JOHN HARVEY KELLOGG (1852-1943)

SUBJECT FILES, CA. 1885-1920
(PRIMARILY CONCERNING TOPIC OF
MEDICAL MISSIONARIES)

MEXICAN MEDICAL MISSIONS

Mss of lecture I of Hibbard

(No.) At least three fourths of the entire population of Mexico are beggars, and this cart which you see here of the rude condition of agriculture in that country, and the little idea which these people have of modern improvement. This is a cart wheel; these great lumbering wheels are made of wood, and the whole thing is constructed in the heaviest and most cumbersome manner possible. But the people are kept under the most abject slavery to the Catholic power.--

(No.) Here is the picture of a "confessional." While in Mexico, I saw one day, a priest sitting in one of these boxes, with people confessing to him. He leaned over, with one of his ears near the opening through which the penitent makes the confession. He had a terribly wicked face, but he assumed a look of great grief and sorrow, and once in a while wiped the tears (if there were any) off his eyes and his ears, having all the appearance of mental pain and great sorrow. Every man and woman must pay some money to the priest; if he does not, he is going to suffer interminable ages in purgatory. They spend the money in this way, which they should use in buying food and clothing. They spend it to satisfy the priests who rule the people with an iron hand, and extort from them almost every penny. This accounts for the sad condition of Mexico ; this is one of the most striking effects of the influence of the Catholic church and of the superstition of the people . But we have some heathen in the United States,-- some people as wretched and as bad as any that can be found in Mexico, or in any other foreign land, and I think you may be interested in seeing some pictures of a few people that I have seen in the United States. In New Mexico, just adjoining the country of Mexico.--

(No .) This is the picture of a little boy that I took at

Pasque, near Santa Fe. You see his dress is a little piece of calico. You see how unkemped his hair is, and what stolid ignorance is pictured in his face . These little children are allowed to grow up just like little brutes.

(No.) This picture represents some Yuma Indians, near Old Fort Uma, N.M., who are living in the most primitive style. I have seen many of them who didn't have even so many evidences of civilization as this; I have seen many of them with nothing but their little bark aprons. Now these people require civilization as much as anybody in China or Japan. In fact these people in Arizona , New Mexico and Mexico are not so far advanced as are the people of China and Japan.

(No.) Here is a young woman in Pasque who is grinding corn. They have no mills there, and the grain must be ground by hand. This young woman must work hours and hours and days, grinding corn for the family. The plows which are now used in New Mexico and Arizona, are the same sort of plow that is used in Palestine,--the same as those used hundreds of years ago in Palestine--simply a sharpened stick sticking in the ground with a donkey to pull it; and sometimes the squaws pull the plow. You will see these plows still in use there . I have seen sometimes as many as twenty of these plows working in Mexico.

(No.) Here is an Indian woman making pottery; she has nothing but her hands with which to make it , and yet she makes some very beautiful things.

(No.) Here is a group of Pasque ladies,--and they are fair samples. You will not find in Africa, or in any other portions of the uncivilized world, people who are more in need of missionary effort than these people right in our own country . I am very anxious that we should have a zeal for mission work at home ;

These are our people

Their carts and ox yokes are most primitive affairs. The yokes ~~are~~ is simply a piece of wood lashed to the horns, so that the ox pulls the load with his horns instead of his shoulders.

The donkey was introduced at the time of the Spanish invasion and is the universal beast of burden, unless we except the human carriers. In the city of Mexico you will see every half hour forty or fifty donkeys going through the city, monopolizing the most populous streets, all following their leader. Everything is carried by ~~loaded onto~~ the donkey. Great sacks, each one as heavy as a man can ~~could~~ lift are piled ~~onto a mule~~, three or four ~~of them are put~~ upon ~~on~~ a single animal ~~donkey~~. You will see what looks like a hay stack moving, and you wonder what moves it. On closer observation you see the legs and ears of the donkey under the hay, and the donkey's mistress perched on top of all.

The donkey is also the milk cart, and you will see him ambling along under a pile of milk cans.

Add
Great stones, water jars
Carts, Guadalajara
Missionary field
Chil. taught Olie
Antivolic Samaturism
Natives Guadalajara
Climate
Scenery
Style of houses
over
Silver
white man. tame

Translation of the Articles of Incorporation Guadalajara Sanitarium.

NUMBER SIX:

In the city of Guadalajara on the twenty seven day of May one thousand eight hundred and ninety eight before me, José López Portillo y Rojas, notary public of the city and the witnesses that will sign below, appeared John H. Kellogg and Daniel T. Jones, American citizens, married, adults, and capable of obligating themselves, personally know to me and set forth:

That making use of the privileges which articles 38, section 2, 39 and 40 of the Civil Code confer, have decided to establish in this city a perpetual association of public utility, which shall act under the name of "Asociación Médica y Benéfica de México" in order to give it all the necessary validity, authorize the present document under the following clauses:—

First, John H. Kellogg and Daniel T. Jones establish in Guadalajara capital of the State of Jalisco, Mexican Republic, a perpetual association of public utility with the name of "Asociación Médica y Benéfica de México.'

Second. The objects to which this association shall devote itself are the following:

I. To establish a Health Retreat or Sanitarium in this city for the treatment of the sick.

II. To give medical services to the poor with the exception of the insane and incurable without remuneration.

III. To do the same for well-to-do persons who may pay for their treatment.

IV. To Invest all funds that it may receive from whatever source as well as all property that may be acquired by whatever title: purchase, exchange, donation or legacy in the maintenance, enlargement, perfecting and improvement of the institution and of its branches and in benefit of the worthy sick poor. To this end such hygienic and therapeutic means shall be employed as are at the command of the society according to its curative methods.

V. To devote all its energies to the benefit of the sick of all social classes and especially of the poor, without preference or exclusion on account of their social condition or religious faith and renouncing all personal advantage which might accrue to the original founders and trustee or to their future successors.

VI. To establish theoretical and practical schools for the education of expert medical assistants.

VII. To found schools of arts and trades for the protection, education, development and instruction of the children and youth.

VIII. To devote themselves to giving any other instruction that can be useful to the poor class or to the public in general.

Third. The location of the corporation is to be fixed in this city; so that if it is to the interests of the former to create branches in other towns of the country, inside or outside of the state, the general management of all these branches that may be established shall remain permanently in this place.

Fourth. The direction of all the business of the association together with the management and administration of real estate of personal property belonging to it, will lie under the care of a body of trustees, composed of six men, which shall constitute the managing board, on condition that the same board by the mayor-

ity of votes will indicate which of its members shall assume the judicial representation of the corporation, both to contract and to appear in its name before the tribunals and authorities of any kind inside or outside of the Republic. The one selected shall prove his authority from the minutes of the session in which he was appointed.

Fifth. The Board of Trustees will have full power of buying, selling, changing, renting, and acquiring or disposing of real estate or personal Property of the association as it may think best in the name and on the account of the Board so far as the laws of the Mexican Republic allow.

Sixth. The names of the trustees who compose the first managing board of the "Asociación Medica y Benéfica de Mexico", are the following: J. H. Kellogg, Allen Moon, W. S. Swayze, C. C. Nicola, Geo. A. Irwin and Dan. T. Jones.

Seventh. The succeeding trustees to the present will be appointed by the managaing board of "The Seventh Day Adventist Medical and Benevolent Association" legally established in Battle Creek, Michigan, United States of North America. The said trustees of "The Seventh Day Adventist Medical and Benevolent Association" will also have authority to fill the vacancies that may occur by reason of death, resignation or any other justifiable cause in the "Asociación Medica y Beneflca de Mexico".

Eight. The Board shall hold its annual meeting at the end of each year's operation at which time a report of the work done by the institution shall be presented, also a financial statement covering the year just past.

Ninth. The board of trustees may transact business whenever the mayority of its members are present and may adopt resolutions by a mayority of the votes of the

members present. In case of a tie, the presiding member may decide the vote.

Tenth. The board is authorized to form the rules and regulations that may be necessary alike for the organization of the association, for the naming of its officiers, fixing their duties, order of discussion in the meetings and government and management of the establishment or establishments that may be under the supervision of the association: which to be valid must be duly approved by the trustees of "The Seventh Day Adventist Medical and Benevolent Association".

Eleventh. These articles can be changed or amended at any time by the vote of two–thirds of the trustees but on condition that the amendments or changes proposed have the approval of the Board of Trustees of "The Seventh Day Adventist Med. Mis. and Ben. Association already mentioned.

In compliance with the Law I notified the parties interested the obligation that they have of registering the testimony of this document in the public records. I, the notary read this instrument to the parties concerned who having manifested their conformity with its contents, accepted it and signed it before the Messrs. William del Valle (attorney) and Vicente Velasco (employee) both bachelors, adults and inhabitantes of this city of sound mind, personally known to me to all of which I give testimony.

Signers: John H. Kellogg, Daniel T. Jones, Guillermo del Valle, Vicente Velasco.—José Lopez Portillo y Rojas. The seal of authorization

"It is a copy faithfully taken from its original and properly compared with the one issued for Dr. W. Swayze."

Guadalajara, November 17, 1899.

613.12

Outline of proposed Articles of Incorporation of the new Sanitarium Corporation of Guadalajara, Mexico.

ARTICLE I.

The name of thhis corporation shall be " THE MEDICAL AND BENEVOLENT ASSOCIATION OF GUADALAJARA." (Asociación Médica y Benévola de Guadalajara.)

ARTICLE II.

The location of this corporation is in the city of Guadalajara, state of Jalisco, Republic of Mexico.

ARTICLE III.

The objects of this Association are the following,-

1. To establish a sanitarium, or institution for the ~~tre~~ treatment of the sick, in which poor persons may be given medical attention free of charge and others may be treated at ~~are~~ prices commensurate with the services rendered. It is hereby expresly ~~statated~~ stated that the services of this institution are to be rendered to all without prejudice or preference on account of nationality or religious belief.

2. to receive donations or legacies to be used in the carrying on of its work and to invest all funds from whatever source they may have been received and all property which it may acquire by purchase or in any other way, in the maintainence, enlargement, perfecting and ~~improvement~~ improvement of ~~the~~ the institution or its branches.

3. To establish schools for the education of nurses and ~~the~~ the physical, mental and moral training of children and youth.

4. To disseminate knowledge concerning the laws of health hygiene and temperance by means of such publications as may be adapted to this purpose.

ARTICLE IV.

The direction of all the business of the Association together with the management and administration of all real estate and personal property belonging to it will be in the hands of a Board of Trustees composed of six persons, to be known as the Board of Managers. This Board of Managers shall by a majority vote designate one of its members who shall assume the judicial representation of the corporation, both to contract and appear in its name before the tribunals and other authorities of any kind inside or outside of the Republic. The person so selected shall prove his authority from the minutes of the session in which he was appointed.

ARTICLE V.

The Board of Managers will have full power of buying, selling, changing, renting and acquiring or disposing of real or personal property of the Association as it may think best in the name and on the account of the Association, so far as the laws of the Republic allow.

ARTICLE VI.
~~Articles~~

The names of the trustees who compose the first Board of Management of the Medical and Benevolent Association of Guadalajara are as follows,- Geo. M. Brown, W.S.Swayze, P.K.Gaston, G.R.B.Myers, J.H.Kellogg, and Mrs. Clara Jones.

ARTICLE VII.

The succeeding trustees to the present shall be elected by a constituency composed of persons who shall have qualified as members of the Association in the following manner, to wit,- They shall sign the following declaration which shall be known as"THE DECLARATION OF PRINCIPLES AND OBJECTS OF THE MEDICAL AND BENEVOLENT ASSOCIATION OF GUADALAJARA" and this declaration duly signed shall be deposited with the secretary of the Association and shall be at all times a

a sufficient evidence of the right of a member to participate in the business of any meeting of the Association.

DECLARATION OF PRINCIPLES AND OBJECTS
OF THE MEDICAL AND BENEVOLENT ASSOCIATION OF GUADALAJARA.

I declare and consent that the principles and objects of this Association are,-

1. The establishment and maintainence of a Sanitarium at Guadalajara, Jalisco, in which persons who are unable to pay may receive medical care free of charge, and where those who are able to pay will receive medical attention at prices commensurate with the services rendered and , further, that all such services shall be rendered to all, whether rich or poor, without prejudice or preference on account of nationality or religious belief.

2. That this corporation is purely philanthropic and not for gain and that all its funds ~~or~~ and property shall be used in the maintainence and enlargement of its work, and I hereby waive all right to any pecuniary advantage that might accrue to me as a member of ~~the~~ this Association were it not a purely philanthropic institution.

3. ~~That~~ To establish schools for the education of nurses and for the physical, mental, and moral training of young people, and to disseminate knowledge concerning the laws of health, hygiene and and temperance by means of periodicals or other publications and by means of lectures or other forms of public instruction.

4. I further declare and consent that it is a condition of my becoming a member of this Association, that at any meeting at which an election of trustees is to be had, and prior to said election, a two thirds majority of the members present and voting may drop me from the roll and remove me from the Association, if in their judgment I am not in harmony with the principles of the work of the Association, or instead of dropping or removing me I may be by a like vote, suspended from all membership rights for such a period as said vote shall fix.

And I further agree that it is also a condition of my becoming ~~a member~~ and remaining a member of this Association that the ~~that the~~ act of said members in removing or suspending me from membership shall be final, and that I have no right to and will not appeal to any court of law or equity to question, prevent, or reverse such action or to recover any damages therefor.

5. I hereby declare and agree that I shall never have more than one vote upon any election, question, or matter on which I have a right to vote at any meeting of this Association and further that absent members may vote in writing on any question that may have been submitted to them by the Sec. of The Association in harmony with instruction of the Board of Managers and that the authenticity of said vote shall be verified by a comparison of the signature with that written by the member when he signed the Declaration of Principles. In case that after such comparison there is still a question, a majority vote of the members present shall decide whether the vote shall be admitted or not.

Signature - - - - - - - - - - - - - Date. . .. .

Address - - - - - - - - - - - -

ARTICLE VIII.

The term of office of the trustees shall be for one year or until their successors are duly elected and enter upon their duties. Immediately after their election the trustees shall meet and organize by electing from among their own number the following officers, viz. President, V.President, Secretary, Treasurer, and Auditor all of which shall serve for one year and whose duties shall be such as usually pertain to these offices.

ARTICLE IX.

An anual meeting of the Association shall be held each year at the time appointed by the Board of Managers. Complete reports of the working of all departments of the institution shall be presented at this meeting and the Board of ~~Mr~~ Managers for the ensuing year shall be elected. Notice of this meeting shall be

published at least one month in advance in the periodical known as "La Salud", a marked copy of which shall be sent to each member and shall constitute a sufficient notice of the meeting.

Special meetings may be called whenever desired by the Board of Managers and notice ~~sahll~~ shall be given in the same way as that of the annual meeting.

ARTICLE X.

These articles may be amended by a two thirds vote of all the members present at any regularly called meeting of the Association but such amendments must be in harmony with the objects of the Association as set forth in this instrument and if an amendment is to be considered at a special meeting, this fact and the nature of the proposed amendment must be stated in the official notice of the meeting.

613.12

A PROPOSED SANITARIUM AT WICHITA, KANSAS.

For many years numerous influential friends of the Battle Creek Idea residing at Wichita, Kansas, have been calling loudly for the establishment of a Branch Sanitarium in that State. ~~Xxxxx~~ Through the interest taken in this matter by C. McReynolds, an old friend of Sanitarium principles, the Secretary of the Board of Trade, and other enterprising citizens, a very great interest has been developed, and with Dr. Droll, an able physician, now on the ground, it is to be hoped that the interest will grow until a splendid Sanitarium enterprise has developed. There are at least a thousand cities in the United States in which such an institution is needed and would be well supported.

6/3.12

MEMORANDUM OF THE AGREEMENT

Made between J.H. Kellogg, representing the Michigan Sanitarium and Benevolent Association, and the Board of trustees of the Asociación Medica y Benefica de México.

The newly elected members of the last named Board have accepted this responsibility with the understanding that the Michigan Sanitarium and Ben. association is to turn over to them, free of all incumberance, by an unconditional deed, all the real estate held by said Mich. San. and Ben. association in Guadalajara Mexico, and that the following conditions are understood as the basis of said transfer, viz.,

1st. That a constituency shall be formed in Mexico, to be made up of all Seventh-day Adventists who will manifest their interest in the work of the institution by subscribing to a declaration of principles approved by the respective board entering into this agreement. It is understood that the probable number of persons who will comprise the constituency thus formed is twenty-five or thirty.

2nd. That the Board of trustees of the Mich. San. & Ben. Ass'n. shall approve of an amendment to the present constitution of the Mexican corporation which will give to the above mentioned constituency the power to elect the Board of trustees of the Asociacion Medica y Benefica de Mexico .

3rd. It is understood that the real estate shall never be dissipated in paying salaries and running expenses of the institution, but shall be conserved so that if the institution can not be made to pay its expenses the property can be sold intact and the proceeds used to liquidate the obligations which were contracted in the building and equiping of the institution and which are still unpaid at the time of sale

above referred to. After these obligations are paid all that remains of the proceeds of said sale shall be reinvested in the carrying forward of the Objects for which the Guadalajara Sanitarium was founded.

4th. The Mich. San. & Ben. Association shall give to the Mexican Association Board a complete and certified statement of all the obligations for which the Guadalajara property is morally responsible and which said Board of the Asociacion Med. & Ben. de Mexico is to assume, and said statement shall be placed in their hands before the transfer is made so that said Board may know the exact nature of all these obligations and the total amount of the same.

5th. When the real estate is transferred to the last mentioned Board said Board shall assume all the financial obligations referred to in the preceding article, and will satisfy the same as quickly as possible, either by placinf a mortgageon the proper or some other means which may be adequate for the raising of the necessary sum.

(SIGNED) J.H. Kellogg.

Geo. M. Brown
Chairman of
Asociacion Med. & Ben. de Mex.

917.2

MEMO. for lecture on Mexico.

A N C I E N T M E X I C O .

GEOGRAPHY:--

1500 x 800 miles. 5 degrees into the tropics.
Central portion is a tableland and rises between the Cordilleras or chains of the Andes.
Valley of Mexico 7000 feet elevation. 60 to 30 miles wide.
Contains four lakes, 4 fresh and 1 salt.

CLIMATE:--

Temperate climate--almost universal. Tropical sunshine, never hot, cool nights. In the tropics no miasma. (This applies to the central plateau.) Cocks crow all the year. Corn sowing and corn harvesting side by side.
August and December the coldest months--only snow seen on distant volcanoes.--Popotatepetal, Iztaccihuatl, and Orizaba.
In descending to the coast every climate is encountered.

SCENERY:--

Describe the scenery.
Pines; peach and apple orchards, bananas, coffee plantations, pine apples, thatched huts in the Tierre Caliente.

Lattitude:--

5 degrees farther south than Egypt. It is normal at sea level.

LAWS & CUSTOMS:--

More advanced in civilization when discovered by theSpanish than Spain when discovered by the Phonicians, France by the Greeks or Germany and Great Britian by the Romans.
Mexico the Egypt of America.--Pyramids--stone sphinxes--Hieroglyphics--burried cities--ancient public works--aqueducts--Viga canal--hanging gardens--Chapultepec--suggests Babylon--ancient floating gardens made by the Aztecs towed about by canoes.
Copper mines of Lake Superior and mines of the Mississippi Valley, the houses of the cliff dwellers and the Pueblos of Arizona made by the same people. Show picturos of these.

HOUSES & PUBLIC WORKS:--

Ancient houses--hewn, stone, adobe and thatched.
Gorgeous temples. Causeway. Dykes. Canals. Highways.
Inns for travelers. Towers.for royal runners--300 mile a day.

Clothing:--
Clothing of cotton was worn long before the conquest.
Men--a breech-cloth. Women--a petticoat and serape.
Fond of jewelry and filligree work, ornaments of opals and other precious stones. Ear-rings, nose-rings, lip-rings, finger-rings and bracelets.

In war used bow andarrow, spears, wooden shields, and two-edged swords.

Marriage ceremony consisted in tying the garments together.

Modesty and respect to parents enforced.

PUNISHMENT:--
Drunkness and theft punished by ~~theft~~. death
Stealing seven ears of corn--a theft.
Corn was planted by the wayside by travelers.
Lies punished by pricking or splitting the lips.
Scandal punished by cutting off the lips.
Children punished by the rod and by holding over a burning paper.
If a child ran away he had his feet tied together.
Children pricked with cactus thorns. Threw fire brands at heads.

SCHOOLS:--
Separate seminaries for boys and girls,--taught by the priests--very strict.
Chiefly manual training schools: weaving, sewing, embroidery, painting, engraving, traditions and picture language.

SLAVERY:--
Result of a compact between the people and the nobles.before a battle.
If won the people slaves, if lost the nobles to be sacrificed.
Slave free if he could reach the royal palace.--no one but the owner or sons could stop him.
Children are born free.
People sold themselves to be slaves in time of famine.
Became slaves for debt--imprisoned for debt.

DIET:--
Chiefly corn: tortillas or atolle.
Cheese made of insects' eggs.
Occasional fish.
Corn ground on a metate.
Eat two meals a day--middle of the forenoon and towards night. The bill of fare the same.

Use fire-flies or pine knots for lights.

Mats for beds. Stone or rock for pillow like the Chinese.

No knives or forks.

Personal cleanliness enforced.

LEARNING:--

Astronomy. Calender stone.

18 months in the year of 20 days each. Cycle or century 52 years. Old century 104 years.

All fires put out at the end of the century. Expect some great event. Human sacrifices and new fires kindled on the Mountain tops. Great rejoicing that they are granted anothe century.

Sacrifices of women, children and prisoners each month.

RELIGION:--

The early Mexicans made to the unknown God of the universe, at a temple of the unknown god of causes.

One of their kings composed hymns in honor of the Creator of the heavens.

The temple to the unknown god was nine stories high, and a sort of bell made of metal was struck at intervals when the king and the people were to fall on their knees in prayer.

One of the early gods--Plume Serpent, was worshiped by sacrifices of corn and fruit at the pyramid of Chalula.

War-god was made a little by the Phonicians

The belief that the Plume Serpent left the country. According to tradition promised to return. The first Spaniards believed the messengers.

War god made by the Aztecs.

Sacrifices on festival days. Sometimes 10000 or 12000 sacrificed in one day--on one occasion 60000 to 70000.

Bodies thrown down from the temple to the people who divided them and served them on their tables at home.

(Show idols and incense vases).

Like the Romans they adopted the idols of the conquored nations. Put them in cages in their temples.

STATE OF MEXICO AT THE TIME OF THE CONQUEST:--

Montezuma, the king, expected some great event on account of the comet.

Description by Cortez (1518), Montezuma's treasurer.

Bribe offered Cortez to leave the country. 5 loads of gold for the king, 5 for him, and one for each soldier.

CaTHOLIC SUPREMACY:--

How the people have been decived by them.

Impoverishment of the country by the priests.

Substitution of a more refined idolatry for their ancient religion.

Introduction of vice and disease of which they were prviously ignorant.

M O D E R N M E X I C O .

Mexico can scarcely be said to be modern, for the most part is antique.

Population:--

Population--10,000,000.
3,000,000 pure blood Indians.
More than half half-breeds.
Small remnant of Europeans, Spanish, French, Germans, some Chinese and a few Americans.

Cities:--

Many populous towns.
No fine cities like our northern towns--simply huge collections of mud houses.

Houses:--

Describe a Mexican house. Thick walls--heavy open door--small barred windows--flat roof--inner court--tank in the center and wash tubs.
Mexican stoves and cooking. Charcoal fuel.
Houses of the poorer clases mere huts. In hot lands the houses are thatched and no windows, with one door.
Occupants, men, women, children, a dog, a parrot, and a pet monkey.
Dinner pails. Bath heaters.

Dress:--

Skirt and serape--women go bare-headed, men wear sombreros.
Sandals.
Babies and small children no clothing at all.

Babies:--

Describe a hacienda.
Mothers carry their babies on their backs.
Babies are very good natured--saw hundreds of babies but never saw one cry.
Babies are often carried by young children not more than two years older.

Diet:--

Corn, beans, potatoes, vegetables, peppers, fruits--everything that has a flavor or the smallest bit of nourishment is eaten.
Corn ground on the metate.
Describe the process of hulling with lime water.
Tortillas, atolle, tamales.
Describe the fruits.

Agriculture:--

Wooden plows--drag with brush heap--yoke attached to the horns.
Italian team--a cow, a donkey and a horse.
German team--a woman and a ~~cow~~ dog.
Swiss team--a woman and a cow.

Hot so bad in Mexico.
Burden-bearers--donkeys, men, women, and children.
Before the conquest there were no beasts of burden.
At present commerce carried on chiefly by donkeys.
Wheelbarrow Story.

Building stone.

Ore.

Heaps of vegetables.

Animated straw stacks.

The markets--street scene--street venders.

Monkey with a nursing bottle.

The canal.

Chapultepec.

Guadaloupe.

Zacatecas.

NOTES ON THE CARACTER AND CUSTOMS OF

THE TARAHUMAR INDIANS

OF THE SIERRA MADRE OF CHIHUAHUA MEX.

+++THEIR ORIGIN+++

The origin of the Indian Tarahumar race is unknown. If it may be true that the first inhabitants of Mexico came from the East and that the different Indian races are from that source, yet, although History points out the immediate precedence of nearly every race that inhabits our country, such as the Toltecs, Chichimecas, Aztecs or Mexicans, Zapotecas, Otomis and Tlaxcaltecas and other tribes that inhabit the Mexican territory.

There is much to be said of the Tarahumar race, left to itself -- destitute of all protection and assistance, yet now we will try to give a short outline of their present condition.

+++THEIR HABITS+++

They never care for their comfort. They live in a state of pessimal carelessness, their homes are entirely primitive, not even the rudimentary architecture of the civilized people exists, having entirely no - home comfort.

Among the Indians of the higher class some build their dwellings out of mud and stone, a very imperfect small square room in whose interior is a fireplace as wide as the room, by the side of which they spend most of their time in winter and summer, for really this last season is cold in the High Tarahumara.

As to their clothing the wealthy indians wear overalls, but as a rule the common people are only covered with a balnket in winter, and go - naked in summer. Of this class some live in shacks, part in caves, and o- thers near the boulders like rabbits.

The principal kitchen utensil for the rich families is a meat - chopper or corn grinder, while for the rank and file a "metate" or hard - stone will do. Very few pieces constitute their earthenware, ollas, pans and for the equivalent of table glasses they use a "jícaras" or "Huejas". Their dining room tables are either their knees or the naked graound and it goes without saying that the fork and the knife are unknown to them. Their table set is then reduced to the said "huejas" and wooden spoons of their own manufacture. Their food is the "pinole" a kind of flour made from coo- ked corn, afterwards toasted and ground. It is taken with water and salt

and the Indians mix it with their index finger when traveling, for the spoon is exclusivelly used for the home. Beans and potatos are their usual diet, but they prefer the corn. Having corn they are carefree about the rest.

Beds to sleep in are unknown among the Tarahumaras, they lie on a mat by the fireplace having for a pillow a stone or a hard piece of wood.

+++AT WORK+++

At work They have some peculiar habits: when the time comes for plowing the ground they do it mutually. ~~in groups~~. One man furnishes the oxen, the other the plow , another the yoke, etc.. To begin in earnest the propietor previously prepared one or more hollas of "Tesguino", a fermented corn drink, their favorite beer in all their feasts.

This liquor with its alcoholic aroma and its heavy fumes incites its consumers to drink freely after each turn of rows until all the plowing is done.

They are very united in all their ways.

+++MORAL CARACTER+++

The Tarahumar indian is a sweet tempered man, noble hearted and simple, although very likely to breed distrust and hate for those that mistreat them. When in great numbers they feel bellicose and may fight with great courage, but, otherwise they are very submissive and docile.

Handling the ~~older men~~ adults with prudence it is possible to make useful men out of them in all manual arts. The grown_ups do not aspire toward intellectual cultivation. The children are willing to learn and they do it with facility.

A profound respect for the government is found in them, and are obediant to its commands. Filial and paternal love is seen among them all.

+++RELIGION+++

As to religion they are mainly of the Roman Catholic, although of a truth they act somewhat independently from the priests, still respecting them in a manner very nearly like adoration. In many of their religous acts they do not wait for the intervention of the priest. For example if a couple wants to get married, the priest is not consulted, the parents officiating in their homes , and afterwards appearing before the civil authorities to sanction legally the marriage.

When there is no priest to officiate in their churches the women officiate instead. The Rosary is their common devotion, the priestess takes

a red, blue or yellow flag and waves it all over the altar like if blessing it, and the helper with the incensary does likewise.

Usually the newly born child is put to the sun ~~for~~ t so as to be bronzed for the Indians are not fond of a light complexion. They do not invite beforehand their god-fathers, but pick them up in church during the festivities in which they usually babtize their children. The Tarahumares hold in great and sacred esteem the "compadres" or god- fathers of their children.

---Funerals---

The Tarahumar in this respect is very original. They hardly ever use coffins for their corpses. The body is wound up in a sheet or blanket placed on a board and tied with a cord. The pallbearers are four or six. Before the burial in the cementery of the nearest town the body is placed in the center of the nearest church and one by one of the mourners approaches the body, makes a genefluction, appears to give a kiss on the head, another on each side of the waist, another on the feet and yet another on the knees. A few prayers are said after their own fashion, then the burial takes palce, putting up a cross on the side where the head of the defunct rests.

When the corpse is that of a male, the funeral party is led by an Indian holding the cross and if otherwise a woman leads. The funeral marchs are of a very sad music, which move and sadden even the heart of a stranger.

---Devotion---

If the rainy season is late, they parade the image of the Virgin of "Guadalupe" all through the town, Indian girls going at the lead with banners of different colors ~~with~~ which they wave before the virgin. This is a procession by which they think to be heard of their "Tata Dios" This they do in May or June of each year.

When in church they only pray as we said before, the Rosary to the Holy virgin and other prayers after their fashion for "daddy God."

Their religous service is varieted with music and song, the chorus being of very peculiar music..

They seldom go to the confessionally.

+++THE GOVERNORS+++

The Indians have governors and captains who govern among themselves There are about two or three governors and five ~~or~~ seven captains, who are the secretaries or helpers of the first. In the hands the governors hold

a stick encasked like a sceptre, and the captains some strips of wood carved like swords.

After chuch the congregation files out and sit outside, the men and boys keeping to one side while the women and girls keep on the other one, all of them facing toward the door of the church where on a log the governors take their seat. A few minutes rest is taken after which one of the governors takes a bowl of pinole mixes some water in with his index finger, takes a few gulps and passes it to his companion,who repeats the operation and passes it on to the third. This is their midday lunch taken at one o'clock.

Now one of the governors takes the stand and with a facility worthy of envy, proceeds to speak to an ever attentive audience. In the speech he appeals to the congregation, gives very good moral advise, also tells them that "Christ is soon to come" and that is neccesary to lead a model life and to give their families good treatment.

If there is any trouble among them, the plaintiffs appear and recieve an attentive hearing from the governors, who once understanding the case proceeds to scold very seriously the guilty ones, and if these show themselves rebellious, they are whiped tied to a tree.

+++THE SPORTS+++

Foot races are of their favorite sports. For the race three to ten and sometimes more racers are picked from the villages representing the contending parties. The racers and simpathizers wear bands on their heads of their colors.

The racers start to put themeselves in trim, keeping away from "tesguino" for five or six days, bathing and practising, drinking much of water with pinole, and potions of certain herbs.

The convinient place for the starting point of the race is picked and on the day of the race a certain number of stones are put in line. Each stone represents a round trip of 20 miles, for example, 10 miles forward and ten miles for the return trip, and according to the trips ran,a stone is thrown aside. The eve of the race the bets are made of money, animals or clothing.

To begin the race one of the principal racers stands before the line of stones and blesses them, then crosses himself looking towards the four points in the compass. Both parties of the runners give turns around the stones according to the number lined. After the bets, the racers are

ready to start, taking with them a wooden ball about the size of a baseball that they kick forward all through the way.

The race generally lasts from 10 o'clock in the morning till 12 o' clock at night and many times does last till 10 o'clock the following morning. It may be seen by this that they run until they are entirely exhausted.

+++Women Racers+++

Indian girls run under the same rule, exept that they do not carry the ball but instead, a ring of six links each made of flexible wands which they throw ahead and pick up as they run. The neighbors have water with pinole and potions that they offer to them as they run. Whenever they run near a river they frequently stop to throw water on their face and head.

+++RELIGOUS FEASTS+++

The first day of the year, 6th of January, Holy Week, 8th and 12th of December are their principal feasts.

Holy Week is celebrated by a dance in church every night. The "matachines" is a dance held sacred by them and is danced in disguise, the disguised ones being called pharisees. A rattle is held in the hand and screams are heard from time to time as the dance proceeds all through the day and night. Painted faces, feathers and mirrors hanging from their headresses make up their festal adornments.

The leaders at the feasts are the captains or helpers of the governors, who carry their wooden swords while some of them carry a stick with a bayonet at the end, and though the bayonet is an offensive arm the Indians see in it only an adornment.

+++Sabath of Glory+++

On the last day an effigy of the Devil is made of hay and cloth with a shot of dynamite in the abdomen. It is kept ready till ten o'clock. At the ringing of the bells the shot is fired and as is to be supposed the dummy is made tatters. This is the segnal to the pharisees to run and wash their paint off in the river.

+++PHISICAL STRENGTH+++

The principal quality of the Tarahumar is the admirable endurance in the races. The Tarahumar can run in an average term five miles an hour, and can run without stopping very nearly 24 hours.

They have not very much strenght for loading. They can only carry

from 50 to 60 pounds for a distance of 15 to 20 miles. For sawing of wood and making of railroad ties they are very nimble making from 15 to 20 ties in a day. In all other work they are very slow.

+++TRAVEL+++

When traveling the tarahumar carries on his back a sack with 15 or more pounds of pinole. On the way if neccesary they hunt rats, black lizards, "chichimocos" (belonging to the squirrel family), rabbits, hares and deer. This kind of food is not often had as it is difficult to hunt.

+++INDIANS and WHITE+++

The Tarahumar race is by nature of priviledged qualities, it is simple and innocent. The tarahumar is not a drinker or a smoker, but, when he falls into bad company among the white they imitates them. The white man is taken for a model among them and naturally if the white man steals, drinks, gambles and kills the tarahumar does the same, and if the white man is honest, temperate and kind, the Indian will be the same.

This is an exellent opportunity to use this quality in making a worthy and intelligent citizen out of him, teaching him the way out from that intellectual and moral inertia in which he lies, that he may never return to the state he is in, that of a beast of burden with the figure of a human.

The white men are good and honest to the Indians, but they have never given a thought in making them more useful. Education is seen with indifference by the Indian, and right here we have the reason why we have fought for seven years and shall keep on fighting towards the awakening of this uncivilized race.

The results obtained by us in the first three years of schooling have been satisfactory, and now more than ever, we have the conviction that the 15 to 20,000 Indians of scholar age, that live in the sierras like savages, will be some day a powerful element in the phisical, intellectual and moral side for Mexico, just as Booker T. Washington has added honor to the honor of the United States.

+++INDIAN CHILDREN AT SCHOOL+++

This tribe does not know by inheritance what a school is. When the children start school they are very stupid. They are unable to keep their desks for a long time for they feel more or less like if they were in stocks.

For hundreds and hundreds of years the Indian race has bee n used to rove from ranch to ranch. As the birds that hop from tree to tree, and when caged die if not taken the proper care of, thus the Tarahumar children in school need a special care to make them used to it and avoid having them sick.

+++ARE GRATEFULL+++

The good treatment they recieve is appreciated. Good manners appeal to them.

They are kind and loving towards their benefactors, and their teachers hold their respect and love.

+++ATTENTIVE+++

The children are always ready to hear or see what the teacher has to say and when questioned the answer is given gladly and without fear.

+++PATIENT+++

The patience in the children is to a certain extent a quality. For drawing they are very patient and careful to see that their work be well done.

All their work is done without nervousness.

+++CLOSE OBSERVERS+++

Observation is also a quality born in them. All atracts their attention and all seems rare to them.

When they see a lighted lamp, they put their faces over the globe to see how it burns, touch it with their hands and examine it by all sides. The dresser is a piece of furniture lovely beyond comparison, stove rockers, chairs, etc. are very surprising things to them.

+++INQUISITIVE+++

They are inquisitive as to things that attract their attention.

They want to know the use of the rocking chair, if it is to lie down or to sit on it; why the dresser has such a big mirror and so many drawers, why it has feet with wheels, etc..

+++INDUSTRIOUS AND ARTISTIC+++

One of our Indian boys surprised us one day by showing us a pistol and rifle carved on wood with an old pocket knife. The pistol was made from a very thin strip of wood of the length of ten inches; the rifle of a strip of one inch by a yard long, surprisingly like the real objects.

Mechanics, housebuilding, carpenter work, drawing and music are a things for which they have talent.

This gift is inherited from their parents, for the adult indian, makes though imperfectly,guitar, violins, drums, whistles and spoons. The strings for the instruments are made from the intestines of goats. Plows are made from wood with the plower of stone. Dishes are made from clay by the women as well as by the men. Carpets,trunks, hats and basket "guaritos" are made from flexible grass grown in their mauntanicus country. They manufacture their own balnkets and woolen belts, having very original drawings.

As to agriculture, corn, pumpkin, potatos, beans and sweet peas are generally what they raise, but in such a fashion that the earth does not yield what it ought to.

++++OUR EXPERIENCE WITH THE INDIAN CHILDREN+++

From the moment that we began our work with the children in our school, we discovered their inclination, and as their intellectual cultivation went forward,the way to develope them. Besides the great difficulties with which the Tarahumar child comes across in school, the obstacles thrown in the way of this work and besides the short time we have had, we can say that the Tarahumar children can be educated and civilized as well as any other race.

What has been said may be summed up in the following composition said by the children in our school;

"The Indian race has talent, courage, patriotism and noble sentiments; what it needs is political education and desinterested protection.

There he is, the Zapotecan Indian, the honorable statesman, Don Benito Juarez, to whom the Princess Salm Salm kneeled begging mercy for the unlucky Maximiliam, whom the Council of War judged the 18 of June, 1867, and whose verdict had no appelation, being of justice that the Austrian adventurer should be an example for all Europe.

Let us admire the wisdom of Mr. Juarez in such a delicate matter."

From 1911 up to this date we have not abondoned the task we set ourselves, to reedem intellectually,morally and spiritually this race.

In 1915 we were obliged to close the school on account of financial conditions, the reason being that for a long time the trains did not run. Now we need to repair the house where ~~the~~ we have the school, and to buy more land for the developement of this work.

We wish the children to develope their talents in industry,arts and literature by means of a Normal Industrial School that in the future will be kept up by the profits of the products of its own manufacture.

Our government has helped us when it has been able. Now we appeal to all the Philantropists and Altruists that without distinction of race color and creed interest themselves in the progress of mankind.

To keep up this work already explained we need $25,000 that with a little of goodwill, resolution and love for our neighbor can be easily had.

Let us keep in mind the following:-

"Being a Christian is indeed an altruistic business. It calls for the surrender of self-interest, that the wellfare of the whole may be considered. It teaches man to find his life, as did the Master, by laying it down for others."

Let us consider what the Master said to a certain wealthy young man once:" If thou willt be perfect,go and sell what thou hast,and give to the poor,and thou shalt have treasure in heaven: and come and follow me." Mathew XIX--17-21.

Perhaps the poet Shelley inspired in the former words said:"I desire money, because I think I know the use of it. It commands labor, it gives leisure; and to give leisure to those who will employ it in the for warding of truth, is the noblest present ~~xxxx~~ an individual can make to the whole."

So then, we do know that it is our call to go ahead in the fulfilment of our duty as the means by which the Tarahumara Indian Children shall be placed an the road of education and civilization.

The invitation to help in this work is extended to all those in charge of the banks, philantropists and altruistic people and to all the world if it be possible.

It has already been said that $25,000 dollars are needed for the keeping up of this scholar enterprise. The free will giving in such cases never is void of reward. Abundant profits are always waiting for it in the business battle-field.

Let us then nor be afraid of being generous neither tired of doing good knowing that in due season rich harvests shall be gathered and brilliant succes shall crown all those who may be willing to place some of their money in this work.

The Psalmist said:

"He hath disperseth; he hath given to the poor; his rightousness endureth forever; his horn shall be exalted with honor." Psalms; 112:9.

And Solomon said:

"The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25.

Thanking you before hand we bring to mind the words of the Apostle Paul: "But to do good and to communicate forget not: with such sacrifices God is well pleased" Hebrews 13:16.

Therefore we hope that all those who have read or heard about this work will help us as much as they are able and send it to us by means of Mr. J.H.Kellogg,M.D., Battle Creek,Mich.

A P. O. Box 700. El Paso, (Texas.) & Abril I. de 1918.

Apolonio N. Colunga y Esposa.

PRICE 6 CENTS

SWEET, SAINTLY CHARITY

Destitute Children's Asylum.

THE STORY OF ITS ORIGIN AND THE VISIT OF PRESIDENT DIAZ.

Yesterday's TWO REPUBLICS mentioned the visit of President Diaz to the various charitable institutions on Sunday. The Asylum for destitute children, which attracted the special attention and eulogies of the President, is one of the oldest charitable establishments in Mexico. The story of its origin on the very site it now occupies is at once really romantic and pathetic. About the middle of the 18th century a worthy canon of the Cathedral, in a pensive mood, was taking his morning walk under the umbrageous trees whose foliage cooled the lonely lane which to-day is the busy, gay and beautiful Avenida Juarez. As the worthy priest wended his slow way, his thoughts wafted heavenward, his meditations were suddenly and brusquely interrupted. Before him lay on the cold sward the lifeless body of a woman,—a dead mother, with her innocent infant suckling where in life that mother had given nourishment to her loved babe, —her cherished offspring. What sadder, more heart rending scene could be presented to the holy and virtuous Father! The babe, unconscious of the death of its mother,—and who does not know what the word Mother involves and invokes?—was clinging to the inert body from which it was accustomed to draw nourishment and life, as the face of that now dead mother, then full of joy, smiled lovingly upon the innocent offspring.

Startled and saddened by the unexpected scene, the worthy priest stooped lowly over the corpse,—and with humble, respectful, and saintly mean raised his face heavenward, and vowed to his God there to erect an Asylum for destitute and motherless children. Religiously the good priest kept his vow. His family was wealthy, and his share of that wealth was in its entirety dedicated to the realization of that spontaneous vow. At once he commenced the foundations of the building which was to shelter the motherless children. Before its conclusion, the holy man died. In his will, he bequeathed his family inheritance for the completion of what to-day is the Asylum for destitute children in the Avenida Juarez. Who can deny that if ever there were a saint on this earth, this good priest was that saint? And to-day, there stands the imperishable monument of his saintly action,—the Asylum for motherless, destitute children, the first amongst the glories of Mexico. It matters not whether the motherless babe be borne of catholic, protestant, budhist, or what you please, —there, in the home, the asylum that holy man built on the spot where the innocent babe suckled at the breast of its lifeless mother a hundred and fifty years ago,—there the motherless babe, the destitute child finds a refuge, protection, education, and a future.

Such is the origin of the Asylum visited by President Diaz last Sunday, accompanied by Mr. Romero Rubio, Secretary of the Interior; Mr. Matias Romero, Secretary of the Treasury; Mr. Mercado, assistant secretary of the Interior; Gen. Ceballos, Governor of the Federal District; Mr. Juan de Dios Peza, the popular poet and director of the charitable Institutions under the Department of the Secretary of the Interior; Dr. Liceaga, the chief of the National Board of Health and amongst the foremost in medical science.

The Director of the Asylum is Mr. Luis Ortiz y Ortiz, and the sub-director is his son, Mr. Luis Ortiz Molina. The press had been invited by the latter gentleman to witness the visit of the President, and the principal papers were represented, among them the Nacional, Partido Liberal, TWO REPUBLICS, etc. The President examined every department in detail, and found all of them in the most satisfactory condition. When young Mr. Ortiz Medina, the sub-director, formed his pupils in file as a company of infantry, he looked the military commander in every respect. The girls' departments were clean, comfortable, and commodious. The samples of their work, such as laces, embroidering, artificial flowers etc. were equal to the same class of work anywhere. A motto which calls attention was there, "a place for every thing and every thing in its place." In fact as before stated, the Asylum for motherless and destitute children is an honor to Mexico, and it was a gracious act of President Diaz to visit it and pass an hour there among those poor children.

Tehuantepec Isthmus Railway.

The government Inspector, Mr. J. Garfias, has telegraphed the Secretary of Public Communications and Works, advising that the last bridge which was wanting to finish the works at Chivela, having been completed the line was connected on the 13th inst, from the south end with the isolated piece of road which had been built beyond that point; thus one of the most difficult obstacles to rapid construction has been overcome.

917.2

Memo.

Trip to Mexico.

Left Ciudad Juarez Thursday evening. Met Dr. Prevost near Zacatecas. Dr. Prevost resides at Zacatecas--has been there nearly 40 years. A Christian man; does private Medical Missionary work.

Facts learned from Dr. Prevost: People almost universally immoral--immorality no discredit socially. Priests almost universally immoral. Personal knowledge of the degrading influence of the Confessional. Girls of 7 taught immorality through confession.

Diet of native Mexicans chiefly corn and beans--a substantial and wholesome diet. Very little meat except during butchering season, when flesh is sold cheap after the fat is tried out.

Mexicans able to work hard on a diet of corn, beans and lentils. The latter very largely used.

Ores carried out of the mines through perpendicular shafts, hundreds of feet on the backs of men. Each carries 150 lbs and immediately runs back for another load.

Dr. Prevost's son is the leading surgeon in Mexico City. Both educated in the Pennsylvania University.

Little girl leading her blind father at station near Zacatecas.

View of Zacatecas from the railroad--resembles Jerusalem.

Mode of raising water from wells for irrigation.

Wooden plows.

Enormous loads drawn by 6 horses--4 abreast, or 8 or 10 oxen.

Mexican yokes.

Silao--staid over night. View from the balcony--tropical garden, flowers, bath-house, banos. Distant mountains.

Irrapuato next morning. Strawberries--fresis--all the year. Two small baskets 2 Reals--25 cents--12 1/2 cents American money.

Ride to Guadalajara, --pleasant scenery; greater prosperity of the natives seen in better houses and tile roofs.

Guadalajara 3:30; Eld. Jones and wife and all the Mission workers at the depot. Found all well.

Describe location of Mission.

Accompanied Dr. Wood and Miss Osborne while visiting patients. Describe some cases--old lady with pneumonia, sick child; man who hadn't had a bath for 3 years--Doctor forbid his taking a bath. Bright young lady with diseased knee.

Visit to Dr. Polanco; reasons he gave for the success of the Mission: kind treatment of patients,, the novelty of the treatment, the administration of treatment instead of simply giving prescriptions. The kind disposition of the Doctor toward the work.

The Doctors in Mexico, as a class, liberal and tolerant in principles, although usually opposed to American physicians settling among them, for various reasons.

Visit to Dr. Zavala, Superintendent of Public Instruction.

American Consul, Mr. Newton.

81 patients at the Dispensary the second day.

Bible story and repeating the Lord's prayer.

Great appreciation of what is done for them by the patients.

Mr. Howland and wife--kind dispostion toward the missionaries.

Miss Haskins.

Lecture in the Congregationalist church, Tuesday evening, on "How to live a Century."

Persecution of one of Mr. Howland's church members--seized in the night, taken into the army--method of disposition of vicious characters. How he was rescued. Further persecution--discharged by employer.

Visit to the market. Groups of people sitting on the floor with goods spread out before them, on mats. Chilis (red peppers) many different kinds--red, green, black, large and small--all hot.

Un centavo papas grandes blancos y buenas, very small in size--about the size of the end of the thumb--12 cents a pound--$7.20 a bushel. Melons, citrons, pineapples, bananas, oranges sweet lemons, cactus fruit, chicos, mames, sapotes--yellow, black, melon sapotes, frejotes (beans), mais (corn), lentils, tomatoes, tortillas, temales of various sorts, with meat, with chilis, with sugar; tortilla wafers, made by scraping off one side of the tortillas and toasting what remains; numerous other roots and vegetables.

Easy to live a vegetarian--fruits and vegetables all the year round.

Sweet potatoes on sale already baked.

Plantians baked and fried.

Visit to the Hospital. Brief description of the Hospital--12 large wards running out from center. Accommodates 2400 patients--501 in the Hospital. Surgeon in charge, skillful.

Gases peculiar to the climate. Rhino-scleroma.

Hospital entirely free.

Hospicio, or orphan asylum.

Schools, manual training,printing, weaving, fancy work, laundering, kindergarten, nursery. Pictures of Kindergarten and Nursery--32 patios.

Return to Silao.

Dr. Salomon and wife came to the Hotel; visited with the Doctor for several hours. A missionary for several years. In Mexico before studying medicine; returned to the States to study.

First medical work in connection with missionary effort in Mexico--first missionary physician to Mexico, or any Catholic country. Begun in Guanajuato. Great Prejudice. Opposition of local Doctors; triumph after 9 months struggle; got license through the assistance of the Governor.

Experience in the neighboring village--La Fragua. First. Christian teaching by a blind boy--one of his converts--a most enthusiastic evangelist. Went groping his way selling Testaments and preaching the Gospel.

A great amount of religious fanaticism in La Fragua. Boy was warned he would be killed; refused to be intimidated. Had to cross a mountain stream in going to La Fragua. One time the stream had greatly risen during his visit. He decided to remain over night as it was not safe to recross. A man urged him to cross and promised to assist him. Was carried down and drowned--found 3 miles below the next day.

Dr. Salomon visited the same place soon after; was likewise warned. One day was set upon by four men. Caught by the throat,

but managed to escape by strategy; continued his visits.

15 cases of pneumonia; all got well. Cases attended by other physicians nearly all died. The people of the town became most friendly. Even the Priest commended him for performing an operation upon a woman who otherwise would have died. The Doctor remained all night with the poor woman to save her life. Priest commended him next morning in the presence of 25 people.

Influence of medical work more than doubled the attendance of the schools and greatly increased the attendance at church.

Opportunity to preach the Gospel to 10 times as many in the church. Reads scripture and all repeat the Lord's prayer before beginning treatment. Priests have given money to patients to come. Patients often come with incurable diseases--persons whose eyes were destroyed--and insist upon his curing them.

Patients often exclaim, when recovering from some malady, "Praised be God and blessed be the Doctor."

Some patients declare he is not a man but an angel from Heaven; others say there was no man like him since Christ.

Visit to Guanajuato. Describe the city. 14 miles north in a mountain gorge. Produces 1/6 of all the gold and silver. Richest mine in the world. Has produced $1,500,000,000.

Panteon--walls 15 feet high, full of crypts, 5 years each for $25.00, for the better classes. Bodies then taken out and set up in an underground passage, men one side, women the other. Stacks of bones, skulls, etc., in each end. 100,000 buried there.

Poor classes bury in the earth. Ground dug over every 2 years; terrible odor.

Journey up and down on donkeys; fearful of missing train--"Prunto."

Visit to Market. Mexican restaurant--long row of women seated on the ground, charcoal fires and big earthen pots in front of them. A board proped up on stones for table beyond the kettles.

Apothecary shop: Sea stars, sea blossoms, sea foam, guaranteed to stop hemorrhage from the bowels. Deer's foot and leg for eye diseases. Dried snake skin to be worn for headache. Dried liver for colic. All sorts of herbs, seeds, etc. Some recommended for stomach disorders, some guaranteed to cure all diseases of the senses--sight, hearing, smelling, etc.

Virgin honey--mass of homey the size of a pea attached to an ant; dug out of the ground 15 miles away.

Tortilla pedler came up the mountain road from Silao--started at one o'clock in the morning.

The Dispensary--50 people waiting for the Doctor; crowded about him when he came. Histories taken in advance and each one given a ticket. Attention during service. Errors of the Catholic Church pointed out; many nodded assent.

Native assistants. Charges, 6 to 12 cents.

Statistics of the work from Dr. Salomon.

Mrs. Cartwright recently coming to assist him. Mr. Cartwright's courtesy.

Meeting Mr. and Mrs. Furness; Mrs. Furness a patient at the Sanitarium 19 years ago.

Aguas Calientes--ditch carrying water from the warm springs, lined with men, women and children washing clothes and bathing.

Family groups--men, women and children--young and old--taking baths together. Water milky with soap.

Clothes dried on the bushes. Naked boys drying zerapes in the wind.

613.12

(Medical Missionary)

GUADALAJARA SANITARIUM

I have recently had the pleasure of spending a couple of weeks in Mexico in the interest of the Guadalajara Sanitarium. This interesting work was established twelve or thirteen years ago by Elder Dan T. Jones, a leading S.D.A. minister, who was sent to Mexico by the Mission Board to begin missionary work in this country. Elder Jones had originally taken an active part in the founding of the Sanitarium at Boulder, and was especially interested in the Medical Missionary work. He soon located in Guadalajara, the city next to Mexico City in size, and the most beautiful city in the tropics. A physician and nurseswere sent down by the Mission Board, and medical missionary work was begun.

The work was remarkably successful from the very beginning. Great numbers of poor flocked to the dispensary for aid. In a short time Americans and some of the wealthier class of Mexicans applied for assistance, and it soon became necessary to provide additional facilities for the treatment of this class. This was the beginning of the Guadalajara Sanitarium. We have not the space here to give such an account as we would like to give of the interesting work of this splendid mission sanitarium, but may have opportunity to do so in another article.

The special purpose of this article is to make ~~xix~~ a clear statement of the financial situation and needs of the institution, so that any confusion on these points which may exist in the mind of any person or persons may be if possible removed.

The Mission Board appointed one of their members to visit Mexico and act with Elder Jones in the location of a site for the new Sanitarium building which it was decided to erect. A beautiful site was selected, consisting of four large blocks in a portion of the city devoted to gardens, flowers, palms, and the other luxurient products of the tropic zone.

The wise forethought and good business jusgment of Elder Jones in the looking up and selecting of this spot has been clearly vindicated by the subsequent history of the institution. The four blocks were purchased at an outlay of a few hundred dollars. The main building was located on one of them, as shown in the accompanying cut. # Another block standing opposite the building was planted out for a flower garden and park, a row of one-story buildings extending across one side, to be occupied by helpers.

The cost of this building, including furnishing, was thirty-five to forty thousand dollars, gold, or twice as much in Mexican currency. Of this the Mission Board supplied, as we have been informed, about eleven thousand dollars. After the appropriation of this eleven thousand dollars, which was invested in the land and building, the Mission Board decided it could not appropriate more funds to this purpose, and turned the Sanitarium enterprise over to the Medical Missionary Board. This was done by joint action of the Mission Board and General Conference Committee. The Medical Missionary Board then first took charge of the enterprise. Funds required to finish the building, amounting to twenty or twenty-five thousand dollars, were furnished by the Mission Board, nearly all of it being borrowed., Several thousand dollars were borrowed from the Battle Creek Sanitarium, and various sums were borrowed from other persons. In two or three instances the money advanced was in the form of annuities, on which full interest had to be paid.

The building was finally completed and dedicated, and has been in continuous operation since, with varying degrees of success. A frequent change of management necessitated by various circumstances has militated somewhat against the prosperity of the institution, but it has nevertheless continued its good work, and splendid things have been accomplished.

Have a cut made from one of the best photographs we have around here.

Dr. Wood-Starr, Dr. Neall, Dr. John, Dr. Erkenbeck, the Drs. Farnsworth, Dr. Gaston, and the Drs. Myers have all done splendid work in connection with this pioneer institution in a Spanish-speaking field, and a field which presents more serious difficulties than almost any other in the world. The last three mentioned are now in charge, and are taking hold of the work with great earnestness and enthusiasm, and there is a most excellent prospect that the work will soon be in a more favorable condition than ever before in its history.

One of the most embarrassing difficulties in relation to the work in Mexico has been its isolation and the deficiency of competent persons to form a strong local management. For the full information of all who are interested it seems proper that a few words of explanation should be made on this point.

When the land on which the building stands was purchased it was learned that the deed could not be held by the Mission Board, the General Conference, or any other church or sectarian body. There is a strict law in Mexico which prohibits such bodies from holding real estate. I understand that a similar law exists in the State of Maryland. The purpose of it is to prevent the accumulation of property by such parties. On account of this law the deed of the Sanitarium proper was made in the name of the International Medical Missionary and Benevolent Association. This deed was placed in the hands of the Medical Missionary Board. This deed was like any other deed. It legally placed the entire control of the property in the hands of the Medical Missionary Board, but there was, of course, an implied trust; that is, morally the property was a trust, and the Medical Missionary Board was charged simply with the holding of the deed and the preservation of the property for the use to which it had been dedicated. The Mission Board had appropriated several thousand dollars for the purchase of the property and the beginning of the building, and this belonged to

Mexico. The Medical Missionary Board then held this property in trust for Mexico. The Medical Missionary Board later borrowed money to complete the building, and so the property was to this extent held in trust for those who had put their money into the Guadalajara Sanitarium. That is, so far as the Guadalajara Sanitarium had been paid for by ~~the missions~~ donations or appropriations it belonged to Mexico, and was held in trust by the Medical Missionary Board for Mexico. But the persons whose money had helped in constructing the building were also interested just to the amount of the money which had been advanced.

For several years the Medical Missionary Board thus acted as the trustee of the property, and also had the general supervision of the work, although the direct supervision was in the hands of the Medical and Benevolent Association of Mexico,--an Association incorporated by Elder Jones and others for the carrying on of the work in Mexico. This Association leased the Guadalajara Sanitarium for a nominal sum, and became responsible for the furnishing of the building and the running expenses.

Just here a circumstance should be mentioned which has an important bearing upon the situation. In the final completion of the building Elder Jones found himself greatly embarrassed for means, and in pressing necessity placed a mortgage upon the institution, amounting to four thousand dollars gold. The amount was obtained from a Mr. Newton, a resident of Mexico. In due time this mortgage became due, and it was supposed that proper measures had been taken for its renewal. Later it was discovered that through an oversight the mortgage had not been properly renewed, and that legally it was foreclosed, so that it had actually become the property of Mr. Newton, although Mr. Newton had not actually taken possession of it. It was evident that the property was in great jeopardy, and when a report of the above facts was received from Judge Arthur, who had been sent down to look into the affairs of the institution, all the friends of this splendid little institution,--

physicians and nurses who had labored in it and for it, were in great distress. There were many earnest prayers that Providence would influence the mortgage owner to take a friendly view of the situation and permit us to redeem the property. Word finally came that by paying the principle and a year's interest in advance the money would be received.

The first question which arose was, How should the money be secured? The Battle Creek Sanitarium at that time was not prepared to furnish a dollar. Its credit was exhausted to the last degree. Whence should the money come? There were only three days left in which to take advantage of the offer. Judge Arthur, who had visited the institution and was greatly interested in it, volunteered to go to Chicago and see if he could raise the money. He visited Chicago, hunted up an old Battle Creek Sanitarium patient, Mr. C.B. Kimbell, and presented to him the facts. Mr. Kimbell had on previous occasions come to our rescue in time of need, and his generous heart led him to respond on this occasion, although he was not a rich man, and had no ready money on hand. When Judge Arthur presented the matter to him, he said "I will go to the bank and borrow the money on my personal note." Mr. Kimbell gave his note, and Judge Arthur became personally responsible with him, with the understanding that the deed of the property which was now held by Mr. Newton should be placed in the name of the Michigan Sanitarium and Benevolent Association, which is the corporate name of the Battle Creek Sanitarium. There seemed many good reasons for this. First, the Battle Creek Sanitarium had advanced several thousand dollars to the Medical Missionary Board to assist in paying for the building of the Guadalajara Sanitarium, and had placed bonds as collateral security with the note for the four thousand four hundred dollars given by Mr. Kimbell, promising to pay the note when due if it were not otherwise paid, which was subsequently done. There were also indications that the Medical Missionary Board would

not much longer be competent to act as trustee for the property, so it would be necessary to transfer the title to some non-sectarian body which would be recognized by the courts of Mexico as competent to hold it in trust.

Mr. Kimbell would not have given his note to obtain the money at the bank, neither would Judge Arthur have endorsed the note, if they had not understood that the title was to be placed in the hands of the Battle Creek Sanitarium Association. The title received by the Battle Creek Sanitarium was the same sort of title which was formerly held by the Medical Missionary Board, but it differed from that title in the fact that as the property had been mortgaged and the mortgage foreclosed, the trust already had been carried out, so no one had a legal claim upon the property but the Battle Creek Sanitarium. This situation was recognized by Judge Arthur, and in order to protect the Sanitarium, and to provide against any possible misunderstanding, he made at once, under date of July 24, 1904, a statement which embodied the understanding of the transaction which he had made, and of the instructions which he had received and had carried out. This understanding was to the effect that the Battle Creek Sanitarium, although it held the legal title to the Guadalajara property, recognized the moral obligation resting upon it to protect the interest of the Guadalajara Sanitarium and of all those who had advanced money toward the erection of the building, and had held the property for this purpose. This being the understanding, ~~that~~ the Guadalajara property was not listed with the other property of the Battle Creek Sanitarium. It was never entered in the inventory, it has never appeared as a part of its assets; it has never been so recognized and considered by the trustees of the Battle Creek Sanitarium.

The attitude of the Battle Creek Sanitarium on this point was stated as follows by Dr. J.H. Kellogg, in an interview held June 26, 1905, with A.G. Daniells, W.W. Prescott, I.H. Evans, and H.W. Cottrell, at the Sanitarium. The following quotation is made from the verbatim report

of the interview:--

"The Battle Creek Sanitarium never counted the Guadalajara Sanitarium as an asset, of any value for selling purposes to realize on at all, never considered it so. We have never inventoried it; it does not appear on our inventory. It has never appeared as an asset at all. We have never considered the Guadalajara Sanitarium as worth to this institution anything more than the money actually put into it. Never have regarded it as an asset that we could make any use of at all. Our Board distinctly understood when they took the mortgage that they took the mortgage to save the institution, and have never dreamed for a moment of selling the property; in fact, there is not a member of the Board that would consent to its being sold. I have never heard a member of our Board suggest such a thing as selling the Guadalajara Sanitarium. Our Board at the present time would rather lose every dollar they have in it than see it go down, or shut up as an institution, as a sanitarium,--would willingly lose every dollar in it, and never see it returned, rather than see that institution closed. That is the attitude of our Board exactly. Something had to be done, and had to be done right off quick. By the time Judge Arthur got back here and got the thing straightened out, we only had three days ~~to~~ left in which to get the money there, and had yet to raise the money. Judge Arthur and Mr. Kimbell gave their own personal notes. Mr. Kimbell was a Sanitarium patient in Chicago. He advanced the money and the Sanitarium sent some bonds down there as collateral security. That is the way the money was raised. Since that time notes have come due and the Sanitarium has paid cash. Now that is the situation.

Battle Creek, Mich.,December 28, 1905.

This is to certify that the above is an accurate report of a portion of the statement made by Dr. J.H. Kellogg with reference to the Guadalajara Sanitarium, on June 26, 1905, in the presence of A .G. Daniells, W.W. Prescott, H.W. Cottrell, I.H. Evans, and others.

Roy V. Ashley, Stenographic Reporter.

In short, the Battle Creek Sanitarium, while holding the deed of the Guadalajara Sanitarium recognized this deed as a trust and not as an asset, and has always done so. In harmony with this view the Battle Creek Sanitarium, although it has received no funds until very recently from the Guadalajara Sanitarium, and notwithstanding its own financial embarrassment, has paid out considerable sums to other persons, the creditors of the institution who were ~~not~~ in need. In other words, it has acted in the capacity of trustee for the conservation of the property, the maintenence of the mission, and protection of the interests involved.

The importance of this matter will be more fully realized when it is understood that the Guadalajara property has since the building of the Sanitarium greatly advanced in value. The land which was purchased for a few hundred dollars is now worth more than twenty times the price paid for it. One of the four blocks which had remained vacant, which cost about four hundred dollrs, Mexican, was recently sold for the sum of twelve thousand dollars. Six thousand dollars of this amount has been received and has been used in paying off obligations. The balance will be due in a few months, and will be available for the same purpose. Some portions are being used in making necessary repairs. Another vacant block, now offered for sale, is worth at the present time nine or ten thousand dollars. The garden facing the Sanitarium, which cost originally but a few ~~thousand~~ hundred dollars, could now be sold for twenty-five thousand dollars Mexican. An offer of this amount was tendered to the writer while recently in Mexico. So the Sanitarium property is worth at the very lowest estimate a hundred thousand dollars, Mexican, and if sold for its real value would bring not less than one hundred and fifty or one hundred and seventy-five thousand dollars. A property of so large value is certainly worth saving.

The question has been asked, To whom does the Guadalajara Sanitarium belong? Let us see first of what the property consists. The first

investment was ten or eleven thousand dollars by the Mission Board. That was made to Mexico by the Mission Board. That was invested in the lands and the building. The deed was put in the hands of the Medical Missionary Board, which Board held it in trust for whom? There must be but one answer, --for Mexico. The Medical Missionary Board borrowed several thousand dollars from the Battle Creek Sanitarium and other parties, and sent this to Elder Jones, who invested it in the building. The Medical Missionary Board held the property in trust for all those parties and the amount of money which it had invested. But the property was worth much more than the amount invested in the building and the land through the rise in value of the real estate, which was brought about very largely by the location of the Sanitarium inself, which started the development of this part of the city. To whom did this increased value really belong? To Mexico certainly, because it was earned for Mexico. So the Medical Missionary Board held in trust for Mexico the eleven thousand dollars which was originally appropriated by the Medical Missionary Board and the rise in value of the property which had resulted from the erection of the Sanitarium, and also held in trust for the creditors an amount sufficient to meet the obligations due them. The Medical Missionary Board never held the Guadalajara Sanitarium as an asset, or as a piece of property with which it could do what it chose. It was in other words a trustee of the property; never a owner of it. The Battle Creek Sanitarium now holds the property as legal owner, but recognizes the moral obligation to act as a trustee first in behalf of Mexico, second, in behalf of the creditors of the Guadalajara Sanitarium, including itself.

As further evidence of the fact that this has always been the situation in relation to this property, attention is called to the following resolution which was passed at the final meeting of the International Medical Missionary and Benevolent Association, at which its Board of Trestees

were appointed to wind up its affairs, the action which was taken being in harmony with the request of the General Conference Council held at Omaha, March 4 to 14 1904.

"WHEREAS, Through misunderstanding or lack of knowledge of the Mexican law relating to the foreclosure of liens those representing this Association and in charge of its property in Guadalajara, Mexico, permitted the title to the property to pass out of the hands of the Association so that this Association was no longer the owner of the building and land occupied by the Guadalajara, and the Guadalajara Mission in the City of Guadalajara; and,

"WHEREAS, The Michigan Sanitarium and Benevolent Association through its officers and especially through its attorney, having become cognizant of the situation, and feeling a deep interest in thw work of the Guadalajara Sanitarium, both because of the allied nature of its work and because the said institution, the Michigan Sanitarium and Benevolent Association, had advanced some Eighteen Thousand Dollars ($18,000) and more to this Association which had been in large part invested in the Guadalajara institution, there seeming to be no other way in which the institution, which had been practically abandoned by those who had undertaken to build it, could be completed and set in operation; and having thus already so large and active an interest in the work of the Guadalajara Sanitarium, were willing, notwithstanding the heavy burdens already carried by the Association, to advance Four Thousand Five Hubdred Dollars ($4,500) addition for the purpose of improving an apparently providential opening to cover the title to the property, and thus save it to the cause of truth and of mission to which it had been, without such action, irretrievably lost since this Association, the International Medical Missionary and Benevolent Association, was wholly without funds and likewise without means of raising funds on the short notice required to meet this emergency,

"RESOLVED, That this Association express its thanks to the managers of the Michigan Sanitarium and Benevolent Association for its prompt and generous action in this matter; and request that the institution shall hold the title of the Guadalajara Sanitarium, and take the general supervision of the work of that institution so far as may be necessary to secure the continuance of its work as a philanthropic and benevolent enterprise in harmony with the principles and purposes of this Association until such time as in the judgment of the trustees of the Michigan Sanitarium and Benevolent Association it shall be possible and proper to turn over the title and the management of the Gudalajara Sanitarium, and Mission, to a properly constituted board of trustees, who will conserve and conduct the work with the same spirit and objects as were contemplated by this Association in promoting the organization and the developnent of the Guadalajara Mission, and Sanitarium."

The above resolution was intended to be a public declaration of the fact that the Battle Creek Sanitarium held the Guadalajara Sanitarium as a trust, and that as soon as circumstances would permit it would turn it over to some other Association which was prepared to accept the trust and carry out the original purposes of this enterprise. One purpose of the writer's visit to Mexico was to ascertain whether it was possible that the friends in Mexico of the enterprise would be willing to assume this sacred trust

Continuation of the article for Medical Missionary.

Soon after the completion of the sanitarium building at Guadalajara, Elder D. T. Jones and others organized the Mexican Medical and Benevolent Association to take the legal charge of the work of the institution. Several questions of importance arose in the organization of this association: One of the most important of these related to the constituency. Elder Jones and his wife, Dr. Swayze and his wife, and a few others, were at that time all the medical missionaries in Mexico. The work had just begun. There were not persons enough in the field to make up a proper constituency for the association in the election of trustees, etc. After considering the matter carefully it was decided to make the constituency consist of the members of the Board of Trustees of the International Medical Missionary and Benevolent Association. This was done and for several years this Board regularly elected six trustees to act as the responsible managers of the Guadalajara Sanitarium. Some of these trustees resided in the United States but the majority were on the ground.

Through the death of Elder Jones and other circumstances, the local membership was reduced so that for some time ~~xxxxxxxxxxxx~~ a responsible local board did not exist, leaving the responsibility of the management of the institution almost wholly to the persons in immediate charge.

This was an embarrassing and trying situation. It was contemplated by Elder Jones and others who cooperated with him in the organization of the ~~xxx~~ Mexican Medical and Benevolent Association that as soon as the work developed to such a stage as permitted the change, ~~xxxxx~~ a local constituency should be formed to take charge of the work, and the property should be transferred to this association. In harmony with this original plan and with the resolution passed by the International Medical Missionary and Benevolent Association at its last meeting, a proposition was made to the friends of the work in Mexico that an effort should be made to form a local constituency to take the work in hand. Careful inquiry in the matter showed that the

number of friends of the work is now increased to such an extent that with general cooperation an effective organization might be formed.

A council was held for the purpose of considering this matter. Those present included Elder George M. Brown, superintendent of the S. D. A. evangelical work in Mexico, Dr. and Mrs. Dr. Swayze, Dr. P. K. Gaston and his wife, Dr. Myers and Mrs. Dr. Myers, Mrs. Clara E. Jones, the widow of Elder D. T. Jones, Mr. Baron, and the writer.

After careful discussion of the question for some hours, it was unanimously decided that the proposed plan should be carried out, and at the present time the necessary legal papers are being prepared whereby the title of the Guadalajara Sanitarium property will be transferred to the Mexican Medical and Benevolent Association, known in Mexico as the "Associacion Medica x y Benevola de Mexico."

The property of the Guadalajara Sanitarium as amply sufficient to meet all the obligations against it, leaving a net balance of fifty thousand to seventy-five thousand dollars. It is apparent that notwithstanding the considerable debt which rests upon the institution, it has a sound financial basis, a large part of which is the result of the rise in value of the ground upon which the buildings stand.

There is a splendid outlook before the Mexican Sanitarium. There is great need in Mexico for the work this noble institution can do. Men and women need to be trained for missionary work in the Spanish field. Here is a capital opportunity for such persons to obtain a training while earing their support by laboring in connection with the sanitarium.

With the friendly cooperation of Elder Brown, a minister of wide experience, the evangelical missionary phase of the work will be carried forward more efficiently than ever before.

There is now a local board organized, with five of its members, all but one, resising in the field. Elder G. M. Brown is chairman of the Board. Dr. Paul M. Gaston is treasurer and superintendent of the institution. Dr. George

R. B. Myers is secretary and superintendent of the medical mission dispensary. Mrs. Dr. Myers was elected editor of "La Salud," and Mrs. Paul Gaston cashier and bookkeeper. Mr. Baron was elected steward. Dr. Swayze is chairman of the finance committee.

Never before in its history has the Guadalajara sanitarium possessed so strong a local management as at the present time, and with the great opportunities presented there can be no doubt that the persons now in charge will be able to conduct the work in a more successful and satisfactory manner than ever before.

Guadalajara is one of the most enterprising and thriving cities of the Mexican Republic. A new railroad now nearing completion will soon connect the city with Manzanillo, a splendid harbor on the Pacific Coast. This work has been in progress for many years, and when completed will doubtless serve as an additional stimulus to the rapid development which is now taking place in this interesting tropical city.

We enjoyed greatly the association with our colleagues at Guadalajara and were especially glad to find Dr. and Mrs. Dr. Swayze still interested in the noble work to which they have devoted some of the best years of their lives. There are no medical missionaries in Mexico who have toiled harder or more self-sacrificingly than these Christian physicians for the helping and uplifting of the sick and suffering in this benighted land. I found the Doctors ready to cooperate in the further development of the work for which their long experience and excellent command of the language especially qualifies them.

Elder Brown proposed plans for pushing the monthly paper, "La Salud," and greatly aided in many other ways by his wise counsel. The brotherly attitude of Elder Brown is a source of great encouragement to the medical workers connected with the institution.

It is hoped that within a short time the transfer of the property to the sanitarium above referred to will take place so that all questions existing

in the minds of anyone respecting the ownership of this property and its future conduct may be wholly set at rest.

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Med. Mission work in Mexico

(COPY)

The medical work has had its best development this year. About the middle of the year I established work in the form of Medical dispensaries in four towns, situated in three circuits. The pastor furnishes tickets for six and twelve cents to all the poor who arrive before a given hour, at which time I come, read a chapter from one of the gospels, explain it, exhort and pray with them, they joining with me at the close in the Lord's Prayer, and then I offer for sale copies of the holy gospels, and invite all present to the regular religious services. I then prescribe for them one by one, while a pharmacentical assistant furnishes the medicines and explanations of the treatment, and the pastor and Bible reader continue to converse among them. I thus spend two days a week in Guanuato, two in Silao, one in Romita, and make one trip a month to Cuermaro and intervening points. During the past year besides one hundred and ten surgical operations and four hundred and sixty-two visits to the homes, I have furnished fifteen thousand eight hundred and fifty-three medicines; and besides repeatedly seeing many of the one thousand five hundred and fifty patients of the former year and a half's practice, I have thus far treated two thousand five hundred and sixty-four different new patients. The amount received from patients and applied toward self-support in this work during the year is $1,712.86- and the best of all is, the Gospel is being preached to the poor, to ten thousand auditors per year, and they mostly persons from whom it would otherwise be impossible to secure a respectful hearing for the Word of God. But the hearing they give to the word in the dispensary is respectful and most attentive,

The respect, and even love, they form for the Christian physician who puts skilled and sympathetic medical treatment within their financial reach is very touching. Many of those who are physically able accept the invitation to come to the services at night, and though this work is as yet so new there have been some conversions. Many of these people could not refuse such a friend so small a request as to send their children to his school; indeed, they are at once convinced by their prejudice in his favor that his must be the best school in existence, and, even in the face of persecution, they fill up his formerly empty school rooms.

There appears to be no longer any doubt in the face of the present experiment that in the more fanatical parts of Roman Catholic countries the wise use of the practice of medicine on the part of missionaries might often be found to become an entering wedge where no other means will secure the opportunity of being heard.

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GEORGE M. BROWN, DIRECTOR
G. W. CAMPBELL, TESORERO

TACUBAYA, D. F.
Feb. 27, 1908.

Dr. J.H.Kellogg,

Battle Creek, Mich.

Dear Doctor:-

Your letter of the 17th came to hand in due time and was read with much interest. I note that your Board is willing to turn over to the Guad. Med. Mission the Buel Account. Please accept thanks in behalf of the Mission for this substantial manifestation of your interest in that work.

You will perhaps, be surprised to know that I am about to sever my connection with the Mexican Mission, but such is the case. I am disposing of my little property here and in a week or two will be on my way to Morganhill, Cal. where I shall visit my parents. I have found that the altitude has increased my natural nervousness so that the perplexities of the work wear on me and as the Mission Board has voted to release me on account of my health I gladly accept the change.

As I will not be here to attend to the business with Mr. Buel I have turned it over to Dr. Swayze who takes charge of the work when I leave.

I note with pleasure that about 15,000.pp will remain from the liquidation of the Guadalajara business after the debts are paid. I agree with you that this money should be used in the Medical Mission work in Mexico. I suggest that your board choose from among the brethren in this field three or five men to act as trustees of this fund and that under their direction and with your approbation the money be invested in starting three medical missions in cities of the republic where no Medical missionary work is being carried on. We have

[illegible] s

only [illegible],000.00 Mex. invested in the building and equipment of the Sanitarium are running in Guadalajara and it is well arranged and fully equipped for giving simple treatments for 1st. 2nd. and 3rd. class.

These simple treatments can be given without expensive equipment and are all that is necessary to begin the work. As the work grows and men of business test and real missionary spirit are developed to carry on the work, additions to the equipment can be made. $ 15,000. gold is equal to $ 30,000. Mex. and this would start three splendid missions which with God's blessing would be centers of light and healing to large communities and after the first year the mission ought to be self supporting so far as the Dr. and nurses wages are concerned.

I had read in the Medical Missionary the article which contains the salient points of the principal speakers at the banquet of the Miss. Association, but I was much interested in what you wrote about the meeting and the good spirit which prevailed.

How blessed it will be when the strife and misunderstandings of this world are over!

May God help us to be faithful to the end. "He that endureth till the end, the same shall be saved."

I go from here in a week or ten days to Morganhill, Cal. to visit my father and mother. That will be my address for a time.

Thanking you again for your gift to the Guad. Miss. as well as for your very interesting letter,

I am your brother in the Master's service,

Geo. M. Brown

February 17, 1908.

Eld. Geo. M. Brown,

Tacubaya, D.F., Mexico.

Dear Brother:

I have yours of February 10. I thank you very much for your kind letter. With reference to the account of Mr. Buel, I am very sorry the proposition was made to you in such a way that you did not feel free to accept it. Whatever the amount is, the Medical Mission is welcome to it. Our Board here voted that sometime ago, before I wrote you. I brought the matter before the Board and there was not one dissenting vote. All said, By all means place the matter in your hands with full permission to get what you can and it will be accepted as a satisfaction of the obligation. The proceeds of the sale will enable us to pay off all the debts of the Guadalajara Sanitarium, and there will be something left for Mexico.

The battle we have made in relation to the Guadalajara Sanitarium with the General Conference Committee I am sure you know has been, not for any personal interest at all, but for the benefit of Mexico. I have made many trips to Mexico in the interests of the Guadalajara Sanitarium, and I have made them all at my own expense. I have brought in no bills against the Guadalajara Sanitarium in this settlement, and shall not do so. I hope there will be ten or fifteen thousand dollars left with which to help mission work in Mexico; but whether or not this money will be turned over to the managers of the General Conference is a question. So far, I don't feel much inclined to recommend this course. I have little confidence that the General Conference Committee, as at present constituted, have any downright heartfelt interest in the poorpeople of Mexico, whom you love and whom I love.

and for whom you are devoting your life energies. Our central committee has not yet had sufficient experience to attain to the proper understanding of how missions ought to be managed.

I wish you could have been present with me, a week or two ago, at the conference of the secretaries of Foreign Missions Boards held in New York City. Some forty-five denominations were represented there by secretaries and other executive officers. The Committee on Arrangements kindly sent me an invitation to be present at this confidential conference, which is held each year by Mission Boards for the purpose of discussing ways and means of promoting mission work, methods of administration, etc. It was a delightful gathering. There was a spirit of real earnest consecration there. The men themselves were men who impressed one as being men of God and of real earnest Christian spirit. It was a real inspiration to be with them. The dominant note of the convention was expressed by Dr. Lloyd in the following words: Let us come together. Let us drop denominational and sectarian differences. We can not afford to spend our time in discussing doctrinal differences which have come down to us by heredity and which originated in political differences among our ancestors a hundred years ago or more. Let us all take hold together and lift with our feet upon the great fundamental principles of Christianity." There was hearty applaus to this sentiment. Dr. Speer, the Secretary of the Presbyterian Board, who is recognized as standing head and shoulders above all other leaders in missionary work, had just returned from Mexico, and expressed himself as feeling very sad at the situation he found there. He feels that the missionary work in Mexico is at a very low tide, and he ascribes this largely to the adoption of wrong principles in the management of mission work. He holds that missionaries should be free to work as God leads them; that the Mission Board should exercise great care that they do not get in the way of the moving of the Spirit of the Lord upon the hearts and minds of the missionaries in the field. He dwelt upon this point most feelingly, and made a profound impression

upon all who were present, I am sure; in fact, there seemed to be a general accord in this sentiment, that the foreign missionary should be left free to move out as the Lord might lead him, even though the methods adopted were widely different from those which might seem right to the Board at home. He secuted the idea as being absurd and anti-Christian that a body of men at home, here in the United States, should undertake to dominate or direct the work of Christian men in foreign fields, who are far closer in touch with the work itself, and just as closely in touch with God, as are the Boards at home. There is no evidence that the Lord ever intended that His servants should be controlled in a secondary fashion.

But I did not intend to write you about this. These thoughts were brought to my mind by the remarks you made with reference to the miscarriage of our plans to preserve the work in Mexico. If I could have had the cooperation of friends in Mexico in that matter -- that is, if you had found it possible to carry through the plans we talked about, we should have backed you up in every way possible. I would have stood by you to the last dollar I possessed in the world. It was a terrible affliction to me to see the work which had been so dear to me crushed by what seemed to me to be an arbitrary exercise of power which is utterly without warrant in a Christian movement.

As regards my position, you say that I am out. I suppose my name is erased from the church book here in Battle Creek, where it has stood longer than that of any other person now living, but I hope the Lord has not crossed me off in His great book. Certainly I am clinging fast to all the things I have held as truth during the years you have known me. I have not abandoned a single one. My attitude is exactly as it was when I met you in Mexico. I have not changed, and see no occasion for changing; neither have my colleagues. We are standing just where we were. The accusations made

against us, with reference to our apostatizing, etc., are manufactured, and the men who have manufactured them are perfectly well aware of what they have done. They have succeeded in deceiving the people of the denomination, and have gotten Mrs. White inexorably entangled through their misrepresentations and machinations in combination with W.C. White. I could write a book with reference to the inside working of the denomination which would be mighty interesting reading; but I am not going to do anything of the sort. I have never undertaken to do this, and never shall. I have no time to spend in that way. The world needs help. The Sanitarium is filled with sick and suffering men and women, and there are opportunities for helping multitudes, and I can not turn aside to show up the weaknesses and follies of others, who are human like myself. I shall leave this whole business with the Lord to deal with. It may be that disclosures will come, however, for everybody does not feel the way I do about this matter. There are those who have become so disgusted, and more or less angered by the treatment which they have received that they feel a spirit of retaliation. When these speak out, as they sometimes do, in return for mis-treatment by men who have professed to be their brethren, the responsibility is with them, not with me. My counsel to everybody has always been to hold their peace. I have endeavored to set an example in this thing by not permitting the Medical Missionary to be utilized as a mouthpiece for anything controversial or beligerent. There are very few about here -- scarcely any one in fact, that has, so far as I can see, any venom in their heart. I think you might stop here a month and not hear a word from any living soul with reference to this Conference matter, unless you yourself introduced it. It is not a matter of conversation any more, except when it is forced upon us. We are all happy and satisfied. The Lord is helping us, and we are endeavoring to cooperate with all Christian men and women in the same brotherly Christian spirit in which I found you were trying to cooperate with other missionaries in Mexico.

We are gaining ground every day, and are getting the confidence of missionary boards and missionaries. We have a number of missionaries with us now. We receive missionaries for $5 a week for board and lodging, and charge nothing for treatment.

The Medical Missionary College is prospering. Difficulties have been arising constantly, but the Lord helps us through them. Our faith, hope, and confidence are better than ever, for we see what storms the Lord has carried us through, and this gives us courage and confidence that there is still work for us to do for God and humanity, and that is all we need to make us happy.

Be assured of my sincere sympathy in your peculiar and difficult position. You have made personal sacrifices which few men would be willing to make, because of your love for Mexico and the Mexican people. The Lord will somehow work the problem out all right. I am sure you tried all the time to do what you thought was right, so I have no ill feelings against you on that account, although I confess I did feel somewhat hurt that I did not have an opportunity to talk with you about matters in Philadelphia before you returned to Mexico. But the die was cast. Things had to come out just as they have, and I am satisfied to leave the whole issue with the Lord, and He will in time work out better things than what we had planned.

As I intimated a little while ago, disclosures may come out. We received notice last week through the attorney of the General Conference, attorney Powers, living in this city, that the General Conference have begun suit against us in the Circuit Court. What will be the result of this, I do not know. I have determined never to begin suit against the General Conference, but now that they have begun suit against us I think it will be our duty to make a proper defense, and if I am put on the witness stand I shall tell the truth as I see it. The matter is in the hands of our attorneys, and we shall do

what our attorneys advise.

I am sure that if we had carried through our plans for Mexico you and I would have had no difficulty in working together, for I have the utmost confidence that your interest is in the Mexican people, and not in narrow selfish scheming.

I must close, as I have a big basket of letters. Be assured I am always glad to hear from you, and remain,

Your friend and brother,

WEB

March 31, 1908.

Eld. Geo. M. Brown,

Morganhill, Cal.

Dear Brother:

I received your letter of February 27 and was glad to hear from you. I was not surprised that you had severed your connection with the Mexican work. Your position there has been a very trying one. I have admired your patience and Christian grace. I enjoyed my visit with you in Mexico very much, and if we could have carried out our plans we could have saved the Sanitarium for the work. I am glad to save everything I can for the Mexican work, and hope to carry out ultimately, so far as I possibly can, the plans I talked over with you. I wish you would give me the names of persons whom you think would be likely to cooperate with us in carrying on such a mission work as you outline, which is quite in harmony with my own views.

I trust you are improving in health and prospering. The work here is going on well. I am sending you a newspaper clipping, in which you will see an account of a bequest which has recently come to us. We thought at first that this might be only newspaper rumor, but on investigation we find the facts to be better than at first announced.

As ever,

Your friend and brother,

v-m e

THE GUADALAJARA MEDICAL MISSION.

Eld. D. T. Jones left this country for Mexico the latter part of 1893. After touring for some time, Guadalajara was decided upon, and here he was joined Jan. 8, 1894, by Mrs. Jones and Dr. Lillis Wood. Miss Ora A. Osborne, the teacher and Miss Ida Crawford, the missionary nurse arrived the next day.

On Feb. 25, the same year, Dr. Kellogg arrived there., also Mrs. Bartlett. The next day 81 patients called at the dispensary.

Apr. 1894 Med. Miss. says that a letter came from Dr. Wood reporting that 90 patients were received one forenoon. She reported as follows for February:

New patients received (Mexicans)	302
New patients received (Americans)	12
Patients treated (daily register)	1056
Outside visits	120

"Each patient has two to four treatments, i.e. bathroom treatment and treatment to eye, ear, etc. We average three treatments to each patient, which makes about 3000 treatments for the month."

Dr. Wood writes April 4th, 1894, sending report for March as follows:

New patients received	162
Treatments	1216
Nursing, days	28
Nursing, nights	28

Dr. Wood reports for the month of August, 1894, as follows:

Visits from patients during the month 1423 (average of 55 daily)
Daily register 1439
New patients examined 237
Outside visits 34
Receipts for treatments, visits, fees, etc., ~~$86.17~~ 63.20
One operation, that of cutetting old ulcers of twelve years' standing. "They are nearly healed now."

Mr. and Mrs. Cooper arrived at GuadalajaraSept. or Oct. 1894.

~~In Feb. 1895~~ Dr. Wood reports for Oct. 1894 as follows:

Daily register	1305
New patients examined	245
Outside visits	11
Outside treatments	13
Endowed bed occupied	6 days
Nursing day and night (2 patients)	16 days

In Feb.1895 the Genl Conf. made an appropriation for ~~a~~ the building of a sanitarium at Guadalajara, and also for the opening of a boarding-school.

In March 1895 Dr. J.H.Neall was added to the corps of workers, and two additional nurses followed a little later, one of these being A.J. Rice, who died a few months afterward.

In Jan 1896 Dr. Addie C. Johnson and a teacher were added to the mission force, and later in the same year three other workers, one of whom was obliged to return to the States on account of her health.

In Sept.1896 two additional physicians were added to the medical corps, one of the others having previously returned to the U.S. The same month a branch mission was started in Ameca, 55 miles west of G. Dr. Johnson and one nurse in charge. The patients averaged 40 to 50 daily. Many were seen in their homes, in addition. Early in 1897, there were connected with the Guadalajara Mission and its branch at Ameca, 14 foreign and 3 native workers. Of the former, 4 are physicians, 4 nurses and 2 teachers; of the latter, 1 native preacher, the other 2 training for nurses.

Dr. Alice M. Swayze reported for November 1896 as follows: for the dispensary only:

Examinations	170
No. treated	185
Treatments given	404
Outside calls	44
Outside treatments	25
Cash received	$75.30

The summary of the work in Mexico until Jan 1897 was as follows:

Pay patients	777
Charity	7394
Pay patients for 1895-6	733
Charity patients "	4919

THE friends in Mexico, having failed to form an association for the purpose of receiving the Guadalajara Sanitarium and carrying on its work, it remains for the present in the hands of the directors of the Battle Creek Sanitarium, by whom it was redeemed from a mortgage, and who have designated a board of control. Mr. and Mrs. J. S. Comins, who have had a long and varied experience in institutional work, have been asked to go to Guadalajara for the purpose of taking the supervision of the Sanitarium and its interests. They are already on their way to their new duties, and those who are interested in the institution may rest assured that its affairs will be administered wisely and for the best interests of all.

M. M. July 31/06.

610.6

Needed Reorganization for Medical Missionary Work.

By the Rev. Levi B. Salmans, R. O., M. D.,
Guanajuato, Mexico.

The work of the preacher and the teacher are very nearly allied. A minister with aptitudes for communicating what he knows, can teach. Besides, preaching is itself teaching in great part. Christ ordered his first preachers to "preach, . . teaching." Both by precept and by example he had already during three years and a half taught them how to get a hearing by healing, as well as how to demonstrate by the use of this philanthropy the good spirit of which they were possessed from on high.

As an entering wedge for evangelism, teaching in mission schools has found a recognized place in our times. The marvelous advances in civilization noted to exist in the most civilized countries is by the less evangelized nations attributed to the teaching in their schools; so that, even where none of our gospel preaching is wanted, our teaching is so much desired that some will send their children even to a professedly missionary school, risking the denounced religious element for the sake of the foreign teaching of other things. But experience sufficiently protracted has demonstrated the limitations of this possibility. It is only the very irreligious as a a rule who will risk their children in our schools. There is no such widespread unfanaticising tendencies and such general predisposing influence in our favor in the school work as is found in medical work. While the

school does serve somewhat as an entering wedge for the gospel, its chief place is other, namely, that of instructing and developing strong men and women for leadership in multiple forms of activity in the work of bringing our race back to God.

The place of medico-evangelism as THE entering wedge for the gospel cannot be xxxxx disputed by the school, nor longer neglected, much less spurned by the pulpit with the observation that 'the old gospel has not lost its power.' 'Into whatsoever city ye come, heal the sick that are therein' is the very power itself of he gospel to predispose, attract and cause o hear and believe, those rebellious and hardened sinners who will otherwwse persist in their prejudices against u till they go down to their graves, and even leave their children equally deceived as to our real characters and that of our blessed heavenly message. What overwhelming evidence we have of this in the present state of affairs in Germany, and even in our own country. In the former I noted villages netly catholic surrounding a protestant village of high Christian virtues and well established in Protestant forms and practices for centuries. The parts of Germany that received the gospel at Luther's hands crystalized protestant within a generation or two, and so did he parts of Germany which refused Luther's message crystalize catholic and are harder to evangelize today than in Luther's day, for they suppose themselves already to have looked into this matter in the persons of their ancestors and to have found it bad and to have rejected it forever. They will to follow the religion of their fathers, at least until some one invites their attention to something of which their fathers never heard. In our own country, how all but

impossible most Christians suppose it to be to evangelize catholics, and no denomination as such makes any special provision therefor. They are apparently waiting for God's time to come. I have often wondered if God's time is not when we devote ourselves to Christ's methods and learn and use them perfectly. It is undeniable that we have been imperfect in our conceptions of his methods for evangelism, for the past century skxxx or two shows immense changes for the better in our conceptions and practices of God's way for reaching all kinds of sinnes I have wondered if a perfect appreciation of the nature and uses of healing for Christ's sake may not be the principal key to the situation which we still lack for the speedier evangelization of all those immense groups of the human family who reject us and our message simply because they are so attached to traditional religion and to traditional opinions of us and of what we offer them.

The proper organization in the Church of Christ for attaining the greatest results has always been a problem. The Christian Church has worked at it indefatigably, especially for a few centuries past. Each denomination thinks it is the nearest to perfection in this regard, but none fail to feel keenly their own imperfections at the same time. But litle attention has been given as yet to the proper organization of the medical branch of our labors. Some of the most untenable practices are still retained in the majority of our missionary societies. In the general perfection of organization which exists in our day, who thinks of putting the direction of any of the arts, professions or trades into the hands of others than those who are themselves skillful in the very same arts, professions or trades? In Christ's time and for

awhile thereafter healing for gospel purposes was a miraculous gift of the preachers themselves and of other devoted to evangelism. As it exists in our day, it involves the use of one of the most learned of the professions and one of the most difficult of arts, and as practiced in the mission fields it also involves the knowledge and use of one of the trades, that in drugs and other necessary supplies. Can we forever continue to disregard the need of a certain autonomy for the missionary use of the medical art and profession and trade, and on the field subject such missionaries absolutely to the judgment and control of men who are preachers only, and at home have the Boards made up without any regard whatever to the presence of Committees or Secretaries therein who are skillful and practiced in medical missionary work, or at least in the medical profession? There seems to be but one answer, and that is that this matter will require attention and reorganization" in the case of most of the missionary societies before we can expect the full natural fruits for our Christ from this most important feature, if indeed we should not say department, of evangelism.

In Edinburgh and in London, Medical Missionary Societies exist made up in their major part of medical men. They are far better rounded in their work than any of the other missionary societies so far as the use of this agency is concerned; for, not to mention other features, they have training schools for the preparation of medical missionaries, and this is certainly an all out essential feature for those who would take up the direction of this work in earnest. All Medical matters are with them managed by medical men: Boards, Training Schools, Secretaries, Superinendensand on down to the very last details of the work o..

the field. Nevertheless, there seems to this writer to be a defect in their organization, for they seem to be too much divorced from the ministerial and teaching branches of the work

Perhaps the influence of the presence and work of these societies in Great Britain has had something to do with leading the Church Missionary Society to take so large and radical a step three years since in the organizing of the Medical Missionary Auxiliary and turning over to them the gathering of funds for this branch of the work, the publishing of a special medical missionary paper, and the selecting, sending out and controlling on the field of all medical missionaries. The Seventh Day Adventists in the United Stateswho have been not active in the use of medicine have also been taking large steps in securing a more advanced form of organization for the utilization of medical men and work.

Our first necessity is to be convinced of our need. Surely we need this powerful agency perfectly handled for the more speedily bringing to Christ those who we fail to reach with our pulpits and our schools. If , as we believe, we have found in this medical work the efficacious means for reaching the Catholics, the Jews, the submerged of our own cities, not to mention the great aid it furnishes in reaching the masses of paganism, shall we be able to remain longer indifferent as to its increased use and ~~xxxxxxxxx~~ rational organization?

The beginnings in the modern use of this agency have been experimental and largely personal. Scattered throughout the world of missionary enterprise individual doctors have gone to itinerate or carry on a private practice for Christ, or to set up their isolated dispensaries

or hospitals and work as best they could in relation with the ministers and teachers already on the ground and under the direction and support of those wholly ~~xxxxx~~ unaccustomed to the use of this agency for Christ and who ~~xx~~ were almost always not even members themselves of the medical profession. In some places scarcely any appreciable difficulties referable to defective organization have appeared as yet, while in other places great damage to the work, and even its failure, have been clearly due to these causes. In some places the work has been handicapped by a controlling influence over it being placed in the hands of mission workers whose interest was already previously absorbed in the ministerial and school enterprises in which their own hands and hearts were engaged and which at once saw in this new and expensive agency a competitor for the division and diversion of the funds, already all too scarce, on which their hopes depended for the urgently needed developments of the work already begun.

There are now on the field 600 medical men and women engaged in this form of work exemplified and commended by Christ himself. The number preparing to take the field in this line of missionary activities is increasing rapidly. We believe the time has come, therefore, for the agitation in the right quarters of this imminent need for the reorganization, both in the home office and on the field, of that part of our missionary societies which has to do with the management of this branch of the work.