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The New England Sanitarium,
MELROSE, MASS.
THE NEW BUILDING OF THE NEW ENGLAND SANITARIUM, DEDICATED FEB. 28, 1906
DEVOTION

"I love my master... I will not go out free."—Ex. 21:5.

Because I love Thee, Master,
I will not go out free;
Thou givest me the power of choice,
Again I choose but Thee.
My seven years of service
Shall pass to seven times seven,
And still the joy of serving Thee
Shall make of earth a heaven.
There are no other wages
For this could make amends:
"Henceforth not servants only,
For I have called you friends."

I could not leave Thee, Master,
Nor pass from Thine employ;
Thy service is my freedom,
Thy yoke my greatest joy.
Thou dost not bind Thy servants
With any cords but love,
And all are free to stay or leave,
As wish or choice may move;
But who has known Thy service
For love's sake needs must stay,
And work for Thee with heart and hand
The longest, happiest day.

What dost Thou give for wages?
A gracious word at night,
A welcome in the morning
To fill the day with light.
For tasks Thou hast appointed
Thou wilt my strength renew,
And aye because I love my work
Give me more work to do.
Thee will I serve forever,
O Master, dear to me;
Am I Thy slave? It is for love,
"I will not go out free."
—Marianne Farningham.

THE BETTER WAY

It is written that "God hath made man upright, but they have sought out many inventions." These inventions have so complicated life that it has become a serious question with many whether or not it is worth living. The problem often becomes so perplexing in these days that individuals are ready and anxious to give it up, and actually prefer to shuffle "off this mortal coil" than "endure the arrows and slings of outrageous fortune." When life has lost all sweetness, and the lamp of hope has gone out; when the avenues of usefulness seem to be all closed up, the only escape that presents itself to the mind is by the dark doorway of death and the grave.

Sad it is that the life of any of God's children should become thus embittered; and sadder still that the reproach of such conditions should be thrust upon the great Father of us all, whose name and nature is Love.

The path marked out for our race by our Creator ran close to that on which angels trod, very near the borders of the heavenly country, "a little lower than the angels," and yet not separated from them, for in Eden God, angels, and men were in friendly relations. It was an upward path and led at last to regions of perfect day.

But sin entered, man became estranged from the spiritual world, and suffering, annoyance, death came in. The struggle for life became hard. Toil and sweat were the price of bread, and they brought weariness. Sickness and pain followed, and as
evils deepened and increased, men sought means of bettering their situation. Human ingenuity has been exerted along this line ever since. These efforts have not succeeded in rendering life more happy, in making people more contented, in averting disaster or turning death aside from our tracks. Nevertheless, men are not disposed to abandon the effort, and inventions are still multiplied whose work it is to lead the people deeper still into the mazes of human weakness and bewilderment.

The path of life is still there and is always accessible. It is a strait and narrow way, and few find it. And yet, it is a plain and simple way, so that the wayfaring man need not err therein. This apparent paradox disappears when we understand that the plain, simple way of life and righteousness has been covered up and obscured by the devious and complex paths of human devices. In order to find it we have but to sweep away human inventions, and there we find the simple life ordained for man.

This was so when Jesus of Nazareth appeared upon earth. The human race was bewildered and lost upon the bleak mountains of formalism or in the dark jungles of human, heathen philosophy, while the common people were as sheep having no shepherd.

Jesus said, “I am the way, the truth, and the life;” “I am the light of the world;” “I am the good Shepherd;” “I am the Bread of Life.” His simple, lowly life was easy of access. He shunned the inventions of men and taught the simple words of life. He avoided all show and pretense, denounced hypocrisy, and placed a supreme value on purity of heart and simplicity of life. He loved his Father’s works and lived close to nature. We find him by choice on the banks of the lake, on the slope of a mountain, by a stream or in the fields. He went into the haunts of men to find and relieve the suffering and dying, but he ever led his followers to the garden, the seaside, or the hillside. In the woods or on the mountain he sought communion with God.

Most inventions are but substitutes. They are usually supposed to represent improvements. Some of them do, while others do not. Purely human inventions are usually substitutes for God’s ways, or steps which lead men farther from God and his ways. They serve to render life more complex and difficult. They create new desires and cravings rather than satisfy the real wants of the soul. They accelerate the rush of life and fire the avarice and greed of men rather than lead men and women to walk in green pastures and by the side of still waters. Steam and electricity are the only forces which can now even keep up with the rushing tide of human life, and steam is being rapidly left behind. Water power can now only be utilized to generate the only agency that can satisfy the prevailing demand for speed.

“Get-rich-quick” inventions fill the very atmosphere, and lure their victims to financial rush on indefinitely, regardless of even more numerous and more pernicious. People are possessed of the idea that they can rush on indefinitely regardless of health and strength, trampling ruthlessly upon every principle and regulation in regard to diet, rest, pure air, and the many essentials to correct living, and when the vital machinery begins to give out, they can swallow a few doses of some popular nostrum, be well, and then go on again forever.

Truly, “wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat.” How thankful we should be that there is a better way,—a happier, purer, holier way. Let us labor to make it plain upon tables. The rushing human tide about us is a maelstrom of fleshly lust and strife that draws all men to destruction. Let us not only rejoice that we feel under our feet the rock of truth and saving power, let us labor to help and save the suffering and perishing all around us.

The better way is God’s way—a highway cast up for the ransomed of the Lord. It is the way of righteousness, of faith,
of simple living, plain, pure food, abundance of pure air and sunshine, rest of body and soul; of happiness in seeing others happy, of contentment with what we have. It is not a hard way, and we hear the loving voice of the Master still calling. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

OUR DIRECT PERSONAL RELATION WITH GOD

The consideration of this great question divides into two great phases: the attitude and relations which God sustains to the individual, and the relations and duties of the individual to God. The first embraces His love and care for and interest in the individual, and the second embraces the privileges belonging to the individual in obtaining direct access to God, in receiving personal recognition and distinct favors from the divine hand, and the accountability and responsibility of the individual, as an individual, in the sight of God. And then this question applies: Are these relations direct or indirect?

With every true Protestant there will be but one answer. And as we are not considering this question for the benefit of others than Protestants, we shall not hesitate to take the position that it is the wish and design of our Heavenly Father to establish and maintain direct and intimate relationship between himself and his individual children. Every provision of divine grace has that end in view. The relation bonds between God and his children individually and personally furnish the strongest and most prominent features of the gospel. Almost the entire Bible is devoted to the education and guidance of the individual in forming his relations with God and with his fellow creatures.

Does any one ask for the evidence of this? Let him open to any page of the Scriptures and read it. It is true that the Bible recognizes organization, both political and religious, as expedient for human welfare and the success of his cause, but the importance of our relations to these is small in comparison with that which attaches to our personal relations to Himself. The intense personality of the Scriptures is one of their distinguishing features. The history of the children of Israel and of God's dealing with them is best interpreted in the light of individual Christian experience. God dealt with them as a congregation very largely, but we find the counterpart of their experience in our own lives rather than in the history of any church.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66:2.) "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect before him." "In every nation he that feareth him, and worketh righteousness is accepted with him." These are but sample expressions of Scripture showing the emphasis which is placed upon our individual standing before God.

The love of God, while it embraces the world, is a love for individuals. A father loves his children not only with an equal love, but loves each one with a love which is equal to his whole capacity to love. God does not divide his love into very small parcels, giving a little portion to each applicant. On the other hand, I am made to feel that the whole measure of his infinite love rests upon me, even as upon Jesus, prodigal though I be.

God's covenant of grace is with individuals. The way opened up by the rending of the veil (his flesh) is one by which the individual child of God may with boldness approach and enter into the holiest of all. (Heb. 10:19, 20.) By every possible means the Lord seeks to reveal himself to his people, and encourages them to become better acquainted with himself. And in
the divine arrangement one person has as free access to the throne of grace as another. All have equal claims upon the attention of the divine ear, and no one has a pre-eminent claim or title to God's promises.

There is upon earth no counterpart to the Aaronic priesthood, no visible kingdom, no human center of divine authority, no earthly vicegerent of power or infallible interpreter of God's will or word. "The head of every man is Christ," "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "And ye are complete in him." Christ becomes one with his children; "for we are members of his body, of his flesh, and of his bones." What, then, should by right stand between Christ and one of his children? — Nothing, absolutely nothing.

There are times and circumstances when it becomes necessary for the Lord to employ a messenger in order to speak to certain of his children or to his people as a body. That is so when they have so far departed from him that he can not speak to them directly, or their eyes have become so blinded by some worldly influence that they can not see clearly. Then he will in mercy send messages through an instrument of his own choosing. But if we all walked as near to the Lord as it is our privilege to do, such messages would not need to be sent.

Even as the Lord looks to his individual children, so they are taught to look to him as he is revealed in Christ — "Looking unto Jesus, the author and finisher of our faith." "Press toward the mark for the prize of the high calling of God in Christ Jesus."

God holds us individually responsible for the use of our talents, and he holds us accountable for our actions. "So then every one of us shall give account of himself to God."

The promises of guidance and protection are made to individuals. Every test of a Christian is an individual test. God knows his children as individuals — "The Lord knoweth them that are his." Christian character is ever and only an individual matter. Since all this is true, "what manner of persons ought ye to be in all holy conversation and godliness."

HAVE FAITH IN GOD

Faith and hope are well regarded as being very closely related, and yet they are not identical. We do not care to enter into a theological discussion of the relative meaning of the terms. Let it suffice to say that hope is a state of cheerful expectancy: faith is the principle which grasps the unseen realities of the spiritual realm, and holds them as substantial objects. It is "the substance of things hoped for, the evidence of things not seen."

Faith is the bond of union between men and God. It is that quality of our mind through which God operates in our behalf. It is the medium through which we obtain divine help and grace. When through faith the promises of God become realities in our hearts and lives, then all that those promises embrace, will be fulfilled in us.

Faith in God is necessary not only in religious affairs, but in everything. We need divine power in every calling and occupation. We need it in our associations and in the ordinary incidents of every-day life. We constantly need strength and help from Above. We may obtain all we need through faith.

Those who are weak, who suffer in body or mind, especially need help, grace, and comfort from above. They are exposed to many temptations, to discouragements and misgivings which undermine their strength and bring them low. These have much need of the help and strength that faith produces. Often they become so reduced in strength that they find it hard to exercise faith. But we find that a little encouragement from physician or nurse enables them to look up and grasp the Hand of infinite strength.

It is the part of the Christian nurse, then, not only to have faith for her own
EDITORIAL NOTES

work and to rely upon the Arm of strength, but often she will need to speak words of faith to those who are sick and ready to faint. Since faith is the avenue through which we derive help from above, and since in dealing with sickness we need always special wisdom and strength, how important it becomes that we have faith in God.

EDITORIAL NOTES

March 13 was set apart by the Sanitarium family as a day of special prayer and fasting in view of the great need we have of the blessing and help of our Heavenly Father in carrying on our work. Notices were sent to sister institutions which gave them the opportunity to unite with us in this season, though the notice was rather short. We have heard from several where the day was so observed, and they speak of the profit that they obtained in spiritual life. To this family it was a good day indeed. Nearly all voluntarily entered heartily into the spirit of the occasion, and the divine blessing was very marked.

The managers of the Battle Creek Sanitarium fully recognize the fact that the work they have in hand has been wrought out by the wisdom and strength which comes from Above, and that is but a part of a grand work of reformation embracing the moral, spiritual, and physical elements of humanity to prepare a people for the coming of the King of kings. The founders of this work had this fact in mind, and it is for their successors to keep the institution, with its principles and work, ever true to the aim and objects for which it was established in the providence of God. It is the intention of those who have this work in charge to remain steadfast in this purpose. They do not intend to be separated from the work with which they have been identified for many years. They have no idea of abandoning in any degree any of the truths which have from the first distinguished this work. They hope to go forward in their work with good will to all men, with a sincere purpose to live and labor to benefit humanity without respect to race, condition, religion, or any other distinction, untrammeled by the hands of men, and under the guidance and control of God's Spirit and providence. They are ready to co-operate with every other branch of God's work on earth, and with all who are laboring to uplift humanity. The Sanitarium needs the prayers and confidence of all who love the Lord. It desires the help and counsel of its friends, being confident that if it please God to sustain and care for the work, it will still go on helping and blessing the sick and suffering ones. To our many friends who are anxious to know how matters really are at the Sanitarium we suggest that they "come and see."

The first fruits of the Battle Creek city mission were brought in last Sabbath when three candidates were baptized in the Tabernacle. There are several others who will soon receive the rite if they are faithful in the course they are now pursuing. The interest remains very good, and the Lord is blessing the work beyond all expectations. Of course we have the wood, hay, and stubble with the rest. But there are not a few who give good evidence of having been plucked as brands from the fire, and are daily putting on Christ and overcoming their wicked ways. The saloon-keepers begin to feel the effects of the work that is being done in their midst, and we hope they will be made to feel it more and more.

The Oakwood Industrial School, located near Huntsville, Alabama, is very much in need of bath and treatment facilities, being practically destitute of anything of the sort. They are needed for both practical and educational purposes. The Battle Creek Sanitarium family of workers is taking up the matter in their behalf, and have under-
taken to supply the necessary equipment for small treatment-rooms. We extend to all who feel an interest in this work an invitation to assist in this matter. The subscriptions may be sent to the Medical Missionary.

The Battle Creek Sanitarium management and faculty are glad to number among their recent guests two well-known Seventh-day Adventist ministers, Elders Allen Moon and C. N. Sanders. It was a pleasure to have an opportunity to minister to the needs of these faithful laborers, who have for so many years devoted their energies to the proclamation of the truths for the present time. Both have had to undergo serious and painful surgical operations, which they have borne with Christian fortitude and great patience. It was more than a pleasure to have these good brethren with us, and it is especially gratifying that they seemed to feel at home, and were most appreciative of the efforts of nurses and physicians in their behalf. Although Elder Moon's case has been extremely critical, he has made a good recovery, and expects to be able to discharge his duties as presiding officer at the coming meeting of the Lake Union Conference.

The senior class of medical students returned from their year's work in Chicago, and all were glad to welcome this band of devoted and enthusiastic workers who will soon take their places in the ranks of those who are doing good work for Christ and humanity. The other classes arranged a reception for the seniors upon their return, which was a most pleasant social occasion. The other classes now go to Chicago, the freshmen and the sophomores for six weeks' study, and the juniors for one year.

We have received a very neat calendar of the new Loma Linda Sanitarium, located in Southern California, and are glad to note the signs of prosperity which attend its work. At last accounts there were thirty or forty patients there, filling their rooms. This is certainly an encouraging beginning, and we can confidently hope it may lead on to a great work.

The announcement of the National Purity Conference to be held in Chicago, October 9, 10, and 11, is already out. It is expected that this will be the largest and most successful gathering for purity that has ever been held in this country. We are requested to extend to all a cordial invitation to be present and take part in the deliberations. Full information in regard to the meeting may be obtained by writing to the president of the Purity Federation, B. S. Stedwell, LaCrosse, Wis., or the secretary, Rev. Sidney C. Kendall, Long Beach, Cal. Dr. David Paulson is a member of the committee of arrangements, and he can also give necessary information in regard to arrangements for the conference.

This is a movement in which all good people have a large interest, and we hope that the work and influence of the association will be rapidly extended.

The accompanying illustration represents the building recently purchased by the American Medical Missionary College in the Stockyards district in Chicago for the purpose of a permanent dispensary. The building is situated in one of the most needy districts, surrounded by people who are, many of them, dependent upon charity for the medical attention which they so much need. The place was purchased at a very reasonable figure. A single donation of $1,000 has been received toward it. It is located within one block of Halsted Street, not far from the former dispensary. The building was formerly used by the Lutherans for school purposes, and is well adapted for the use to which it is now to be devoted. An effort is being put forth to raise the money to pay for the building.
Should any of our readers feel inclined to assist, such assistance will be very much appreciated.

We are pleased to say that the electric light bath cabinet for the Japanese mission is about completed and will soon be on the way to its destination; and we hereby express our thanks to those who have sent in contributions for this purpose.

Considerable space is given this month to the exercises in connection with the dedication of the New England Sanitarium at Melrose, Massachusetts, on February 28. The important place which this institution occupies, and the excellence of the various addresses fully justify this. We are glad to see the auspicious prospect that lies before this sanitarium. Other matters of interest are necessarily held over until next month.
THE DEDICATION OF THE NEW BUILDING OF THE NEW ENGLAND SANITARIUM

The New England Sanitarium, located at Melrose, Mass., has a history that falls little short of seven years. It was first established in 1899 at South Lancaster, in a portion of the buildings previously occupied by the South Lancaster Academy. The work was under the medical charge of Dr. C. C. Nicola and his wife, Dr. Mary Byington Nicola, and they have carried on the undertaking from that time to the present.

In the year 1902 the way was providentially opened for a removal to Melrose, one of the pleasant suburbs of Boston. In the midst of a State reserve consisting of over three thousand acres of park land was an estate of forty-one acres containing commodious buildings which might be easily adapted to sanitarium purposes. The site is an ideal one, having a high elevation with a grassy lawn sloping down to the edges of a beautiful lake. It was at once seen that this would constitute an ideal situation, close to a great city, in the midst of a densely populated district and yet enjoying all the quiet of a country retreat. The place was secured and the change was made.

In January, 1905, the wooden portion of the main building was mostly destroyed by fire. While this destruction involved about two-thirds of the capacity of the institution, it constituted its most undesirable part, a fact that was in some degree a mitigation of the loss. The heating and lighting plants were preserved by prompt action of the fire department. The business of the sanitarium, while somewhat crippled, was not interrupted, but was carried on successfully by the use of cottages and tents. The erection of a new building to take the place of that destroyed by fire was very soon undertaken and carried successfully forward, though some delay was occasioned in the latter part of operations. The result is the fine structure shown in our frontispiece.
Main Buildings of the New England Sanitarium

This is a five-story building constructed of wood, supplied with elevator, electric lights, telephones, and heated by steam, and exceedingly well adapted to the purpose for which it has been built. The present capacity of the sanitarium is about one hundred patients. This can be considerably enlarged in the summer season by the use of tents.

The dedicatory exercises were successfully carried out on the 28th of February, 1906, and consisted of three principal features. The forenoon was devoted to inspection of the building and to demonstrations. Then, after a generous lunch, the formal dedication took place, the program of exercises being as follows:

Address of Welcome, Albert E. Place, President New England Sanitarium, introducing Hon. Charles J. Barton, Mayor of Melrose, Chairman.
Chorus — Pilgrim Chorus from Lombardi Verdi
Invocation — W. J. Fitzgerald, President Philadelphia Sanitarium.
Address — Dr. John H. Kellogg, Superintendent Battle Creek (Mich.) Sanitarium.
Chorus — A New Heaven and a New Earth, Gaul
Address — Mr. J. B. Lewis, Reading, Mass., President Pledge Signing Crusade.
Chorus — Awake, the Night Is Beaming, Donizetti
Addresses — Dr. Dudley A. Sargent, Cambridge, Mass., Director Gymnasium of Harvard University.
Mr. Charles Cornell Ramsay, Cambridge, Mass.
Judge Joseph Sheldon, New Haven, Conn. Dedicatory Prayer — Prof. Frederick Griggs, Principal South Lancaster Academy.
Chorus — Gloria from Mass in F, Concone

The sanitarium chorus was assisted by several musical artists, all under the direction of Madame Beale Morey.

These exercises were held in the spacious dining-room, which was filled to its utmost capacity. The attendance of citizens was very large, embracing several thousand people during the day.

The evening program consisted of music, instrumental and vocal, a stereopticon lecture on the New England Sanitarium, Its Environments and Methods of Treatment, by the Superintendent, Addresses by Elders Wheeler and Westworth and Professor Griggs. Liberal voluntary contributions to the building fund were made by the guests. The entire program was well chosen and efficiently carried out, to the entire satisfaction of everybody.

The event attracted widespread attention, and has been the means of extending a knowledge of the sanitarium and its work throughout New England. The
result has already been very apparent in the largely increased patronage, for no sooner was the building completed and thrown open than it was comfortably filled with patients, and at the present time there is even a larger attendance of patrons than at any other time in the history of the institution.

We take pleasure in presenting to our readers the following outline of the addresses presented on the occasion:

ADDRESS OF ELDER A. E. PLACE
President of the New England Sanitarium and Benevolent Association

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

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

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

We welcome them because they have proved themselves to be leaders and teachers of the people,—men who are worthy of the public trusts placed upon them by the people of this great eastern portion of our country, trusts which embrace the weal or woe of many millions of people in both church and state.

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

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

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

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

Last, but by no means least of the welcomes which it is my pleasure to extend to-day, is the welcome which I know we all heartily accord to our friend and esteemed citizen, the Hon. Charles
First Main Building New England Sanitarium

J. Barton, the mayor of Melrose, who has kindly consented to preside at this meeting. To those not acquainted with him, I now have the pleasure of introducing Mr. Barton, who will speak at least a few words, and take charge of the program.

ADDRESS OF HON. CHARLES J. BARTON, Chairman

Mr. President, Ladies and Gentlemen: In the remarks of the president, there are a few words which will furnish the keynote for what I have to say, and those were to the effect that we are a little delayed in starting and that it is necessary to march right along. Now I have very little to say. I am here simply for the purpose of acting as presiding officer and introducing to you men whom you already know far better than I do, but I thought as I came up here that while there were some things on which we might well disagree, we surely all agree as to the necessity of so living the life on this earth that we will reach the better land. We might disagree as to the particular course we ought to pursue, the particular doctrine we ought to believe in order to get through. We may disagree as to upon which of the seven days of the week we should rest from our labors; but we can all agree that there is one day of the seven that we ought to rest, and there is one thing we can all agree upon, and that is the absolute necessity of preserving our good health, for without that what is this life, and what pleasure and what comfort can any one take out of it? To change somewhat the saying that you have heard, “For what shall it profit a man if, in the pursuit of wealth, he gains the whole world and yet loses his health?”

I am not here to make a speech. I am here simply to read to you what you can all read for yourselves upon the program, so I will thank you for your kind reception, and we will listen to the chorus by the ladies and gentlemen who will now take up their part.
ADDRESS OF DR. J. H. KELLOGG, Superintendent of the Battle Creek Sanitarium

Mr. Chairman, Ladies and Gentlemen: I assure you it is a very great pleasure to me to meet you here this afternoon, and it was a great pleasure as I came up the hill last evening to see the lights shining out from this new building. I said to myself, "There is one more light planted on a conspicuous hilltop from which the gospel of physical righteousness shall shine out." This institution is an especially needy place; for in this particular locality there are more sick people and sinners to the square mile than in any other part of this beautiful country, this being the oldest and most thickly settled part of the United States, and the oldest part feels the hand of degeneracy a little harder and a little heavier than any other part. The burden continually on my soul is, What can be done to save this splendid world (for it is a splendid world) from going down the hill of physical degeneracy to race extinction, for that is where we are bound. This institution, which is being dedicated here to-day, stands first as a protest against the influences that are leading us down, and, second, as a beacon-light pointing to a better way that may lead us up.

But some will ask, How do we know we are going down? As I picked up a paper on the way here yesterday, I found a few statistics in relation to the insane in the State of New York. Five million dollars is spent every year in taking care of its lunatics. And that is not all, for there are about as many idiots as there are lunatics. Fourteen years ago there were in the State of New York 17,000 lunatics; now there are 27,000, in a population of 8,000,000. The increase in the number of lunatics was more than thirty-three per cent faster than the increase in population. The statistics of the entire country show that there has been an increase in the number of lunatics from about 600 to the million fifty years ago to more than 1,700 to the million at present,—almost 300 per cent increase in fifty years. This rate is not diminishing, but is actually accelerating year by year. At the present time in the United States we have 1,700 lunatics to the million, and some 1,500 idiots to the million,—more than 3,000 of these unfortunate to the million. In fifty years more, increasing at the same rate, we will have 10,000 to the million. That would be one per cent. In fifty years more it would be three per cent; in fifty years more it would be nine per cent; in fifty years more it would be twenty-seven per cent; in fifty years more it would be eighty-one per cent. In 265 years from now, at this rate, all will be lunatics or idiots. But we shall have to stop before we get as far as that, for society will be broken up.

If we look about we see the same thing going on in all phases of human life. Moral degeneracy always keeps pace with physical degeneracy, with mental degeneracy, with brain and nerve degeneracy. There were 9,000 murders in this country alone last year. There are more murders in this enlightened country to the thousand or to the million people than in any other country in the world, civilized or heathen. At the present day a man's life would be safer in an Indian jungle than in the slums of New York or Chicago. The wild beasts of the thickets and forests of India or of Central Africa are not to be compared with the wild beasts of our great cities in ferocity and dangerous character.

We have another evidence of this degeneracy. Look at the death-roll last year alone: 416,000 persons died of pneumonia; 413,000 died of consumption; 144,000, of apoplexy. Mr. Edison says we are food drunk, and he proved it by keeping sober on an economical diet. He finds that Cornaro was right; that man can live and work hard on a Cornaro diet. I know it, for I have tried it myself. We eat twice as much as we need, and that extra quantity we eat, especially if it is beefsteak, is manufactured into poisons. It is not so bad if it is bread, because then it is converted into fat and we can work the extra plumpness off by a little effort. I met a woman the other day who was carrying another woman around. Her natural weight was one hundred and twenty pounds, but she weighed two hundred
and forty pounds. And she was wondering why it was so hard to go up and down stairs. Thousands of people are handicapped in their journey through life by the extra burden they carry.

But this evil is small in comparison with what happens if one eats too much proteid, especially of beefsteak. In beefsteak there is a great excess of proteid. Proteid is an element that must be used for the repair of the tissues of the body. When a locomotive has forged its ways across the land, it stops at a station to take on coal. Once in several hundred miles it goes to the shop for repairs. It takes on a new supply of metal to replace something that has been worn out or dropped off. In our bodies proteid is the metal; and the starch, sugar, and fat are the coal. The coal is to burn up; but the metal we must wear out. So, if we take a large amount of proteid in the form of beefsteak, we can not use it unless our muscles have become worn by use, and then the new material may be taken in to take the place of that which has been worn out. So we need only a very small amount of metal in our food.

When we take more proteid than we need, it becomes poison in the body, and poison of the most deadly character, and these poisons circulating in the blood, disturb the arteries; and they become tense, and then hard and rigid and chalky.

When a man has a stroke of apoplexy, or has one side paralyzed, or suddenly loses the power of speech, the trouble is with the arteries. They have become hard and brittle, and have finally broken.

Last year 144,000 people died of apoplexy alone, while 130,000 died of cancer. The latter may be a beefsteak disease, too, because beefsteak materially lessens the resisting power of the body. More than 76,000 people died of diphtheria, which is also a low-resistance disease. Persons who are strong and vigorous are not as apt to get this disease as are feeble babies. So it is with typhoid fever, of which 73,000 people died, and with la grippe, which killed 51,000. People contract these because they are not strong enough to resist them.

Last year 20,000 persons died of diabetes, another disease that comes from food intemperance, too much sugar, and overeating generally. Then, 25,000 people died of scarlet fever, 21,000 died of appendicitis, 19,000 people died of malarial fever, and 14,000 died of rheumatism. Chronic rheumatism is particularly a beefsteak disease. One does not have it unless he eats it, and the same thing is true of gout.

A million people died last year from diseases which are entirely preventable. Nobody need die of pneumonia or of consumption. Nobody need die of apoplexy, at least not short of one hundred and twenty years of age. A man might be excused for dying of apoplexy at that age, but not before that time. There was old Parr. On his tombstone in one of the aisles of Westminster Abbey is this inscription: "Here lies Thomas Parr, who died at the age of 152 years and nine months." John Harvey, the great physician who discovered the mechanism of the circulation of the blood, examined Parr after death and found that there was not a single hardened artery in his body. There was no evidence of degeneration, no reason why he might not have lived twenty or thirty years more. He died of overeating. He went up to see the king, who spread a royal feast for him. He ate the king's meat for two or three weeks, and finally had a terrible fit of indigestion and died, after living for 152 years a simple, outdoor life, subsisting on buttermilk and potatoes.

It is because of our wrong habits of life that we are degenerating. We live indoors too much. We shut ourselves up, especially in cold weather. I have seen people who protect themselves against fresh air as if it were poison. They even stuff cotton in the keyholes to protect themselves from the fresh air. They even stuff cotton in the keyholes to protect themselves from the fresh air. People shut themselves up in such close places as would kill a North American Indian or a South American monkey inside of six months. Yet they live, because they become sort of immune, just as smokers do. Smokers take every day doses of poison that would kill sixteen snakes, and you see people doing that
thing right along year after year, because they have become immune to a certain degree.

Now, this institution stands, as I said, as a protest against these health-destroying habits; against all these death-dealing agents that are certainly undermining, deteriorating, and destroying the race as nothing else can possibly do. Only a short time ago this race deterioration had become so apparent in England that everybody began to see it. Passing along the streets of London one can not but be struck with the many evidences of race degeneracy on every side; people with one side of the face not matching the other side of the face; people with one ear a certain shape, and the other different; with eyes of different shapes; heads flattened on one side,—wizened-looking folks. The commissioners appointed by Parliament to investigate this matter, easily discovered that the race was degenerating, and they have so stated in a preliminary report. And what is true in Old England is also true in New England. It is not quite so marked, but we have many evidences of it in this country. Go out in Nebraska and you see that the boys and girls grow up tall, thick-chested, broad-shouldered. Here you are mostly city people, and wherever you find a city population you will find a deteriorating population. Conditions of city life necessarily involve degeneration. It is impossible to avoid it in the present conditions of our city life.

This is a new country. This is a new sanitarium, but the things you find here
are old things. They have, as it were, been resurrected from the past. The methods of treatment that are presented here are not new, the bath tubs are new, but the methods are very old. I am sure that the instinct to bathe is as old as the race. I was talking some time ago with a doctor about the wonderful things accomplished by water and by other physiological methods: how warm water will put a man to sleep, and cold water will wake him up, and how hot water relieves pain, and cold water stimulates, and various other things, and he said, “Doctor, I believe in water bathing in a general way. I believe in general effects, but I do not believe in local effects. I do not believe water will relieve pain, for instance.” I said, “Let me tell you a story. Some time ago in San Diego I passed by a monkey house and stopped to look at the monkeys. There was a mother and two little ones. The mother monkey was standing guard over some green guavas that had been tossed into the cage, to prevent the young ones getting them. One little monkey had already eaten some of those guavas and had an attack of indigestion, and he had climbed up the side of the cage and was hanging over a hot waterpipe, taking a fomentation to his stomach.” I told the doctor that even monkeys know that hot water will relieve pain. It is an instinct planted deep down, not only in the human race, but in all the animal race, higher animals at any rate, that teaches them the use of natural remedies. A sick dog goes out into the sunshine and lies down. A dog knows enough to stop eating when he is sick, but all human beings do not know enough to do that.

Said the great Napoleon, who always knew enough to stop eating when he was sick, “Life is a fortress. Why should we put obstacles in the way of its defense.” That is the whole philosophy of this institution. Life is a fortress. It has powers of its own by which it defends itself. Should we, then, put obstacles in the way of that defense? The principal thing to be done for the sick man is to stop putting obstacles in his way, to allow the body to defend itself; to allow these forces which are always working in the body in health, correcting and repairing and maintaining the normal state of being, to work out the curing of the body.

We are discovering that we make ourselves sick by departing from nature. Then how are we to recover our health but by coming back to nature? This is no new idea. Alcibiades tells how Socrates, who tented with him during a winter siege in Thessaly, was able to march with bare feet across the ice better than the soldiers who wore sandals, because he had accustomed himself to the simple life. A Thessalian prince endeavored to induce the philosopher to stay at his court and offered him a fabulous sum if he would do so. “No,” he said, “my wants are very few. I can buy four measures of meal in Athens for an obolus, and there is plenty of good spring water there.” A little meal and a little water was all that the great philosopher needed to make him comfortable.

Thoreau, the author of Walden, once lived in a little cottage not very far from here, you remember. After spending the summer in the cottage in the apple orchard, as the winter storms came on, he made no preparation for December frosts. He did not even take the trouble to provide himself with overcoat, overshoes, or winter underclothing, because old Boreas had no terrors for him. He said, “I have so prepared my body that the cold finds me a friend. I give the cold a welcome. I feel no discomfort in contact with cold except the unusual exhilaration.” Out in Indian Territory, some years ago, an old settler met an Indian one snowy day. The settler was bundled up with furs, while the Indian was clad in a loin girth, standing up in the storm with the snow blowing about his bare limbs. The settler said, “Are you not cold?” “No,” said the Indian. “Why should I be cold? Is your face cold?” “No, my face is not cold.” “Indian all face, why should he be cold?” He had so accustomed his whole body to the cold that the cold was not unfriendly to him.
We have shut ourselves up in hot houses. We have almost parboiled ourselves until we are puny and weak. We have destroyed our constitutions by wrong diet, by food drunkenness, as Edison appropriately says, since our bodies actually become intoxicated with our food.

The intoxication of whisky requires the services of the distillery, but the worst of all poisons is distilled in our bodies, in our intestines. Pathologists are finding out more and more that a great share of nervous disorders, degenerative cachexia, and various maladies are the effects of poisons absorbed through the intestines. Metchnikoff has even gone so far as to suggest that we would be better off if we did not have colons at all. Animals that have the longest colons have the shortest lives, so instead of cutting off the appendix, he suggests that we might cut off the whole colon. Dr. Arbuthnot Lane, of England, has actually undertaken to do it, and has removed a large number of colons, greatly to the advantage of his patients, because they were accustomed to take food which, if not perfectly digested, were deposited in the lower portion of the intestines and remained there to decay and become putrescent, generating poisons which were absorbed into the blood, producing all the bad effects that would result if putrescent food were swallowed. Many thousands of people are suffering from the consequences of autointoxication.

This institution stands for a pure diet, for a diet that has nothing in it which could putrefy and produce poisons that are the result of putrefactive processes or which will set up degenerative processes in the body. It aims to return just as far as possible to the natural way of life, and that, as I have stated, is not a new way, but the old way. This institution stands upon an old foundation, a foundation that is old even for this country.

You remember that about sixty years ago one of your most distinguished preachers founded a little place out in the woods by the side of a brook, where he started a colony known as the "Brook Farm." Rev. George Ripley was his name. There were gathered Emerson, Thoreau, Bronson Alcott, Hawthorne, and Margaret Fuller. Horace Greeley used to visit the place, and was thoroughly in sympathy with the enterprise. One hundred and forty of the brightest New England men gathered there in that colony, and it flourished for some years. These men, you say, were dreamers; that is true, but they dreamed splendid dreams. Their thought was to return to a simple, pure life, to a natural life, that thus they might eliminate many of the evils of our modern life. Civilization is a splendid thing, but it has brought with it not only splendid blessings, but perversions which to a large degree offset its blessings, privileges, and advantages. The Brook Farm Colony undertook to find a way to cure these evils.

While the enterprise failed, the idea did not die. It has gone on growing in the world in various ways, and forty years ago this very year a few men at Battle Creek, Mich., were inspired with the same idea, that of a return to nature, and concluded that the natural order and the divine order must be the same. The thing that is natural, as God made it to be, that was good for our ancestors in the Edenic time of which the Bible tells us, must be good for us in these days. These men, inspired by the same thought that led the men who founded the Brook Farm Colony to do what they did, were led to start this work in a small way in a little two-story farm house. I was present on that dedication day, and I am very happy to be here when this offspring of that movement which started there forty years ago is now springing into being in this splendid fashion.

I remember well four years ago, and just a little later than this, Dr. Nicola, who was at South Lancaster at that time, brought me over and showed me this hilltop, this beautiful lake, and these beautiful surroundings, and I remember how enthusiastic he was and how interested I became. Dr. Nicola and his wife had the courage to leave the work where they were in South Lancaster and to come here with their colleagues, most
of whom, I think, are here to-day. They had no money. No one makes money in such a cause. Every penny earned besides the very meager salaries which are paid, goes to upbuild the enterprise, and it must be so, for the charter under which this institution was organized, makes it so. It is true of all of the allied institutions, and there are nearly one hundred of them now in different parts of the world; and all these institutions are based upon the same idea of returning to nature. They are all philanthropic institutions. That is why the president of the meeting here felt free to tell you to-day that there is a list here on which you may put down your name if you wish to.

In conclusion I wish to say that this institution is here to work for Melrose and the people of Melrose. It has no other purpose than to help humanity. It stands for physical righteousness and for every good thing which tends to physical righteousness. Dr. Nicola and his wife I have known for years. I have seen them grow up, and I know they are loyal and true people who can be depended upon. Their colleagues also can be relied upon to stand for what they believe to be right and true. They have come from other places where there were just as good inducements as here. They came here because they thought Massachusetts needed just this thing, and I believe that you believe the same thing or you would not be here.

I bring to this enterprise a word of greeting from Battle Creek, the elder sister of this work, where we have at the present time about fifteen hundred people including patients and workers, who are getting health and are helping others to get health through these means. I feel very grateful to see this new enterprise given such a cordial welcome in this great community, which constitutes, as we in the West are glad to concede, the "Hub" of our great social, educational, and moral circle.

ADDRESS OF DR. DUDLEY A. SARGENT,
Director of Gymnasmum, Harvard University,
Cambridge, Mass.

Mr. President, Ladies and Gentlemen: It is certainly a very great pleasure to me to be here this afternoon and take part in the dedication of a building connected with an institution that has for its chief function the promotion of health; and I could not help feeling as I heard Dr. Kellogg give voice to many sentiments that were familiar to me, as though I were "bringing coals to Newcastle" in undertaking to tell an audience of Battle Creek or one of its branches anything about the art and science of health.

My work is to train those who are in tolerably good health to a better condition, and to do my utmost to prevent disease.

I started in an institution something like this, a hygienic institution, as it was called, away back twenty-five years ago in New York City, but found very little appreciation of it, and so I was drawn into college work, where my chief function has been, besides looking after the physical condition of several hundred young men, to prepare teachers for the gymnasiums of the country, and we have sent out something like two thousand from Harvard University. Of course, we are all meeting the same conditions, and gymnasiums are being more and more given over to the treatment of disease in its simpler forms. The chief function of the gymnasium is to improve the condition of the weak, and not simply to exploit the strength and powers of the strong.

Once it was possible for a man to keep himself in very good health by simply attending to the ordinary duties of life, looking after his home or his shop. Certainly those who lived in the country found plenty of physical exercise in breaking up new ground, clearing the forests, and building roads. I suppose our great grandfathers in this country would have laughed at the idea of sanitariums and gymnasiums, because they found no use for such things. They found their health largely in their occupations. They never could have endured the conditions under which they lived if they had not. But to-day a person has to give what health he has to his occupation, and then trust to some other resource to restore his equilibrium. Division of labor and specialization in
business has made it possible for a large portion of a community to earn a living without making effort enough to keep the human frame alive.

These things at first may sound strange to some of you, but we must all bear in mind that our ancestors were built up by generations of struggles with difficulties, struggles with nature, struggles with wild animals; and we know that the influences which make man as he is to-day are very different from those which he encountered at first. To-day there are hundreds of occupations in which a person can make a livelihood without making any more effort than simply the closing of the eye, a nod of the head, and a few movements of the fingers. That is their occupation day after day. Under these circumstances, do we wonder that men become idiots and lunatics?

I could not help thinking as Dr. Kellogg gave us those statistics, how few of us know what it is to be healthy and strong. How few of us know what the constitutions were that must have been possessed by many of our ancestors. It has been my peculiar function in my studies to examine celebrated athletes, men who are the champions in their respective callings, and you would be surprised to note the difference in physical vigor between these men and persons whom you meet in ordinary life. No doubt a great many of these men inherit their physical vigor from their mothers. One can not have any ability in any direction without a physical basis. When I examined the strongest man in the world to-day, as far as any records go, a man who weighs three hundred pounds, and whose chest is perhaps in the neighborhood of five feet in circumference, I asked him something about his parentage. "Well," he says, "I'll tell you. I inherited my strength largely from my mother." The man said, "We lived over a country store in Canada, and one day mother wanted to bake a batch of bread, and she sent down word for father to have a barrel of flour sent up. So he had a barrel of flour rolled out in front of the store, intending when he went to dinner to have the men take it upstairs. Mother, however, got impatient. She wanted to bake some bread, so down she came, shouldered that barrel of flour and took it upstairs." That was the mother of the strongest man in the world.

I might tell you an instance that will show something of the vigor of some men who are living at the present time. There is a man who has been employed at Harvard as a teacher of swimming, a man who literally believes that the race is degenerate. He leads a simple life in every way. He does not wear any underclothes; goes in bathing in the harbor in the middle of winter. He swam out something more than two miles on a wager the day after the steamer "Portland" was lost. The man occasionally goes off in the morning and is gone all day. One day last summer he undertook to swim past Minot's Ledge lighthouse. The men at the bath house didn't think much of his going away. They were not alarmed about it, because he generally comes back at night. He came back about nine o'clock the next morning. He had been twenty-four hours in the water without food or drink.

I sent for him immediately on his return to Cambridge and asked him about it. "Well," he said, "I intended to swim around Minot's Ledge lighthouse, but I got down a few miles below Boston Light and struck a very strong current
and was obliged to give up, and started back greatly fatigued, though fully intending to get back before sundown. But I became tired and sleepy, and rolled over on my back. I overslept myself, and didn't return until nine o'clock this morning." Now that sounds a good deal like a fish story, but this man is well known around Boston, and that simply shows you something of his vigor. Think of a man going out and going to sleep on the bosom of the deep, trusting his physical power and efficiency to keep him all right without food or drink for twenty-four hours!

I think these cases are pretty good indications of the physical vigor from which champions are made. And I think there is a good deal of truth in Dr. Kellogg's statement that we are in danger of degeneracy. I know that is the condition in England, for I have been in touch with the military surgeons there for a number of years, and have exchanged data with them.

Now these conditions are recognized, and we are trying our best to meet them. What people see in our professional athletes leads them to think that things are going the other way. A great many people think our colleges are running to brawn and muscle. If they could see the men I see year after year, they would come to very different conclusions, because as a matter of fact the average is not improving.

The problem is how to meet this degenerating tendency, and I can not help thinking that such institutions as this, and our gymnasiums throughout the country, and our play-grounds for children, are doing an immense amount of good in this direction, supplemented by wise diet, and correct systems of hygiene and correct methods of living.

The managers are to be congratulated upon the beautiful location they have chosen for this health resort, and I think this community, and the State at large, have cause to be congratulated in having such an institution in our midst.

ADDRESS OF PROF. CHAS. C. RAMSAY, Cambridge, Massachusetts.

MR. CHAIRMAN, LADIES AND GENTLEMEN: Having spent so many years of my life in the field of education, it is perhaps natural for me to look at every subject from the educator's point of view; and it requires but little experience and reflection to reach the conviction that the health reform movement represented by the New England Sanitarium is of essential importance in the great department of physical education. As important as the treatment and cure of invalids resorting to this institution may be, their dissemination of the principles theoretically and practically taught here, after their return to their homes, is in my opinion of vastly greater importance. If we could send into every community in this country a person who had been cured of diseases which had reduced his vitality and his capacity for service, thoroughly indoctrinated in the principles and practises of personal hygiene and acquainted with the natural methods of treating physical ailments, we should thereby confer unlimited benefits upon our common country; for we may be sure that every such returned and cured invalid would be a torch of truth and enlightenment at which many tapers would be lighted. Even a cursory reading of history shows that mankind has always left to the last the application of reason to those phases of life most vital to human welfare.

Several thousand years ago a Greek philosopher bitterly complained because the men of his day showed far greater interest and took much more pains in the training of their horses and other domestic animals than in the education of their children. Strange as it may seem, after centuries of human progress, the same complaint may yet be made. Despite all the enlightenment of modern times, in the face of no small degree of human liberty and of the wide diffusion of popular education, there is still much indifference to the real welfare of the human body. Of perhaps no other blessings are men everywhere more reckless or more prodigal than of their health. Few persons do as well as they know; but, as incredible as it may appear, there is yet a very considerable degree of ignorance of the laws and principles of healthful living. One among many evi-
dences of this fact is the annual con-
sumption in the twentieth century of
tons—literally tons of patent medicines.
Another is the bill of fare, both at home
and at places of public resort for food.
Another is the enormous consumption of
stimulants and narcotics. And still
another is the hot boxes—namely
steam-heated apartments—in which we
live in these modern days, and in which
we breathe foul air from both within
and without, in our crowded cities.

There is yet vast need of instruction
and example in the practise of simple,
healthful, and wholesome daily life.
Men and women everywhere should be
taught to use the simple and accessible
means lying all about them for the pres-
ervation of health and the cure of dis-
ease. The uses of hot and cold water,
the deep breathing of pure air, the use
of electricity, of sunlight, of adequate
muscular exercise, of plain and whole-
some diet (consisting of fruits, grains,
nuts, and vegetables, eaten in small
quantities and at infrequent times), and
of proper clothing,—in all of these nat-
ural agencies widespread instruction
should be given. I desire, therefore, to
hear the gospel of good health and of the
simple life proclaimed everywhere; and
it is for this reason that I am so much
interested in the success of this noble
institution, the New England Sanita-
rium.

It has been said that principles, and
not men, are everything. But I say
principles and men are absolutely essen-
tial to all human progress. All human
progress, all moral and physical reform,
have moved forward by means solely
of the co-operation of devoted and capa-
bile men and women. Art has had its
Phidias and Michael Angelo; Poetry
its Homer, Vergil, and Shakespeare;
Philosophy its Plato, Aristotle, and
Kant; Political Liberty its Samuel
Adams, Benjamin Franklin, and George
Washington; Ethics and Religion, their
Moses, Isaiah, and Paul; and Health
Reform, its Kellogg, Fletcher, Sargent,
and other distinguished leaders.
I well remember when the first glimmers of light upon the proper diet for man, and the use of hygienic means for the treatment of disease, came to my father and mother in my childhood; and, I still better remember the establishment a little later, in 1866, of the old Health Reform Institute, at Battle Creek, Michigan, in which it was the privilege and distinction of one of my mother's sisters to render years of service. I can also clearly recall the crude and radical methods and ideas which were there adopted in the early history of the institution. For at the first those in charge, with the inevitable limitations of experience and inadequate knowledge and training, were groping after the truth, as applied to the human body in health and disease, which is now shining forth in radiant glory. While this movement had many distinguished forerunners, who made useful discoveries in physiology and hygiene before the Sanitarium Idea began its career, and many eminent contemporaneous physicians and scientists have greatly advanced the boundaries of physiological knowledge, still I desire to emphasize the fact that this movement has correlated and organized a large body of health doctrines before known, and has also very substantially added to the sum total of truth as pertaining to the physical welfare of man.

In this connection I desire to pay deserved tribute to Dr. Nicola, the able, efficient, and modest superintendent of this Sanitarium. After a thorough medical education at the University of Michigan, and a careful training in the Battle Creek methods of treating disease, he came to New England in physiology and hygiene before the Sanitarium Idea began its career, and many eminent contemporaneous physicians and scientists have greatly advanced the boundaries of physiological knowledge, still I desire to emphasize the fact that this movement has correlated and organized a large body of health doctrines before known, and has also very substantially added to the sum total of truth as pertaining to the physical welfare of man.

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I am very happy to be able to be here to-day; for ten years ago I made the acquaintance slightly of the great Battle Creek Sanitarium with its methods and principles. Four years ago I came as a patient to this sanitarium, then located at South Lancaster, and remained for a few weeks, and was thoroughly convinced that there I had found a combination of things that were making for the best interests of humanity, and especially for my own physical recovery and restoration to health. And I thought, when I was invited to come here to-day, that it would be a very poor return for the benefits received if for any reason I should be unable to say one word for and in behalf of these great principles that underlie this institution and that have so far built it up.

Here is a healing system which recognizes, in the laws of physical health wrought into the very constitution of mankind and the universe the substance and the sacredness of religion. Violation brings sickness, and obedience brings health. Here is an institution where the lovingkindness of God is always manifest, like the sunshine, and where an overpowering sense of simple duty to God and man is an atmosphere.

In this institution is gathered every appliance wherever invented or discovered that can render the return from sickness to health as sure and as pleasant as possible. Every known and proved method of cure and of permanent health is provided at its best. The simple life
and the best things are found abundantly provided in the vegetable world, and the slaughter of animals for food is found as unnecessary and unwholesome as it is repugnant to the sense of beauty and the educated conscience. But the spirit that pervades the whole institution from the head to the attendant is the special excellence that dominates all. Its mild persistence, its sweet reasonableness, seems as irresistible, as full of healing as the sunshine which creates the verdant spring.

This institution is planted, not as a new form of pecuniary enterprise, although I am happy to be informed that it has been from the very beginning a financial success, not as a money-making scheme, still less one of greed and graft, but as an offering on the altar of human well-being. No one receives for his personal use more than the scantiest pay for service, however eminent or useful he may be. All profit is turned back into the perfecting of the work and the spreading of its influence in other institutions and in other lands.

The central institution at Battle Creek has grown like a banyan tree, and is covering the world literally for the healing of the nations. So, to-day, there are a hundred institutions more or less, all founded on the same principles and animated by the same spirit that underlies and animates the central institution at Battle Creek. Already they appear in Nebraska, in Oregon, in Colorado, and in California and Mexico, in far-off South Africa, among the countrymen of Paul Kruger; and ready to spring up along the great routes of civilization from Cairo to the Cape and in all the islands of the sea. Everywhere it sings in the spirit of Whittier:

"I know not where His islands lift
Their fronded palms in air.
I only know I can not drift
Beyond His love and care."

Everywhere these medical missionaries go establishing new centers of wholesome influence, everywhere healing the sick, and teaching the well exactly how to remain so, teaching a gospel of physical health as a foundation stone for true religion.

It is easy to see that in this triumphal march around the globe unexpected allies and co-workers will be found,—hundreds of millions of teetotalers, and abstainers from the flesh of animals, particularly of hogs; immense numbers of vegetarians among the people of India, of China, and of Japan,—vegetarians literally by the hundreds of millions.

In our homes, our educational institutions, our retreats for the insane, our penitentiaries and State prisons, these principles are needed more than can well be told. If the whole community could be fed as well as the patients of this institution are, the amount of sickness, suffering, and crime would be decreased to a marvelous extent. But it is in the frightful sum and waste of war that our ignorance and inattention to these principles in our armies reach to the very summit of criminal abominations.

We pride ourselves as a nation upon our general intelligence, our common sense, our all-round capability and efficiency in all the operations of peace and war. From this pinnacle of self-gloration, let us glance at the extremely humiliating lessons that our vegetarian friends, the Japanese, have just been giving to the whole world of the utility of simple life principles on actual battlefields in their late war with Russia. In the beginning it was generally and most confidently predicted that the Russian soldier, of immense size and fed like the soldiers of all the fighting armies of the civilized world, would ultimately grind into powder his little brown antagonist however just the latter's cause and however desperate his resistance in the beginning might be. It was pointed out that he was a mere weakling living on rice and barley, and knowing nothing whatever of what war means against the immense hordes of highly organized, well-fed troops led by the most skilful strategists and most determined fighters.

One point of supreme importance was left out of this account. It was the point of the immense figure that disease cuts in all the operations of modern warfare. In all the wars of the last four hundred years about four times as many soldiers have been disabled by sickness, by preventable disease, as have been killed di-
rectly or indirectly by wounds on the battlefield. On this fact our vegetarian heroes determined to strengthen themselves to the utmost. They gave their medical staff supreme power over all matters of health and hygiene—all matters affecting the health of the soldiers. They made special preparation in field and hospital service before the war came, to reduce the inevitable fatalities from this source to the smallest possible point. The war came on. In every battle by land or sea the little brown vegetarian has been triumphantly victorious. His losses by disease relative to those received in battle have been not four times as many, but only one-fourth as many, or one-sixteenth the usual ratio. This fact constitutes the real triumph of Japan. It is a fact of overwhelming importance in all the warfare of the future—vastly more important than smokeless powder or enormous armaments.

But the needful lesson for us, humiliating and terrible as it is, will be found by comparing this record with that we made in our miserable little fiasco known as our late war with Spain. No nation in modern times has in some particulars made so deplorable a record. The war was wholly unnecessary to begin with. A delay of forty-eight hours would have brought from Spain compliance with all the demands we made in the beginning. But after the war was so foolishly and recklessly begun, the wretched conspirators who commenced it, ignorantly and recklessly sacrificed by preventable disease in enormous numbers the very pick and flower of the young, enthusiastic, patriotic American manhood. They threw away like carrion on a dung hill fourteen of these brave young soldiers by preventable disease for every one who met a soldier's death on the battlefield. We simply sacrificed fifty-six times as many soldiers by disease relatively to those killed in battle in one hundred days of skirmishing with Spain as the Japanese did in all their immense battles by land and sea in all their sieges from Port Arthur to the end of the war. This simple fact is astounding. The story is too true, too humiliating, too revolting.
But if we were to be plunged again into another war ever so necessary, who can tell whether or not similar awful facts would not again appear.

In fact, we carry war as we live in peace in such utter disregard of common sense and the true principles of living for which this institution stands that it is no wonder that as a nation we are physically degenerating, even as England herself has degenerated.

Let us hail then as a true deliverer this university of health which will labor for the promotion of the simple vegetarian life and the restoration of national health.

THE INTERNATIONAL CONVENTION OF THE STUDENTS’ VOLUNTEER MISSIONARY MOVEMENT

J. F. MORSE, M. D.

Having been chosen, in company with Mrs. Elizabeth Bentele, a student in the A. M. M. C., to represent the Medical College in the Fifth International Convention of the Students’ Volunteer Movement, it has been suggested that I give to the readers of the Medical Missionary an account of my observations and experiences in connection with that remarkable meeting.

The convention continued from February 28 to March 4, in Nashville, Tenn. The audience hall was Ryman’s Auditorium, one of the largest assembly halls in the South, capable of accommodating about six thousand people, and yet it is stated that over fifteen hundred delegates applied for sittings who could not be accommodated.

This was the largest meeting of the kind ever held. Over eight hundred colleges and universities of the United States and Canada were represented by about four thousand delegates. Representatives of kindred movements in other parts of the world were there, and their greetings added to the interest of the occasion. This great body of young people were animated with a zeal in missionary work, and were eager to receive that which the speakers had for them. And under the control of men of intelligence and earnest devotion, the meeting could not fail to be a remarkable one,—one which not only made a deep impression upon those present, but whose spirit will give an impulse to missionary work throughout the world.

The convention was under the charge of Mr. John R. Mott, as chairman, ably assisted by an efficient corps of officers. The sight which greeted one upon coming into the hall was of itself an inspiration. Over the great platform was suspended a gigantic map of the world, showing the prevailing religions of all the various countries and regions. Above that hung the motto of the Movement, which is, “The Evangelization of the World in This Generation.” Suspended from the ceiling were the flags of the United States, Canada, and of the old Crusaders. The platform contained seats for one hundred and fifty returned missionaries, the sight of whom was a constant object-lesson, calculated to fire enthusiasm and emotion in the hearts of those who were looking forward to their life work.

The churches and people of Nashville extended to the convention the utmost cordiality and hospitality, and all was done that could minister to the comfort of the army of visitors. In this the citizens of Nashville abundantly sustained the reputation of the South for genuine hospitality.

Besides the meetings held in the Auditorium, sectional meetings were frequently held in the various city churches.

The regular daily program opened with an hour for meditation, and appropriate topics for thought and prayer were suggested by cards distributed the evening before. At half-past nine a meeting of the convention was held, and other meetings at three and half-past seven.
To give to the readers of the Medical Missionary a complete outline of the proceedings, mentioning only the most striking features of the proceedings and the speeches, would be indeed a pleasant task, but it would exceed by far the space that has been allotted to this article. I shall therefore mention only a portion of those most salient features that were impressed upon my memory.

The first meeting was held at three o'clock on Wednesday, February 28. It was addressed by the chairman, John R. Mott, who spoke on “The Possibilities of the Convention,” and Robert E. Speer, who took as his theme “Our Needs.” These addresses were replete with practical thought and devotion. They both emphasized the need of the spirit of entire consecration to God, and of divine guidance and instruction. They gave the keynote to the entire meeting, and led every soul to inquire, “Lord, what wilt thou have me to do?”

Mr. Mott is the chairman of the executive committee of the Students’ Volunteer Movement, and Mr. Speer is the foreign missionary secretary for the Presbyterian Church.

In speaking of the possibilities of the convention, Mr. Mott said that these were limitless; the magnitude of the convention suggested its boundless reach. It was, he said, the largest Students’ Volunteer meeting ever convened. He said, “I like to think of this convention as a great dynamo which is being impelled by the ceaseless energies of Christ. Sin is an insulator; it obstructs the flow of the current of divine power. Let us deal with our sins.”

Mr. Speer followed in a kindred strain, appealing to his vast audience to enter fully into the missionary spirit, and to think of themselves as individuals standing in the very presence of the Master, the searcher of hearts. “I solemnly say to you to feel that you are alone here in this hall with Jesus Christ. See him standing before you. He is near to you and asks you to follow him. Will you follow him? Thousands in other lands know not of him. He points to them. Go as he directs.” The effects of this speaker’s remarks were very perceptible. Then followed a short season of silent prayer, during which the convention quartet sang sweetly, “A Clean Heart.”

The singing by this quartet of male voices was one of the prominent features of the great meeting. They were listened to with delight, and their music never failed to leave a deep impression.

The following evening we listened first to an address by Dr. George Robinson, of Edinburgh, Moderator of the United Free Church of Scotland, who spoke on “The Presentation of Christ to All Mankind the Supreme Business of the Church.” Christ had ascended on high in order to place himself in equal relations to all men everywhere. The coming of the Holy Spirit was without reference to race or color. Nationality, climate, territory, had no place in the foundations of the city of God. The distinctions between home and foreign missions was a convenience only, but had no spiritual basis. The true homeland of the church was in Christ Jesus, and all who knew him not were in the great outland, which is the field of missionary work. That the supreme business of the church is the presentation of Christ to the world is attested by the last commission of the Saviour to “preach the gospel to every creature.”

The same evening J. Campbell White, of Toronto, spoke on the “Ownership and Lordship of Christ.” The beauty and power of Martin Luther’s life was explained when he said that if any one were to knock at the door of his breast and inquire who lived there, he should answer, not “Martin Luther,” but, “Christ.” The four great cardinal obligations laid upon us by Christ are: Know, Go, Pray, and Send. These great results always follow surrender and obedience to Christ: Personal victory over sin; Guidance as to personal service for God; and Power from God for a work that is beyond all human strength.

On Thursday morning the convention received the report of its chairman on “The First Two Decades of the Student Volunteer Movement.” From it I will cull only a few items of interest. The object of the Volunteer Movement is fourfold:
namely, (1) to lead students to a thorough consideration of the claims of foreign mission work upon them as a life-work; (2) to foster the purposes of all students who decide to become foreign missionaries; (3) to unite all volunteers in an organized, aggressive movement; (4) to create and maintain an intelligent and active interest in foreign missions among students who are to remain at home, in order that they may back up this great enterprise by their gifts and their prayers.

The field covered by this organization is the United States and Canada. It embraces all classes of institutions for higher learning, both denominational and undenominational. The movement is under the direction of an executive committee of six representatives of the Student Young Men's and Young Women's Christian associations. With this there is associated an advisory committee composed of representatives of the principal mission boards.

It is now twenty years since the first meeting of the Students' Volunteer Movement was held at Mt. Hermon, on the Connecticut River. The meeting consisted of 251 delegates representing eighty-nine schools. At the beginning of the meeting less than twenty of the delegates had formed any intention of going to foreign fields, but at the close of the meeting over one hundred had decided so to do.

President McCosh, of Princeton, said of this movement before it was a year old, "The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of young men and young women been made in our age, in our country, or in any age or any country since the day of Pentecost?"

The movement has made its impress upon a thousand of the principal institutions of learning in America, and the missionary interest has been thereby greatly developed. As a result of this work the number of missionary candidates has been very greatly increased. Thousands of students have become missionaries through signing the declaration, indicating their desire and purpose, God permitting, to become foreign missionaries.

The movement has on its records the names of 2,953 candidates or volunteers who, prior to Jan. 1, 1906, had sailed to foreign fields. At the Toronto Convention, held four years ago, the hope was expressed that during the four years at least one thousand volunteers might go forth. It is a striking fact that during that time the number going forth was just one thousand. Of these, one-third were women. Not less than fifty denominations are represented. Of those who have thus gone, fully seventy-five per cent state that it was this movement that was the cause of their going.

(Concluded next month)
THE PHYSICAL SIDE OF THE PURITY QUESTION

DAVID PAULSON, M. D.

(Abstract form an address given at the National Purity Conference held at LaCrosse, Wis., Oct. 17-19, 1905, published in The Light.)

Immorality is assuming such startling proportions that no intelligent physician who loves his fellow-men can remain indifferent to its fearful ravages. Dr. Johnson, of Washington, D. C., in a paper read before the American Medical Association, suggests the probability that the race suicide arising directly or indirectly from one venereal disease alone would annually equal the combined death-rate from tuberculosis, pneumonia, and typhoid fever.

According to Gihon, there are two million active syphilitics in this country, and Dr. Cooper, of Washington, D. C., estimates that there are 225,000 syphilitics in New York City, or one in fifteen of the entire population. Dr. Prince Morrow, of New York City, the leading authority on this subject in this country, considers another venereal disease quite as formidable as a social plague as syphilis, and the committee appointed by the State and provincial boards of North America estimated that eighty per cent of all deaths from pelvic diseases in women are due to this one infection. Dr. Philbrick, in a paper read before the Nebraska Medical Society, stated that competent authority estimates that eighty per cent of the adult male population in this country have had the latter disease. Dr. Howard A. Kelley, the noted Baltimore physician, quotes Morrow as authority for the statement that there are 450,000 young men in our country alone who annually take the first fatal plunge into the moral sewer, losing what they can never again regain.

Tainted men and women are a far greater menace to our welfare than tainted money, of which we have heard so much of late. While we have been sleeping, it is evident that the enemy has been sowing tares.

Yet we must take into consideration the soil as well as the seed; for the germs of impurity, like the germs of disease, grow only in soil that is prepared for them. On every hand both physical and moral degeneracy is multiplying at an enormous rate. The insane among us are increasing three times as fast as our population. In England, one out of every 285 is insane. In the State of New York there are 26,000 in the insane asylums. The State of Wisconsin contains three thousand epileptics. It is estimated that there are a million of various classes of defectives in this country.
The Scriptures declare that “the curse causeless shall not come.” (Prov. 26: 2.) The condition of ancient Sodom was caused by the pride, fulness of bread, abundance of idleness, and failure to strengthen the hand of the poor and needy. (Eze. 16: 49.) If we study carefully the relation of cause and effect, we shall find that a large share of modern Sodom is produced by similar causes as easily preventable.

Any practise that lowers the physical tone, lowers also the mental and moral tone. The neurasthenic has a weakened will; he can not make a final decision. He can not reason clearly. He becomes a prey to his impulses. All his passions are equally abnormal and excitable. Although his ideals may not have changed, his power of self-control, his ability to live up to them, has largely been lost. The chronic inebriate and the opium slave are in the same condition. The individual whose nerve force has been ruined by disease may become a sexual pervert, and commit heinous crimes sexually, while at the same time hating them, and struggling all the time to escape.

All this is merely an indication of the moral influence of wrong physical habits. The best-natured child in the world is likely to become cross, irritable, and unmanageable when its stomach is out of order.

Any individual with a sensitive nervous organism, who uses tobacco, alcohol, tea and coffee, various condiments and fiery spices, and juicy flesh meats, is constantly loading his body with toxins, which irritate his lower centers and lessen his will-power. Such an individual, instead of, like Paul, keeping his body under, and bringing it into subjection (1 Cor. 9: 27) is eating and drinking damnation to himself; for one is not likely to have the peace that passeth all understanding in the heart while there is war in his stomach. The physical climate within has as much to do with purity as the moral climate without.

The feverish activity accompanying modern civilization raises the blood pressure and thereby causes a craving for liquor and immorality, which temporarily lower it. If we are permanently and effectually to turn the terrible tide of immorality which at present seems to be sweeping everything before it, we must not merely pick off the leaves, but we must lay the ax at the root of the tree. We must not only emphasize the importance of spiritual deliverance for the poor victim, but we must also institute preventive work by calling attention to the physical causes which in so many cases lie at the real foundation. “Whatsoever a man soweth, that shall he also reap,” is as true of immorality as of other things, and is as unerring in its application as the law of gravitation. Simple habits of life are as conducive to moral health as they are to physical well-being.

Bouchard, the eminent French investigator, has demonstrated that active outdoor exercise tends to destroy toxins in the body; and experiments in the Craig Epileptic Colony in New York showed that active physical work outdoors lessened the number of epileptic attacks one half.

Abundance of idleness will produce Sodom as well to-day as in days of old. In our Chicago work one of our workers asked a girl who was in despair the beginning of her trouble. With tears in her eyes she replied, “Mother scrubbed while I studied Shakespeare.” The practice of so many parents to save their children from the stern realities of life, instead of a kindness is a curse to them.

We have observed over and over again in our rescue work that the eating of things that taste hot while in reality they are cold, irritates the nerves and lays the foundation of both immorality and inebriety. The simple dietary which made Daniel the peer of the Babylonians will assist young men and women to-day not only in securing physical, but also moral, strength.

God gives us richly all things to enjoy, yet he bestows his gifts according to our needs. If we have received greater light than others, we must not think that it is because we are better than they, but rather that we stood in greater need of it. Then the possession of great light is no reason for pride, but for thankfulness and humility instead.
HOW A MISSIONARY NURSE SHOULD DRESS

MINNIE ANDERSON

The personality of the individual is more important and exerts a far greater influence than many of us are aware. So marked is it that personal attractiveness—not mere prettiness, but the combination of externals and of qualities which make up a pleasing and attractive individuality—goes a great way toward making the successful nurse.

Thus a nurse should have in her carriage and manner of dress that neatness and tidiness which can not but add dignity to her profession. Her deportment, attire, and mode of dressing her hair should be in harmony with her work.

In most hospitals the usual requirements are that the hair be dressed in a simple manner and worn off the face. This is not an arbitrary regulation since an elaborate dressing of the hair means the devotion of a great deal of time, which the duties of a nurse will not allow; while a neat, simple style is more in keeping with her work, and lends dignity to her personal appearance.

Her hair ought to be brushed off the face for two reasons. First, because curls and fringes require special attention to make them really becoming. Second, and most important, any fringe or loose ends of hair falling around the face or about the head may prove a source of infection to her patient, as such locks readily catch dust particles, which are easily scattered from them upon wounds and dressings. The hair can be brushed to roll back in a soft natural way that is far more attractive than many of the styles we so often see.

The hands and feet should receive proper care and attention. Constant washing and the use of disinfectant solution will often irritate the skin of the hands and make them rough to the touch. When they become chapped it will be advisable to wrap them at night in a dressing of some healing ointment.

To avoid this chapping and roughness the nurse should be careful thoroughly to dry her hands after each washing, since it is important they should always be as soft, smooth, and attractive looking as circumstances will permit. While they may not always be white, they should show signs of being well kept.

Fashionably pointed, brilliantly polished, and tinted finger nails are not in good taste any more than an extreme mode of dressing the hair. Cold and clammy hands should not come in contact with the patient.

The foot is a part of the anatomy which demands the attention of at least three-fourths of the women who take up the nursing profession. The mischief is largely caused by the unusual strain of having to be on one's feet for so long a time at a stretch, by constant walking to and fro on hard, polished floors, or by the extra strain of trying to move about noiselessly, but above all by the defective style of shoe generally worn. To avoid any bad effects the nurse should provide herself with a comfortable, not too loose-fitting shoe; it should be tight enough to hold the foot snugly, but should not pinch at any point; it should give sufficient support to the instep and ankle. It should be broad enough to allow free action to the toes, and high enough at the heel to prevent the wearer from dropping back when walking.

No special effort should be made to move about noiselessly. To overcome any difficulty in this respect, and in order to enable the wearer to move quietly, rubber heels may be worn, or a sheet of rubber attached to the heel of the shoe.

Slippers should not be worn at any time. They are apt to cause swelling of the ankles, as they give no support.

The nurse should present a neat and attractive appearance at all times. When on duty the full uniform should be worn. This rule may be carried out both in hospital and private nursing. Occasionally, however, a nervous patient may dread the sight of a trained nurse, since in her mind the presence of the nurse indicates the existence of suffering and death, and this dread is often intensified when she sees her in full uniform. At other times the relatives may express a wish that
the nurse should wear the ordinary dress. As long as no principle of vital importance is involved, the nurse should comply cheerfully with these wishes.

Again, it may not be advisable for a nurse to wear the uniform in the dining-room or corridors of a hotel. Her uniform makes it evident that sickness is in their midst, and the rumor is very easily started that the disease is contagious. Many may thus leave the hotel and cause an unnecessary loss to the manager.

In going to a private family the nurse should provide herself with plenty of uniforms, and a walking dress for use when she takes her recreation. If she goes into a hotel, she should also provide herself with a quiet house dress in which to appear in the dining-room.

The uniform should be held in proper regard and kept sacred, as it were, to the particular work for which it was designed, lest by any act of the nurse its dignity become impaired.

When on duty, what other costume would be so suitable for, or so attractive in, the sick-room as a clean-washed dress with its accessories,—the fresh white apron, collar, cuffs, and cap.

The light weight of the uniform renders it easy and comfortable to work in; it is easily put on and off; and it is a comfort to know that one can go to the next patient with everything fresh, clean, and dainty.

The uniform should never be made to do duty as a walking dress, for that would render it conspicuous and attract unnecessary attention from the public. Disease germs may in this way be carried to her patient. Nor should it be worn to places of amusement where it might unseasonably emphasize the nearness of sickness and death. It is therefore inappropriate for a nurse to appear in her uniform at all times and in all places when off duty.

On the other hand, she should take pride in wearing the full uniform at the proper times and places, and not discard or make alterations to suit her own ideas. She should not lay aside the cap for fear the wearing of it will detract from her dignity. While there is still much to be desired in regard to the cap, it is not so much in the making as in the wearing. The reckless, fly-away fashion in which it is often carried on the head furnishes food for thought in regard to the wearer. And she should not discard it because in bygone times it was worn as a badge of servitude.

The wearing of the uniform does the nurse good by reminding her of her school, of which she should ever be a loyal and creditable representative; at the same time it exerts a wholesome influence upon those around; it renders it easier for her to preserve the proper professional relations between herself and physician and the members of the family.

A woman's character is estimated by the way in which she dresses as well as by her manner and carriage. A nurse's costume should at all times be characterized by a certain quiet, good taste as regards both color and style, while at the same time giving the impression that she is well dressed. A nurse can not afford to show indifference to her personal appearance and go about in ill-fitting, ill-selected, shabby gowns.

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THE SOCIAL LIFE OF THE NURSE

IDA ARMITAGE

Usually the life of the nurse is a comparatively isolated one, and her cares and responsibilities are confining and exacting. She needs, therefore, to improve to the best advantage the opportunities that come to her for relaxation, and especially for social intercourse and development, lest she become a recluse, and in a manner estranged from the pleasant side of life.

Social intercourse with her patients is generally confined to professional matters unless by chance in convalescence the patient be one whose experience or
travels have made her particularly companionable.

But frequently the nurse needs to drop her cares and responsibilities and put the thoughts of the sick-room entirely away. She needs to get as far from her work mentally as she possibly can, even though it be but for a little while. At such times she should forget the stomach troubles, the neurasthenia, the insomnia, and all the other ills with which she is constantly in contact. She should do this not only for her own sake, but for the sake of those to whom she ministers. A workman who was able to keep up his work day and night week after week would soon become useless and unprofitable. The jaded mind needs recuperation, and the nurse who takes the time for recreation as it is needed, loses nothing, but gains in all the essentials to good nursing.

Hospital nursing generally affords more privileges along social lines than private work. There clubs may be formed, outings arranged, and meetings for improvement and diversion and social gatherings may be had.

Nothing is more wholesome or enjoyable than, in the warm season of the year, to set out in the morning with well-filled lunch baskets of healthful foods for a day on the quiet banks of a beautiful lake or on some mountain slope or other spot where Nature combines her charms to give pleasure and rest to the weary. Such days rightly spent build up and renew the worker both physically and spiritually.

Vacations should be sought at proper intervals, and they may best be spent in the realms of nature, in a tent, perhaps, where boating, bathing, and walking give vigorous life and health, where pleasant social intercourse gives life a new face, and where reading and meditation renews the mind and soul.

Let us seek to have more of the social element in our lives, that thus we may be brought nearer to God and nearer one another, and better fitted for our arduous work. In this way we shall add years to our lives, and increased strength and efficiency will be credited to our account.

T. Marie Mohr is again at work in Virginia, located at Claremont. She speaks encouragingly of the work in her vicinity, and says that her own courage is good, and her heart is still in the cause of Christ.

Frank Paul, a graduate nurse of the class of October, '05, is established as nurse and masseur in Archdale, N. C., where he has a prospect of doing good work in medical missionary lines.

Dr. Mary E. Britton, of the A. M. M. C., is located in Lexington, Ky., where she has an extensive and growing practise, and in connection with the same is able to do an excellent work in instructing the people in the principles which she learned in the Sanitarium and Medical College. We are glad to hear from time to time good reports of the work that she is doing.

Dr. H. B. Farnsworth, of the A. M. M. C., is located in Missoula, Montana. They were obliged to go West on account of his wife's health. We are very glad to hear that this has been fully restored by the change, and the Doctor writes that it would require a loud call of duty to induce them to leave their beautiful valley home. Dr. Farnsworth is having a large and increasing practise, and a fine opportunity to make a practical application of hygienic truths for suffering people.

Mrs. Emma Carr-Norquist, a graduate of the Sanitarium Training-school, is carrying on medical missionary work at her home in Jamestown, N. Y. She says, "I have been blessed with very good health and the best of success in my work. I like the missionary part of it best. In my case it must be a self-supporting work, and this I have managed. I have not been able to start a sanitarium, but to the best of my ability have started sanitariums in many homes."
Mary E. Wilbur is engaged at a hospital in Detroit taking post-graduate work in special lines. She finds the work different in many respects from that of the Sanitarium, but on the whole is enjoying the new experiences and views of life she is now getting.

Mina Nelson, one of our favorite workers, writes from Christiania, Norway, expressing her deep love for the Sanitarium and its principles. She says: "I often think of the many blessed days I have spent there in past years. I thank God for those precious experiences. The best home and the best family in this world to me. How long to see the dear friends once more!"

Dr. J. D. Shively, of the A. M. M. C. class of '99, is located in Sheldahl, Iowa, where he has a large and growing practice as a physician, and an excellent opportunity to teach and carry out the principles of healthful living in a large and influential community. There are many thousands of openings for such work, and we are glad that there are so many who are willing to stand as faithful representatives of the truth.

A letter from Dr. A. H. Ross, who went to New Zealand last year, states that he is engaged in a prosperous work at Rotorua, the celebrated hot springs district, about one hundred and thirty miles from Auckland. This is a notable resort for travelers and invalids, over forty thousand having visited the place last year. The scenery here is very impressive, and the crust of the earth is very thin, so much so that hot water and steam issue from many fissures and crevices, and the ground is frequently disturbed by quakings and rumblings.

Dr. Ross has a small sanitarium which is filled with patients, and he has a large outside practice. There is a grand opportunity to demonstrate the value of true principles of living, and we are glad to know that in the providence of God there is at this point a faithful representative of the truth for these days, teaching a complete gospel for soul and body.

Dr. Mary Byington Nicola, of the Melrose (Mass.) Sanitarium, has been at the Battle Creek Sanitarium for a few days recruiting her health and strength after the hard work and extra cares of rebuilding, and the opening of the new building. She is sister to Dr. J. F. Byington, and has many other friends in the city, all of whom are delighted to have her with us again.

Miss Eva Groat, a foreign mission candidate with the Methodists, came to the Sanitarium for a course in hygienic cookery before leaving the country for her work in India. She is now in the Northern Provinces of India engaged as housekeeper for a missionary school. She will have an excellent opportunity to show the virtues of healthful living.

SANKEY'S STORY OF THE GOSPEL HYMNS.

The above is the title of a neat little volume of 272 pages, published by Mr. Ira D. Sankey, with an introduction by Theodore L. Cuyler. The book gives an interesting sketch of the life and experience of the author, presenting many interesting items of his experiences with Mr. Moody, including a very graphic description of the Chicago fire of 1871. For the most part the book is given to interesting sketches connected with the authorship or the use of the various hymns and sacred songs used in Mr. Sankey's book. The volume is intensely interesting to every one who loves the gospel in song.

Our old friend, Chas. G. Rosewall, is nurse and secretary to Mr. Sankey, and orders for the book may be sent to him, 148 So. Oxford St., Brooklyn, N. Y. Price, 75 cts., postpaid.
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