Then how are we to recover our health but by
coming back to nature? That is not a new idea, not at all. Alcibiades
had who lived with him
~~Blades~~ tells Socrates, the great Grecian philosopher, ~~how~~ a Spartan,
in a winter siege in Thessaly, was able to march with bare feet on the
ice better than any of the other soldiers could march with shoes, ~~Why?~~
Because he had hardened himself; he had accustomed himself to the simple
life? The Thessalian
~~One of the~~ princes ~~of the Spartans~~ endeavored to induce the
philosopher to stay with ~~him;~~ offered him a fabulous sum if he would do so.
~~stay with him.~~ "No," he said, "My wants are very few. I can buy four
measures of meal in Athens for an obolus? and there is plenty of good
spring water there;" A little meal and a little water was all that the
great philosopher needed to make him comfortable. ~~He did not need to~~
~~have kneat shoes.~~ Thoreau, the author of Walden, once ~~when he~~ lived in a
little cottage not very far from here, you remember, after spending the
summer in the cottage in the apple orchard, as ~~he saw~~ the winter storms came
coming on, made no preparation for December frosts. He did not even
take the trouble to provide himself with coats, over-shoes, winter under-
clothing, because old Boreas had no terrors for him. He said, I have so
prepared my body that the cold finds me a friend. I give the cold a
welcome. I feel no discomfort in contact with cold except the unusual
exhilaration. Out west some years ago, out in Indian Territory, an old

settler met an Indianone stormy day when the wind was blowing the snow all about, ~~and~~ The settler was ~~all~~ bundled up with furs, ~~gloves, an over-coat, a fur muffler about his neck and yet was rather cold. He met an~~ while the Indian, ~~with~~ was clad in a loin girth, ~~about him~~ standing up in the storm with the snow blowing about his bare limbs. The settler said, "Are you not cold?" "No," said the Indian, "Why should I be cold? ~~I should think you would be coldwith the snow in contact with you.~~" The Indian said, "Is your face cold?" "No my face is not cold." "The Indian is all face, so why should he be cold?" ~~when~~ He had so accustomed his whole body with the cold ~~until~~ that the cold ~~is~~ has not unfriendly to him.

My Friend, Dr. Paulson, met over in Germany a German, a member of our own race so to speak, a white man, not an Indian, who had for years accustomed himself to contact with cold. He met him on a very cold day. He carried a coat upon his arm which he sometimes had to throw around him because such a great crowd gatheredabout him that it would made a disturbance and the police would come down, but otherwise than that he was clad just as the Indian was and he was going about. Dr. Paulson said it was a cold day and he wore his gloves and over-coat and was not over comfortable, but this man's skin was pink and warm. That man's flesh was warm. ~~Now~~ We have shut ourselves up in hot houses. We have almost par boiled ourselves until we have become puny, ~~feeble~~ and weak. We have destroyed our constitutions by wrong diet, by food drunkenness, as Edison says, which is very appropriate as our bodies actually become intoxicated with our food.

~~I was speaking with~~ a lady the other day ~~about that~~. I had been examining ~~her case~~. She said, "Doctor, what is the matter?" I said, "Auto-intoxication." "You are mistaken," she said, "I have not taken a bit of whiskey since night before last." ~~Now~~ But it was another kind of intoxication. She had not learned ~~that~~ auto-intoxication, ~~was~~. The intoxication of whiskey requires the services of the distillery, but the worst of all poisons are distilled in ~~the~~

~~climbic (?) of~~ our bodies, ~~are distilled~~ in our intestines. And ~~the~~ pathologists are finding out more, and more, ~~and more~~ that a great share of nervous disorders, degenerative cachexia, and various ~~degenerative~~ disorders, ~~the great majority of them~~ are the effects of poisons absorbed through our intestines. Metchnikoff has even gone so f r as to suggest that we would be better off if we didnot have colons at all. The animals that have thelongest colons have the shortest lives, so instead of cutting off the appendix, he suggests we might cut off the whole colon and Dr. Arbuthnot Lane of England, has actually undertaken to do it and has removed a great number of colons greatly to the advantage of his patients, because they were accustomed to take food which, if not ~~perfectly~~ perfectly digested, the residues of especially, becomes and other things you know that were left and had not been entirely dissolved. These residues were deposited in the portion of the lower part of the intestine and remained there to decay, to become putrescent and these products of putrefactive toxines being absorbed into the blood, produce all the bad effects that would be produced if ~~you~~ one swallowed putrescent food, ~~into your stomach.~~ That is food taken before into the body, becomes putrescent ~~after~~ it is absorbed. The very same effect would happen if you had swallowed that food after it was decayed, ~~if the food were decayed before you ate it.~~ So many thousands of people are suffering from the consequences of ~~this~~ auto-intoxication.

4 Now this institution stands for a pure diet, for a diet that has nothing in it which is putrefactive; nothing in it which ~~has in it~~ could putrefy and produce poisons which are the result of putrefactive processes or which will set up degenerative processes in the body; to return just as far as possible to the natural way of life and that is not a new way. That is an old way. This institution does not claim to be original in anything. It ~~is~~ stands upon an old foundation, a foundation that is old even for this country. You remember somwehere about sixty years ago one ~~of your citizens, one~~ of your most

distinguished preachers, found a little place out in the woods ~~not very far from here,~~ by the side of a brook, Where he started a colony known as the "Brook Farm," ~~known as a "return colony.~~" Emerson was there. Rev. George Ripley was the founder. Thoreau was there; Bronson Alcott was there; ~~certainly Bronson Alcotts name is every familiar name here still, and~~ Hawthorn was there; ~~and~~ Margaret Fuller; was there and Horace Greely visited the place ~~but didnot stay long but he~~ was thoroughly in sympathy with the enterprise. ~~work there, and~~ There were (I40) of the brightest New England men gathered there in that colony and it went on for some years. These men you say were dreamers, but they dreamed splendid dreams. Every thought was to return to simplicity, to a simple life, to a pure life, to a natural life, ~~and~~ that by so doing they might eliminate a great share of the evils of our modern life. Civilization is a splendid thing but civilization has brought with it not only splendid blessings but preversions, which ~~the~~ to a large degree of late the blessings, ~~and~~ the privileges, and the advantages of our modern civilization. They undertook to find ~~and~~ a way to cure these evils. While their enterprize failed, the idea did not die, but it has gone on growing in the world in various ways and forty years ago this very year, a few man at Battle Creek, Mich. were inspired ~~enthused~~ with the same idea, ~~inspired by the same conception~~ that they return to nature, ~~XXX~~ that the natural order and the divine order must be the same. The thing that is natural, as God made it to be, must be the way that God designs it to be, and it was good for our ~~forefathers~~ ancestors way back in the Edenic time of which the Bible tells us, ~~of the golden age of which the Romans tell.~~ If it was good for them in those days, it must be good for us in these days. These men, inspired by the same thought that led the same led men who founded the Brook Farm colony to do what they did, ~~lead these men~~ This reform in a small way to do what they did, ~~in Battle Creek,~~ to start ~~a little enterprise~~ in a little two story farm house. I was present on the dedication day and I am very happy to be alive and to be here when this off-spring of that

movement

~~enterprise~~ which started there forty years ago, is now springing into being in this splendid fashion. I remember very well four years ago and just a little later than this, Dr. Nicola who was at South Lancaster at that time, brought me over and showed me this hill-top; this beautiful lake and these beautiful surroundings that you have, and how enthusiastic he was and how enthusiastic I became. He had been writing me about it and it seemed to be ~~I thought it was~~ a dream and I really had not very much faith, ~~in it,~~ but when I came here with him and saw what he saw, I made up my mind that this was the sort of vision that ~~might be worse~~ sees realities. Men have to see visions; it takes men who can see visions to do things. Dr. Nicola and his wife had the courage to leave the work where they were in South Lancaster and to come here with their colleagues, the most of whom I think are here to-day. ~~many of them at least came here and planted this work.~~ They did not have any money. ~~They had to go in debt for the whole thing be-~~ ~~cause this work is a philanthropic work; they went in debt. No one makes a dollar out of it.~~ money in such a cause. Every penny earned besides the very ~~very~~ meager salaries which are paid, must go to ~~improve~~ replenish the enterprize, and it must be so, ~~for~~ the charter under which this institution was organized ~~in under the charitable statutes of the State and this institution is or-~~ ~~ganized under the charitable statutes of the state of Massachusetts.~~ It is true of all of these institutions, ~~which are~~ allied and there are nearly one hundred now in different parts of the world, and all these institutions are based upon the same idea of returning to nature. They are all philanthropic institutions. That is why the president of the meeting here felt free to tell you to-day that there was a list here to which you could put down your name if you wanted to.

~~But I must not occupy all your time this afternoon.~~ I just want to say in conclusion that this institution is here to work for Melrose and the people of Melrose. It has no other purpose than to help humanity. It stands for physical righteousness and for every good thing which is connected with physical righteousness and everything that stands

to physical righteousness. Dr. Nicola and his wife I have known for years, from their childhood, in fact. I have seen them grow up and I know they are loyal and true people ~~that~~ who can be depended upon, and their colleagues are people that can be relied upon ~~and~~ to stand for what they believe to be right and true. ~~That is why they are here.~~ They have come from other places where there were just as good inducements as here. They came here because they thought Massachusetts needed just this thing and we believe you believe the same thing or you would not be here this ~~storm~~ afternoon. ~~I believe~~ I bring to this enterprize a word of greeting from Battle Creek, the elder sister of this work where we have at the present time about fifteen hundred people including patients and helpers who are getting health and are helping others to get health there through these same means. ~~We have seen this work go up and I have myself, given my life time since I was a boy of fourteen.~~ I have seen this work grow from a two story house until now we have a large institution at Battle Creek and other large institutions and all filled with patients and growing, growing. ~~They are all prospering because those who are~~ working for them carry nothing away save what is necessary for a bare subsistence, but put everything of their lives and their energy and ~~all the earnings of the institution into building it up.~~

I feel very grateful to see such a cordial welcome ~~given~~ this new enterprize, ~~(Applause.)~~ given in this progressive community which constitutes, as we view the matter glad to concede, the "Hub" of our great social, educational, and moral circle.

Melrose

ADDRESS OF HON. CHARLES J. BARTON. - Chairman

Mr. President, and ladies and gentlemen, in the remarks of the president, there were a few words which will furnish the key-note for ~~wht~~ what I have to say and those were to this effect that we were a little delayed in starting and that it was necessary to march right along. Now I have but very little to say. I am here simply for the purpose of acting as presiding officer and introducing to you men whom you already know far better than I do, but I thought as I came up here that there were some things on which we might well disagree. In other words, we might all agree, and we all do agree, as to the necessity of so living the life on this earth that in time we will reach the better land. We might disagree as to the particular course we ought to pursue, the particular doctrine we ought to believe ~~in~~ in this life in order to get through. We may disagree as to upon whichof the seven days of the week we should rest from our labors, but we can all agree that there isone day of the seven that we ought to rest, ~~but~~ and there is one thing we can all agree upon and that is the absolute necessity of preserving our good health, for without that what is this life and what pleasure and what comfort can anyone take out of it if the health is not good. To change somewhat the saying that you have heard, "for what shall it profit a man if, in the pursuit of wealth he gains the whole world and yet loses his health."

I am not here to make a speech. I am here simply to read to you what you can all read for yourselves upon the program, so I will thank you for your kind reception and we will now listen to the chorus by the ladies and gentlemen who will now take up their part. ~~(Applause.)~~

Sanitarium Lecture Parlor; May 23, 1901.

Missions and Missionary Work.

H. H. Hadley.

I will first speak of the work in the St. Bartholomew Mission in New York City. I expect some of you folks will get up and go out before I get through, not being very much interested in my subject. But there are some of yourespectful people who would have a fourth ward breath if you had'nt happened to be here in the Sanitarium. I believe some of you would just as soon live right on here, but perhaps some of you will find your way out some time, for sin strikes high up, as well as low down; and there is one ~~xxx~~ things that I want to tell you respectful people-- and that is that Christ ~~xx~~ never came to save you-- he came in to the world to save sinners; he did not come to save respectful people. But there are many respectful progressive euchre people who call themselves christians who will try this question between themselves and God. I expect to relate my experience in church, and if you want to know why I am in this soul-saving business I will try to tell you to-night.

I have been a practicing lawyer by profession. I was born down here in~~x~~the woods of Ohio, and I grew up with the foxes and wild dogs and cats. I also entered the army and when I did so I learned to drink , for we had liquor there-- we never had any at home. For twenty-four years I was a slave to drink. When a man gets religion he can drink

all that he wants to and it won't cost him a cent, so he has a "soft thing," for the man who has got religion don't want to drink liquor.; he has no appetite for it,--that is the secret--he has got religion and he don't want any more rum; you could'nt hire him to drink it. If he gets religion and then drops the weights and surroundings of his former life he will be cured , for his appetite for liquor is all gone. But no drinking man should consider himself throughly converted and cured unless his appetite for liquor is gone. He is then safe unless his old associates lead him back into sin again. I found that it was a wonderful change and it was so great a change that I tried to reach and save every one that I could that was afflicted in like manner as I had been. I went at it in a hard rushing gait, trying to make people see that I was in earnest, using the plainest language that I could, and as few platitudes as possible and I went out where the woods were the thickest and ~~began~~ the game most plentiful, and where was the most danger, and fired away.

I had been a corporation lawyer and that was my specialty. It seems very strange at the same it seems as though God was directing me, along the lines where he needed me, and for one year and a half I was called into the rescue mission work,- and that is something similar to organizing a corporation. So I have been lead to start these missions and there was such an impetus given to the work, that outside of New York City, there was raised in various vicinities and cities $258,000 to suport these missions. And now we have a building which is 275 ft. front, 100 ft. deep, and 100 ft. high. That is St. Bartholomew Mission.

Having started four missions, we found that there was a terrible location in the vicinity of #42 St., or Lexington, 2nd and 3d Ave., there were something like sixty saloons on those blocks, and it seems as though that was a good place to start a mission. So I hired a room

and a dear friend of mine,- I wish she was alive now, for if she was she would be here; she was a sister of Bishop Bedell; she was troubled with heart desease; she was a shut- in; she could not do much but write, and shortly after I was converted she came to the first mission that I was made superintendent of , which was in St. George's Parish N. J., and many who came there ought to have been in State prison, and the women did not care at first to go there , but we arranged it so that they could come, and this lady came up on the platform, and Margaret Bottome with her, and from that time, Margaret Bottome and your humble speaker, have been conspicuous in that work. Hearing that we were going to start that mission, this lady wrote me a letter of introduction to Dr. Grier(Rev) and she said in the letter that we would like to conduct that mission, After looking at the references for some time I became a lay reader in his church, and we started a little mission that would seat 261 people. I think Col. Vanderbilt footed the bills. In two years there were about sixteen or seventeen thousand drunkards who professed Christianity in these missions; some of them stuck and some of them did'nt,- and it was a wonder that so many stuck as there did, since there were so many saloons and temptations to lead them away.

Rescue work knocks theolgy higher than a kite, and I am going to show you how God answers prayer. One of the first difficulties that was ever removed from my mind, in reference to this matter, was how God Almighty could answer prayer--that used to be a great puzzle to my mind. A dear woman named Laura Stevens says "God can control the hearts of men." I have never forgotten that saying of hers and it has been a great help to me, and has anchored me along that line of work. In the St. Bartholomew Mission we have a free supper on Fridays; we gave them corn-beef, sand-wiches, and so on,- we did'nt give them any protose or granose for we did'nt know enough for that, but we gave them what we had--and the

house was always full of people who liked such things as we had to give them. Next day we had a noon prayer meeting(As we had every day in the mission), and there was a fellow named Harry Kiddell who had beena bruiser or prize)fighter in England. He was very deaf, and he talked very loud, as if he thought everybody else was deaf and when he prayed he did'nt pray from the prayer book, although it was in an Episcopalian mission--and I don't believe that St. Paul stopped to hunt up his prayer book when he eas shipped wrecked and prayed for deliverance--but he got answered. Harry Kiddell prayed directly to the Lord , and he said, "Dear Jesus we were crowed out of here last night;there were twice as many people as could get in. Now we want you to give us the saloon next door so we will have room enough,--for dear Father for Jesus' sake, Amen", and all the rest said, "Amen." That prayer was so strange that it attracted the attention of a newspaper reporter who was present, and he made an article out of this unique prayer that he heard up at St. Bartholomew Mission,--he said that was the kind of prayer that the Episcopal people advised those to use who had been at that mission; it was a sort of a fling at the mission. Cornelius Vanderbilt saw the article and he said to Dr. Grier, "Let us help the Lord answer that prayer: you buy all the land between there and Third Avenue if you can get it, and we will put up a placethat they cannot fill." As soon as the owners of the property found out that Vanderbilt was after the land they put up the price so high that we would'nt buy it. We wanted to buy forty feet front but they put the price up to $68,000. Mr. Stearns, who owned a great silk factory on 43d St., who had contributed to one of my missions in Harlem,--he said,"They ask you $68,000 for that forty feet of land; now you come here and I will sell you 75 feet front right across the street, for $70,000." The bargain was closed and we started a mission building on that 75 feet front.

Cornelius Vanderbilt paid John D. Crimmins $5,000 for excavations

and a building was put up costing $300,000. Now, friends, that is the way Vanderbilt helped the Lord to answer Harry Kiddell's prayer; he controlled the hearts of men did'nt he? He did that in that Rescue Mission.

That led me to go out and start missions in other parts of the country,- in Rochester, Manchester, Philadelphia, Scranton, and various other places-- I will say about sixty, besides the Christians Abstainers Union, with 200,000 members, one chapter of King's Daughters with 1500000 members each of which tries to get one new member each year, United States Church Army and other organizations.

Now God has blessed everything that I have taken hold of in the line of rescue work, and yet I don't suppose anyone could have made any more mistakes than I have. On looking over my past life I remember the time when it was expected that I was on my dying bed,-but I did'nt die; I am getting better all the time. I am now a well man but I am going to be, and I tell you I believe one reason is that I have got so much work laid out, that I am going to try to do to help others, that I think the Lord will spare me to do it. I believe that we can forget ourselves sometimes and just think of the multitudes of people who are sicker than we are --who are al ost dying of sickness--and yet are trying to do a day's work, which they would not if their families were not starving--we can sometimes forget ourselves in helping others .. When I look back to the time when I did not expect ot live--I expected to collapse while holding a meeting--the Doctor told me I should not hold it and I told him "I started this mission for three years, and it is now thirteen years, and the people are crowding in here, and I am going to hold this meeting and the Lord can have me after this meeting is over, if he wants me". So I held the meeting, out it was a foolish thing to do, and, as I look back over the past , I can see that I have been filled with egotism. Many and many a mission I have started, simply through the ambition to have one more mission. But Christ was hidden most of the time, in my work, and

uses our ambitions to do things, although they may not be exactly what they ought to be. I am very glad however, that I have not got to blame myself for having gone too slow and for trying to do too little. I have not been in any other kind of meeting for fifteen years the 25th of July. I belong to the Masons , am a member of the Mystic Shrine, and so on, and I have never had a desire to go into a Masonic lodge nor any other secret organization, nor even to a grand army meeting, with one exception,--and I am a member of the Alexander Hamilton Post, New York-- but with one exception , everynight, I have either been helping to lead a mission or start a mission for 5,003 successive nights without a break; and I don't supose there is any harder work than this for a man who speaks in emergency meetings among the worst class of people,-- and I have spoken some three hundred times among the most prominent churches of the country. So work does not kill , and if it had not been for a combination of work and worries I do not suppose I would not have ever broken down.

Now I suppose you want to know what is in that big mission building at #5: on the ground floor is the rescue mission. Besides that there is a saving bank where you can start an account for a sum as low as one cent. Some of the converts have fifty to seventy dollars to their credit there . We also have an employment bureau. Everything pays its own way. This institution is not a charity,-- it is a munificence. There is a big restaurant down stairs, also a number of bath-rooms. There is another thing in connection with the bath-rooms which you won't understand at all: it is a great big oven, and when some of the boys take their baths they put their clothes into that oven and the temperature of the oven is raised to 200° or 300° so that after their clothes have been baked in the oven and the boys put them on there is nothing in the clothes put themselves. We have carpenters so as to teach that trade and we have cooking schools so t at those girls grow up in ignorance can learn how to cook.

loan bureau with a capital of $50,000. When the shyster lawyers negotiate loans they charge ten dollars for making out the papers on small loans,--say a loan of $50,000 and they manage to charge so that they get about 25% out of the victim, and they take it out of the first amount loaned; and if they have a possible chance they will foreclose the mortgage. When a person cannot pay, they will take the choicest article of furniture they have--they will take their piano if they happen to have one--and if notthey will take the chairs and everything out of the house. We take 6% interest on our loans, for as I say our institution is not a charity,--it is a munificence. We charge 6% on moneys loaned and three dollars for making out papers, and that is all there is to it--and that is enough. Now what will surprise you is this: suppose a man wants a loan on his watch and he is a nice working man with a family but he has some trouble still he needs his watch; or it may be that a woman has some little article which has been handed down from parents as a sort of heirloom and which they would not wish to take to the pawnbrokers,--we loan money on household furniture and let them keep their watches and jewelry and so on. We have no storing place for anything. The amount loaned the first year was $206,000. Our losses were $192,--so we got almost no per cent. at all . Still we trusted the people/ although they are the poorest and lowest class of people, and the State of Connecticut is near so that they can put their things onto a wagon and take them out of the State at any time, or they can take their furniture into N. J. or onto Staten Island. The worst kind of place for trusting people of this class, and under such circumstances, is Manhatten Island, but we have done so for seven years, and the business pays its own expenses, although Hale of the money loaned out would not be called good business transactions, for those people are trusted more than ordinary business people would trust them. It is contrary to the rule to do business in that way, and you will hear ministers say very quickly don't give them

money--" you will hear that said, and the charity organizations of N. Y. are paid a large sum to trace the character of poor people who wish to make a loan, so that they may not be trusted if they are not right in all respects; the business of the charity organization seems to be to get a salary by finding out who is bad. Why, bless you, that is the kind of people we want to help, and we would thank these charity organizations to send such people to us, for that is the kind of people we are trying to help, and it is the kind of people that Jesus tried to save,--and he will turn aside at any time, for the purpose of saving such people, instead of saving respectful persons,--but then sometimes respectful people "get there"--they are sometimes saved as well as others. One night there was a man named Andrew Bound (and the Bounds are rich you know); he had lost his money,--he had been kicked out of what had been once his own stable, or his own coachmans stable, and by his own coachman. His coachman had done well enough ~~in betting~~, but he had lost more than a million dollars through dissipation and his own rascality and he came in with scarcely enough clothes to cover him and with a broken leg, but he was fixed up at the hospital and was converted. It is a strange thing that a man who is highly educated, and a gentleman, and a rich man, as he was, should always select some low character--one perhaps who could not read or write, as his chum or pal --and at this time his chum or pal was Larry Williams, a great fat squab of a fellow, drunk and miserable and he has been notorious in N. Y. for several years. Well, Andy Bound was converted, and ~~he said to~~ Larry said before his conversion "I am going to get converted myself". He didn't know anything about proper language; his language had been that of the East Side, and he could'nt talk without swearing. He came forward for prayers a couple of times but he was'nt converted; and third time he came forward he said "it is no use for me to come forward for prayers for I will never become converted." My brother was there that night

and he said " Larry just tell the Lord what you want just as you would tell me or anybody else." So Larry knelt down, and he said " God I have been forward for prayers and you have not converted me; you converted Andy Bound , and I have been forward three nights, and avary time I came forward I have asked you to convert me but you have not done it, and I don't see why in Hell you don't do it." Now this was rough talk, but I want to impress your mind with this thought that that man was in earnest; that man's heart spoke in that prayer and that was the only way he knew how to talk and God heard and answered his prayer. At Asbury Park I was asked to hold a meeting preliminary to Pres. Foster's meeting, and during the meeting Larry Williams was one of the first who arose and testified. He was finely dressed and had on a great Koh-i-noor diamond, and he was getting fifty dollars a week. He had studied and prayed and desired to live the right sort of a life and when I asked him to tell us about his conversion he stood up and said"He did'nt know how to express himself properly when he came forward for prayers and that the only way that he knew how to pray was to pray just as Mr. Hadley told him to." But said he" I can talk and pray differently now, and I have given up drink; although I am with it all the time I don't want it." He is still useful in mission work although he is connected with this great place of business. So you see that while a person may fall very low from a high place the same power which will lift up a person who has been very low down will save him in the very same way.

After the war I went up to Sandusky where I had a partnership in a big fishery, and we used to sink our nets in the mud and so we caught the ells and the mud suckers (and they are good eating) with other fish some of which are worth a dollar a pound-- and it is that way with this work.

Does it not signify something when we tell you that out of this work has been raised up such a rich and popular place as St. Bartholomew's in New York with such a great minister as Dr. Grier,--a church built up of those who had had no desires and no stomachs or craving for anything but rum and "something good to eat?" Does it not speak loudly for Christian missionary work, when such things can be accomplished? This work has progressed, until now the Institution includes two thousand people of all classes,--a Girls' Club, a Boys' Club, a Kindergarten a Y.M.C.A Club, and a Chinese Club with 600 members paying $6 a year, averaging an attendance of two thousand people a day, each of whom receive the benefits of the Institution, having also sewing-schools for the little ones in which they are paying teachers a dollar and a half for teaching the little ones how to sew. Don't you see how good is being done in this locality by such influences as these. The bulk of those people who are in attendance in this institution are in charge of the Rescue Mission. We must have these Rescue Missions. Where we have so many places to reform people there should be at least one blessed place to transform people. It is very hard to reach the very poor and wretched people. Some of you, or myself, could go and speak to other men of our own class, but what are you going to do with the poor harmless and shivering tramp whose wife and children have long since died, and he himself has lost everything and has become a tramp. I was passing a place not very long ago, where they were building the Art Musuem in Brant Park and I saw that the Park was full of these creatures, and I thought "what will you poor creatures do"? Your can't talk with them,--they will "pan-handle you" if you speak to them at all. I had passed through the Park for several days, but on this morning about half past ten, as I was going through it

I saw one man who seemed to be very poor,--ther is no one who comes to this institution who is any poorer than he was; his arms were like broom sticks; the water was ru ning down his face; he had on his Grand Army button--and that was about all that he did have on. Just then there came along and Italian peanut Vendor with a whistle attaçhed to his apparatus; that was the first time I had ever seen them with whistles attached to their machines, and his whistle attracted my attenti n as he came tooting while he was coming down to where we were. I paid him for a bag od peanuts (they were five cents a bag); I tought the peanuts from him for he looked hungry; they were hot ones. A Baptist minister once said "you have got to give the Gospel Message hot". I once saw a man begging and I asked him what he wanted and he said,'I have got no shoes, and I have got no shirt on, and I am shivering almost to death for the want of a chirt': and He said "here take mine, " and he pulled off his own shirt and gave it to him; and when he went ito the house his wife said, " Why my dear, you will kill yourself going without a shirt, why did'nt you take the man into the house and give him a nice shirt instead of taking off your own shirt and giving it"? " Why said he, " Iwanted to give it to him hot." Well, I bought these peanuts hot and I took them and sat down besides this comrade with the Grand Army button, and I sat as close as to him as I thought circumstance would admit of--and there were plenty of circumstances--and I asked him if he would have a hot peanut and he said he would and he took one, and he ate it shucks and all. Then I said "take another one," And he took two. During this time I did'nt Notice him very much and I took a few of the peanuts myself, although I did'nt like them but I did it for his sake; and all this time I was praying for this man. Finally I said "Hold your hat." He did so, and I poured the balance of the peanuts into his hat, but his hat had a hole in it and the nuts went through his hat and between his legs on to the ground, and we had a grea

times gathering them up again. Pretty soon there was a great big brewer drove up ; I knew him by sight and I saw as he came rolling toward us that he was drunk and I saw him go reeling out of the Park gate. I caught onto that situation in a minute and thought I would make use of it, and I said "That man reminds me of myself," Now, you know that admitting that I was like that man, it brought me down as low as the man who was sitting by my side,--and I was once like that man,and I said to him, " I was a soldier once, and I see that you were also a soldier." He said " Yes, I belonged to the Seventh New York regiment ." And I said, " I belonged to the XX 90th Ohio, and I learned to drink in the army, and when I came out of the army I was a slave to liquor and I became fat and wretched like this man, and at that time ilweighed 285 lb. of sin and beer,--and that man is chock full of both of them." " Why" said he, " is that so? That was my trouble,--that is what brought me to this--only it did'nt make me fat--it made me lean;;it has taken the life out of me, and I don't think that I shall live long." " I had a wife and she is dead, because I was a drunkard and did'nt use her well; I had a little child, and it is dead, and I am all alone in the world." He had an awful scar on his face that he said had been made by a saber in battle. I was satified that he had told me the truth about himself and his regiment and so on, and was in hearty sympathy with him, so that at last we were on equal ground. Then I gave him my card, saying, "We have started a mission at this place, and we have a prayer-meeting every night, the meeting lasting about a half an hour, and I must get ready for it. We have fine music, and we have tunnxx words adapted to the tune of "Marching through Georgia", and so on with other army songs, and I want you to come down there." I did'nt say a word about his habits, or his clothes, nor I did'nt say a word about his poverty, but I ate peanuts with him and we were on an equal footing as near as could be seen, by an outside observer. The day after

that , he came alongxxxxxx again, and I treated him just as I would Dr. Kellogg or Elder Mc Coy or any of you friends that I am acquainted with.. When he came into the mission I got off the platform and went to him and shook hands with him and said, "I am awful glad to see you; have a seat."" It went on that day and I did'nt say a word xx xxx about soldiers and so on. The next day he came in again, and I thougn it was pretty time for something to be done for him and I said, " It is a raining outside, and I feel lonesome. This rainyxx day reminds me of the old log cabin in Perry County where somtimes father used to tip his chair back and sing an old song. " Then I started up and sang one of father's old songs, and I told xthem about mother and the xx old spring house and the old well from which we used to draw water, and I said," I never drink water out of a bucket but what I think of mother, and I never pick up a gourd but what I remember mother,; and I never see a wrinkled worn-out hand but what I think of mother. This all takes me back to those home scenes, and it seems as though mother was very near, and I am going to ask God to -day to help me to prepare to meet her, and to act in such a manner as to please her if she is indeed a ministering spirit --as is intimated in Hebrews that there may be. Now I wonder if there is any one here who will kneel down and ask God to give them this grace," and there were several who knelt, and this man knelt with them. I knelt down and put my arm over his shoulders and prayed for him thinking of all those who had been in the army in the service of their country, and had come back with such depraved habits such as we get in the army and by which we are tainted and ruined, becoming more slaves to drink than the four million southern slaves who were set free by the war had been slaves to their masters. I prayed for him and for myself, and then I asked him to pray, and at that time the spirit of confession seemed to be in the house. And he confessed what an awful sinner he had been, and in his prayer he said," Lord you know I have not bowed to you in prayer

have not bowed in prayer for the last twenty years; I have not been on my knees since that time; you know my mother used to pray and my wife used to pray, but they are gone, and now will you just save me for Jesus' sake." He seemed to be deeply convicted of his sins; he said to me afterwards that it seemed as though every sin he had ever committed was pictured before him as on a panorama in startling colors, and when he arose from his knees he arose another man. Now I want you to understand, whether you are converted or unconverted, that God has a way with him of answering prayer and keeping his pledges with us,--that if we will repent of our sins and confess our sins he is fatihful not only to forgive our sins but to cleanse us from all unrighteousness. (1 Jno. 1:9) When this is done the things that a man loved when he was a sinner he will love no longer. There are men who come here to this sanitarium and they come because of sinful lives,--it may be that there are sins which they have committed and which are unmentionable, but which have completely exhausted them, and brought them here. Some will say "This is a slow place," and it is hardly a place where they would like to stay very long, but after a while they will see that it is just the place for them, and they will say," This is just the place to get my old appetites taken out of me." But some will go back into the old gang and be as bad as ever, and they will come back here again and say," Now I have thrown my whisky ~~xxxxxx~~ bottle away and I am going to see if they cannot cure me." My brother they can't cure you; this is God's work; you know the man who made the watch is the best man to mend it. God Almighty made you, and if you need cooperating up you had better go to God, that is the place to have that done; but I will back up the sanitarium as the best place for co-operation with God in that work, and if you obey the laws of health and submit to the treatment given you you will finally recover your health in all probability and you will go away as light hearted as a bird, and will never be

bowed down by the terrible slavery to sin; that is our only hope. I say this to you as a man who has been in the depth of sin too deep to think of,--a man who oneefelt that everything was lost--a man who plunged, like some wild beast plunging into some dense forest pursued by hunters--so I plunged into New York and into the East Side and under an assumed name, and there I tried to forget myself. But God had my sould and my mother's prayers in remembrance, and my mother's prayers were answered; after all my egotism and sin ; after I had made a fortune and had lost it; after I had succeeded in business and made money and lost it, because of sin and drink, God took me in my awful condition and led me to see that I was sinner and in the wrong road, and he saved me. He did not save me for my mother's sakenor for the sake of any other human being, but he saved me for Christ's sake. When I came to the point where I believed on Jesus Christ and that he had put himself in my place and bore my sins, and when I confessed and forsook my sins he saved me, and he forgave my sins and cleansed me from all unrighteousness and I am now another man. I don't care how close you pry into my former lifex but don't ask me any questions up to the last fifteen years.

Well, this man who atex the peanuts was converted, and for eighteen months afterwards he was a stalwart , staxcnh American and helped in the work and gained in health and fleash so that one would hardly knowh him. Then he got a call and went to his job beyond Council Bluffs and there I lost sight of him. In the course of a year he wrote meta letter and sent me a picture of a beautiful woman and said in his letter, "I am going to marry this woman. The fact is I was afraid to ask you if I should do so for fear you would think I ought not to marry her, but I am going to marry her before this letter gets to you." In about a year I got another letter from him containing a

Cabinet picture of his wife on one side and a man on the other with a little bit of a baby in his arms. He had improved so much in his appearance that were it not for the big scar on his face I should not have known that it was my friend. He said in his letter, " It is a boy; we have named him'Hadley', and we called him 'The Little Colonel'." And he said, "DO you think that the three of us are worth a pint of peanuts?" Just think of that,--just a pint of peanuts brought that all about, for God used the peanuts.

I am going to conclude with another story. There was a man who came into our meeting one night; he was a Scotchamn and when he came forward he was blind, fighting drunk and we could hardly keep him on his knees long enough to pray. He knew that he ought to pray but he did'nt know how to behave himself; when we tried to correct him he would get mad and strike back at us. But even in that condition that man was converted. This incident had passed entirely out of my mind. A year ago last Christmas I was up to Washington, N. J./"Little Washington" they call it, holding a meeting in the First Presbyterian Church on Christmas Eve in the interests of my work. A man came in wearing very fine clothing,-- he was dressed in the height of style, and with fine diamonds. When he came to my house he knocked at the door and my daughter went to the door and he asked her if he could see me. She said I was absent, but would be home the next day she thought. But I was not at home when he called, and he called five times before he found me, for I was down attending a Christmas dinner(we give a Christmas dinner every Christmas). In the morning at nine O'clock he came in and said," YOu seem to be a very hard man to find." He was splendidly dressed. I said , " I am home sometimes out many times I am not,--but I am home now." Said he," You don't know me do you?" I said I did'nt think I did. He handed me his card. He had left me his card when he called at first,--"David A. Ross, Supt. Democratic Club,

of New York." When I saw that card I thought that as I was prospering now they were figuring to get me back into the old crowd again. So when he handed me his card I said," I have seen your card, but I am not in politics now,-- I am in religion, and it is about all that I can do to keep in religion, for it takes a great deal of energy to work and pray and keep up a christian life." Said he," I am in religion and politics too,-- don't you know me?" " No," said he, "don't you remember that fellow who came forward for prayers in your meeting four years ago this winter?" Then he made himself known to me, saying " I am that man; I am the man who got up the Tammany Hall ten dollar dinner. I am Sup't of the Democratic Club and have 250 men under me." That Democratic Club is a big place , it is located on #527 5th Ave. (New York.) Said he," I almost have to swim in wine, and I backslid once but I went to my closet and prayed until God forgave me; I prayed myself sober, and I have not backslidden for over two years; and I get lots of tips; sometimes I get as high as a twenty dollar tip. There is one man whom I had been particularly kind to, and I got a fifty dollar tip from him. Whenever they want wine opened I have to open it for them" It seemed to me that is wrong, but I am simply giving you his story. Said he, " When they ask me to drink I tell my experience, and I have told my experience about forty times. Everyone in that Democratic Club knows that I am a saved drunkard; I tell them that I am converted man. And now this man belongs to a leading church in the city,--the First Presbytian Church ,-Cor. Madison and 23d St.-- He said," I have given Xmas presents in that church,--I was raised a Scotch Presbytian. My mother was also a member of the same church until I came to this country and became a drunkard. I said to my wife on Xmas," Now I guess I have given Xmas presents to all,-- I believe that we have remembered everyone." She said," There is one that you have not remembered and now lets see whether you remember the same one that I do," and we took a piece of

paper and we both wrote the name of "Col. Hadley." He said to me "Here is $100 which I want you to spend in your work, and I am going to help you again. He gave me ten ten dollar bills, and it came mighty good for about Christmas we have so many people crowding in and everybody wants something;nobody comes to give something but everybody comes to get something; but thank the Lord it brings them in touch with us. This man threw his arms around my shoulders and hugged me until the bones cracked and said he, "This time I want you to use half of this money in your work, and half of it in your family". I got a letter from that man the other day asking me how I was, sending up a porter with a nice lot of chicken broth for I was awful sick. Kindness makes angels of these people who were such awful characters. This is the thing theyn need, and if we cannot do anything else let us remember these people in prayer.

One Christmas in 1891 I had broken my watch which was a nickel watch and I said, " I understand that they have, Over at Simpson's Tabernacle, iron watches that they give away, and I thought that I would like to have an iron watch till I could get a better one." A friend said, "Wait until Christmas," and on Christmas night they brought me up a nice case, containing this beautiful Tiffany gold watch. There was a long roll of names with it--57, if I remember right-- of those who gave me that watch. Everyone had been a tramp, or a thief, or a cutthroat, or something of that kind, but they were changed. Now there was a miracle right there. The way to get gold out of a tramp, is to put gold in. I suppose if those 57 men, poorly clothed, and with all their sins in their faces, had been standing up in a crowd the year before, and someone had showed them to you, and had told you that those people were going to give Col. Hadley a fine gold watch inside of a year, you would have said that it was impossible, but there are the

names and the watch. Some of those men have gone back, but most of them are true and faithful to-day. Right near by us is a church, all the members of which are people who were converted in the Rescue ~~Mission~~ Mission, and who are now respected and respectable.

I hope when it goes well with you, you will remember us and pray for us. T thank you for listening to me so earnestly and attentively, and I trust that you may have not only that spirit of fraternity which all sick people, who are suffering somewhat alike, have in each other, but that there may be also a deeper fraternity--a grip which will last until we cross the river, and that we will recognize as we step over on the other side.

MEDICAL MISSIONARY EXPERIENCE

In Arabia.

H. L. R. Worrell, M. D.

In Sanitarium Parlor, May 27, 1901.

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ELD. McCOY: I regard myself as being very fortunate this evening in having an opportunity of hearing from a gentleman who has spent a number of years in Arabia as a medical missionary. While we have had excellent opportunities of hearing from missionaries, both medical and otherwise, from all parts of the world, I don't remember when we have had any one here from Arabia, and I don't know as there is any one here who knows much about that country, although it has a very interesting history, both in ancient and mediaeval times, so I am sure we will all be delighted to-night to hear from Dr. Worrell who as a medical missionary, has kindly consented to instruct us this evening on the subject of medical missionary work in Arabia.

DR. WORRELL: I don't know how much instruction there will be in what I have to say and yet when I get through, I trust you will be at least amused, and perhaps somewhat instructed, and it may be that at the end of our talk we shall find that we have passed a rather pleasant evening. There was a lady who once made a tour of Europe, and when she came home she told a friend that she had been in Paris, and the friend immediately asked her, " Have you been in France too?" Although I have not had quite that experience-- of telling a friend that I had been in Bassorah and having the friend ask me whether I had been in Arabia but I have had this experience, that after passing out of the port of Aden,

Arabia, I had a passenger ask me, " Where is Arabia anyway?" My knowledge of geography is rather indistinct, so perhaps our better way would be , in the first place, to renew our acquaintance with geography. Let us take an imaginary trip to Bassorah by the way of Jerusalem, going northward to Damascus, which you know is the place where in ancient times swords were so nicely tempered that they acquired a world wide fame. From Damascus we traveled north westward until we came to Beirut. At this city there is a medical school, also a college of arts. Now if we board the steamer at Beirut we sail south westward until we come to Port Said. Port Said has been regarded as a religious place, and it is said that every Englishman and American who goes through Port Said leaves his religion behind him. So that it would seem that religion at Port Said is abundant but that there is very little beyond it. From Port Said we sailed to Suez and from thence we passed down through the Gulf of Suez, and when we were just out of the gulf we were told to look backward and we would see a celebrated mountain peak. We had seen many mountain peaks before, and we wondered why our attention was called to this particular peak, and on inquiry we found that it was Mt. Sinai on which Moses received the tables of stone. Then we passed down through the Red Sea to the Port of Hodeida and from thence proceed on our way until we go through the lower part of the Red Sea, passing the Strait of Perim and then come to Aden . Here at Aden the mail for Australia, Madagascar, Bombay, Calcutta, and other parts of India, are taken on board. Then passing out of Aden, we sail almost directly eastwarduntil we come to the Port of Bombay. From Bombay we are transfered to a steamer which goes up through the Persian Gulf. From Bombay we sailed northward until we come to Karachi, and from there we sailed almost west until we come to Muscat. Muscat is one station of the Arabian Mission, and is under the care of the Missionary Board of the Dutch Reformed Church. Several times after we had taken that trip

we were asked why we did'nt cross immediately eastward to Bassorah instead of taking this long journey up through the Persian Gulf. The most important reason is that it is unsafe to take that journey. If anyone undertakes to pass eastward through that country the Turkish authorities will warn them against it, and if their warning is not heeded, emissaries will be sent who will get rid of them. So here we have travelde as far as Muscat.

I have here a pictureof one of the houses at Muscat ,- two views of the same house, which I will pass around for you to look at. The hill sides are shown very clearly, and you will see how barren and unpleasant it is there. It is very hot at Aden and likewise at Muscat. It is said that Aden and Muscat are separated by a piece of tissue paper, and it is so hot there, at times, that even that tissue paper is scorched.

At Muscat the custom-house officers asked us concering our business and we told them that we were bound for the mission house, which was outside the walls of Muscat. The walls of Muscat were built some four or five hundred years ago, and are yet in a comparatively good state of preservation. But, as we came to the walls we found that sentinels had been stationed there, and they presented arms and asked us what our business was and we told them we wished to pass through, and they lowered their guns so we could go through. Here is a gun, or a pistol--or whatever you have a mind to call it-- which is a sample of those in actual use at Muscat. This weapon which I hold in my hand was bought at Bahrein. These guns make a great deal of racket, and sometimes they do considerable of damage, especially to the man behind them.

Just outside of the walls of Muscat, there are a large number

of beggars, who constantly ask for alms. Among other interesting things found there; are laundry men or laundry women washing thier clothes,--of which this is a picture (showing picture.) In this representation, you see the men are washing their clothes. The method of washing is to have a large flat stone in front of them; the clothes are then put upon this stone, water is taken from a barrel or a pail and sprinkled upon the clothing, and then the clothes are slashed upon the stone, and after a while , when they have been thoroughly pounded, the washing is finished,--and oftentimes so are the clothes.

The most interesting feature of these people for the medical man is the fact that the greater number of these beggars are lepers; and we have in that place a motley collection of lepers in all stages of the disease. Another interesting point to the medical man is the fact fact that those who have the kind of leprosy known as the Arabian leprosy are found in large numbers.

Another interesting point that I might mention invloves a question of Bible lore,--and that is the fact that there is a legend that the Queen of Sheba had soldiers here; and in going over some of the fields and rocks and stones we were then told that we were walking over the graves of the soldiers of the Queen of Sheba.

From Muscat we sail Northward through the Straits of Ormuz until we come to Kishm. It is said that here the Queen of Sheba obtained the gold that she presented to Solomon. At present there is obtained here yellow ochre, which is so much used in painting. Then passing into the Persian Gulf, we come to Bunder Abbas where the Russian Government claims a seaport. Passing out of the Persian Gulf

we come to Bahrein, another station of the Arabian mission. Here we have several isiands, the most important of which is Monima, or place of sleeping ; it is represented here (showing picture). Then in the center , there is a small spot noted in Arabian history, namely the Island of Citra, of which no one has ever heard before, and which you will probably never hear of again. Right across from Bahrein is a place called El Katifi, which is noted for the oppositions which missionaries have encountered, and also for the good results which have been secured

But you will probably be interested in hearing about Bahrein. Here is one of the three great pearl-fishing places in the world. Pearl fishing is a very interesting part of the life of many of the people of Bahrein. The pearl merchants have almost the right of masters over pearl divers--almost the rights of a master over his slaves--they have almost absolute control of the livesand property of the pearl divers , because during the winter time the pearl merchants advance certain sums of money to the diverswho agree to to work for them during the hot term. I have in my hand a thimble which the peral divers use,--one for each finger, and one for the thumb. The water where they operate is very shallow, so that about a mile from the landwe can walk in the water and not go any deeper than the arm-pits. If one desires to go on shore he must obtain permission from the captain, and this permission is readily given, but the passenger is cautioned that he must obatin a native boat, and he does so. This will be a sail boat, and it draws but very little water. This upper picture represents the boat the boat that goes along side of the steamer until it grates upon the sand, and if you are not acquainted with the character of the island you will wonder how you are going to get ashore. You ask the boatman how it is done, and he says to you,"Why walk ashore,of course,--how else

would you go." You look at the water and wonder whether there is any danger of getting your feet wet. But you ask if there is not some other way of getting ashoreand the boatman says " Certainly there is--you can get a donkey or be carried on the bakc of a man." But you think a donkey is safer than a man , so you ask for a donkey. You get on to the donkey and the boatman calls out "Yo-hamlah, Yo-hamlah"!' When you get on to the donkeyyou wonder whether you should trust him or not and you are cautioned to hold up your feetso as not to get them wet, and you do so. Your grasp the donkey's shoulders and sing out "Everything is ready". The donkey boy has a stick with a little prod in the end of it and when you say you are ready the donkey boy is ready with his prod--and so is the donkey--and you go on, but you don't go the way you expected to go--you go into the water.

Here at Bahrein it was my fortune to take a trip across the water to the main land to Katifi. Here it had been attempted some time beforeto alnd some missionaries there, but every time they tried it they would be sent back, so they thought another person might try it and succeed and they sent the Doctor., so I took the trip and I landed. I then obtained a native hut which was very comfortably arranged. I then called upon the chiefs, and also the Turkish officers who were stationed there. The Turkish officials had met my predecessor and had had very pleasant dealings with him, and so he asked me to make use of his tent--or rather he said that if I had'nt obtained a hut he would obtain for me . I said I would be much obliged to him, and if he would put up a tent for me I would accept it with much pleasure; and as to a native hut, I was not at all particular about using it . So, on my arrival at Katifi I had a tent placed for me at my dispossal. My custom in the East had been , every afternoon of each week at 4 o'clock when I could do so I would treat patients, and I thought I could do the same thing at this place. As four o'clock came around and I had my tea, I started out for a walk, and I met a patient and took him to the

Hot Springs which were some distance away, and then I came back home. The next day I went in an opposite direction and met a patient that I had treated in the morning, and he showed me where there were some sulph phur springs which we visited. The next day I took another walk and met another patient and the fourth day I was summoned before a Turkish offical and he sternly said to me, " How dare you go out into those regions?" Don't you know your life is in danger?" I said I was'nt aware of it, and he said" I can't go to those places with twenty soldiers, and be safe." I said " You represent a great power, and so they hate you, but I do not represent a power and so they don't hate me." He said that I must not go out without a guard, and I said I would accept the guard, but the guard must be at my tent at four o'clock, otherwise I would start out without him, and if anything should happen to me I should hold him responsible, for I had a Turkish diploma, and if anything happendd to a Trukish doctor through the negligence of an offical he would be severely punished. He said the guard would be there at 4 o'clock, and he was;but the poor soldier had a poor old springfield rifle and a belt of cartridges around his waist, and he was warmly clad, and it was the middle of June, and I was sorry for him. I took a long walk and the poor soldier was pretty near finished when we got back to the tent. The next morning I had a long walk and saw sixteen villages before I returned, which was something that a foreigner had never done before, and the question would arise how I dared to do it. It was simply because the patients who came to the native hut had invited me to go out with them; I would never have dared to do that unless these native had asked me to go out with them. One morning as I was treating patients in a native hut, an man came in with his hand up to his jaw, and he came up to me and he said, "Doctor, can you do anything for my toothache?" I said, "Let me look at your tooth?" So he opened his mouth and I looked at the tooth which was rather loose, and I said,

pair of forcepsand lifted the tooth out of its socket and the work was finished. I told him "There, Its out." "Oh! Isaid he, you are a liar it ain't out." He put his hand in his mouth and found the place where the tooth ought to beand it was'nt there. He gave me a sulky look and rushed out of the gate, not even saying "thank you" or giving me any fee. The result was that in three quarters of an hour three men came in and wanted to know where that Doctor was who pulled teeth without blood and without pain.

Now I will describe to you what I witnessed the next morning as I was going through a native ~~a~~bazaar. A man comes to a native barber who, by the way, is a surgeon in the East, and the man says to the barber " I want you to pull a tooth for me." The barber says " All right,--sit down here." So the man sits down and the barber takes out of his pocket a little wedge and puts it between the sound and the unsound tooth and he takes a small hammer which is just about small enough to go into the man's mounth and with the hammer he gently taps that wedge, and it goes in a little ways. He then takes out his forceps,--of which this is one--I saw it in actual use on patients there. The man was asked if it hurtand he said it did. The barber says"let me feel of the tooth." He feels of the tooth, and he says "That tooth is not loose; it is very tight, and I must looson it up. So he puts another wedge on the other side of the sound toothand gently taps that . Then he takes out his lancet(of which this is a speciman) and looks at it and tests the edge of it and he is not satified with it, so he picks up a stone and commences to sharpen his lancet with it. When he gets one end sharpened he tries it and asks the man if it hurts, and he says it does. Then he sharpens the other end. Then he looks at the man and decides to separate the gum from the teeth, and he does so with his lancet, and the patient is not silent during that time by any means. Then he decides that he is ready to pull the tooth, and he says to one

of his attendants "Hassen, you come here and hold this arm,--Abdallah, you take hold of this shoulder." In like manner he calls two more attendants, so that it requires four men to hold this man, and then the barber puts his hand around the patient's head, knocks out the wedges, puts on the forceps, and with a great effort he pulls the tooth. I should say that was a painful method and not a painless one.

Now reversing the order, going from Bahrein we sailed to Bushire which is a Persian seaport town. This is where the Persian travellers go ashore and take their caravans for various places. In going from there to Bassorah the boat crosses the bar at high tide and just before it comes to Bassorah. You are told that it is Basscayh, and you are also told that you are ten days from your destination; that is because you have a ten days' quaratine before you. The first night you probably sleep on the boat,-- also the second. But the third night you probably don't sleep much for you are made acquainted with some of the inhabitants of the land,--there are four classes: one class jumps; another class crawls; and the other class makes music, but it is not such delightful music as you have heard here to-night, and you begin to wonder whether these ten days will ever end. But the worst of all is the fourth class, because you cannot protect yourself by mosquito netting as you can against the other insects,--the sand flies crawl into every crack or crevice, and the first thing-- nip it goes. Your look for it and it is not there; you might see it with a microscope, but not without one, for it is a very small insect.

So that having become acquainted with these four classes of inhabitants during the ten days' quaratine you are allowed to Bassaroh, which is the head quarters of the head mission. From Bassorah there are two outstation missions,-- Amhara and Nasrita(?), Amhara being on the Tigris and Nasrita on the Euphrates. Here, (referring to map of Asia) is Bagdad, that ancient Persian City, which is now under Turkish rule. This is a very in-

teresting city, even at the present time. I have a picture of Bagdad which I bought just for the purpose of showing the styles of beds which are used there.

QUES. Will you locate Babylon?

ANS. It is supposed to be about four miles north of Nasrita(?) on the Euphrates River. I have looked across the river and seen the so-called tomb of Father Abraham. The excavations of Babylon are carried on at what is called a day's journey north of Nasria which would make it about thirty miles north of it.

Q. How large a stream is the river there?

A. It is about a half a mile at Nasria. The stream here is very shallow, and yet it is between three and four miles wide (referring to map). Now here it is about a mile wide and it is very deep,--about forty to forty-five feet deep. All this part of the country is more or less cut up by so-called irrigation canals.

Perhaps you would be interested in seeing an Arab costome, so I will try to do as an Arab does while dressing himself. In Arabia, secrecy is a virtue, and yet it is a crime. Every Arab tries to conceal everything, and yet every Arab tries to show, by his actions and by his lifethat he is open and above board; so, in the matter of everyday life, they are very open and above board. Here is the style of an Arab dress (exhibiting it). This is the outside of the cloak, and this is the front of it. The chief point of an abbay is the collarette. I will show you only a model costume to-night; the value of the abba consists in the collar. The Arab begins his toilet by throwing his abba over him and covering his head. Now I will show you their undergarment, of which this is a sample (exhibiting it). The button is only a cloth button, and it is very simple. Now the Arab adorns himself after this style (dressing himself).

ELD. McCOY: You said the Arab believed in secrecy?

A. Yes,--but yet they do it openly, so that every-body can see them dress themselves. The next article is the head gear. There are three styles of head gears,--one of which is blue (the same as this), one is red, (the same as this), and one is plain white. The Arab puts his kerchief on in this fashion (putting it on). Then the Arab has an article of this general nature (exhibiting it); this is used on the Euphrates River, and in that part of the country . It is put on the head in this fashion (putting it on his head). Now you have the Arab, with one exception,--here is an article which is very ~~seldom~~ valauble in an Arab's eyes; they make them themselves and when an Arab has one he is very proud of the fact that he owns it(putting it on). Now you have an Arab,--I doubt if you would know me if you met me on the street--that is if we were in Arabia--you might know me here if you should meet me in Arab costume,.because I would probably be the only one here in this dress--but I assure you that when I was dressed up as I am now my own servant did'nt knowme.

Now for a few of anecdotes of the medical work: when I first arrived in Bassorah, my frist duty of course was to learn the language. For three weeks I was allowed to stay in my room and study, but one day I was clled down to see a patient; this was repeated several times until finally I decided that I would have regular dispensary dyas, and I did so, and the incidents which I shall relate to you now came under my experience as a doctor. The Arabs believe in evil spirits , and this belief enters into their medical treatments as well as their surgical treatments, ~~so~~ far as they have any. Perhaps I can illustrate their belief in evil spirits by a case in my own dispensary, in which, through evil habits the patient became mentally deranged. I watched the patient for several days, and I saw there was no hope for the young man, and I told his brothers and sisters so. They looked me in the face and said "all right," but I heard afterwards that they told their friends,

"Well, that American Doctor don't know anything,--he said there was no hope for Marcus and we know that there is, and we are going to get an Arab doctor." They got an Arab doctor and he looked at the young man, and said," Give me two pounds and I will see what is the matter with him." So they gave him the two ponnds, and he looked over the young man and said a few words, uttered a few prayers,made a few passes with his hands , said another prayer and turned around to the friends and said," Yes; Yes, Yes, I know what is the matter with him, and I can cure him, but I want five pounds for curing him." So they collected the five pounds among the young man's friends and gave them to the doctor. So he came a few days afterward and said," Now I feel in fit condition to treat the young man." So he said his prayers read a few sentences out of the Koran,made a few passes with his hands, said another prayer,put his hands upon the young man and said," Pooh." He then turned aroundand said to the young man's parents," Now the young man is cured; he will be very quiet to-night, and tomorrow morning he will be all right." Strange to say, the patient was better that night, and the next morning, but he was very much worse the next night. So they looked around for this doctor and after a few days they succeeded in finding him,and called him back and said," This young man is'nt cured,--you said he was cured," "Oh, that's all right" he said,-- was'nt he be ter the next morning?" "Yes," was the answer. "Well did'nt I cure him?" They could not deny the fact that he was betterbut they insisted that he should try it again . So the Arab doctor promised to look him over again for two more pounds. They gave him two more pounds and he came and looked him over, sadd his prayers, made some passes, and then he said,"Yes, Yes, Yes, I see what is the matter with him and I will tell you what ails him. When I examined him I saw that he had one evdil spirit, but I thought because there was only one evil spirit and it was a man evil spirit, no great harm

would be done. But there was a slight error,--instead of its being a man evil spirit it was a womanevil spirit, and she had to obey me because she was a Woman, and so she went out that night and in the morning she smiled and said to herself, ' Now I will get my children and bring them in,--this is a splendid house to live in." So she got her children and came back, and now the young man is inhabitated not only by a woman, but by a woman with ten children, and so he has eleven evil spirits in him. So you must give me one hundred pounds and I will exorcised them." As the people were very poor they could'nt get the one hundred pounds, and so the young man is still living with all his evil spirits."

I had a rathre pleasant experience atAmhara: I was very hungrey one night and I expected a pretty fair supper. You can imagine my surprise when the servant placed before me a plate of potatoes and a couple of pieces of bread. I looked at the servant, and I looked at the food before me and I said," Obeidah, did'nt you have any meat?" "Oh yes, I did have some meat Sahib, but the cat came and ate it." "Did'nt you cover it up," I said. "Yes," he answered, "but the cat got it". " You should have put bricks upon the top of the cover." He said," I did put three bricks on the cover of the meat pot." " Then how could the cat get it?" "Well he did." The next night I found out how it was done. The servant prepared the food,--the meat, the potatoes and the rice,etc., and I covered up the meat pot again and put three bricks on it and watched for the cat,--and lo and behold there came a cat and after looking around awhile he finally spied the meat pot with the bricks upon it, and as sure as you are born that cat reached up his paw and pushed off the top brick, then another, and then the third and down into it went his head, but he did'nt eat much that night for I frightened hi away. Well, I did'nt eat much either,--I ate the secon

meal was over and everything was put away, I went out on the veranda to watch for the cat. He came in a very few minutes and I was with him. I had a club in my hand and the club and the cat came together, and he was almost minus his ninth life, when I heard a smothered cry on the veranda,--" Docotr, Doctor, Doctor, don't kill that cat,- if you do the Djinns will come and carry us all off." So I let the cat let have his ninth life; but he did'nt come back any more, for which I was very thankful.

In the dispensary one morning, and old woman came and said she had a head ache and asked me if I could cure it. I said," I thought I could," and gave her some head-ache powders and told her to go home and put some of them in a glass of water, and drink it and go to bed. She took the medicine home, and came back in a day or two and said, " That medicine was very good," and her headache was over in a half an hour. I told her I was glad to hear it, and asked her if she took the medicine. "Why you gave me a paper" She said," and the paper was all doen up, and you said take it home and put in the water and drink it. I opened the paper and saw some dirt in it, and I shook out the dirt and swallowed the paper, and my headache left me in about a half an hour just as you said it would."

I remember the case of a little girl who had been my patient for some time, and who came into the dispensary one day looking for me, and not finding me she opened the consulting room door and rushed right in, saying, " Oh Doctor, I have been struck with a fright! Fright jumps into me." I had never heard of anything of that sort before, so I was inclined to make light of it, but my helper in the dispensary said," Yes, Docotr, don't people die of fright in your country?" " Yes," I said, " but I never heard of fright being a spirit jumping into anybody." " Well they believe that here, and you had be ter give her something anyway,-- please give her something." So I decided to give the girl some powdered sugar, and told her to take one right now, one

at night, and one during the night, and the fright will jump right out of her. The next morning her face was covered with smiles and she said that was splendid medicine, and that the fright jumped out of her during the night. "How do you know that he jumped out of you?" I said. "Because I looked for the fright and could'nt find him, and so I know he must have jumped out of me."

The Arabs believe in charms, and they believe in certain portions od Scripture. I have here a charm which has been worn by a young man. On either side you will see hands representing the hands of Mahomet, and underneath is a sword which is supposed to represent the sword of Justice, which is to kill all the Christians they can get hold of, and on the various corners are the places in which the value of the charm consists. Now these charms are worn for several reasons, and one particular reason is this: If a young man wants his young lady to love him, he will go to the Mollah, or priest, and ask for a charm which will make his girl love him, so he gets one of these charms or amulets which are worn by the young people for the sake of making others love them.

Now I have told you of their method of pulling teeth,-- the more modern method of treatment consists ~~mxyx~~ ~~mf~~ in the treatment which the English doctors gave two hundred years ago,--every springtime they will bleed a man, cup him or use the cautery, using the crude method which they did two hundred years ago. One man came to me one day in a very odoriferous condition, and I asked him what the trouble was. He said about three weeks ago he had been biten by a big fish, and they had used the usual method. I asked him what that was, and he said,"Why we killed a sheep of course,"- that was one idea they have--the idea of sacrifice. "Then what did they do?" "We took the skin of the sheep and wrapped it around the wound." So the bite of the fish was covered by the skin of the sheep which had been killed to placate the gods, or

the evil spirit, and had been left on for about three weeks.

Now you may be int rested in the temperature we have . I have known the temperature to be as high as 124° in the shade. We have it 109° night and day for about three weeks, but the usual temperature is about 106° -- 104° to 108°, and at night it anywheres between bax 92° and 95°. We have a rainy season in which the temperature sometimes goes down lower than that; in Bassorah it sometimes goes now to 42°. The temperature in Muscat is never lower than 68°. At Bahrein I have not kept a record of the temperature, but the temperature in the winter is about 76°. The temperature that I have seen usually corresponds very nearly with yours,--perhaps 5° highre than our temperature in America--that is around New York--say 75° for the low, and 95° for the high temperature.

There is one thing perhaps that I might mention, that is in reference to the manner of life of medical men, or men with medical views in our country: the habits of English doctors are something like this: in the morning they have a cup of tea and a piece of toast; then, if it is during the dry season, about 7 o'clock (they rise with the sun there, which anywheres from half past fourto half past five) about 7o'clock they will have their whisky and soda--I am speaking now in general terms, that is of Europeans and other foreigners who are ont Arabs--about 9o'clock they have breakfast, and about 11o'clock whisky and soda. About 1 o'clock they will have their tiffin , which is a light noonday meal. About half past two they will have another whisky and soda. Then they lie down and take a nap for a little while. About 4 o'clock they will wake up, and call for their tea and toast or take their whisky and soda as they like. Then they will go out for exercise: sometimes they will go to the club-house, ~~where~~ or they have tennis and whisky and soda or tea after excercise. Then about half past seven or quarter of eight eight they will take an appetizer, and

about 6 o'clock they sit down to a heavy dinner., And after the dinner is over they will take their cup of coffee or some other drink, which very often consists of whisky and soda. Then about ten o'clock they will take a sleeping portion which consists of whisky and soda. Perhaps they will vary the drink with brandy and soda. When I first went out there they said to me, " Doctor you can't live in the East without whisky and soda." But I said," If I die, I die, but I will never take whisky and soda as a beverage; I don't object to it as a medicine, but I do as a beverage." "Well ,you will die" they said. It seems to me that I don't look much like dying, do I? I went out there weighing 152 Lb. , and I came back weighing 182lb., so I haven't died since I went out there.

They are very much inclined to go about with common straw hats, the same as we do in warm weather, but it is a mistake, for they have many deaths from sunstroke. The clothing there is quite meager, as you can judge for yourselves from what I have shown you , for an Arab has this garment and a very light abba only. This is a water proof abba, and is only intended for the rainy season. But this head gear which I have shown you is a very comfortable one to use on the desert. But Englishmen are very prone to take their chances, by the use of straw hats--and they pay for them.

Then as regards exercise: one is inclined not to take exercise, so this is too much neglected. From my experience I should say that the man who goes out there should be in the very best of physical health, not necessarily strong and robust, but sound physically. He must also be willing to accept advise and words of counsel, from those who are in the field--and he must not expect of making the practice of taking whisky and soda without trouble--not only to himself as a liver but also to the internal organs. which we called the liver

I think I will close here as I see that my time has expired.

If you are interested in pictures of places, I have a few here which you can examine.

Q. What are some of the general features of the centre of Arabia?

A. The name of that part of the country, in the Arabic language signifies an empty place, or an unknown place. It has not been explored much back to this point--so far as our missionary work has extended. Here in this part of Arabia (Honein?) is what is called "the garden of Arabia; it is a very beautiful country, but it is very mountainous. There is one interesting point that I might mention, and that is, that between two islands in the Persian Gulf, there is a spot about the size of this room where you can put your cup down below the salt water and bring up fresh water. You can do the same thing in the vicinity of Bahrein.

Q. Under what missionary board is your work carried on?

A. The Dutch Reformed Church.

Q. How long were you over there ?

A. Five years. When I went there , I sailed from the United States. I started on the second day of January, 1895, and I expect to return in August .

Q. I would like to know something about the success of the missionary work among those people, and as to what headway you have made with the natives.

A. I have hardly felt at liberty to give religious incidents tonight. I may say, however, that when I went to Bassorah, there were guards stationed at the Mission-House and the Bake-Shop, so as to prevent any one speaking with the missmaries. There were aslo guards stationed at the Bible-House. This guard was posted in front of the Bible-House so as to pre-

vent any one but these native Christians going in and buying Bibles. After I had been there for six or seven months gaining the confidence of the people, the guards and spies were removed, and we have been gaining the confidence of the people more and more .

Another incident which illustrates the progress made in this work: At first I was ignorant of the ways and customs of the people, but I had some curiosity to see the inside of a mosque, but when I attempted it, I was not allowed to step a foot inside,--I was met with the order, "Ho! you get out o of here (it made no difference whether I was a foreigner or not), if you come in here you will pollute the place. You are a dog--a dirty dog,and if you come in here,you will pollute the whole place,and we can't get it clean for ages!" A year ago, Mr. Zwiemer, a colporter and myself were invited to the place of the Sheik in Citra; the cause of this was the cure of a man. One of the servants said, "It is hot,--let us go into that building over there We did so, and found ourselves in a Mohammedan praying place. So , after having formerly been kicked out of a mosque in Bassorah, we were now invited into a praying-place in Citra. We were also given the usual feast that the Arab gives his guests. At 4 P.M. the same day, I saw Mr. Zwiemer in this praying-place preaching the Gospel, while on the other side were fifteen or twenty Mohammedans praying? "Have we made any progress?" I think so,-- we have not made the progress--it is the Lord's doings; we could not have done it ourselves. This is one of those things which the Lord permits for his ~~xixry~~ own glory. I think we have had some success,and that the Lord has been very good and kind to us. There were months and months that we saw no results to our labors, and so we were nearly discouraged; but a little ray of light has come in, and we have taken fresh courage to go on with this work.

Q. Can you locate the site of Babylon?

A. We have very poistive proof that this is the place(locating it on map.)

(March 12, 1909.)

MEDICAL MISSIONARY WORK AMONG THE LEPERS OF INDIA.

(Stereopticon Lecture.)

A. W. Hitt, M.D.

Opening prayer and introductory remarks by Eld. Munson.

Dr. A. W. Hitt: While it is a delight for me to stand up here to-night and tell you of these things, yet it touches me sorely, and whenever I live over the old life again, and see these people, and think of their sufferings, tears come to my eyes--I cannot keep them back.

As I am a stranger to most of you I had perhaps better say that I am one of your "baby" Seventh-day Adventists--just one of your youngest. I believe that God sent me to you. For years, ever since I as a child old enough to go to schol, I was taught that Saturday was the Sabbath, yet I was taught that we should observe Sunday, and through all those years I was never given a reason why we should observe Sunday in place of the Sabbath. I want to tell you a little of how I came among you. I received a letter from the firm whom I represent, asking me to call upon the physicians here in the city. On talking with some of them, one of them said "I want you to go and see Dr. Kellogg," and finally I come up here. And it was here that I found the truth and accepted it. It was not so much a sermon that I heard, I did not go so much for that, but it is the good that I have seen in you. I felt that you practiced what you preached, and I felt that I wanted to share in your work and be one of you. And after searching the Scriptures, with my wife, night after night, and reading everything that we could get hold of

we found that we could do nothing else than to come out and say that we wanted to be one of you.

Out of the million lepers in the world, only about five hundred have heard the Gospel. In India there are about 500,000 lepers. We have registered 152,000, but we know that that is only a beginning. In China there are about as many lepers as there are in India, about 500,000 , itis said, but I think if we call it 125,000 we will not be far out of the way. There are some thousands in Japan, in Colombia, S. there arexxxsomexxxxxxxxxxxx was seven years ago 17,000 cases. Today there are about 50,000 cases. Some little time ago I made the statement that there were twenty-two thousand xx lepers there, and a Chicago paper had it in the course of a few hours, and they challenged it and said they could not believe it was true. I made the same statement soon after that in another place, and a gentleman came to me and said "I have been engaged in mission work in Colombia for years. And he showed me a little chart upon which was marked the different districts and the numbers of lepers in each of the different districts. We counted them up, and found about fifty-two thousand. And they are increasing as rapidly all over the world.

During the reign of Louis VIII, in 1226, there were 196,000 in leper asylums in Europe, two thousand in France alone. Segregation practically wiped it out until they became careless and then the increas began.

QUESTION. Is leprosy contagious?

Strictly speaking it is contagious, because it is taken by contact, but as we regard that word to-day it is not contagious. We speak of smallpox, scarlet fever and diseases of that kind as contagious, but this is what we call an infectious disease. We can become infec

ed by having the bacilli transferred from the diseased tissue to the healthy.

I would like to say a word with reference to the treatment of the lepers in this country. I wanted to take two girls who had the leprosy to th Medical Association meeting, and I had to take them fifty-two miles in a wagon, and when the even papers got hold of it they came out with great headlines "Unclean! Unclean!" These two girls lived in Perry County, O., and I went to Cklumbus to take them to the Senate chamber. When we were in Springfield, the only place we could get for those poor girls to sleep was in the dissecting room of the medical college. These girls were in a pitiable condition. Just a few hours afterwe got there a physician took off one of the toes, the feet were all swelled up, and they were in an awful plight. The little brother of these girls developed the disease a short time ago. When these children are playing in the road and the farmers come along, they take stones and pelt them until they go into the house, so they can go past. Their father went South during the war, an was situated in Nashville, and in New Orleans, where there were eighty cases in one place, and he contracted the disease while he was there. He came home with a little sore on his lip, and for a few years he was treated for eczema. It was always thought that he died with eczema but we know that it could not have been, for the bacilli ~~of~~ were those of leprosy.

In Japan these poor people are driven from pillar to post, and they are are tored out of the villages just as soon as they try to enter ~~them~~ to buy food or tobeg it. Some years ago a mandarin invited all the lepers of his district to come to a great feast which he was to give them. The poor fellows could not understand why he should be so kind

to them, but they accepted the invitation. He had them conducted to a large frame building, and when they went in the doors were locked, and the building fired, and every leper in that house was burned to death. That is the way they treat them in China. In South Africa a leper is given but twenty-four hours in which to get out of the country. If he is not out by that time they shoot him. I read a pitiful story of a leper in ..... , South Africa, here a leper went, with some forty others, to the Governor General, and begged that they would have their soldiers shoot them, and said "We will not flinch, if you will only shoot us, but we do not want to be banished and taken away from our friends." The Governor told them that he could not do that, so this man led them up to the top of a precipice and dived over it, but the others did not have the courage to follow him and remained behind. The young lady to whom this poor fellow was to be married reached there just a moment or so after he dove over the top, and she followed him, several hundred feet.

None of us know how these poor people suffer, but if you could only see them I know that your hearts would be touched. In the different screens which I show you here, you can see the symptoms, you can see the tubercules about the face, and in this cut is a mother nursing her babe.

Now in this there is something that we should be able to accomplish. The disease is not a hereditary one. Just think of the little children we could save-- and I do pray that we may be able to get our work started and open an asylum where these little ones may be taken away from their parents and be saved. No child was ever born with the leprosy. It is, as I said, not a hereditary disease, and they will

not develop it later on if we take themaway before the have come in contact with the ulcers. Of course after the have nursed the child a while it becomes contaminated.

By the pictures which are being throwr upon the screen you will see that many of them have lost their fingers, and that they cannot hold and one or two that may not have lost their fingers will work for the r a hoe or work for their own support. I firmly believe after reading the Bible about Job, that he was afflicted with leprosy, for it speaks especially of his lying down at night, and the disease is always so much worse at night, and the pain and suffering is so intense that they cannot sleep ., and Job speaks of that. Again, he says "They abhor me, they flee far from me, and spare not to spit in my face." Now in these countries, they spit in no man's face save that of the leper. So I firmly believe that Job had this disease, and was afterward cured by God.

There are two forms of leprosy that we find, one, called ....., which means a "sawing-off," where there is a constriction about the base of the little toe, which seldom affects the others, but makes it look like an Irish potato, and finally the natives chop them off, and that settles it.

I have here a picture of the first woman I treated for leprosy. They would come to my office and sit around and stay for days at a time askin for medicine to help them, but I did not know what to do, at first All that could be donefor them was to keep the ulcers clean, and if that was done we might be able to save their fingers for them. We are not able to cure the disease, but we may save their fingers and hands, and cure the sores, and then they are able to take care of themselves. This woman lived with her husband, who had the leprosy

also, and could not move, and you can imagine this poor woman lifting him out into the sunlight every morning, and doing the cooking for him, with her feet all swelled up and in this terrible condition. She did for him what nobody else would do for him. Fathers would drive their children from the door when they have this, and the children would drive parents from the door. I tried to get them to tell me how they got this disease. I asked one woman, and she told me it was the result of a sin committed in a former birth. You see there is the transmigration theory. They believe in the transmigration of the soul, and she believed she had committed a sin some four or five hundred years ago, and for that she was being punished. And they believe that if they do what is right in this birth, the next time they will be born a caste higher, and that they will keep getting better and better or higher and higher, until they get as good and as high as God.

QUES. Is one class of people more subject to this diseasethan another?

I think there are more Hindus who have the disease than anyother race, and while it is not a disease limited to the poorer classes, still the majority of cases are found among them. But the richer and higher casses have it, as well. We read how King Uzzah had the lepros and Rameses IV died of it. Thexx Josephus and the Talmud speak of one xxxxxfxxxx of the Pharaohs who went out in his chariot, but it was overturned and he fell to the ground and his bones were broken, because they were so very brittle. He was carried home, and lived for three years, and when he died his body would not admit of manipulation, and he was not embalmed, and he was thus the only one of the Pharaohs whom we cannot find, and this is the reason for it.

But the large percentage of the suffers are fourdamong the poorer classes.

As I have stated, there are two types, the anesthetic, or non-tuberculated type, which affects the nerves, and the tuberculated type, which affects the skin. The ~~duration of~~ duration of life with the first type is about eighteen and a half years in India, in Africa about twelve and one-half years. Then there is the mixed type. These poor sufferers will not say the word for leprosy, but will come to you and say they want something for the "great disease." They seem to be afraid of the word leprosy. I remember once having a barber call on me and want to shave me. ~~I said I had~~ He said he had just shaved the assistant missionary, and he wished to shave me. I told him that I shaved myself, but still he did not seem to want to get out. Finally I said to him, What do you want here? He stood about for a little while and then said "I have the great disease, can you not do something for me?" That is one great way that the leprosy is spread. The young silversmith of the town came to me,--he was all covered with jewelry, he had an immense gold waistband around him and he said to me "If you will just cure me I will give you all that I have." But I could not do anything for him.

To show you how rapidly this disease increases we will take the case of the Sandwich Islands. The first well authenticated case of leprosy in these islands was reported in 1859. To-day there are 1152 lepers in one asylum, and a tenth of the people are infected. Just think of it. All this since 1859; they did not know what the disease was before that time. They say that the Chinese brought it to them, and they call it the Chinese Disease.

I think that one reason the disease has spread so rapidly in these

islands i because of their manner of living, and especially of eating. They all eat out of a common bowl. The whole family will it around this bowl of "poi" and dip their fingers into the dish and dip up a handful and then lick their fingers. There ar these discharging ulcers around the mouth, and ther they dip their hands back into the dish and incoculate it, and then the rest of the family are infected.

These poor people will wander around and lie down anywhere at night, and the rats will gnaw their fingers and toes, and the nerves are so benumbed that they will not krow it. Then again the nerves of the eyes are affected, and they cannot close them properly, so that a great deal of dirt gets into them, and thus gives them trouble. I have had a great many come to me for help from this source, and we meet a great many blind lepers. We read in the Bible that two women were grinding corn at a mill, and one was taken and the other left. I know of just such an instance. These two women were grinding corn together. One day one of them was cooking her dinner and in taking the pot off the fire she burned the ends of her fingers off. She had not known that she had leprosy until then, when the disease had so deadened the nerves of the fingers. Thus the one was taken and the other left. Her husband threw her out of his house and she was thrown upon the world to starve. She could not work for anyone, but had to go from village to village and beg. I remember one of these men came to my house and staid around for a long time--day after day. Finally one of my men came to me and said "This man refuses to go away until you give him a piece of cloth; he is so cold he could not stand it longer." so I got the cloth and he went away. Just a little thing like that,--eight or ten cents worth of cloth, was enough to satisfy him.

As I have stated, one way that this disease is spread so rapidly

is because of the barbers . These barbers will go from one village to another, shaving anyone who will come to them, and that takes in the wealthy with the lepers; he shaves men who have all sorts of skin diseases, all with the same razor, and they know nothing about disinfecting or cleaning a razor except to wipe the dirt off when it gets too dirty.

In the dry district, in the Punjaab, where they have but seven to twelve inches of rainfall per year, they have but 1.4 lepers per ten thousand inhabitants; this number increases so that where they have 31 inches of rainfall they have 3.9 per thousand, and when you get to the wet regions, where they have 105 inches of rainfall per year they have 11.8 lepers per ten thousand inhabitants. You see the disease increases just as the rainfall increases, and for this reason I am very anxious to locate our work up in the dry region.

The question has been asked if meat eating has anything to do with the disease. It cannot have with the Hindus, for they do not eat meat, and it of all things cannot be from pork-eating, for as the hog is the ~~scavenger~~ scavenger of the country, there are very few people in India, I think, who will eat pork under any circumstances.

Another thing, leprosy has never been found in the lower animals. It has been tried time and time again to inoculate guinea pigs and different animals with the disease, but it has never been done. The same thing was tried on a man in the Sandwich Islands,--a murderer condemned to death, whom the Queen gave the choice of submitting to the experiment or being executed for his crime,--and within six years he died of leprosy

In India you often buy fruit which has been gathered by lepers. There is no segregation law there, and the lepers can go from place to place as they please. He can roam about from one village to another.

Another great means of spreading the infection, in my mind, is the method of vaccination. Dr. T..... They use human lymph to vaccinate their childred, and in thi way many of them take the leprosy and other diseases. Dr. T..... records an instance in which 60 children out of 150 who were vaccinated in one district had the leprosy within two years. I sent a circular to many of the physician asking them to give me all the information they could in regard to the number of cases treated in this way throughout their distrixts, and the results were something awful. So many of them told me of cases of children in their districts who had taken the leprosy because of being vaccinated with the human lymph. They take the lymph from the arms of beggars, who are often beggars. They do not stop to see if the person is free from disease. There were six million children vaccinated there last year, and none but God can tell how many of those children will fall victims to the disease from this cause alone. The natives believe that there is a child to be born whose blood is as white as snow, and that the English are vaccinating them in order to find this white-blooded child, and that just as soon as they find him they will put him death, and that after that there will be no more vaccination. The government enforces vaccination, but the natives dread it, and the women will hide their children out in the bushes to keep them out of the sight of the officers.

Now what I have desired to do is to go back there and establish a leper hospital there where we can preach the gospel of salvation to these poor sufferers and take care of them and show them how to live and to do all that we can to help them along. A missionary in India sometime

ago wrote me "I know of no better way to do real missionry work than through the leper asylum." A Japanese aid in speaking of the leper work, "It will do more for the cause of christianity in Japan than anything that has ever been done. My people can argue as cleverly as your people about religion, but they know of no such love as this." Another wrote "There is not a more Christlike work being done," and a Buddhist said "Only Christians could think of such a thing." Quite a number of the English people who have gone there have fallen a victim to this disease. My friend Mr. Thomas Jackson contracted the disease, and finally took charge of thexasylumatx a leper asylum. The poor fellow passed away a short time ago.

I remember of an instance where a gentleman sent for me to come and see his wife. We did not know what was the matter with her, nor did any of the physicians recognize her symptoms, and all that we could discover was that she did not feelwell. She had acted strangely for the past year. We went out on the porch and I talked with her, and finally I said "Now tell me what is the matter." The poor woman came up to me with tears in her eyes and told it all, and said "I have the leprosy." Now think of it. I remember one of our missionaries who went out from America, who said to me with tears in her eyes, "I have not kissed my husband for a year, nor any of my children, and I won't go near them, but I cannot tell them why--I do not want them to know that I am afflicted with this disease."

There are so many cases of that kind. Brethren, are we to do nothing for them? Can we not go there and preach the gospel to those poor lepers? To-night I want to call for volunteers, for someone who will offer to go with me to take up that work, and I do hope that there will be someone who will go.

Here is the last picture I will show you, that of my dear little wife, who is going, too. We are going over there to take up this work if I have to work my way over on the ship, if we do not have a thing when we get there. But I believe that God is going to touch the hearts of our Christian people to help us in this work. Is there no one here to-night who will volunteer to go with us, to take up this work?

J. H. Kellogg: This work for the lepers is a work, it seems to me, that we ought to be especially interested in, because it is a work that nobody else wants to do. Now it is a positive fact that the people who have done more than any other people in the world for the lepers are the Catholics. If there is any people in the worldthat the Seventh-day Adventists have said hard things about, it is the Catholic priests. You the Catholics are considered as the great enemies of the truth. While this is true, yet it is people are doing all about that is being done in regardto helping the lepers. Now it seems to me that we can hardly hold our heads up before thispeople and look them squarly in the face until we are doing as much for humanity as they are doing. Now sometime ago there were a lot of lepers in Nova Scotia, and a call was made by the Government for some one to go and take charge of them. Who went? It was not a Methodist or a Baptist or a Presbyterian nor a Seventh-day Adventist who went, but they were Catholic Sisters who volunteered to go, and live with those lepers and take care of them. There were a whole lot of lepers banished on an island, to live there like wild beasts without any sort of care whatever,--they were simply turned loose on that island and left to live or die, and a man went to establish order among them and teach the gospel to them and help them

and relieve their sufferings and read the Bible to them and pray with them, and he was not a Methodist or a Baptist nor a Seventh-day Adventist minister, he was a Catholic priest. Father Damian labored among them for fourteen years until he happened to have a smal sore on his forehead, and a fly, fresh from feeding on an ulcer of a leper, came and spread the infection through that wound, and he died a few years later.

Now Dr. Hitt is not obliged to go to India for a living. He is now receiving a salary about twice as large as anyone in this institution receives, and he is willing to go without this large salary, and only asks moral support, and a very small contribution. It is an easy thing to do. Thirty dollars will take care of a leper well, and board and clothe him and give him a house to live in. Three hundred dollars will care for ten of these poor unfortunates. Now I propose to volunteer to take care of ten of these unfortunates, and I hope it will not be very long before we can raise a fund which will enable Dr. Hitt to do something for these poor lepers.

(Delegates pledge support.)

DORMITORY LECTURES.

Remarks of Mrs. Dr. Bushnell on Missionary Work.

Battle Creek, Feb. 2, 1896 .

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The last time I was with you, I spoke to you particularly of work that I had done myself; that, as you will remember, was five years ago. Now I will speak of my work and that of my friend Mrs. Andrew. When I was here last, Mrs. Andrew was engaged in evangelistic work in England; shortly after I left here, I set out to join her.

Of course it is not right to start out to do a work without some sort of plan for the future, and I had my plans pretty well laid in this matter. Among other things, I had arranged a series of meetings by which I expected to receive money enough to pay all my expenses to New York, and on, across the water, and to carry me for a little while after arriving in England. The World's Union of the W.C.T.U does not yet pay a salary for world's work, and upon ~~being employed by~~ going abroad for that society we were simply told that we were to go around the world, but we must ~~not~~ wait until we got money from work, if work came, with which to pay our traveling expenses. I therefore started in with my work but fell sick and this part of my management fell through.

When I got to Ohio, I felt that I was not prepared for my voyage, although I had decided on the boat that I would take, and that I would sail on the 29th of January. One day, while thinking

about how I would pay my expenses on my world's trip, this promise came to me,: "There is no man that hath left house,or brethren, or sisters, or father, or mother, or wife, or children, or lands,for my sake and the gospel's, but he shall receive an hundredfold now in this time,houses,and brethren and sisters,and mothers, and children , and lands, with persecutions; and in the world to come, eternal life." (Mark 10 : 29,30.) Well, I had come into a place of very practical test in regard to whether the Bible was true or not, and it came to me very strongly that if I halted, after I had felt so clearly guided to sail from New York on the 29th day of January, it would be evidence that I failed to believe thats promise . I then wrote to Mrs. Andrew who was expecting me on every boat, "The Lord has made it clear to me that I am to leave New York for London on the 29th day of January." I thought I was to take the boat "Berlin" or it might be that the Lord expected me to walk on the waters, as he had bidden Peter do,--at any rate I hoped to go at that time; but I need not tell you that that was the sewrest test of my faith that I had ever encountered.

When I reached Wilmington, Del. an intimate friend of mine met me at the train. She inquired if I had fully decided upon sailing for England on the 29th. I said, "I feel quite sure I am going to sail on the 29th; the Lord has given me a clear evidence that I am to start then. She asked me if I didn't have some

difficulty about getting money for traveling expenses. I told her I did, but that I believed the evidence that I had received. She then brought some letters to me and said, "These came to you during the past two or three days. I said, "Perhaps they will throw some light upon the situation," and then opened the letters. Some of them were from friends that I knew, and some were from friends whom I did not know, but who had heard of me and ~~of this~~ knew what I was going to undertake. Every one of the letters said almost the same thing; they were all from some of God's dear children, and they nearly all said, "We felt impressed that we ought to send you something to help you on the way." I then counted the money as it fell into my lap in the shape of post office orders or checks, and found that I had plenty of money to take me on.

I expected to have difficulty at Liverpool, without friends or acquaintances there. But Mrs. Andrew with a christian gentleman met me at the wharf and took me to his home. As we were riding to his house he pointed to the hand bills announcing that I, with Mrs. Andrew, was going to hold meetings in the place; he had been impressed, as he said, to print my name in connection with that of Mrs. Andrew. The first evening meeting was a blessed one; I scarcely expected such a meeting. Nearly every one present expressed a desire to get nearer the Lord,--including the leader of the meeting. On a succeeding evening it is literally true that every person present expressed the same deter desire. So we felt sure that God's blessing was upon our work,--the work that

we were doing and the work that he wanted us to do. We held meetings in England and other parts of Great Britain. From there, we went to South Africa. After having spent several months there, a kind Christian gentleman whom I had never seen, but who had met Mrs. Andrew, sent us £50 to help us on. We then sailed down the coast of Africa to Cape Town. We had written a letter ahead, as the Lord had not shown us clearly just how we should proceed, -- and he usually does not, until the last minute. We decided to apply to the W.C.T.U of Cape Town, as they have a few Christian workers there, and find out what we could do. We thought best to do this, for of course we were total strangers. When the boat landed and we were feeling desolate and one stranger after another came in, a nice looking gentleman came in, stating that he was the American consul and that there were twenty-five or thirty ladies on deck who had come to meet us. In a minute they came filing into the dining room; among them was Mr. and Mrs Druillard, of your own denomination, who are working out there.

We worked for several months in Cape Town and throughout Cape Colony; also at Johannesburg and Pretoria where there has been much trouble recently, and at Natal, from whence we sailed to India.

While in England, we had had an interview with Mrs. Josephine Butler, Superintendent of the W.C.T.U., who assured us that we were undertaking a most difficult piece of work in India; that the

condition of things there is unspeakably dreadful. To us it seemed like sitting around a camp-fire,--the darkness beyond seems more intense because of the light immediately about us. It seems to me that where Christianity exists in a "Christian nation," it makes those parts of that nation where Christianity does not exist a great deal darker, morally, than the blackest heathenism. And ~~there,~~ in India where a "Christian nation" has come in contact with a heathen nation, there exists the greatest possible iniquity and the blackest moral condition that exists on the face of the earth. A rich and powerful people, as is England, conquers India and professes to "govern it in the name of the Lord,"--and you know how little that is like the government of the Lord. The British government in India overrides every right of the people. Their hired servants have a relation to them which is not so good as was the relation of the black slave during slavery times in this country. They have not expended money in buying human beings, and therefore they do not care when they kill them off, or how they die whether they die of neglect, or how they die. This, of course, includes godless English people and Americans who go to that country. More than that, there is a standing army in India, and, from our own observation, Mrs. Andrews and myself are convinced most thoroughly of one thing, and that is, that there is no standing army in the world but what breeds crime to the most horrible degree.

India is cursed with a large standing army,--not of its own natives,--that would be bad enough--but of that which is infinitely worse still, of foreigners, and what is infinitely worse still, godless Englishmen who have opportunities to commit crime and to override the people, which they could not possibly have if they were on the same level, so far as intelligence(or lack of intelligence,) is concerned, with the natives themselves. But the superior opportunities gained in Christian countries only teach godless men how to be wile and cruel with utter devilishness. The consequence is, that when England undertook to rule India, the godless military officials of that country actually and literally sat down in council and decided upon every detail connected with the providing for homes of ill fame for the British soldiers, for the commission of every form of iniquity that could be conceived of, fixing even the price of shame which the British soldier should pay the poor native slave woman. Houses of ill fame were built by so-called "Christian England" in India. These places were taken care of by brothel keepers, salaried out of government funds. Procuresses were employed by the British government to buy slave girls to do their horrible work; and money was furnished to a large extent to those procuresses with which to buy slave girls.

This state of things had been shown up in England again and again, and had created the intensest indignation among the righteous people of England,--and there are, in England, some of the most righteous people on the face of this earth -and the indignation

had been so great that a resolution had been passed by the House of Commons in 1880 authorizing the investigation of this system. But of course, a government that will do such things will lie, and a man that will do such things will lie,--you can't depend upon his word for a moment. It was so with the British government in India,--I don't mean the natives, mind you. These heathen men were indignent to the last degree. So lying reports were sent home to Parliament pretending that all this infernal system was done away. This was contradicted by missionaries who stated that the awful work was still going on. Mrs. Josephine Butler in talking with Mrs. Andrew about the matter, stated that twice, attempts had been made to get at the truth. They knew the truth themselves, but they wanted evidence of the truth that would stand before the British Parliament. And she said, "I believe the truth can be gotten, and as this matter concerns the Lord he will give you aid if you will ask it." She said, "I have an impression that women will escape observation in doing this work, and especially that Americans will not be noticed, because it will not occur to them that American women are interested in English affairs. So Mrs. Andrew and I undertook this work, and I need not tell you that we spent hours on our knees before God, asking him to give us wisdom to go into the country where we could not speak the language, and go right into the military lines among the soldiers, and interview the degraded women, who were kept as slaves at their mercy, and get the evidence,--and yet escape observation--because

India is governed almost as despotically as Russia, and I don't know but more so, —I have never been in Russia. But the government is very despotic, so far as dealing with the natives is concerned, and according to their military law anyone can be invited to leave the country without any reason specified therefor, and ~~be~~ might have been forced to leave the place within twenty-four hours, ~~and~~ if our work had attracted attention for a moment. But the Lord led us between the rain drops, as it were, and we never got wet. We went from one military station to another, and it was wonderful how the Lord directed us just where to go and what to do, and where and how to get the evidence that we wanted. There was one point to which we particularly committed ourselves to Him, and that is, we did not want to be questioned about what we were doing, because we could not lie. So we everyday asked the Lord to keep us ~~xxxx~~ from being questioned in any way. I need not say that with the Lord's help we found abundance of evidence and this evidence took us several weeks of incessant writing from early morning until late at night in order to present our proofs in proper form to Parliament. Then we sent the results of our investigations to ~~xxxx~~ England, and sailed immediately to Australia, New Zealand, and Tasmania, laboring there for a number of months, and while thus engaged in Christian work a cablegram came that took us back to England, for it was considered necessary for us to go there and give evidence in person as to what we had seen and heard in India. So back we went all ~~xx~~ the way to England again, and when we reached England there was a

formidable piece of work before us. The matter was put before the British government, and Mr. Gladstone appointed a "departmental committee" as it was called, the committee being made up of eminent men to meet and question us from day to day, and to receive our evidence. Every word was taken down; we had to be most exact in every detail, for everything was taken down by a stenographer, and every word of it was cabled to India, that they might know our accusations against the India government, and it was demanded of the India government as to what they would answer to these accusations. The Lord sustained us wonderfully in that work,--and it was a most difficult piece of work, but all the way through this was thought was what led us above everything else, "Jesus Christ the faithful witness." We were just to be witnesses and that was all,--just to tell the truth, and that was all. The India government cabled back a sort of denial, and explanation of things, sending back two men to represent the India government and to reply to these accusations. They came before the departmental committee, and, a good deal like the witnesses that arose against our Lord himself, "their witness did not agree," and they quarreled among themselves, and what they had to say came to naught.

General Lord Roberts, who was the Commander-in-chief of the British Army in India came home to England at this time. When we reached England ourselves, Mrs. Josephine Butler, that wonderful, holy woman of God, head of the purity work in England, and Mrs. Andrew and I knelt in prayer, and this was our prayer--and this

was the prayer we constantly made--as this iniquity was within the military lines we felt that the military officials were to blame, and we prayed that God might humble those who were most to blame, and that he would not allow it to be, as is often the case, that some hireling, or underling should receive the blame due to their superiors, and that these would shift the blame upon the poor native slave women, and nothing would come of it. So we prayed the Lord that there might be a humbling of the high officials, and that they only might suffer. As we knew Lord Roberts was the most to blame, weprayed that God would cause him to feel that the ~~xkwas~~ blame rested upon him, and that he might be humiliated for the awful sin he had accomplished in India.

At first Lord Roberts rushed into print, and denied every word of our statement, saying that they were all false. Then he was brought before this same committee before whom we gave evidence, and his testimony failed and he left the committee utterly humiliated. As soon as he had ~~gone away and~~ left London he sat down and wrote a letter of apology, statingthat he apologized unreservedly to the two American ladies for having denied their statements, and requested that this unreserved apology should be presented to the British Parliament. Nothing could possibly have taken place that would have been such a blow to iniquity as that,--that the Commander-in-chief,of the British Army, should make the acknowledgment that our statements were true and that he apologized for having denied them. God granted our prayer and the blow was saved from falling upon the poor native

women of India, where we feared that it would fall.

Well the matter dragged along for months, and we held meetings in England, and Oh! how deeply, deeply impressed I was with the women of England,--their tender treatment of Mrs. Andrew and myself; how intensely interested they were, and how eager they were to help us. It was pitiful to us that mothers of poor soldier boys in India,--mothers who had sent their boys out there and supposed they were being properly cared for, and found they were plunged into degradation of every sort by their superior officers. They even kissed our hands and expressed their gratitude to us for showing them the danger their boys were in India.

I have not dared today to tell you anything about what these poor degraded women of India said to us; it was utterly heart-breaking. Poor dear things--more children some of them; one said "I have never known one day of happiness in all my life." We asked them, "How did you come to be here? in this condition?"

"Oh, it was our fate; God wrote it on our foreheads as soon as we were born." We would say to such, "Oh, no, God never did that,--nor is it God's will." Sometimes they would take new courage; when we had been in one of these government haunts of shame, telling them of the Saviour, these dear girls would gather together and lift their hands to God in prayer, praying God xx xxxxx as best they could in their heathenism that He might strengthen us and guard our lives and give us courage to fight out the battle for them, that they might be delivered from the awful life of shame in which they had been plunged by their British

conquerors.

I remember just one case of a woman by the name of Begwante, who was employed in one of these government haunts. She told us that she had been sold into degradation, and that her only way of escape from it was by taking charge of the other girls. But as she grew older and found their lives to be unbearable, she was willing to take charge of this house to keep from sinning herself., After talking and praying with the girls prior to going away she said to us, so earnestly, with tears in her eyes, " If ever you have a chance to make any way for us to escape, you won't fail now, will you, to let me know,-- and I want you should let me know so that I can tell my sister, Allahabad. She is in the same place that I am, and she wants to get out as much as I do." We promised her that we would do everything we could for her. We told her of a mission home in Lucknow to which she might go when she could get the money to go with, and that they had promised to take any of these girls in whom we were interested, and who would come to them. Months afterward a Christian woman, who had helped us before, and who was with us that day when we talked with Begwante, wrote us that she had appeared at the mission and brought her sister with her; that she had earned money, and had saved it, until she had enough to take her youngest sister there, and she had brought her to themission, and wanted her taken care of. She was beautifully converted and made such progress that it was only a short time till she was made a deaconess and given Christian work to do.

And when she was about to be baptized Begwanie brought her a white dress and witnessed her Christian baptism. This was noticed by a Christian friend, who wrote us an account of it. The mission never knew what depths of degradation that dear girl had been sent from, but they lifted her up, and she is doing a Christian work in India. And we hope by this time the sister herself has escaped.

We succeeded through the work that we did, and through members of Parliament, and other Christian men, who were interested in it, in forcing this matter upon the attention of the India Govern ment , so that they were obliged to pass a law forbidding any haunts of shame to be owned by the British Government, or managed by them in any way, or that women should in any way be kept in the toils of a relentless law and forced to a life of shame, and forced to be under the care of physicians to keep themselves in health.

The opening door of all this system of degradation and enslavement of women, I am sorry to say came through the medical profession. I speak of it because so many of you are physicians, or going to be, and it was through wicked zeal of wicked physicians who undertook to check the disease without regard to ~~xxxxxxxx~~ morals. It was through this that all this system of slave laws was established---their zeal was simply to try to check diseases due to vice in the British Army without ever uttering a word of protest against it from the moral standpoint. The devil can take any human being and use him wholly, if he can stop him

from being a Christian, by losing sight of Christianity in being scientific. The Christian physician must carry his morals straight into his profession; he need not be ashamed of his scientific attainments, and he need not be ashamed to profess Jesus Christ in his medical society, and wherever else he goes.

My time is up now—("Go on Doctor, if you are able!") I was just going to say that we finished our work of giving evidence in England, then we crossed to the United States; that was World's Fair year, and we attended the W. C. T. U. World's Fair Convention, then we went to England, then to Italy, stopping at Rome and Florence. Then we crossed the Red Sea to India and then onward in our world's trip.

I should have said that when we came back through the Red Sea the first time to come to England, we had a wonderful treat in being able to spend a month at Jerusalem and the surrounding country in Palestine, and also of spending several days in Egypt. We held several meetings in Egypt, but only one or two in Palestine.

After getting through our work in England we crossed to the United States, then back to the Red Sea again, and across to India, xxxxx and spent Christmas time at Delhi. Then we went to Calcutta, then to Xxx Burmah and did work there for a while. Then we went to Singapore; then to Hong Kong. We had a special object in view in China beside our mission work, and that was to make special enquiries in regard to the opium traffic, and the close connection between vice and the opium habit. This was a

most painful and distressing work, and it xxxx opened up a new field of work. We found these mighty foreigners--Anakims shall I call them--had come to Singapore and Hong Kong and had done the same thing that they had done in India,--ruthlessly and violently xxx appropriated poor Chinese women as their slaves--and there were several hundred of them who were literal slaves--and the whole damnable slave system manipulated and managed by the British Government, who say their long prayers and call themselves a mighty, Christian people. And so it goes with every government which calls itself a Christian government,--but no such thing as a Christian Government exists.

Then from Hong Kong we went to our old China mission and I would like to tell you bout my visit there, and what a wonderful thing it was to see some of our Chinse friends, and talk to them in their own language. Then we came back to the United States a year ago last July, where we spent a day and a half with my precious mother in Chicago. Then we were onthe wing again, back to England, working in the interests of the anti-opium cause, trying to show the evils which exist in connection with the opium habit. From therexwexxxxx we went to Switzerland to rest through the summer, and to Paris later where we attempted to work but had not the strength, and then came here to the Sanitarium where you have taken us in to rest us and prepare us to do the work that the Lord wants us to do.

LECTURE BY DR. FRANK A. KELLER TO MEDICAL STUDENTS & NURSES

Room 14, College Building

Wednesday, September 19, 1906, 2.45 P.M.

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Dr. Kellogg has asked me to speak for a little while this afternoon to medical students and nurses on the work of the medical missionary. Naturally, what I have to say about the work of the medical missionary will refer largely to China; and to bring us into sympathy at the very beginning with the Chinese ~~—those~~ of whom I am going to speak, I want to ~~first~~ read a portion of a letter I received ~~only~~ the day before leaving home, To Come ~~just before starting out~~ here. ~~I won't read the latter just as it is, because you could not get the good out of it.~~ But this is a young man who writes to me, ~~—I will tell you first that~~ I think about three years ago was the first time that he ever heard anything of the gospel at all, ~~just three years ago.~~ He was a school teacher in a country village, and he got hold of a Bible through one of our Christians and began to read it, and was so much interested that he came into the capital city to search more into the gospel, and now he writes this letter to me:--

"A disciple of the Lord Jesus writes a letter to his beloved pastor, and hoping before the face of God you are receiving abundant mercy, and grace, and peace. God certainly will bless you in America, and enable you to do an exceeding good work for him. I am constantly praying for you. It is an exceedingly important matter that I also desire and ask you to constantly pray for me." He asks me about my parents, then the point that I want

CORRECTION

PRECEDING IMAGE HAS BEEN REFILMED TO ASSURE LEGIBILITY OR TO CORRECT A POSSIBLE ERROR

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especially to bring out, he says "Please read Thessalonians 1st, second chapter, and seventeenth verse: "'But we, brethren, being bereft of you for a short season in presence, not in heart, endeavor the more exceedingly to see your face with great desire.'" Now what that says to us, what it says to my heart, is how that man -- remember that only three years ago he heard the gospel for the first time -- how he learned to know this book that when he came to write a letter to me over here in America, and thinking of that in his heart, he knew just where to turn to get that verse. Isn't it an exceedingly great advantage to go out and minister to those people when we see in case after case, after they believe on the Lord Jesus Christ, how they just take hold of the Word, feed on it, and learn it?

We had one remarkable man who first got hold of a tract and got interested in that, and he also came into the city. He was out in the country, and studied the Bible all by himself. He could not go to church until after he was converted and read the Bible. After I heard of him, when I would go and call on him I sat down beside him -- there he sat in his chair; he had to be lifted out of his bed into a chair by the side of it, and he had the Bible right by his side, and at every point he made in his conversation he would just turn over the leaves of the Bible and give me a verse as proof of what he was stating. He had never been to church once, had never heard the gospel preached, but he studied it out by himself. He had had an opportunity to talk a little with one of our Chinese Christians. It came to the day of his baptism, and two members of the church -- those Chinese men, one of them a scholar, who had been too proud to even carry a little package home from the store, helped to get a chair ready and carried that man over to the chapel; and after that, after the Sunday of his baptism these Christians in the church, three hundred of them, didn't want to hire coolies to carry them on Sunday, the Christians themselves carried him over every

Sunday morning, and he stayed all day, because our services were at half past ten in the morning -- communion service at 8 o'clock, then regular preaching services at half past ten, and another service at 3 o'clock in the afternoon. And that fellow would come there for that early morning service, and do without his dinner, and stay right on through the day. Of course we invited him to eat dinner with us, and what do you suppose he said. He said, "No, that would give a wrong impression. People would say I stayed here just to get a better dinner than I have at home, and that would injure the gospel of Christ; and rather than have any such false idea as that get out --that I stayed here during this noon hour for the sake of getting a good dinner, I would rather do without my dinner." So he came and stayed every Sunday until away through the afternoon and attended the services. The other members of the church were good enough to carry him over.

I mention these little features at the beginning to interest our sympathies with those of whom I am going to speak.

The work of the medical missionary in a large way can be said to be two-fold. First his work for his fellow-missionaries, and second the work for the natives of the country to which he has gone, -- in our own case, work for the Chinese. Just by illustration of this work which the medical missionary has to do for his fellow-missionaries, -- you remember last night we said there are 3,100 missionaries in China, scattered in about 360 odd different cities, beside being in some of the towns and villages, and among these three thousand missionaries there are just 150 medical missionaries. Three large provinces loom up before me. One [redacted] up in the Northwest, where the missionaries are a week's journey from any other center -- a great province, twice as large as Pennsylvania, with millions of people in it, and only one medical missionary in that great province.

Now the missionaries themselves are scattered in cities a week's journey from one another, or a day's journal, or at least a week's journey from another province where there are medical missionaries. Just think what

that means for those missionaries who fall sick. I have in mind three provinces just like that; another in the South of China, another, even worse, in the Southwest of China, and another, even worse because in it there is no medical missionary at all.

Just to illustrate what that means: Back in 1899, after I had been in China a year and a half, I was called from the province of Hu-nan to go over into the province of Shan-si -- on what mission? There was a young couple in a city in the center of the province of Shan-si expecting their first-born. They had visiting them another young couple of missionaries. This first couple was an English lady and her husband an American gentleman. The other couple had come up a two weeks' journey from a city in the southern part of Shan-si to spend a month with them, because they were also expecting their first-born within about a month's time of this other missionary, and they knew the missionary promised that I should come over from Hu-nan to attend them. Ten miles away in another city was another couple in the same situation. From the time the first child was expected until the third was an interval of about six weeks, so I was called from this neighboring province to attend three missionary families from three different cities in China where there was no physician to care for them in that exceedingly important time. If it had been a second child, or a third child, with some experience, it would have been different; but there were these six missionaries who had gone out trusting in God and had gone out to these inland places, as hundreds of others have done.

A very dear friend of mine, who is now home, whose husband, Wm. Cooper, was killed in the Boxer uprising, a deputy director of our own mission, her child came unexpectedly two weeks ahead of time. Her husband was the only Englishman in that city, and he had gone off on a journey, expecting to be back in time. But he was not back in time, and there that poor woman was all alone in that city when she gave birth to her first-born

child.

A year before I came home I was very much run down, and had permission from our mission to take the first vacation I had ever taken in China. It was after having been in China many years and the work had been so pressing I had not taken a single vacation, and was badly run down, and I felt that I must go up in the mountains for a month or so and get a change of air. Mrs. Keller had already gone up to the mountains. I had been out on an itineration and came home two or three days earlier than I expected, intending to start the first of the week and go up to the mountains and join Mrs. Keller. I got home on Friday. I had an abscess in my ear. The night before it broke I got up every few moments but could not get relief. After awhile it broke, and I was so relieved, and got home the same day, and immediately made preparations for starting for the mountains on Monday. On Saturday there came a telegram from away the other side of the province, saying "Clinton sick with fever. Can you come?" Clinton was a fellow-missionary five days' journey away. I telegraphed back at once "Starting Immediately." I packed up what little things I could, worked that night to settle up station affairs so I could leave, and started out at day break the next morning for a forced march, and we made a five days' journey in four days. Of course our journeys in China, where we haven't goats, are made walking or traveling in sudan chairs. We did as much as we could every day, and in spite of the terrible condition of the roads we got to him in four days. I found it was typhoid fever. He had a colleague there, a young man from Australia, and he had heard that in typhoid fever cold baths were useful. You have heard of that I suppose, Dr. Kellogg. He had heard cold baths were useful. So whenever poor Clinton's temperature got rather high he got him up out of bed, marched him out into the hall and down at the end of the hall he put him in a tub of cold water and gave him a cold bath.

A day or two before I reached there Clinton had got so weak he rebelled, and said he really could not walk across the room any more, at least he could not walk down that hall. So they substituted cold packs for the cold bath, and Clinton was doing famously under the cold packs. He was expecting to be married shortly. He was going up to Han-kow, one of the treaty courts, where he was to meet the lady to whom he hoped to be married. And his cook left just the day before he was taken ill. He had allowed his supplies to run down, because he expected when he brought back his new wife to bring back a new lot of meal, cereals, and different things, so he let his supplies run away down, and when I got to the house I found him with his Australian nurse who had given him the long walks to the cold bath, without a cook, without supplies, and short of helpers generally, and the house getting in an awful state. So Keller turned in and was doctor, nurse, cook, and coolie. I stayed there for six weeks, and I had my vacation that summer over in that city of inland China.

These things illustrate, dear friends, a little of the pressing needs of medical missionaries and of nurses out in these inland stations, in these heathen cities, if you say nothing at all about the Chinese. ~~This is only an incident in our work. Just a little thing.~~ The great work we go out for is to minister to the ~~Chinese.~~ natives And the work among the natives of the countryto which we go might also be divided into four different classes. The first ~~class,~~ the dispensary work. This is the work the young medical missionary gets into first of all, and I do not need to dwell on it. It is very much like dispensary work here, very much like the work Dr. Paulson ~~is~~ and others are doing in Chicago, ~~-- that work~~ that ~~Dr. Kellogg originated there a number of years ago, that God has so richly blessed~~ and is blessing.

We have to meet the deceptive tendencies of the people. For instance, the Chinese are exceedingly fond of our glass bottles. They have not seen them until recent years. And often a man will come in very

sick and get his bottle of medicine, and as soon as he gets outside he will become suddenly well, the medicine goes into the gutter, and he carries his bottle home in triumph. That is one of the interesting features of medical work in China, and one of the things we have to guard against.

In regard to this dispensary work and the outdoor clinic in our station, we have a little different plan ~~than~~ from some, and you who are going to ~~a foreign field might well think of this and consider the wisdom of it.~~ ~~We have a different plan~~ from that used in the majority of medical mission dispensaries. The ~~general~~ usual plan is to get the patients all together ~~for half an hour or an hour, have them all sit~~ in the waiting room, and then ~~a missionary or~~ an evangelist goes in where these people are -- some of them suffering severe pain, ~~some of them in agony, at any rate in~~ exceeding anguish and anxious to get to the doctor and have their diseases attended to, and ~~then~~ the missionary ~~or evangelist~~ preaches the gospel to them for half an hour or an hour. Now how much of that gospel message do you suppose they take in? How much do you suppose you would take in with a felon on your thumb, or some great sore on your leg, with an awful colic and anxious to see the doctor, and know that listening to this message was the price you had to pay -- how much of it do you suppose you would understand? I don't want to criticize, but because you are medical students, and because some of you are looking forward to a foreign field, I just speak of it as something you might think about.

We do, as a matter of form, send a man out to preach, but we warn him he must not preach more than five or ten minutes. ~~We will let him preach there for ten minutes at the very outside,~~ Then we begin to see the patients at once, and as rapidly as we can. But don't imagine ~~this~~ evangelist's work is finished ~~begins to loaf~~ as soon as we begin to see the patients. He singles out a man he knows will be sitting there for some time, and he sits down beside him and begins to talk with that man, ~~and he talks~~ in rather a loud tone of voice.

The rest of these people haven't anything to do, and the minute they find him talking to that one man there isn't a man or woman of them who does not want to know what he is going to say ~~to that man~~, and they are listening with all their might. So ~~we have~~ our evangelist sits there while the patients are coming in, and when one place is vacant ~~pretty soon~~ another man edges up and asks him some questions, and gradually the thing gets more general, and the first thing you know, without attempting to preach to them at all, they are all asking questions. That is the dispensary work and the way we are seeking to use it and make it an evangelical agency. ~~So really the~~ dispensary work is more than anything else to save the souls of men.

It is a beautiful thing as I think of the Lord Jesus Christ, as I ~~was thinking of it the other day when it came to me with fresh power~~, when John sent his disciples out to Jesus to ask him whether he were really the Christ or not, it struck me very forcibly that Jesus did not send word back to him and say, Why, John, don't you remember that day that you baptized me, ~~that day that~~ you said you were not worthy to unloose the latchet of my shoes; don't you remember how the heavens opened and a dove came down, and a voice came out of heaven which said I was really the Son of God? Have you forgotten that? No, Jesus didn't send any such message as that back to John. He simply said, Go and tell John what you have seen and learned here -- the blind receive their sight, the lame walk, the lepers are cleansed, and the dead are raised, and the poor have the gospel preached to them. That is the word that Jesus Christ sent back to John as proof that he was indeed the Son of God. That is the kind of work that will prove to heathen people that we really are ministers of the gospel of eternal life.

Then another branch of work which the young missionary gets into probably very soon after the dispensary work is the itinerating work, and this is an exceedingly interesting work. It is perfectly wonderful how God does use little simple remedies and little sanitary suggestions away out in

inland China to perform cures that are simply beyond our comprehension. But then it is not to do a large and comprehensive medical work that we go out on these itinerating journeys. We take perhaps a cathartic, and we take ~~an astringent of a good quality, and quinin, and possibly some anti-syphilitics,~~ just a little bunch of remedies, ~~and two or three standard ointments~~ that we can use for most everything, and some eye lotion, and start out on our journey, ~~and as we go along stopping in an Inn over night.~~ And it is wonderful how many cases of very severe (apparently) inflammations of the eye this one simple little eye lotion will relieve, and ~~in the majority of cases cure.~~ Going out with ~~this little eye lotion,~~ these little things, we relieve the affected parts; and we go out on our trip, stop at an inn over night, preach to the people, tell them we have a few medicines with us and if any of them are ill we will ~~look them over.~~ Thousands of cases we can cure right there, ~~and we do cure them.~~ ~~And then we say to them, -- for instance, some man has cataract, or~~ Perhaps some one has something trouble that necessitates his going to a hospital, and we say, Now we are going on a few more days' journey, but we are coming back again. On such and such a day we will be in the city, and there we have a hospital. If you will arrange with your friends to come in and stay at our hospital for a week or two we will try to cure you. We can not do anything for you here, and we explain the nature of the disease. And so, ~~dear friends,~~ they come, from fifty ~~miles,~~ or seventy-five, ~~miles,~~ or one hundred miles. We have had Chinese come even from neighboring provinces, hundreds of miles, making this trip bringing their baggage ~~with them, their~~ and bedding with them, because the people who travel in China carry ~~around~~ their bedding ~~with them~~ and ~~their~~ cooking outfit, wherever they go. ~~So they come with their pack and plan to stay with us.~~ Then when we get them into the hospital we do a little operation, and minister to them, we see them all we can personally, and ~~this~~ the evangelist ~~I was telling you about~~ stays with them from morning until night, and he tells them about the Lord Jesus Christ.

So ~~it is~~ by this ~~it~~ itinerating work ~~that~~ we ~~get~~ reach the people from long distances. In the first place we win their favor, and ~~we~~ get a reputation by ministering to some of these slight things that we can help with the simple little remedies, and we get the sympathy of the people over a wide circuit of the country. ~~We get their influence, and get them to help us by the grace of God,~~ Then we get some of them to come right into the hospital where day by day they can hear the sweet story of Jesus and his love.

~~Now~~ I have ~~already~~ anticipated the hospital work, which is the third class of work among the Chinese and among any heathen people. Our hospital, ~~as I told Dr. Kellogg yesterday,~~ and as you must all suspect, ~~because~~ you know we have only been in ~~the city of~~ Chang-sha five years, is necessarily very small. The medical work naturally had to be more or less neglected. Missionary property had to be secured. Buildings had to be erected. We are assisting to get the other missionary work going. ~~Those from other missionary societies, as you heard last night, most of them were evangelists, so~~ By the wonderful working of the Spirit of God there were called into our ~~meetings~~ work young men of the student class whom we have had the privilege of training as evangelists and Christian workers, so we have been able to give to other missionary societies -- ~~Presbyterian, Lutheran, and others~~ -- as they ~~came one by one~~ and said "Keller, I am here; I have no experience; I do need a man, can't you let me have a man to act as evangelist?" ~~One~~ by one we have been able to give them men to help ~~them~~ until the number has now reached twenty in ~~this little~~ short time that have gone out from us. Therefore the medical work necessarily has been neglected to a certain extent. We have only a little Chinese house fitted up as best we could fit it up with limited means, made as clean as possible; and we have in this Chinese house about twenty beds -- on a pinch we could have twenty-four beds-- and that is our hospital.

~~I want to tell you of one case that came to us indeed~~ Before we got to Chang-sha, ~~while I was out in that first city of Cha-ling-Jo.~~ a barber came to us with ~~trouble with~~ an ulcer on his ankle. ~~He could not stand on his foot,~~ and unless he got relief his means of living was gone, and he was about to despair. ~~He came to us, and~~ I think I never met a more stupid man. I could not make him understand a ~~single~~ thing. I had only been in China a year and a half, and I do not know as he was all to blame. ~~I might be partly to blame for not making him understand anything in Chinese.~~ But our evangelist could not make him understand much more, so ~~that was a little solace to me, and~~ I felt I could conscientiously lay it down to the man's stupidity. I ~~began to talk with him a little,~~ attended his foot every day myself, washed it with my own hands, talked with him, and got the evangelist to come and talk with the man, and work with him day ~~by day.~~ finally I said to him, "Now, ~~look here,~~ if you are going to keep on at your trade, it is simply useless to treat ~~it~~ your leg. I can not do anything for your ~~foot. It is not making progress as it should.~~ If you want to get well ~~foot~~ you must stop work, go to bed and rest, or at least sit with your foot up on a chair, where you are not doing anything and where you will keep off the foot." He said "I can't do it. I would starve, ~~in the first place,~~ and my boss would not let me go, ~~in the second place. I haven't any money,~~ I simply can't do it." I said "You talk with your boss. Tell him we invite you to come here and live with us. ~~You come here and live with us for a month~~ or six weeks, or two months at the outside, and you can get relief in that length of time. I will guarantee you will have a good foot, and then you ~~can go on with your work.~~" He came finally, ~~to live with us. Then came the riot when his foot was just about well.~~ The ulcer had gotten down to a little thing, and then came the riot and we were driven away and scattered, and we didn't see him again for a long time. When I got back to that city the ulcer had grown again, ~~was~~ to a big ugly thing. But we got him in again, and got him to stay a month, and the ulcer was cured.

The year passed by, Two or three years, and we were down at the capital city. This man came down to pay us a visit, and I had this class of evangelists, and one day this barber, who was so stupid the year before (I ought to say first that as soon as he was converted -- and he was converted and he had a wonderful baptism of the Holy Spirit there in Cha-ling-Jo, when the whole room seemed to be just full of glory-- of course he began to study the Bible and read the Chinese characters and to study his own language, so two or three years afterwards he came down to the capitol city to visit us, and this class of evangelists were sitting here and I was speaking to them on one of the chapters of Romans, and I realized I had been a failure. I said to them at the end of the hour, "Men, I can see from your faces that you have not grasped this. I have not been able to make it plain to you. The only thing I can do is to commend you to the Holy Spirit. Pray about it, and God will reveal his own Word to you. This is an exceedingly important chapter. I wish you might have grasped it, but you have not. Just pray about it," and I said to brother, "lead us in prayer now," and we knelt down around that table and that barber led us in prayer, and when we arose from our knees every eye was filled with tears, and there was not a man who did not understand that chapter.

That is just one little climax of our hospital work. I will speak about the closing feature, and one of the most blessed features of the work of a medical missionary.

Four hundred millions of people in China, one hundred and fifty medical missionaries. How can they begin to reach a thousandth part of them? Only in one way-- by training the Chinese to be doctors and to be medical missionaries. And I have a letter I want to read to you. This letter is in English, and let me tell you, it is a letter I received last fall after I had come home. Four years previous to the time this letter was written this young man had never seen a foreigner, never seen an

English book, never heard one word of any language but his own. Just fix these facts in your mind. Four years previous to the time that he wrote this letter he had never seen a foreigner, never heard one word of English, had never seen a foreign book, and had heard very very little about Christianity. He had seen the Bible and he had heard a little about the gospel. Four years before his brother brought him down to Chang-sha and asked me to take him in as a medical student. My colleague, Mr. Hampson, and Mrs. Keller worked with him teaching him English, giving him an hour a day. The first year I gave him about an hour a day on English, and after four years of work with us in the hospital -- and a most valuable helper he is, two,-- he wrote us as follows: "My dear Doctor and Mrs. Keller:
I have not heard from you for a long time. I hope you are quite well.
I hope, two, you will soon write to us. I am very much obliged to you for the pretty book "Robinson Crusoe' which you have been so kind as to send me. I shall now be able to have some nice long studying in Mr. Gage's school. Mr. and Mrs. Gage are still studying at ~~Kuling~~ Gou-ling. He told me he would come back to Chang-sha about the end of October or the beginning of November. Mr. Seabury has gone to Peking. He went about the 20th of September. He expects to stay there about three weeks, so I have some more days of vacation. But I do not waste my time during vacation. I have divided every day into three parts,-- eight hours for sleeping, eight hours for helping the work in the hospital, playing, walking, and preaching the gospel, and eight hours for studying. The last part is subdivided into three small divisions, namely, two hours for reading newspapers and studying Chinese, two hours for reviewing English, and the remaining four hours for studying medicine and surgery. Dr. LaCook treats me very kindly, and teaches me half an hour twice a week from books of medicine and surgery.
I am sorry to tell you Dr. Bower has gone off home. He left Chang-sha last month. I am also still more sorry to tell you that Jen-in-geng died on

October 11. Of course it makes you sad, two, but we have this hope, although we can not see him in this world, yet we can see him again in heaven, for he was a child of God. Please give my kind regards to your patents, and accept the same yourself from your truly grateful people,--Wauzergon."

I don't need to make any comments on that, or to suggest to you at all the joy and the glory of that feature of the work of the medical missionary.

Now just in closing one particularly touching little incident regarding the need out there. Let me repeat it again,--one thousand five hundred and fifty-three walled cities in China, and medical missionaries in only about one hundred and forty of these cities. Only one hundred and fifty medical missionaries in that great empire of China, with all these missionaries needing them, with all the Chinese needing them, and needing this living illustration of the gospel of love.

A few months ago I had a letter from one of our most dearly beloved evangelists. I hope you will see his picture tonight on the screen, and the picture of his little girl. This evangelist wrote to me and he said "I want to tell you what a blessed victory God has given us. First I want to tell you what a miserable coward I have been, then how good God has been to us, and what a blessed victory he gave us." His cowardice was this. His wife was expecting to be confined. You know how the Chinese just want boy children. These Christian parents, who were heathen when I went to China a few years ago, these Christian parents whose children were all boys, had been praying for some years that God would give them a girl. Think of it,--for Chinese to pray God to give them a girl. The woman became pregnant, and as it came on toward the last days Mr. Sha wrote us that during a certain week, or a month, within a very short xx space of time,--within one week in his own city, on the same street on which he lived three women had died in childbirth, and one woman after seven days' fruitless labor;--seven days of labor, and the child not delivered. That woman had died, and of course the

child, and two other women on that one street in one city of China, in a single week, and Mrs. Sha expecting to be confined very soon. And they could not find a doctor there, only the native midwives. Is it any wonder that their faith almost failed them. Yet these two dear people went to God and they pled with him, and He gave them the victory, and they were rejoicing in the faith that God would give Mrs. Sha a safe delivery. Two days they rejoiced before confinement occurred, and she was in labor only one hour, and not a single complication. Then of course they praised God. The child was a little girl, and as soon as it was old enough, about a month old, Mrs. Sha and the little one had their photograph taken and sent it to us, and I have given it to the Doctor's photographer and hope it may be on the screen tonight and you will be able to see it.

Now, dear friends, just remember that there are millions more like these three who died in that city. Hundreds and thousands of them dying every day in China. I was told just recently that in an Eastern city fifty per cent of those who graduate in medicine give it up because they can not make it go in this land. I do not know how true it is. But we know this, that men with these tremendous opportunities before them, with the opportunity of going out sent by Almighty God, of going out even as He sent out his own dearly beloved Son, to give sight to the blind, to make the lame to walk, to heal the lepers, and preach the gospel to the poor, most of them would rather start out in medicine here and fail, and then go to peddling or selling books, and being agents for some patent medicine concern, than they would to obey the command of Almighty God and our Lord and Master jesus Christ to go out and minister to our brothers and sisters who are in need. This is the greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Dr.J.H. Kellogg: This is a medical missionary school. I feel sure that if there is any one who has happened to get into this school that has not a missionary purpose in his heart he must have formed one in this last half hour. I am sure our hearts are all stirred by this speech, and I hope sincerely that none of us will forget the impressions we are getting here today. I am sure the Lord sent Dr. Keller here to help deepen the convictions that wehave had before.

We are very fortunate today in having Rev. Dr. Creegan, who is the Secretary of the American Board of Missionaries for Foreign Missions,-- one of the great Boards that has accomplished so much in the evangelization of the world -- leading in this great movement. Dr. Creegan has come all the way from New York here just to be able to spend a few hours with us. Dr. Creegan starts in just a few days to go around the world and visit these mission fields so that he can come back and tell of this work, and he has kindly come to spend just a few hours of his precious time with us. I am sorry we have not more to show him. I am sorry we have done so little, and that we are so small. It will be a help to us to do better things and greater things that the Doctor has come. I am sure you will be glad to hear him. The Medical Missionary

Dr. C.C. Creegan: If one would speak of small things in connection with this school, one of these days ~~a David Livingston~~ one will go forth, as David Livingston, medical missionary, did go forth to Africa, and at the time of his death was recognized as absolutely the greatest missionary since Paul. Do not forget, medical students, and those of you who have a foreign field of missionary work in mind, that David Livingston, who stood at the head of all modern missionaries, was a medical missionary.

[Brief abstract of a brief talk to the the Students of the American Medical Missionary College Sept. 19, 1906.]

I confess frankly that I am an enthusiast in behalf of medical missions. I do not mean to say that I undervalue in the least the ministry of those ordained men who have not the healing art and who go forth to preach the gospel, or the work of those men and women who go forth as teachers, establishing schools and colleges; and in the work under the Board with which I am connected we have a large number of such schools, ~~and in our schools seventy thousand pupils, -- I think the largest number of pupils in connection with any missionary organization in the world.~~ We have one hundred and twenty High Schools and Colleges, including our theological schools, and we have twelve hundred common ~~schools~~ village schools, and in all of them are seventy thousand pupils. I would not undervalue this work, but I am going to speak to you for a few minutes especially along this line of medical missionary work. I hope to be able to speak with more knowledge a year from now, after I have made a tour of the world.

I want to say frankly to start with that the American Board has believed in this work of medical missions since away back. Let me tell you how far back. Our fathers in connection with the American Board had the honor to send out the first medical missionary that went out under any Board in this land in the person of Dr. John Scudder, who had to ~~fight~~ meet the opposition of his father, who was creeping along in years at the time and thought he was going on a fool's errand. He had not a relative ~~in the whole world outside of his own immediate circle~~ except ~~and~~ his wife, ~~not a relative in the whole world~~, so far as we are able to learn, who ~~was~~ at that time ~~at~~ least ~~in~~ sympathy with his mission. He was commencing so nicely as a young physician in New York that he could well have said, "With such claims upon me here -- my little children beginning to grow up, my wife, my parents, my practice opening up in such a way that plainly Providence indicates that this is the place for me to spend my life." On the contrary, the same year that the brilliant young Bishop Heber wrote those remarkable verses which we all sing with such zest "From Greenland's Icy

Mountains, from India's Coral Strand," then afterwards followed out the spirit of his own song and died finally in sight of the island of Ceylon, ~~at least where he died the island of Ceylon is visible,~~ that same year John Scudder went out, and he was the first medical missionary in connection with any medical missionary organization in a foreign land. As you all know, afterwards his children and grandchildren became medical missionaries. Eighteen of his children and grandchildren became missionaries under the American Board, and I do not know that anybody ever counted how many of them became missionaries under other boards. He went out to be a medical missionary and was the pioneer medical missionary from this country. And God gave him what he asked for, he gave him the privilege of being the founder of the greatest missionary body of any conference yet born on American soil.

There are certain things that go along with this when a man consecrates himself to the work of foreign missions. I want first of all to plead for it on humanitarian grounds. Of course I hear some one say up here at Battle Creek, "We are more than humanitarians, we are Christians." I am well aware of that. But I want to plead for medical missions on humanitarian grounds. I have no hesitancy in saying that a few miles from this beautiful city of Battle Creek,-- if news were to come in here this afternoon that there were a thousand people dying from the black plague over there somewhere, my speech would be cut off just this moment, and every doctor who hears me, and the others who are over yonder in the Sanitarium would probably fly at once to that spot and see if they could render assistance. If I am not greatly mistaken as I look into the faces of these women who are preparing themselves for the work of trained nurses -- scracely second to that of the medical missionary; some of them will probably reach a higher grade and become medical missionaries by and by;-- if I am not mistaken as I look into your faces today, you, two, would soon be found by the side of those doctors out

~~there to see if you could not save some of those thousands of people dying from black plague. That is exactly what took place down~~ a fever in in Eastern Pennsylvania ~~when~~ they had an awful fever two years ago. The province of God led me to form a little church in that little town, and I had scarcely gotten out of the town when the fever broke out and some twelve hundred people were down with it, and perhaps half that number died. Physicians from Philadelphia and trained nurses came -- nobody knew how they got there, they just simply came as it were on the wings of the wind, and they were there to minister to those dying people.

~~Now why is that?~~ It is because there are human hearts in our breasts, because we feel for that suffering man over yonder, that suffering woman, ~~a~~ brotherhood is stirred within us, and we say we can not stay here in comfort and ease when somebody over yonder is dying and needs our help, and perhaps we can save their lives. ~~These people I picture to you perhaps are out here a few miles away in our imagination, and that is the way you feel toward them.~~ Ah, but we are taught that the people across the sea are our neighbors. More than that, we are taught that they are our brothers.

A little while ago it was said that a good minister was crossing from New York over to Brooklyn on the ferry, and on his way over he saw a frail child in the crowd. At first he could not see what the child was carrying, but evidently it was a burden to heavy for her frail arms and ~~frail~~ form. This man, with a human heart, saw the little girl bending under her load and approached her, thinking perhaps she had a bundle of dry goods or something of the sort she was carrying home to her mother, and may be he could help her. As he came near he saw it was not a bundle, but that it was a ~~crying~~ child ~~boy~~ with some spinal ailment so that he was unable to walk, almost as large as the girl herself. Then the man's heart was really touched, and he looked into the face of the little girl, and says, "Won't you let me help you?" The timid child drew back and said, "No, No."

Yet once more the man approached, and with a sympathetic heart said, "Isn't he heavy?" and the little child realized that she was carrying her brother and didn't like to have the word "heavy" used in that connection. She looked up into the face of the good man and said "No sir, he isn't heavy: he's my brother." The love that throbbed in that heart made strong those frail arms; and as she thought of that ~~frail~~ sick child, her brother, she repudiated the word "heavy" when she was carrying ~~her brother~~ dear. And I want you to get hold of that thought, and of the thought that our brother has been teaching us today, that true thought, that our Elder Brother taught us, that the man over in China yonder, ~~yes, the man who wrote that letter,~~ is my brother, ~~as he is the doctor's brother;~~ he is your brother. And we will never get hold of this missionary idea right until we realize that that man yonder, that drunken man, that ailing man or woman ~~that~~ who needs our help, is our brother, until we are ~~going~~ ready to repudiate the thought that it is a heavy burden to go even to China when there is a brother there that we can help.

Now that is the first argument for medical missions. Now what is the second? Well, that is Christlike,--just exactly what Christ did when he was here on the earth. When we take up the New Testament and count the miracles you will find most of them are miracles to relieve suffering humanity, miracles wrought right along the line of medical missionary work. And there isn't anything that comes so near — I do not say that it is an exact parallel, ~~but~~ that comes so near to perpetuating the work of our Lord as the work of these skilled medical missionaries as they open the eyes of the blind.

A very dear friend of mine made a tour around the world, such as I hope to ~~begin~~ make beginning next month, and when he came home he said what impressed him most of all was the medical missionary work. I wish I could remember where it was,-- out there nearly in the interior of China, though not so far as Dr. Keller has been, but he was there by the side of

a medical missionary, watching him in his work, and by and by a man came who some months before had been blind. He had what I believe is called a double cataract, if there is such a thing, and he came to this medical man, and by the skillful use of his instruments this medical missionary had removed the cataract, and the man went home after a little while seeing. While my friend, Dr. Max, was looking on the scene this man came back seeing as well as anybody could see heading a procession in round numbers of 100 men. ~~And who were these men?~~ Every one of them was blind, and they came each with his right hand on a rope, and this man was their leader who once was blind. He brought these one hundred men to have their eyes opened. This ~~medical man~~ doctor had opened his eyes, and he saw no reason why he could not open the eyes of this hundred. He believed it could be done. Unfortunately Dr. Max noticed some of these men who came didn't have eye balls in their sockets, so the medical missionary could not help them only as he might give them some knowledge of the One who came to be the light of the world. But just think of it, that man going away and bringing back in round numbers one hundred men afflicted, as he supposed, just as he was, with the confidence that if they came to this medical missionary they would go back seeing. Let us hope that many of them did go back, not only seeing with the natural eye, but seeing the One that saves us all.

Now that is Christlike. Following the same thought I will just read a sentence or two of what my friend, Dr. Post, of the Syrian mission, who is one of the best known medical missionaries in the world, says about this:--

"There is a language which all can understand, and which carries a message which every man cares sooner or later to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair

hair tent and bids him enter. The Mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahman leads him to the recesses of his zenana. He stands before kings, and governors escort him with squadrons of cavalry, or take him to and fro in their gunboats or barges of state. Kings build hospitals for him, and the rulers of the earth aid him with their treasures and their power.

"You take the Bible to the heathen, and he may spit upon it, or burn it, or throw it aside as worthless or harmful. You preach the gospel to him, and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him, and he may turn from a heathen to an infidel. But heal his bodily ailments in the name of Christ, and you are sure at least that he will love you and bless you, and all that you say will have by him a meaning and a power not conveyed by other lips."

That is an eloquent piece of literature, and it is one of the most magnificent attributes to the work of the medical missionary that I have ever seen, and written by the hand of one of the greatest medical missionaries of the world, Rev. Dr. Post, of Syria. You say, "He was a medical missionary; of course he would appreciate it," But, ah, here is Isabella Bird Bishop, who spent four years and a half traveling around through the by-ways of Asia and other heathen lands, and who went out with a sneer for missionaries,-- simply as a curious traveler but with an intelligent mind, and came back fully converted to missions, and she stands up in London and among other things she says these words:--

"In a survey of many mission fields, and of vast, unevangelized regions, especially in Asia, where Christianity comes into contact with Islam, and the higher philosophical non-Christian systems, I have come to think that the multiplication of male and female medical missionaries is the most important work in connection with the missions which lies before the church,

as well as the most blessed form of missionary effort to which young men and women who are consecrated to foreign service can aspire. . . . In conclusion, I desire to emphasize my unqualified testimony to the value and power of medical missions. To my thinking none follow more closely in the master's footprints than the medical missionary, and in no work are the higher teachings of Christianity more legible and easily recognized. The true missionary doctor witnesses by his life-work to Christ the Healer, and is an epistle of Christ, translating Christ's love and teaching into object lessons which all can understand."

A little later ~~now~~ I hope to be in Southern India. I hope to visit my friend, Dr. Van Allen, the head of that great hospital. I say "great" hospital, because last year he treated twenty thousand patients, including the outdoor patients and those whom he met on his various tours. They came for hundreds of miles, ~~from all about~~. He performed twelve hundred operations. I should say that was a good year's work. Of course he was assisted by several natives, and not all of the details of this work fell to him, but it all came under his supervision, and I suppose all the operations, certainly all the major operations were performed by his hands, and all the others under his direction. ~~Now~~ After several years he had spent ~~about as much time~~ there ~~as you have spent in China, Dr. Keller, and~~ came ~~to the~~ home ~~land~~ to the for a little respite. Even missionaries get over worked and grow so tremendously tired sometimes that their nerves need to have that sort of a rest that they can find better, perhaps in America, certainly away from the field where the multitudes are crowding upon them as they crowded upon the Master for medical treatment. He came here to the home land, was here only a year, and then ~~he~~ went back, and the people met him as though he were a king. It was touching in the extreme to see how those people turned out and welcomed him back. Not only that, but they led him to one of the best hospital buildings ~~not the largest, but one of the best~~ in all India, and gave it to him as a

present. And remember that the majority of those people who built that hospital, and ~~that~~ furnished the money with which it was built -- and it is ~~really an architectural~~ beauty, the majority of them are not Christians. They were still Mohamedans or Hindoos, ~~and members of other religions, but not Christians.~~ What did they do that for? --Because they recognized him as a philanthropist, as a great physician who had brought blessing to them and to their ~~xxxxxxx~~ children. ~~He had~~ nursed their children back to life, and he had saved their lives in critical emergencies, and so as a tribute to what this doctor had done they put up that splendid hospital, and ~~not~~ one single dollar of that money came from America, not one.

Before I sit down I want to ~~say this:~~ John Scudder, as I said, ~~awhile ago,~~ was the first medical missionary to go forth from this land. ~~My own Mission Board had the honor of sending him.~~ Though he didn't belong to the denomination that I belong to, and never did, who cares? Some seven or eight different denominations are represented by the Board with which I am connected, ~~and I hope there will be a dozen, if there are that many denominations~~ having good Christians in them, as I suppose there are. And when ~~China wanted~~ a medical missionary, ~~or at least when our Board thought she ought to have one, they~~ sent over the first medical missionary that ever went there, in the person of Dr. Barker. In 1834, if I ~~got the figure correctly,~~ He ~~went there and~~ opened China to the gospel with his ~~surgical instruments~~, with his lancet. When you come to think of the multitude of missionaries in China today you can not leave out Dr. Barker. When you think of the greatest missionaries in modern times you must put at the head Livingston, about whom I shall speak a little more fully tonight.

Going back once more to China: I had the honor to be one of about fifty persons who were asked to the Waldorf Hotel when Li Hong Chang was in this country to greet him and spend an hour with him. One member of our party, Rev. Dr. Allen White, of the Presbyterian Church, delivered a very

solicitous address of welcome, and he through his secretary delivered a reply, in which he said "We welcome all American missionaries to China," then he added, "especially the medical missionaries." Some of us happened to know what was meant by that. Some years ago, when Lady Li was ill at the point of death,- and he had actually gone into mourning. The Chinese I think do sometimes anticipate a little and go into mourning before their friends are dead. He had actually gone into mourning. Two American merchants went up to Tien-tsin and, Yankee-like, when they learned that Mrs. Li had not yet breathed her last they thought something else ought to be done to see if she could not be saved, so they asked if anybody had asked the aid of an American doctor, and they were told that he had had fourteen native physicians in seven days. He had had one in one forenoon, another one the same afternoon, still another one the next forenoon, and still another one the next afternoon -- fourteen in seven days, and all giving their quarts of medicine, as they do in China, and the amazing thing was that Lady Li was not entirely dead instead of near the point of death. These Americans said, "Have you called on the medical missionaries?" He said he had not thought of it. He considered a moment, and then he dispatched a servant for Dr. McKenzie, the brilliant Kenneth McKenzie, to come at once; and he, knowing the Chinese customs full well knew he could get in only accompanied by a lady, and he picked up a lady missionary from that school connected with the Methodist Board, whose name has escaped me; and the two went to the palace of Li Hong Chang and found Lady Li as they expected, near the point of death. Under his treatment she immediately improved, and in a fortnight she was convalescent, and in a month she was practically well. Then Li Hong Chang asked them to come again into his presence, and according to the Chinese custom he tossed out to them a bag of gold,--not silver, though China is a silver country; but when he wanted to present to them a valuable gift he filled the bag full of gold. And the amazing thing

about it was that neither of them would touch it with the tips of their fingers or toes. This was a revelation to Li Hong Chang, and when he saw they would not touch his gold he said to Dr. McKenzie, "What can I do for you if you will not take my gold?" And Dr. McKenzie replied "You can build, if you like, a hospital where we can treat your own people free of charge. We have not come here for gold and silver, but we have come to do your people good." And Li Hung Chang went into his own pocket and took out the money and built a hospital for Dr. McKenzie and his colleagues to care for male patients, and lately they built an annex to it where lady patients could be treated. And is it any wonder that Li Hung Chang said he welcomes American missionaries, especially medical missionaries? Wherever they go in the Spirit of Christ they open the doors for the preaching of the gospel on the part of their colleagues, and they themselves are a living epistle read of all men. It is a wonderful work, impossible to over-estimate it.

My closing thought is this: If you put yourselves into this work as a life work, feeling first that God calls you to that work, then rich blessing comes to you. If you know that one of the things we need, dear friends, -- and I am going to talk to you with the very greatest frankness, one of the things we need above all things else is to forget self and think of somebody who is in need; that the grandest thing under the blue heavens is service, -- service for humanity, service because the King calls us, because the Master has asked us to render that service. I do not know whether that young man came from Battle Creek or from somewhere else in this country about whom the story goes that he went up to the Klondyke seeking for gold, and instead of finding gold he found snow drifts and almost his death. One day while traveling along through one of those passes and realizing that the chill, apparently, of death was almost if not quite upon him, he said "It is no use. I am here all alone, I can not find any place of

safety, and I must die. I might just as well look up a snowdrift near by, make it my pillow, and breathe out my last. " He found one and was about to fling himself down on it, when lo,--I believe in the province of God-- he saw a human hand protruding out of the snow drift seeming to implore for help. He forgot all about himself, forgot all about dying, siezed the human hand, pulled it out, and the arm back of the hand, and the man back of the arm, and began to rub into his face and arteries circulation and life; and in saving that brother man he saved himself. One of the grandest ways for a man and woman to save his soul or her soul is to work hard for another soul,--to see the hand out yonder in the heart of China, in the heart of Africa, beckoning for help; that needs perhaps you; your brother, your sister pleading for help. Seize it in the name of Christ and in his strength, and in saving that man you will save yourself.

Dr. J.H. Kellogg: I am sure we have all heard today a voice calling that we will never forget. It certainly is a very great blessing that these friends have come. I am sure you will all be at the meeting tonight. Dr. Keller will speak, and Dr. Creegan will speak. And one of these days when Dr. Creegan is making his missionary tour around the world I am sure he will find some of you in these needy fields. The greatest desire of all my life has been to be a foreign missionary, and it has been many times a great sorrow to me that I have had to stay at home. I have made little excursions down to Mexico sometimes, spent a month there now and then, and it has been a very delightful time, and I have wished that I could stay there. I got a letter this very morning from Mexico, and I could not help but think of it as the Doctor was just speaking about a hand reached out. A poor man down there in Mexico had heard of me through a protégé of mine, a member of the class -- Alberto, you know him here, and he writes ~~me~~ "My wife is dying of typhus fever. She has a temperature of 104.5. Won't Dr. Kellogg send me some medicine that will save her." I had to

write back to that man that I didn't have any medicine that would save her. If I only knew of somebody to send there, somebody I could send, somebody in Mexico I could sent to help that poor man's wife. There she is dying, and he expects us to help him with our superior knowledge, but we are helpless because we have not half a dozen missionaries in Mexico. We haven't anybody within reach. Now what excuse can we have? Mexico is our very next door neighbor, the nearest foreign field, and yet medical missionary work is not so far advanced in Mexico today as it is in China. There are not half a dozen medical missionaries in all Mexico, a country of nine million inhabitants. We have a dozen great missionary purposes in the school, and I am glad to say that we have at least half a hundred students in the school. We can teach two hundred here as well as fifty, and I hope that these doctors as they go out and find young men and women whose hearts are consecrated to God for humanity, I hope they won't fail to send them this way and we will do all we can to give them the facts and the knowledge and the training, and we will try to keep their missionary fire alive, and we will depend upon these good friends to come along this way occasionally and help us. We appreciate exceedingly this feast, and I am sure it has done us good that will be lasting.

v--m 11-19'06