1914 Graduation Number

Addresses by
Dean Walter Taylor Sumner
Miss Flora Rose
J. H. Kellogg, M. D.

Baccalaureate Sermon by
Rev. Charles C. Creegan, D. D.

July, 1914
Battle Creek, Michigan
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EDITORIAL NOTES

In the conduct of the missionaries who have found themselves involved in the great struggle in Mexico we have something which commands the respect of the civilized world. The way in which these noble men and women have stood by the ship and held on to their work and clung to the people in suffering Mexico in spite of the dangers and discomforts of the situation, and in spite of the protests and warning of their friends is certainly heroic. Such exhibitions of devotion must bear a strong witness to the genuineness of the Christian faith such as the people of Mexico have not seen manifested before. They have clearly shown to the inhabitants of that unfortunate country that the Protestant Christian missions mean the healing of the woes of the suffering people. We are hoping that very soon the skies will clear up, the sun of peace and prosperity once more shine over that land and the missionaries be permitted to return to reap of the seed they have sown in tears.

It is a pleasure to present this month an account of the graduation season and exercises in connection with two of the schools promoted by the Battle Creek Sanitarium. The various addresses place the work of these schools in a clear light. The remarks of the Superintendent in connection with the presentation of diplomas afford an insight into the educational work that is being done, and which is properly given the first place in importance of all that is being accomplished here. But the education imparted in the schools forms but a small portion of the knowledge that is being disseminated in the various lines of good living, for each guest of all the thousands that patronize this institution finds himself in a great university of health where lessons in the art and science of getting well and keeping well are always being impressed in theory and in object lessons.

The Sanitarium was recently favored with a visit by Mr. W. M. Danner, of Boston, the American representative of the Mission to Lepers. Mr. Danner could tarry with us but a short time but greatly interested our family with a striking presentation of the work that is being done for lepers, showing the hospitals and asylums that have been established throughout the world, about one hundred in number. Although no cure has been found for this dread disease, yet Christianity finds many ways in which to alleviate the sufferings and
make life quite endurable to those who are subject to its ravages. Also it seeks to separate the untainted and innocent children and provides for their protection. The efforts that are being made on behalf of this suffering class of people is one of the direct fruits of Christianity manifesting itself in human sympathy and compassion and it is a noble work, one which deserves support and confidence. The Mission to Lepers with its headquarters in London, seeks to cooperate with the mission societies of all denominations, nearly all of whom are affiliated with this work.

Four young men who have been closely associated with the Battle Creek Sanitarium as students, have just finished their medical course in Chicago. These are: Messrs. R. Fox, W. E. Simmons, F. C. Sombito and Carl G. Weneke. The two last named have the medical missionary field directly in view. Mr. Sombito is a native of the Philippine Islands and expects very soon to return to his country and people to minister to the sick and suffering there in Christ's name.

The dreadful ravages of tuberculosis in China, India and other lands of overcrowded humanity which have not the knowledge or the power to make any efforts to check its continuous slaughter of helpless people, presents a pitiful spectacle to those who are possessed of ordinary humane instincts. We are interested to learn that the Indian government has called upon Dr. Arthur Lancaster, who stands at the head of the Peshawar Medical Mission, to devote a year of his time to the study of the situation and to devise means for checking the inroads of this disease, and Dr. Lancaster has accepted the call.

The Historical Medical Museum, which was founded by Mr. Henry S. Wellcome, in connection with the Seventeenth International Congress of Medicine, was reopened on May 28th, as a permanent institution in London. It is now known as the "Wellcome Historical Medical Museum" and is open daily. The collections in the museum have been considerably augmented and entirely rearranged. Many objects of importance and interest have been added, which it is hoped will increase the usefulness of the museum to those interested in the history of medicine. Members of the medical and kindred professions are admitted on presenting their visiting cards. Tickets of admission may be obtained by others interested in the history of medicine on application to the Curator, accompanied by an introduction from a registered medical practitioner.

The graduating season of the Battle Creek Sanitarium and Hospital Nurses' Training School and Battle Creek Sanitarium School of Home Economics was reached in the first half of the month of June; that of the Battle Creek Sanitarium Normal School of Physical Education will occur in August. The school first named graduated this year a class of forty-seven nurses of whom thirty-three were women and fourteen men. The baccalaureate sermon before both these classes was preached on the sixth of June by Rev. Charles C. Creegan, D.D., one of the Sanitarium pastors. He chose for his theme, "Christian Service." The occasion attracted a large number of people. The Chapel was appropriately and beautifully decorated with flowers and the services attended with a fine selection of music rendered by the Sanitarium Chapel Quartet. No comment is needed here upon the excellent character
of the address which is given, somewhat abbreviated, in another place. The graduation of the nurses took place on Monday evening, June 8th, in the large gymnasium which was filled with an interested audience. The nurses marched in a body forming a double line between which the graduating class passed up the main aisle, presenting a most interesting and inspiring sight, there being over two hundred nurses in line, dressed in their uniforms. The principal address of the evening was by Dean Walter T. Sumner, of Chicago, who chose for his subject, "Social Service for Nurses." The speaker was introduced by the Chairman, Dr. J. H. Kellogg, Superintendent of the Sanitarium. The class was represented by Miss Nina Adele Merritt, who delivered a brief address on, "The Professional Nurse," which was received by her sympathetic schoolmates with great approval. After a few remarks the diplomas were presented by Doctor Kellogg. We are pleased to give place to these various addresses in this number. Musical selections by the Sanitarium Orchestra were interspersed between the addresses.

The graduating exercises of the School of Home Economics took place on the evening of the 10th, in the gymnasium, in the presence of a very large congregation. The hall was again beautifully decorated and sixteen young ladies received diplomas at the hand of the President of the school, Dr. J. H. Kellogg, having successfully finished a two years' course of study and training in domestic arts and sciences. This school is presided over by Miss Lenna A. Cooper and is rapidly growing in influence and general favor. The principal address of the evening was by Miss Flora Rose, superintendent of the Home Economics Department of Cornell University. It is a pleasure to place the framework of this excellent address before our readers.

THE SAMARITANS OF BIBLE TIMES

Mr. E. K. Warren, who, with others, has become interested in the remnant of the ancient Israel or the Northern Kingdom, as differentiated from the Southern or Judean kingdom, has furnished our columns with much that is of interest concerning the modern remnant of that people as it now exists in Nablus, and there is very much of thrilling interest that centers in that little company and their unique history, extending as it does away back to the immediate descendants of David.

But the object of this article is to speak of the Samaritans as they are represented in the Old and New Testaments. We have become more or less tinctured with the prejudices exhibited by the Jews toward their neighbors. To the self-righteous Pharisees they were but despicable "dogs," with whom no communication was to be held. The Samaritans aspired to participation in the Jewish religion, but were met with the severest rebuffs at each attempt at affiliation made by them. At the time of the Restoration, after the seventy years' captivity, the Samaritan tribes came forward with offers of assistance in the work of rebuilding, and they offered the plea that they worshipped the same God as the Jews and had faithfully preserved that worship through many years of discouragement, but their offer was forcibly rejected. Perhaps it ought to have been rejected.

Origin of the Samaritans

A few words concerning the origin of this people will be in place here. After the division of the kingdom succeeding
the days of Solomon there follows a continuous record of strife, internal and external, during a history that is characterized by apostasy and unfaithfulness, and at many times the most astounding wickedness and idolatry. The people and the land were given into captivity and were reduced to abject submission. But they were restive under such subjection and gave their captors no small trouble. In order to forestall these outbreaks of insubordination the king of Assyria, Esarhaddon, determined to remove the people of the Samaritan kingdom to his Eastern provinces where they could be more easily kept under surveillance, and to fill the vacant places with people from those countries into which the people of Israel were taken. The (to some people) troublesome question of what became of the "lost ten tribes" is thus settled. Not a clean sweep was made in this transportation, for only the more wealthy and influential people were transported, while many of the indigent toilers were left in the land of Samaria. The people who were moved in sought to affiliate with the religious customs of the country to which they had come, but God did not accept their uncouth attempts to imitate his worship, and trouble resulted to them. They then sent back to their old country and begged that one of the priests of Israel be sent to teach them how to conduct the worship acceptably. This was done, and the worship was established on Mount Gerizim where, until after the days of Christ, it was carried on, and where to this day it is still perpetuated. These Syrians sought amalgamation with the people of Israel, and thus the Samaritans became, as a whole, a mixed race—the blood of Israel was blended with that of the people of Mesopotamia, and this mixture became very obnoxious to the Jews. It is recorded of this people who came from the East that "They feared the Lord, and served their own gods," doubtless not knowing into whose hands they might fall next. This sort of a religion seems to have satisfied them through all the years, though probably there were many devout hearts who looked eagerly for the Messiah and desired better relations to God. The purity of the race has been preserved by this remnant already spoken of, who were of the priestly or Levitical tribe, and did not intermarry with the Syrian strangers.

At the Time of the Saviour

the relations between the Jews and Samaritans had settled down to a chronic hatred cherished on both sides; all communications were barricaded by the Jews who steadfastly refused comity with them. But the glimpses we have of these people in the New Testament record, if considered, would place them in a more favorable situation than were their proud and self-satisfied neighbors. Jesus and the apostles frequently traversed Samaritan territory, and did not fail to give to the people the light of saving grace. It is worth remembering that the first effort of Jesus to propagate his teachings, except by personal contact, so far as is recorded, was to the people of Sychar where he assented to an earnest invitation to tarry with them for two days in which many were led to believe.

Meeting the Samaritan woman at the well, he astonished his disciples by engaging in conversation with "the woman;" for it was not customary for a man of standing to spend much time in conversation with women, especially a Jewish teacher with Samaritan women. Jesus did not recognize their conventionalities which ignored the rights of all men to light and life. Indeed, it was to
this despised woman that he first announced who he was. Others had confessed the truth, but to her astonished sense this gracious Teacher, who searched her life and heart with eyes of loving criticism, declared himself to be the long-expected Messiah, the Saviour of the world. He announced the coming of the time when the barriers which had so long debarred people from the light and salvation provided by Heaven were to be swept away and the open door of hope and mercy would welcome all the earth.

**And He Was a Samaritan**

When the lepers were healed, but one bethought himself to offer thanks for the great blessing that had come to them, "and he was a Samaritan." The Saviour had an appreciation of the superior disposition of the Samaritans when he stated that beautiful parable that has so charmed all succeeding generations that the name "Good Samaritan" is a common term in all Bible language. The priest of holy orders, and the Levite of sanctimonious standing, had no feeling of pity for the poor wretch who was unknown to them all, but the Samaritan recognized in him a brother in dire need, and at his own discomfort undertook to relieve him.

According to the Saviour's commission Judea was first to have the Gospel offered her, and then it was to go to Samaria, and thence to "the uttermost parts of the earth." After the awful rejection of the Gospel by the Jewish leaders which resulted in the death of Stephen, and the first general persecution of Christians. Philip went to Samaria and there preached and healed, and the record says, "The people with one accord gave heed unto those things which Philip spoke . . .

**"And There Was Great Joy in That City"**

After their prejudices had been removed by divine power, Peter and John took great delight in preaching to the Samaritans, and no doubt a large gathering of souls resulted. It is true that the Saviour at one time felt the prejudice of the people at the Samaritan village where he and his weary disciples applied for entertainment, and though the hot indignation of the Jewish disciples, especially of John, resented the insult, Jesus rebuked the spirit which would have burned up the whole community, and "went to another village." These people were but following out the prevailing embargo of relations imposed upon them by the Jews themselves. Jesus could have patience with them for he "came not to destroy men's lives, but to save them."

We sometimes fall into the way of despising people just because others despise them, without really knowing what or why we are doing. From all that we can gather from the New Testament references to the Samaritans, they were a hospitable, kind people, given to acts of kindness, grateful and appreciative of anything that was done for them and especially grateful to anyone who would afford to them the ordinary recognition to which as human beings they were certainly entitled. They were very susceptible to the Gospel, and doubtless many of them in those early days embraced the faith of the Saviour.
Graduation Exercises

Twenty-Ninth Annual Commencement of the Battle Creek Sanitarium Training School for Nurses; and the Seventh Annual Commencement of the Sanitarium School of Home Economics and Domestic Economics

Graduation week at the Battle Creek Sanitarium was attended with favorable conditions. The weather was delightful, quite a large number of the friends of the graduates were in attendance, including many of the alumnae of both schools. The exercises were introduced on June 8, by the baccalaureate services which were held in the Sanitarium Chapel. The opening hymn was Abraham Lincoln's favorite, "Ho, reapers of life's harvest, why stand with rusty blade?" The scripture lesson was read by Dr. J. H. Kellogg, superintendent of the institution, consisting of the first part of the 13th Chapter of John. The Chapel Quartet rendered a beautiful anthem and Mr. Irving Stein sang "My Redeemer and My Lord."

The Baccalaureate Sermon was delivered by Dr. Charles C. Creegan, D.D., who read the following Scriptures as the basis of his remarks:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25: 34-40.

These are the words of your Lord and mine. My theme this morning is The Fullness of the Blessing which comes to those who Render Service to Humanity in the Name of Jesus Christ. I have read these verses because I want to present to you Christ's idea of applied or practical Christianity, and this is a fitting time to present this side of the Christian faith in its ministry in the name of Jesus Christ to the suffering world. The Apostle James sat for a long time at the feet of Jesus and caught the spirit of his teaching and he writes, though in briefer words, the same doctrine in the closing verse of the first chapter of his epistle. Thus: "Pure religion and undefiled before God and the
CONTRIBUTIONS AND SELECTIONS

Father is this: To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." First a pure life. Secondly, the reaching out of a helping hand to those who need our sympathy and benefactions represented here by James in the person of the widow and the fatherless.

I count myself happy to have the privilege of speaking to these two classes and I congratulate them upon their choice of their professions. They both lend themselves in a remarkable way to the service of humanity—feeding the hungry, clothing the naked and visiting and caring for the sick. Jesus speaks of these things in the great test of Christianity, as stated in our text. Jesus never saw a hungry man or woman or child without having his heart go out to that needy person in sympathy and without satisfying their wants. He fed the multitudes upon more than one occasion. We are wont to pray, "Give us this day our daily bread," but we do not always couple with the prayer the thought that in some way, ourselves or some one quite close to us must to a very large degree answer that prayer. It is often quite possible for us to answer our own prayers. The men who sow the field and plant the grain carefully attending its growth and gathering it for harvest, do not always remember that they are practically answering the prayer, "Give us this day our daily bread." We understand in these days that the giving of daily bread is something more than simply throwing a loaf of bread to a hungry man.

The day is past and gone when we feel satisfied that our educational institutions have done all that they are called to do when they simply give to young men and young women the classics and the higher mathematics, a little philosophy and the like. We have come to feel that

Their Work Must Take a More Practical Turn

and happily we are living in a time when ways are being devised to make education practical; and nearly a score of those who sit before me are going forth to bless the world by teaching people that when they pray, "Give us this day our daily bread," they are to do a little more thinking as to how the prayer is to be answered, that they are to work wisely and that they are very largely to answer that prayer themselves—to see that when the wheat is grown it has the right kind of milling, that the mixing and baking are just right, to see that the serving is right, to give people food convenient for their use, as we sometimes pray, meaning by that wholesome food that will give health and not poison to the system. I congratulate these students that they are face to face with such an abundant opportunity that is continually expanding, as the need to know that which is sound, wholesome, what we are to eat and how much, becomes absolutely necessary. No more important branch of practical economics can possibly be suggested than home economics, because it means not only choosing the right kind of food, and cooking and serving it in a way that is becoming and tasteful, but it embraces also the making of the home one of the beauty spots of the earth. To you and me there should not be a more beautiful spot—though we may travel the whole world around—that the home which perhaps we are permitted to build up. If it is not such let us all become students in the arts and sciences of home-making.

Then we have another class here this morning numbering nearly half a hundred. They are especially to remember the words of Jesus when he said, "I was sick and you visited me." There had always been sickness since the beginning of our race, and I fear that in spite of all that science and philanthropists may
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do, there will be sick folks for many years to come, and there will be calls for the service of the trained nurse. To appreciate the utility of the trained nurse I only need to call your attention to two names, one conspicuous in the history of Great Britain, the other equally conspicuous in the history of our own country. These names stand high upon the roll of honor and they furnish great examples of what nurses can do.

Florence Nightingale Started the World by leaving her aristocratic circle, and her beautiful home in England, and going forth largely at her own charges with her forty trained nurses to care for the boys from Great Britain who were fighting during the Crimean War along the shores of the Black Sea. By the magic of her power, that queenly woman with her skill and her wisdom and her human sympathy and love even commanded the British officers and said, 'These hospitals must be cleaned up. Wholesome bread must be baked for the patients. Their food must be as wholesome and inviting as that we would set before guests in our own home.' History records that she probably saved ten thousand English soldiers who would have otherwise been buried in foreign lands.

Coming to our own land, what name is there, when we talk about what the trained nurse can do that rises up in our thought quite so quickly as the name of Clara Barton, the accomplished school teacher who gave up her beautiful New England and all that was dear to her and went forth to nurse the men who were fighting for native land. Their food must be as wholesome and inviting as that we would set before guests in our own home. History records that she probably saved ten thousand English soldiers who would have otherwise been buried in foreign lands.

In this address I am going to assume that each of the persons making up these two classes has had all the class-room studies, all the lectures, drills, laboratory work, what we call the technique of your profession, and a training equal to the best given anywhere with some features in addition which cannot be found elsewhere. On this assumption I shall take the liberty to make some suggestions, which, though already presented again and again in the class room, may fittingly be emphasized on this occasion. First of all, then,

Do Your Work to the Finish.

Let your motto be from this hour, "Excelsior." Perhaps there is no country in the world where so much poor work is done as in America. I know perfectly well what the average American will have to say when that remark is made, but I make it all the same. I was told of a young man who applied for a position on the Rapid Transit of New York City and the superintendent said to this man, "What can you do, young man?" His answer was, "Almost anything," and the superintendent immediately said, "I have no use for men who can do almost anything. We want in our service men who are trained to do one or two things and who can do it to the finish." Our motto should be, "Only the best is good enough here." In all

One Little Personal Touch

I was just old enough to remember the Civil War. I remember that letter that came one day to our Iowa home, opened with trembling hand by my mother. It was very plain that it contained sad news. It brought the news that my beloved brother, who was the hero of my boyhood, had died during the siege of Vicksburg. It was written by a Miss Otis whose face I never saw but today I think I would rather see her face than that of an angel. She it was who ministered to that beloved brother of mine, who closed his eyes when his mother was not there, who heard his last words, and then she broke the story to the broken-hearted ones in the Iowa home. Now that is what these trained nurses are doing. May God increase the army and may he give to all of them the same spirit that Florence Nightingale had, that Clara Barton had, that Miss Otis had.

In this address I am going to assume that each of the persons making up these two classes has had all the class-room studies, all the lectures, drills, laboratory work, what we call the technique of your profession, and a training equal to the best given anywhere with some features in addition which cannot be found elsewhere. On this assumption I shall take the liberty to make some suggestions, which, though already presented again and again in the class room, may fittingly be emphasized on this occasion. First of all, then,

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North Wing of the Battle Creek Sanitarium.
of the various occupations of life we ought to lift up a motto something like that, "Only the best is good enough here." Oftentimes we have a misunderstanding in regard to genius. We suppose that almost any man or woman who has achieved anything in the world has done it because God endowed him or her with what we call genius. Genius is the art of taking infinite pains. Carelessness, I am told, cost Chicago last year one million dollars a day. I wonder, if we could only know the facts, what harm has come to the race from carelessness among nurses and the blundering among dietitians and cooks. We will close that chapter, for there is no way to get at the aggregate until we see the books kept by the recording angel, but I exhort you to do whatever you undertake to do to a finish, and let the word "Excelsior" be yours.

Second, let me remind you that the reward of success will surely come after great persistence, not before. It is barely possible that this almost three-score and ten members of our two graduating classes here today have a sort of dream that they are going to go out and with slight effort follow with the crowd, and by and by get the reward of success. Let us listen to the voice of old Thomas Carlyle who says, "Every noble work is at first impossible." We are not equal to it because we need more skill, more persistence. Let us exercise this skill; let us exercise the patience and persistence, and by and by the noble work will be for us, the possible.

Remarks to the Classes

May I ask both classes to rise and stand for a single moment? Let me urge you to guard your health. You, above all others, have the training that fits you to go out and tell people how to get well. Teach it by your lives, by your example as well as your precept.

Secondly, let me exhort you to remember with affection your Alma Mater; it is this institution—your cherishing mother. Daniel Webster, when he stood before the Supreme Court of the United States pleading for his "cherished mother," his little college up in northern New Hampshire, Dartmouth, that gave him his start in life, said: "Dartmouth is a little college but some of us love her." Tears came to the cheeks of the great orator and the men on the bench were moved and some of them said, "That one sentence won the case for Dartmouth College." It would be a shame that with all that this institution has done for you, all its splendid training, that you should go forth only to forget in a little while who it was and what it was that gave you your start in life.

Thirdly, let me even more strongly urge you to remember tenderly your old home. Perhaps your home was a very humble one out in the forest, and your parents were unlearned. Humble though it may have been as the home of the greatest man that America has ever known, Abraham Lincoln, if there is a godly mother in that home such as he called his "angel mother," you owe something to her, and will as long as God spares you. Take the diploma to father and mother and let them share your joy. Last but greatest of all, you have no right to go out into the world to do God's work for humanity without first looking up into his face and receiving his smile, without first with all the powers of your being, giving yourself to him and to Jesus Christ your Lord and Master.

No better time in all your life than now, while these friends are looking upon you on this Sabbath that marks your baccalaureate, to vow down deep in your heart, "The great Teacher after all is my Master, I will follow in his footsteps." The great guide is the Word of God. Make that the man of your counsel. Let me leave with you a few words to be your motto. They were given to us by St. Paul. "Finally, brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."
THE ADDRESS OF DEAN WALTER TAYLOR SUMNER

I have chosen the subject, "The Nurse and Social Service," for two reasons. First, because in the past six months as chairman of a committee in Chicago which is endeavoring to introduce into St. Luke Hospital, hospital social service, I have become intensely interested in this movement which is sweeping the country. My second reason is because I am speaking to graduates of, and others variously identified with, an institution which primarily stands for social service in connection with medical and surgical treatment. Therefore, I speak to a sympathetic audience on a subject in which I am intensely interested. This institution has become conspicuous in the land, not only for its advances along the lines of surgical and medical treatment, but along the lines of social service as well. It seems almost like bringing "coals to Newcastle" to speak on such a subject here, and yet I venture to do so for the benefit of those who may not know of the social service work in hospitals and in out-patients' departments.

What is Social Service?

Some say it is caring for the poor, others say it is looking after the sick; others say it is looking after the aged, and so on. It is all of this and more too. The definition which appeals to me as being inclusive and conclusive is something like this: The study of character in adversity, and the attempt to remove that adversity. A vocation where one can do social service constantly is not given to everyone. It is to those largely who are called to the vocation of the ministry, or of medicine, or of education, that the rare privilege of earning one's living and doing social service constantly is granted. But it is not of general social service that I speak tonight. Rather I would speak of that social service which has to do particularly with those who practice medicine and those who nurse the sick.

As social service workers the physician and the nurse must study the character that is under adversity, of course; but they go still further—they study the mind and body. We have a very distinct group of social workers, therefore, who are trying to improve methods, to utilize present information to create knowledge, that these minds and bodies of ours may be more useful for that purpose for which God intended them.

The social service worker among nurses and physicians is more or less new in this country. There seems to be a difference of opinion whether the New York Post-Graduate College in New York was the first to begin social service in hospital work. In 1890 this institution with a group of young women volunteers began to trace the cases of sick people, largely of children, who returned from the hospital back to their homes, and some six hundred cases were thus investigated and cared for. But it is safe to say that the real hospital
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social service movement began at Johns Hopkins in 1901, and has been maintained there from that time on. There are today ten social service workers connected with that institution and 6,000 patients have been given social service attention. In 1905 the Massachusetts General Hospital under Dr. Richard Cabot, whose name is known to everyone who has a knowledge of medical science, began its work of social service effort. In 1906, Bellevue and allied hospitals in New York extended the work there. Up to the present time there are sixty hospitals and dispensaries in eleven cities in this country who are now doing social service work.

There is a Demand for Social Service Work in which nurses and physicians are interested, because the industrial situation and immigration has brought into our large communities great congestion. Large numbers of people no longer live among their friends and relatives as did our ancestors. There is no neighborly feeling. It is seldom that we find a family which has a family physician. Instead, we have large hospitals, large dispensaries, and we treat cases en masse instead of from the individual standpoint. There has arisen, therefore, the greatest need of securing a more personal touch between the physician, the nurse, and the patient.

Again, our ideas have changed in the last decade. "We have passed beyond the period of pills and powders," as one authority puts it. We have come to understand that there must be a change in methods; there must be an advance in application of theories, and so we study the sources of disease and we find the remedy not in drugs or with the knife, but along the lines of social pathology. We perceive the necessity of rest, good food, sunshine, with plenty of bathing and massage, and to these we look now rather than to the old materia medica. No longer do we take the sick child, born in the most abject poverty and misery, and try to treat the child with medicine; we look beyond the child and detect the bad milk, the unsanitary tenement. Instead of studying the broken limb of the man employed in industry, we look back of the broken limb at the unprotected machinery. We find the girl who has broken down by overwork, and we see the long hours in factory life.

Now, we pass on from the disorder and the disease itself into the social, industrial and economic problems which are causing these diseases. It is well, therefore, that those who are going out to minister to the sick, especially to the poor and poverty-stricken sick, should know the circumstances which have produced these conditions of ill-health and rectify them.

The Greatest Problem Today is how to bring the two extremes of society, the very rich and the very poor, together. There never was in the history of man, so much kindness in the hearts of men, so much real sympathy with pain, so much indignation at oppression and injustice, as there is today; and yet, how to bring together those who need that sympathy and that help and those who are willing to give it, thereby bringing co-operation, is a tremendous problem.

In Chicago, where we have only one hospital sustaining social service, we intend to have Several Hospitals Sending Out Trained Nurses to do just this. Here are two cases cited by hospital social workers. One a little child, troubled with headaches. If the hospital stands for anything in medical integrity, the headaches of that child must be cured; but the social service worker hears the physician say that the cause of the headaches is bad eyesight. The child needs glasses, but the glasses cost seven dollars. The child's father has not seven dollars, so the child goes back home and still has the headaches and perhaps still worse disorders. But your social service worker, calling together a group of friends or volunteer workers, says, "Here is a child who needs glasses," and the glasses are immediately provided.

Again, a patient comes to the outpatient department and it is, perhaps, a man who has lead poisoning. The old
Graduating Class 1914 Sanitarium Nurses Training School.
practice would have been to have cured the man of the poison. The new practice is to change the man’s occupation so that when he is cured he will not go back to the lead factory and finally end his days with lead paralysis.

Another instance: a man comes with stomach trouble and the physician can make no diagnosis of such a chronic condition; but the social service worker questions the man, finds that he is troubled with insomnia, that the insomnia is caused by a wayward son; and when that wayward son has been brought into a condition where he can be a credit to himself and to society, the man immediately becomes cured of insomnia—becomes cured of the stomach trouble, and is saved to himself and his family. These are typical cases.

Our great cities are filled with an immigrant population, people who know nothing of our customs or of our standard of living.

Through ignorance, these people are all the time contracting diseases and passing them on until they may become an epidemic. The social service worker goes out as an educator to these aliens and changes their home conditions and plants knowledge where ignorance has prevailed.

I can not emphasize too strongly

- The Economic Factor.

It is said that in three hospitals in Boston there are one hundred thousand patients each year, and over one-half of these patients are being treated by more than one, and perhaps by all three hospitals during the course of the year. There is a vast amount of duplication and reduplication and the social service worker can largely prevent this waste.

I Congratulate You

on having chosen a profession where you can not only secure a livelihood but live the life of social service. If there is one vocation where one’s efforts seem to fail of success, it is in yours. At such times, may I ask you to find that satisfaction which is bound to come to everyone if rightly sought, namely: the knowledge that you have done your best. Under these conditions you can leave the results to God. This gratification will be yours if it has for its foundation a moral standard. God’s greatest work is placing a soul here upon earth. It is your privilege to work with Him to carry out his definite purpose, which is to give to that soul an abundance of life. What greater privilege could you desire!

THE PROFESSIONAL NURSE

MISS NINA A. MERRITT
(Class Representative)

Of the various professions that have been open to women during the past ten or fifteen years, none have made more sure and rapid growth, or met with greater public favor, than that of the professional nurse. While all of the types of nurses which existed before that time still continue more or less in evidence, the superiority of the professional nurse is acknowledged by both physician and laity because the world at large now perceives the fact that, in this, as well as in all other branches, technical skill can only be acquired through a systematic course of practical and theoretical instruction under competent teachers.

We use the term profession, rather than vocation, because profession means all that vocation does and more. The work of the clergy, of the lawyer, and of the physician are spoken of as a profession. The term implies a greater responsibility, a more serious duty, a higher skill, and it is an employment requiring an education more efficient than that required in some other vocations of life.

To be sure, there are still to be found among the very conservative, those who can not become accustomed to the new order of things, and who are not yet prepared to find the cultured, educated woman in the ranks of professional nurses, who do not comprehend the real difference between nursing as an occupation and nursing as a profession.

Their attitude would seem to be mainly due to the fact that they still labor under the impression that nursing consists chiefly of manual labor, and that there is no scope afforded by it for a
CONTRIBUTIONS AND SELECTIONS

higher degree of education. There are those who proclaim that the old-fashioned nurse is good enough for them and maintain that nursing has not the first elements of a profession.

To discern between this popular idea of the care of the sick, and the real facts, and to justify us in our pretensions to the rank of a profession we must consider the demands made by scientific medicine of today. Its methods are just as different from old-time practice as are those of modern nursing from old-time nursing. Not so very long ago neither medicine nor nursing were scientific in character, but the evolution of one created a necessity for the other. Modern medicine requires a thorough scientific training, and modern methods of treatment require that the work of the physician be supplemented by the professional nurse who has now her allotted part to perform in helping to carry grave cases of sickness to a successful termination. And it takes more than mechanical skill on the part of a nurse to fulfill these requirements.

To obtain not only the practical but also the theoretical groundwork of the profession, one must devote three or four of the best years of one's life to special preparation and to obtaining a thorough understanding of the principles of nursing.

Nothing Can Take the Place of This Training.

It means all the difference which lies between the skilled, practiced worker and the amateur. Nursing has thus become a matter of scientific discipline and is a therapeutic agent of ever-increasing importance. It is this education of the intelligence which constitutes the main difference between the professional nurse of today and the so-called nurse of former days, and that has rendered nursing worthy to rank as a department in scientific medicine. To be sure, there is the side to nursing often spoken of as "menial," but nothing dominated by the mind and dignified by the way in which it is done can be derogatory, nor need the cultured and refined woman, when the emergency arises, shrink from unpleasant tasks. The spirit in which she does her work makes all the difference.

Invested, as she should be, with the dignity of her profession and actuated by love for suffering humanity, the nurse may ennoble anything her hand is called upon to do, and for work done in this spirit there will ever come to her a recompense far outweighing that of silver or of gold.

Ethics of Nursing

But there is another side to nursing, the ethical, without which all the work accomplished would be dead and spiritless and which prevents the nurse assuming a too pronounced professional attitude. From this viewpoint, the nurse's work is a ministry. It should represent a consecrated service, performed in the spirit of Christ who made himself of no reputation, but who went about doing good. The nurse who fails to bring this spirit into his or her nursing misses the pearl of greatest value that is to be found in it.
A young woman wants to be a nurse, and wanting to be a nurse, is a very essential detail before a person should seriously consider nursing as a life work. One may not have any particular tendency towards some lines of work, may even dislike to begin them and yet ultimately make a success of them. But just as poets are born and clergymen called, just so ever to become a successful nurse, one must have, at some time felt in heart and mind a desire to be of some real service to mankind, which service is the basis of success required in the life of a nurse.

The life of a nurse brings her face to face with the realities of life, in many cases as she has never been asked to face them. To the right sort of a young woman this does not make for her a morbid view of life, but rather broadens her sympathies and develops wonderful nobility of character which might otherwise have remained dormant.

False Notions

There is probably no profession in the world about which more fallacious notions are entertained than nursing. From the dreams of the imaginative girl to whom the work appeals because of the halo which she imagines surrounds the head of a nurse in a trim little cap, to the darker conceptions of the misinformed individual who believes that a nurse's life is one of extreme drudgery and exceeding long hours, all sorts of erroneous ideas prevail.

A criticism that we often hear is that the life is apt to make a woman hard, cold and mercenary. The nurse does not become hardened. She merely directs her sympathies and feelings in a different direction, and changes from the sympathy that weeps and grows faint to sympathy that wants to help and relieve.

The criticisms that we hear are not always unjust, but we can not stand still. In the future both medical men and laity will be ever demanding a still more efficient nursing, a greater uniformity and a higher order of men and women to meet these requirements; and as men and women who have for their motto "No Backward Steps," and who are striving for the betterment of the future nurse.

PRESENTATION OF DIPLOMAS

Dr. J. H. Kellogg: The management of this institution never appreciates the real greatness of the work which we are trying to do here so much as when we come to an occasion like this. We have extensive buildings and we have quite a large family at the present time, but really the satisfactory thing in this institution, as we look at it, is the educational side of it. Personally, I feel that the Battle Creek Sanitarium would not be worth while at all if it were not for the educational advantages afforded here, and these nurses who are presented tonight for graduation represent a part of the educational work that is being done here. We have nearly three hundred nurses. We have a training school for Home Economics with nearly one hundred students, and a Normal School of Physical Education with more than one hundred students. Over twelve hundred nurses have been trained here and are doing in various communities something of the same sort of work that is being done here. And the spread of these principles by these representatives and other means is what makes our work worth while.

My duty is to present these diplomas, but first I want to call your attention to the fact that while these diplomas in themselves are but bits of paper, they represent something that is really worth consideration. In the first place, they represent two or three years of hard work, of careful training. These young men for two years, the young women for three years, have received instruction every day, not for an hour or two a day, but for nine or ten hours every day they are under instruction, and the training they receive, the studies which they pursue, are of the most arduous character.

The training of the nurse in the Battle Creek Sanitarium is perhaps more arduous than that of any other institution in the world.

The Course of Training Is More Exacting.

A large number of subjects must be mastered, and a great range of technique
has to be acquired. Here we employ a large body of physiologic measures which are not in common use in the hospitals or in the medical profession. The whole field of physiologic medicine is represented in this work. Something like two hundred different treatments are given in the bathroom, and these are generally subject to a considerable number of variations to suit the needs of individual cases. Then there is electrotherapy, massotherapy, manual Swedish movements, medical gymnastics, dietetics and a great number of other things of which these students must acquire a technical knowledge, and I am glad to say that this knowledge is coming to be very much appreciated by the medical profession and public.

The great difficulty is to keep our nurses here after they have been graduated. Twenty years ago it was not difficult because the graduate of the Battle Creek Sanitarium was not wanted anywhere else. But at the present time

The Graduates of This Institution Are in Great Demand

and we are constantly receiving requests: "Send me a person competent to take charge of the hydriatic department of our hospital" or insane asylum or of some other institution, a person who is competent to take charge of instructing nurses in a hospital. The State insane asylums are getting particularly interested in this question because it is in the insane asylum last of all that these physiologic measures have been introduced and found to be of enormous value. The neutral bath and other measures employed here, including dietetic measures, have been found to be of marvelous value in the treatment of the insane. I am getting letters every few days from the superintendent of some asylum saying, "We want to send a couple of our nurses to Battle Creek to spend a few months to become accomplished in Battle Creek Sanitarium methods." At the present time nearly all the leading asylums of the United States are equipped with hydriatic departments, so that there is an increasing demand for nurses who have had this extensive and thorough-going training.

I mention these facts because otherwise it is impossible to appreciate how much one of these diplomas means to a young man or a young woman who has made the effort necessary to obtain it. I sincerely hope that every one of these young men and young women who are going out from us will go representing not only the technical and theoretical information which they have received and the medical and surgical principles which are represented in this institution, but also the

Altruistic Spirit and Principles

which we endeavor to maintain, and that they will go out in the world as missionaries of better living, that they will become advance agents of the race betterment movement which we are trying to encourage in every way possible through the work of this institution.

Before being accepted for graduation these young men and women have been subjected to the most thorough-going tests, not only of the class-room examination but of every-day bedside experience during the years that they have been under training here. Their names have been presented to the Board of Trustees of this institution and I have been authorized to present to them these diplomas. But before doing so I will read a pledge which each one of these nurses is expected to take and carry with him or her. The taking of this pledge is somewhat unique. So far as I know it is only in this institution that this pledge is exacted. Something like 2,500 years ago, the Father of Medicine, Hippocrates, began giving instruction in medicine and he exacted a pledge which was administered as an oath to every student who finished his course of instruction, and for many centuries the taking of this oath, known as the Hippocratean oath, was required of every man who was graduated in medicine and admitted to the medical profession. This oath or pledge prepared upon an altruistic basis is presented to these nurses for their acceptance:

"Realizing the serious nature of the duties and the grave character of the responsibilities of the professional nurse,
and especially appreciating the solemn obligations of the nurse, I hereby solemnly promise myself, by the help of God, faithfully to perform the duties of my calling, sacredly to regard its obligations and responsibilities, to keep inviolate the professional confidence which may be reposed in me by those under my care, and to labor earnestly and truly for the relief of human suffering and the amelioration of human woe, and especially for the moral and physical uplifting of those of my fellow mortals who may be in need of my assistance, wherever duty may call me to labor."

Now I ask these nurses, each one who willingly and conscientiously takes this pledge, to raise their hand. I am glad to see that every hand is raised.

Class Roll

Valdemar Aagaard ............................... Denmark
Mary E. Adams ........................................... Persia
Manoog H. Arakelian ............................... Armenia
James Otto Bendlfeld ........................... Indiana
D. Madison Bottoms ......................... Alabama
Claude Milton Brown .......................... Colorado
Edith M. Coons ........................................... Canada
Bernice Carey ........................................... Indiana
Mary Florence Crilly .......................... Ohio
Inez Mary Chacey ................................ Iowa
Blanche Dunaway ................................ Illinois
Jessie Lee Eck ......................................... Ohio
Blanche L. Edwards ............................. Michigan
Gertrude E. English ......................... Newfoundland
Earle G. Fox ........................................ Pennsylvania
Edith I. Francis ................................ Alabama
Mary Freeman ........................................ Illinois
Beatrice Fuller ................................ Indiana
Frances E. Gross ................................ South Dakota
Geo. H. Hooper .................................... Michigan
Herman O. Haugland .......................... Minnesota
Jane Isenhour ......................................... Kansas
Helen Pardoe Icke ................................ New York
Caroline Edith Kaiser ......................... Oklahoma
Harriett Elizabeth Kaiser ....................... Oklahoma
Maud Lanphier ......................................... Ohio
J. D. McCaleb Lash ................................ California
Leslie Edward Leavett ............................ England
Nina Adele Merritt ............................... Michigan
Bessie Ewing Miller ............................ Canada
Ethel May Miller ...................................... Illinois
Fernando Miron ........................................ Mexico
Avilda Nicolay ......................................... Pennsylvania
Einar B. Oddson ..................................... Iceland
Matilda Rebecca Orr ................................ Iowa
Emma L. Rathburn ..................................... Ohio
Edna May Roe ......................................... Ohio
DeLeane Lucille Royal .......................... Michigan
Ella Rorvik ........................................ Montana
Hattie Bernice Saxe ............................... Michigan
Helena Swyny .......................................... England
Kathleen Swyny .................................... England
Julia Edith Treat ................................... Ohio
Henry Tickner ......................................... Wisconsin
Dana B. Weitzel ..................................... Michigan
Bessie A. Williams ............................... New York
Wm. H. Von Bretschneider ....................... Germany

Graduation Exercises of the School of Home Economics

The graduation exercises of the Battle Creek Sanitarium School of Household Economics were held in the gymnasium of the institution on the evening of June 10. The spacious gymnasium was well filled. The decorations were particularly beautiful, and the occasion was in every respect pleasing and profitable. It is gratifying to all people to witness the practical turn that is being given to modern education. It is now the ambition of schools to turn out youth who are fitted to take some place in the world's great work. The fundamental importance of well cared for and well ordered homes in building individual character, as well as in community life, is being better understood, and the science of home-making is now attracting a constantly increasing number of earnest students. The principal speaker on this occasion was one well qualified to treat the subject. This lady was introduced by the chairman in few words as follows:

DR. J. H. KELLOGG: The address of the evening will be given by one who occupies a very high position in the educational world, especially in relation to economics, Miss Flora Rose, Professor of Dietetics and head of the Home Economics Department of Cornell University.

MISS ROSE: It seems to me that there is no training which is more purposeful in the lives of young women than the training which this class has been receiving in that subject which is the meeting point of so many subjects, and to which we give the name of "Home Economics."
It is my hope that when these young women leave here and go out to begin their education, as they will, that they will realize that the things which they have been learning during these two years, the facts which they have been accumulating, are merely tools, just as we would do if they had been studying Greek and Latin, or chemistry or physics. We do not consider that the education which our youth receive at school has made of them great broad men and women. It has but put into their hands the tools with which to accomplish breadth and greatness, and I am hoping that these will realize that what they have received is merely a good tool with which they are to work and achieve success and that they will appreciate the fact that this information must first pass through their souls and become assimilated and changed to something big and vital and that from this they will be able to give vision and inspiration to those with whom they come in contact. That is the purpose of education, whatever that education may be, and some of us may find that bigness, that vision, through home economics. But it matters not what type of education, it only matters the use to which we are going to put that education—that is, that we may use it for vision, that we may use it to give inspiration. Therefore, we may no longer say that some subjects are cultural and some merely give us certain tools. It depends upon the spirit in which we learn the thing and accumulate the fact, and way in which we assimilate those facts and later give them force; that is, pass them through the fire of the soul to make them ores and then play your part in the world through these facts.

I was very much impressed at Cornell by a saying of the man whom we consider one of the first men in agriculture in this country, Dean Liberty Hyde Bailey, who, taking up arms against some who were begging that we give more attention in agricultural colleges to the teaching of farmers, made this statement: "An agricultural college is not for the purpose of training farmers, but for the purpose of training men through agriculture;" and I must say that I feel the same way about home economics. It is not for the purpose of teaching women to do well a few things, but it is for the purpose of training women through certain subjects in which they are deeply interested.

It seems to me as I watch the young women in our own university, and as I come in contact with many girls each year in the high schools and throughout the country, that there is no subject in which women are more deeply interested than in this subject of home economics. It is right that it should be so. It is fundamental; and when we come to a consideration of the foundation of education, we find that we can always appeal to people through the subjects in which we may say, "they are biologically interested."

Our First Work at Cornell in Home Economics was done through our extension department, for not only people come to us, but we go out to people or we send liter...
ature out to people; and the first work that we did was through a little publication that we call, "Our Farmer's Wife's Reading Course" and the first number of that bulletin went to something like ten thousand women in New York state in the form of a letter saying to them:

"We have sent literature to the men on the farms now for a great many years and we are sending you this letter to ask if you would like to have us send to you bulletins on household subjects, as we are now sending to the men bulletins on agricultural subjects." From those ten thousand letters we received something like six or seven thousand replies urging that something of this kind be done for the women and some of those letters were indeed interesting. One that I am going to quote had nothing to do whatever with the household subject but it said this, "We are so glad that someone is taking an interest in us. I for one am tired of the four walls of my room. With me it is men and men and mud and mud. Will you please send me your bulletins and remember me in your prayers." She was not specially interested, perhaps, in the fact that we were to have home-making subjects but the inspiration came to her through the fact that we were interested in the home-making subject.

The fact that one woman is interested in the interests of other women will be, perhaps, as forceful as any preaching of facts that these young women can do. I am going to emphasize the responsibilities which education imposes upon you, the responsibilities which never again you can evade now the facts are yours, and once possessing them they will haunt you and you can never escape them. You have assumed those responsibilities by being willing to be educated in the way in which you have been. Let us see what are some of the dietetic responsibilities which you have assumed by taking a course in home economics. First and foremost, it seems to me you have assumed

The Responsibility of Seeing That Every Child Has a Chance.

First, a chance to have good parents; and second, a chance to have a good training and a good environment. Those two things are fundamental.

Second, you have assumed the responsibility of seeing that every woman who is to have children is trained well and thoroughly so that she can bring up those children. You are to see that those children have not only trained mothers but trained fathers for we hope that children of the future will have interested fathers as well as interested mothers. You have assumed the responsibility of community as well as family affairs, for you must realize that the home is only a unit in the community, and if the community is not a right place the home can never be a right one. The home can never succeed in communities where conditions are bad any more than the community can succeed where it is made up of homes in which the conditions are bad.

I am not going to say that these changes can be made in one generation but they may be made. And although you may live in a state where you can not vote, you have a responsibility far more important than any vote could ever give you, and that is the responsibility of establishing right traditions. And no law that ever was made has half the force of this unwritten law which we call tradition, and it is your business to see that we have right traditions concerning women and children and men and homes and community affairs.

We have been very much interested this last two or three years in watching some of our students take an interest in this subject of tradition and not very long ago that ripened into what they call a traditions committee, and these young people are very busy now mapping out traditions which they are wishing to establish. They are taking themselves very seriously.

Now let us see some of the things which are going to make you successful when you leave here.

Always be Ready to Assume Responsibility

That is a very easy thing of course to say and yet, if you were to go to any big business man you would find that continually he is in search of people who can assume responsibility, the people who
Graduating Class 1914, Sanitarium School of Home Economics.
are willing to work, who are willing to bear their part in life. Do every piece of work which you have to do with all your might. Now my experience with people as a whole and often with young people is that they grow a little tired, and then they are afraid of what is going to happen to them. Fatigue will not destroy you. It is not a bad thing at all if not carried too far. Fatigue will not destroy you mentally, you will probably be weary over the things you have not done rather than the things you are doing. The things you fail to do will wear you out rather than the work you do; but work hard, put yourselves into every possibility of work; and realize that the battle which you have to wage begins at home. The first is to conquer self. Not very long ago someone said to me, “Do you realize that

The Greatest Power in the World is Self Control,

that there is nothing which is not possible of accomplishment to the individual who has perfect self control?” I give you this because the thing came to me with tremendous force, that the power of self control might be used for good or for ill, that with your education and with developing self control there is nothing which is not possible of accomplishment for you. I am going to wish success for all of you, and that not merely a worldly success. And in wishing you success I am going to wish that some of you will experience some failures for this reason, that you do not know life and you do not know your own powers of endurance or of accomplishment. You know nothing of the world in which so many fail and it seems to me that you know nothing of success until you have been willing to face failure and to face it with open eyes and lifted head; and so I must wish for some of you and perhaps for all of you, failure if you have not had it, for it seems to me only in that way may I wish you success, only in that way may you become familiar with your power. I presume to suggest one thing that perhaps will seem rather a far cry from home economics, but as I know it, the home economics which is a philosophy of life, full of meaning and of purpose, and that is that each one of you read thoughtfully the poem known as “Rabbi Ben Ezra” by Robert Browning. From another of Browning’s poems I quote:

“And what if I fail in my purpose here!
It is but to keep the nerves at strain,
To try one’s eyes and laugh at evil,
And baffled, get up and begin again,
Look but once at your own farthest bound,
At me down deep in the dusk and dark.
No sooner the old hope goes to the ground
Than a new one that shapes me to the self-same mark.
Ever removed.”

Now that is what I wish you. I can not wish you attainment, for in attainment there is no happiness, but I may wish you the ability to struggle and something for which to struggle. And I do not believe that there is anything better for which to struggle than those things which are included under the term “home economics.” May I hope for you that you will see the thing in its largest way as a wonderful tool for the accomplishment of a big purpose, a tool which is going to give to the women of the country the realization of their power and I think women need that. They need to understand what instruments of progress they may be if they have the right training and the right aims.

PRESENTATION OF DIPLOMAS

Dr. J. H. Kellogg: At the beginning of this institution nearly fifty years ago it was recognized that a large part of the work done in connection with the establishment must be educational. It was very soon discovered in the study of the cases who came here for relief that their difficulties were almost altogether the result of something wrong in their habits of life. This institution deals almost exclusively with chronic disorders and chronic diseases are a home product. Acute diseases come from the outside, but chronic disease is developed in the home; and it very soon became evident that a great many of these troubles originated at the dinner table,—that people who had rheumatism ate rheumatism and people who had indigestion had it because they used their stomachs for something else beside legitimate purposes, they understood nothing about diges-
tion or nutrition, people were too fat because

They Knew Nothing About the Relation of Nutrition to Bodily Weight.

People were too thin because they did not know what to eat to produce flesh. They ate perhaps enough, but did not eat the right sort of thing so in most of our cases it was evident that the disease could be traced to something in the home habits, in the environment of the individual. I discovered that people who were suffering from disorders generally supposed to require a change of climate required nothing more than a change of diet. I remember very well a gentleman and his wife who came here from India about twenty-five years ago. They had come here on account of ill health and expected to remain a couple of years. After they had been with us for a few weeks they announced that they were just about to return to India. I was very much surprised. "Why," I said, "I supposed you were going to remain several months in America." "Well," they said, "we have discovered what is the matter. We came home because we thought we could not endure the climate of India but we have discovered that the whole trouble was in our diet and

We Have Learned How to Eat

and now we are going back to India and believe we are going to get along all right." Six months later I received a letter from these good people saying that they were enjoying perfect health and

A Class in Domestic Science.
ple in reference to habits. An effort was made to start a home economics school some twenty-six years ago. That school was carried on for two or three years but for lack of competent instructors and on account of the growth of other departments it became necessary to suspend it. But some ten years ago a new effort was made and this was prompted especially by an effort we were making in the direction of social service. About twenty-five years ago we organized a social service department. At first five persons among our nurses volunteered to give five years to social service and from this little nucleus of five we finally succeeded in enrolling several hundred who were willing to devote at least five years in social service in connection with their work as nurses or in some other capacity as helpers. We organized, in fact, a society which we called

The Christian Help Society.

We wanted it to be looked upon from altruistic motives. We organized Christian Help Bands and I think we had at one time something like twelve or fifteen thousand members in several hundred of these bands throughout the United States and quite an extensive work going on. At Chicago we had at one time one hundred and forty persons engaged in the stockyard district and business parts of the city visiting people in their homes. Then it became evident that one of the greatest needs was instruction in home economics, how to cook, how to keep homes. I remember one nurse told me that in a home she got into the housekeeping was so bad the floor was actually covered thick with mud, perhaps like the home which the speaker of the evening was telling us about. The woman saw nothing in her landscape but men and mud. But there were children here as well as men and plenty of mud and so much mud upon the windows it was absolutely impossible to look out through them and see a thing beyond the window. This nurse began a little effort of her own in making a reform. She called for soap and water, got down upon the floor and scrubbed a little spot, made it immaculately clean, and about a week later when she came back the whole floor had been scrubbed. Then she tried the experiment upon the windows. She heard a noise outside. Something interesting was going on and she went to the window to see what was going on but nobody could see, so with her handkerchief she rubbed a spot clean on the window, and the whole family were very anxious to get to see through that little place where the glass was clear and the next time she came back the whole window had been washed clean.

So we found it

Necessary to Begin a Work of Training, to train people in home economics, to go into homes and teach people the very rudiments of home-keeping. Something was done in this line then, but it was about ten years ago that we really undertook to organize a thoroughly scientific school of home economics and the present superintendent of this school visited various eastern schools and spent some time in training in Philadelphia, New York and other places and finally a school was organized and this is the seventh appearance of this school with its graduates, and we are very glad to have here tonight some sixteen women who we feel have been thoroughly trained in scientific home-keeping and the science of home economics in the broad sense in which it has been presented to us by the speaker of the evening. I am sorry that there are no men in this class. There seems to be a sort of suffragette spirit in this home economics movement. I hope the time will come when at least one-third of our classes will be men who want to study this science along with women who are giving such close attention to the subject and rendering such efficient service.

The world is in great need at the present time of missionaries to go out and

Teach Physical Righteousness.

The gospel of health needs to be preached quite as much as any other gospel at the present time. I believe it is a fundamental truth concerning which the people need to know, for I do not think we are ever going to reform the world morally until we get it on a better
Race Betterment must begin with the physical and I look forward to great results to come from the present movement in scientific home economics.

The fact that this subject has now become a university subject, that all of the great universities have established departments for home economics that are on an equal footing with any other of the scientific departments, seems to me to be one of the splendid achievements in educational progress in recent years. There is a great work that must be done by women especially, and the home is where this reform in health must begin. If we have nothing but public health in view we shall have degeneration because public health keeps alive the weak and the feeble and the incompetent and so our great modern advance in public health will only serve to keep alive a great number of weaklings who will actually weaken the race in time. We must have physical education and who especially have had an opportunity to get a practical experience in the application of the principles of scientific dietetics for which this institution affords a very excellent opportunity.

I am glad to say that this class of sixteen who sit before you tonight and whose names I will read have been subjected to very critical and thorough-going examinations and tests, not only in the class room but in actual practical experience in our various dining rooms, where from 1,500 to 3,000 people eat daily, and these dietitians prepare the bills of fare and study carefully the requirements of several hundred individual cases under the general direction of physicians and so they will go out into the world not as novices but as really trained women who have had practical experience in the application of the things which they have learned. The Board of Directors has authorized the giving of diplomas to each one of those whose names I now read.

Class Roll

Francis Horner ..................Hot Springs, Ark.
Freda J. Blessman ................Akron, Ohio
Bessie Muriel Kiefer ............Erie, Pa.
Emma E. Wise ..................Erie, Pa.
Rebecca Hamilton Thomson ....Battle Creek, Mich.
Corinne King ..................Akron, Ohio
Edith H. Marshall ..............Canton, Ohio
Mabel Clare Baker ..............Buffalo, N. Y.
Florence Lynden Williams ....Raymond, Ohio
Sate Harris ..................Mt. Pleasant, Mich.
Blanche Elizabeth Way ....Michigan City, Indiana
Lottie Lillis Wickenden .........Toledo, Ohio
Ruth French ..................Battle Creek, Mich.
Esther Lee Schweitzer ..........Fort Wayne, Ind.
Dora Mildred Schlosser .........Chicago, Illinois
Grace D. Hyde .................Marietta, Ohio
THE VALUE OF A BOY

[Address at the Sanitarium by Miss Cora B. Dilley, Field Secretary of the Chicago Boys’ Club.]

What is a boy worth? If he is your boy he may not be worth very much to me. If he is my boy he may seem worth a million, but if he is neither your boy nor mine, what is he worth? An old gentleman who had been irritated by his little grandson until he could endure it no longer turned to the child and shaking him said, “Well, what are little boys good for anyhow?” And the little lad, looking up into his face, replied, “Why, Grandpa, boys are what they make men out of.” So perhaps we do not have any boy problem after all. It is a man problem. Because if boys are what we make men out of, it depends upon what we do for the boy whether or not he develops into the right kind of a man.

This has been called the age of the child, the child century, and we are prone to flatter ourselves that we have discovered the boy with all of his possibilities for good and for evil, but long before the time of Christ, Solomon said, “Train up a child in the way he should go, and when he is old he will not depart from it.” This is a wonderful age in which we are living, but not one has ever improved upon that maxim. The ancient Greeks and Romans had no place for the child. The Hebrews only, of all ancient people, held child-life in any sort of reverence, it was not until the time of Jesus that the child really came into his own. Jesus left us in no doubt as to the status of the child. He struck a death blow to the prevailing estimate of the child when he said, “Of Such is the Kingdom of Heaven.”

He gave us a very vital lesson of life when he told us except you become as one of these little ones, you can in no wise enter the kingdom of heaven. He sounded a note of warning which we are only today hearing in its full significance in the words, “Take heed that ye despise not one of these little ones.”

Again, he reveals the will of the infinite God when he said, “It is not the will of your father which is in Heaven that one of these little ones should perish.” He gave us the blessed assurance that “Whosoever shall receive one such little child in my name receiveth me.”

After the death of Christ the early church, busy with the work of spreading the Gospel of good tidings, burdened from time to time as it was with heresies and false teachings, lost sight of the child. The world, intent upon gain and the building up of great industrial systems, saw only a certain earning capacity in the child. Today we stand aghast at the work of our own hands. Everywhere from New York to San Francisco, from Boston to New Orleans there are armies of over-worked boys, boys who have gone to work when they were too young for steady employment, who have worked too long and without a chance for play. The boy who goes to work too young and who works too long and without a chance for play will be the man without a job. Every year thousands of boys are dropping out of school at the age of fourteen or younger. What kind of a job is open to a boy of fourteen? Only unskilled
labor. He loafa a good deal when he is not looking for a job, by and by he loses all desire for steady employment and becomes a drifter for the rest of his life, if he manages to keep out of jail. Of the trades that are open to such boys what shall we say? They are mostly street trades, and let us for a moment consider them briefly.

**First, There Are the Newsboys.**

We are all sentimental over the newsboy and he is a romantic type. Someone has said that when a newsboy falls he always strikes on his feet; and he is shrewd but with a superficial sort of shrewdness, and I believe that a boy ought to be kept from selling newspapers, especially in our large cities. The newsboy works during the rush hours when the edition is first out, straining every nerve and muscle to sell his papers, then he has the long hours between editions when he has nothing to do but to get into trouble—to do something to get the "cop" to give him a chase around the corner. He quickly learns that he can make more money by being dishonest than by being honest and he becomes a "short change" artist. It is an easy matter to give a customer the wrong change, especially in the rush and confusion of the city streets. It soon becomes easy for the boy to say, "O, Mister, won't you please buy my last paper so that I can get money to go home," when right around the corner he has a whole pile of papers. Out in Los Angeles one day I came across a little newsboy standing on the corner and crying as if his heart would break. Stepping up I asked him what was the matter and he told me that "another boy had swiped all of his papers," and that he was afraid to go home for his father would beat him. The next day I saw the same boy playing the same kind of a game on someone else.

And we ought to keep the boys out of the messenger service. A messenger boy is required to work at all hours. He is sent into all localities on all kinds of errands. Sometimes he serves as a guide into disreputable portions of the city. He is often sent out to purchase drugs and liquors for the habitués of disreputable resorts. He circulates through the saloons and is familiar with every phase of city life. The uniform and cap is a badge of secrecy and there is nothing that the messenger boy does not know; and

**They Are Such Little Boys.**

In the State of Illinois a boy is required to go to school until he is fourteen, but there are many parents who care for the child only for his earning capacity and they are ready and willing to sign a working certificate to the effect that the boy is fourteen or over, and I am sure that there are many little boys working in the messenger service in the city of Chicago who are under fourteen years of age.

The bootblack is another one of our street traders. He works many hours for small pay. The bootblack trade is conducted very largely now by the Greeks and they send to their own country and bring boys here for the purpose of working in their establishments and the boy has no opportunity to secure an education. He works for small pay and is compelled to turn over to his employer even the tips which he receives.

Then there are the peddlers of gum and small confections and the selling of such articles is just an excuse for begging. Someone has said, "If the street is as evil as it is painted, it should be abolished," but the street is not in itself evil, it serves a useful purpose but it was never intended as a playground or as a field for child-labor. It was said of Jesus that he increased in Wisdom and Stature and in Favor With God and Man.

He increased mentally, physically, spiritually and socially, and no boy can grow into the right kind of a man unless he has an opportunity for this four-fold development. It is the duty of every man who has brought a boy into the world to stand by that boy and to give him the help which only a father can give.

Every boy wants to place his father upon the throne of his heart, but not all fathers are willing to pay the price. to say nothing of the fathers who are not worthy of the name.
It is the duty of society to provide the 
right kind of an environment for the boy 
whose home life is not normal. "Watchful 
waiting" is the slogan which we hear 
so much today, and that is what we must 
do with the boy, watch and wait. A full 
blown rose can be analyzed, a seed or bud 
can not be and we can not tell just what 
a boy will develop into. We have to wait, 
but we must also watch. It is our duty 
and the duty of every follower of the 
Man of Galilee to furnish the environ­ 
ment in which it will be possible for a 
boy to attain to righteous manhood. 

To childhood belongs the kingdom of 
heaven, and we must try to keep it there. 
Seven-eighths of all Christians in the 
world become so under the age of twenty-

---

Some Chicago Boys.

one. The number of people who dedicate 
their lives to the service of God after the 
age of twenty-one is very small. And, 
anyhow, how much better a lifetime than 
a remnant of service! I remember hear­ 
ing a Sunday-school worker tell this in­ 

cident: An evangelist had been conduct­

ing revival services in a certain town. 
One day he stood on the street when a 
drunkard staggered across the street and 
reeled into the saloon behind him. The 
evangelist followed him into the saloon 
and remonstrated with him about his 

drinking. The drunkard turned and 
looking at him said, "I guess you 
don't remember me, do you?" The 
evangelist acknowledged he did not. 
"Well, I will tell you, partner, the first 
drink I ever took in my life you bought 
me when we were in college together." 
It is important, friends, that we save the 
boys before it is too late.

---

Danny

A number of years ago in the city of 
Chicago, there was a little newsboy 
named Danny. He ran away from home 
when he was twelve years of age. He 
dropped out of school at the same time. 
He used to live in any kind of a place. 
He ate at all hours, coffee and doughnuts 
were his favorite food. He was known to 
drink five cups of coffee at one meal. It 
was his habit to circulate through the sa­

loons and the gambling halls and the dis­

reputable houses because there he could 
get better prices for his papers. The 
women would pet him and the men would 
give him more money for the last sport­
ing edition and Danny became more in­

terested in gambling than in anything else. Sometimes 
the men would take his 
money and play it for him, 
telling him that they had 
won whether they did or 
not.

One night he stood outside 
of a gambling hall where a 
number of men had cleared up 
several thousand dollars and he gave them a dollar to 
play for him and by and by 
they came out and gave him 
$40.00—what they had won 
for him, as they said. They 
chuckled with delight at the boy's 
frantic glee and thought they had 
done a very generous thing. What 
they did do was to make Danny a gambler for life. He never sold papers any 
more when he could get any money to 
gamble with and after a while he wasn't 
little and cute any more, and the men 
were not interested in gambling for him 
and one day he had played and played 
until he had lost every cent he had, and 
then he tried the other method. Over in 
the corner was a man lying, half drunk 
and asleep. Danny went over and picked 
his pockets. He was caught and arrested 
and sent to jail. Danny tried to brace 
up. He was a square little fellow and 
really wanted to reform and do better, 
but his body was worn and emaciated 
from exposure and improper living and 
the wrong kind of food. He didn't have 
much of a chance to develop into an
honest American citizen. About the same time a little Jewish boy, dirty, ragged, ill-mannered and profane, wandered into the Chicago Boys' Club. He got cleaned up there on the outside and the inside.

**He Was Converted**

and gave his heart to Christ. Today he has a working interest in a clothing store in St. Paul. Not long ago he wrote that when he tells people where he was born, how he lived when he was a boy, and the environment in which he was brought up, they can’t believe it is possible that he is living a clean, pure life, but he is and he owes it all to the Chicago Boys’ Club. Don’t you think that work for boys pays?

Dwight L. Moody one time said he believed “that if an angel were to wend its way from earth to heaven and should report that down on this earth was one poor little ragged, homeless boy without anyone to care for him and teach him the way of life, and if God should ask for someone to come down to this world and to live for fifty years in order to save that one child for Jesus Christ, that every angel in heaven would volunteer to go.”

### TSANGCHOW MEDICAL MISSION

The Report of the Tsangchow Medical Mission of North China has come to our table, and we present the following interesting features of their work for 1913:

On February 26th the officials and gentry of the district were invited to a meeting in honor of the tenth anniversary of the Medical Mission work in this district. A statement of the ten years’ work was made by Dr. Feng, and speeches were delivered by Mr. Murray, the city magistrate, and several of the leading men. All spoke very highly of the hospital work; several of the speakers, Mohammedans, Confucianists, and Buddhists, contrasted the fruits of their own religions with those of Christianity, as illustrated by the almost total absence of such institutions apart from the influence of Christ. There were about three hundred present, and we were impressed by the fact that local prejudice had largely disappeared, hospitality and suspicion giving place to friendship and appreciation.

By reference to our statistics it will be noticed that there has been a great increase of in-patients without any corresponding increase of out-patients—this being due to the fact that a much larger proportion of this year’s patients had serious trouble, necessitating operative treatment. The total number of operations for the year is almost double that of the previous year, this meaning a great increase in the amount of work to be done, and necessitating augmentation of the staff in order to cope with the busy season, when we often have ten to twenty operations every other day.

**Serious Operations**

In thinking over the year’s operations we at once remember eight patients suffering from enormous abdominal tumors, all of whom except one recovered from the serious operation necessary, and went home relieved of the burdens they had been carrying about for an average of ten years.

Also we had brought to our notice more forcibly than ever the terrible bane of North China—tuberculosis in all its forms. At one time two-thirds of our female cases were extensive tuberculous disease of the glands of the neck, all urgently requiring surgical interference on account of imminent suppuration, or to cure existing chronic discharging sinuses.

This unsightly disease has not only its usual attendant miseries to be reckoned with here, but is also a frequent cause of family trouble, unhappiness, and even suicide. When it is realized that each patient has to have one or two operations of anything from one to five hours anxious dissection in close proximity to the chloroform mask, it will be at once understood what an exhausting part of the work this is. In June Dr. Feng had a break down, with symptoms of heart weakness, and had to rest for several weeks. Dr. Wang and I managed to keep going until the slack time which comes with the harvest.

The year’s work was broken into and added to by the fighting around Nanking, for we provided a Chinese doctor for
Red Cross work for two months, Drs. Feng and Weng each taking a turn. They had no easy time, as it was the hottest part of the year, and there were no conveniences or comforts to be had whilst constantly moving from place to place.

The hospital was very busy in the spring, and so many patients had to be kept waiting that several returned home without operation. At one time there were so many waiting that our hospital inn was overflowing, as many as 180 people staying there one night, there not even being room to walk about the yard on account of the sleeping figures of mules and men.

In consequence of this we feel that we must at once provide more accommodation, and owing to the generosity of a friend, it is hoped to build the first wing of a new women’s hospital in the coming spring.

Illustrative Cases

A young man named Wang was sent on here from Tientsin, as his home was close at hand, and it was necessary to temporarily close down the Tientsin hospital for painting and repairs. He was suffering from chronic disease of the bones of the right foot, consequent on jumping out of a train at Tientsin station. He had been advised to have the foot amputated, but all his relatives were against it so he would not have it done. He stayed with us a short while, and as we gave him the same advice he went home. He was at home for several months, and got so very bad that he came back with the full consent of his relatives for anything to be done, as they considered his case hopeless.

Amputation below the knee was performed, and in two weeks the wound was soundly healed. After a while he was fitted with a wooden leg and crutches and sent off home. When half way home he found that he could walk easily without crutches, so he sent them back, and finished his journey unaided. Whilst in the ward he became very interested in all that the evangelist had to say, and soon gave in his name as an inquirer. After leaving the hospital he still kept up his interest, and on Christmas day he was baptized and received into the church. Since then he has been out preaching daily, and has already brought in some of his friends to hear more about Jesus.

We saw him one day when we went to a large fair. He, with the blind evangelist, was standing up earnestly preaching to an attentive crowd. It is interesting to note that this man, when young, was set apart and brought up as a Buddhist priest. It came about in this way—his parents, having no son, resorted to the temple of the god of healing, asking the priest there to intercede for them, they on their side promising that if their hopes were fulfilled, they would present the son to be a priest in that temple. Some time after they had a son (the man of whom we are speaking), and so he was brought up to be a young priest, dressed in special costume. All this sounds very touching, and reminds one of the story of Samuel. But let us see how the Chinese Hannah keeps faith with her god, and what a low opinion the priests have of the intelligence of the gods whom they serve. As soon as the boy was old enough, he was escorted by all his relatives to the temple, and formally dedicated for service here. All this, however, was a mere pretence. For from the beginning it had been understood that so long as it was made worth while for the priest he would undertake to redeem him by a subterfuge. This was carried out by the usual method, the relatives bringing a donkey in at the front gate, to present to the temple, and the boy meanwhile climbing over the back wall, and running home as fast as he could. The idea is that while the spirit of the temple is receiving this new present he does not notice the boy’s escape. This is obviously a profitable transaction for the priest, and is readily entered into by the gullible folk about here.

It will be interesting for them to see what happens if our friend Wang goes to this very temple to preach about the salvation he has found, for by all the sacerdotal regulations the spirit should recognize him and

Take Away His Soul

Another case well known here is that of Mrs. Liu, who has been in hospital for
eighteen months. She had had tuberculous bone disease in the left knee and right ankle for more than a year, and when she came was in a very weak condition, and practically reduced to skin and bones. After a small preliminary operation, excision of the left knee joint was performed; but she steadily got worse, and the disease spread upwards, so we were forced to amputate through the upper part of the thigh, although she was very weak, in fact nearly died during the operation. After this she slowly picked up, and has subsequently had more operations for small foci of disease. She is now able to get about, and is almost quite well, after being on her back for two and a half years. Having been here so long she was learnt quite a lot from the Bible women and says that she now understands how false is all that she learned before and sees that the Christian religion is the truth. She has a very good husband, who, rare for the Chinese, does not regard her as far beneath him, but as an equal, and takes an interest in talking over with her the new things that have come into her life. Lastly we give a characteristic Chinese incident, amusing to the Western barbarian. Two years ago a couple of women came to the hospital for treatment, bringing with them a coffin and grave clothes all ready, as one of them was seriously ill. They did not believe that much could be done, as several members of her family were "doctors" and the woman had grown steadily worse under their treatment. After a simple operation, the woman soon recovered, and went back home quite well, taking her coffin, etc., reserved for future use. This year they came again, our ex-patient bringing her quondam nurse for treatment for a similar complaint. But this time no coffin was prepared, for, in that village, doubt and distrust had been dispelled by what they had seen.

At the Arthur Peill Memorial Hospital, Yensan

Dr. Wang has again done a good year's work.

On our periodical visits there it has been impressed upon us that more accommodation is urgently required, especially for the women patients. As it will be remembered, this work is carried on in rented Chinese premises, and fortunately we have just been able to secure some more rooms immediately adjacent to the women's hospital, which when cleaned and modified will make quite a convenient extension. This with further adaptations in the men's hospital will give us a total accommodation for forty-five beds. It is very gratifying to find that one patient after another has responded to the personal influence so faithfully brought to bear on them individually by the evangelist, and twenty-seven of them definitely gave in their names as wishing to learn more about Christ with a view to baptism. Arrangements are being made in connection with Mr. Bryson's coming evangelistic campaign for many of them to be visited.

A Few Cases of Interest

When the grand canal is in high flood, each town on its banks of course desires to avoid damage to its crops and land, from a breach in the banks in its own territory. The simplest way to do this is to make a breach somewhere lower down the river, and this brings about many a fierce combat, chiefly under cover of night. Going to Yensan this autumn, the narrowest part of a vast tract of land flooded in this way had to be crossed by embankments and temporary bridges. Chen Pao San, being engaged in one of these fights during the night to save his crops, had been seriously wounded. He was brought to the hospital in the early morning and had to have his arm amputated at once in order to save his life. He was a very fierce-tempered man, and as he was going under chloroform his language was, to say the least of it, decidedly offensive. After the operation he still kept boasting of his prowess on the field, and vowed to get a revolver as soon as he was better in order to practise for the next fight. Wang the evangelist took him in hand and a considerable change has come over him. His wound is doing well and he has become an attentive listener at the ward services. A laboring farmer, from thirty-seven miles away, came, suffering from ingrowing eyelashes, which had given him much
pain for over a year, and were gradually making him blind. He was soon cured by a simple operation. He used to give out that he was a keen Buddhist, though his knowledge of Buddhism was of the flimsiest description. Ever since the Boxer massacres he had been a loud traducer of Christianity and all Christians. But although not long in hospital, he became very favorably impressed by what he experienced at the hands of doctor and dressers, and with the kindly interest of the evangelists. He gave proof of his change of attitude by having his name entered on our list of inquirers, with a view to future baptism and admission to the church.

Statistics

Out-patients ................. 2,935
Return visits .................. 6,960
In-patients ...................  500
Operations ..................... 1,058

Yensan Statistics

Out-patients ................... 3,852
In-patients ...................  132
Operations .....................  275

N. Prescott, M. D.

CHRISTIAN MISSIONS IN BURMAH

Of the 976 churches connected with the Baptist Mission in Burma, 717 are wholly self-supporting. In 1912 the Baptist churches of Burma contributed $123,661 for pastor's salaries, construction and repair of chapels, support of Bible schools, missions and benevolence. The Baptist churches of all races in Rangoon maintain the Rangoon City Missionary Society for evangelizing the people of that city, the work being now chiefly among Chinese. In the Baptist mission schools of Burma (apart from seminaries and Bible schools) 28,033 pupils were enrolled in 1913, paying fees to the amount of $81,181. The 686 day schools are staffed by Christian teachers, teach the Bible, and are subsidized by the British government. Nine mission high schools, which have grown from elementary schools, now feed the Baptist College in Rangoon. There are also in this model mission thirty-two boarding schools, three normal schools and two theological seminaries and two Bible schools for women. In the 576 Sunday schools of the mission are 22,290 pupils, with 1248 teachers. The mission schools have sent out a host of trained teachers, both men and women, whose influence on the life of Burma has been incalculable. These are often lay preachers and invariably leaders in Sunday schools and other Christian enterprises. Graduates of these Christian schools are further found in all walks of life—as magistrates, inspectors of schools, inspectors of police, clerks in all departments of the government, physicians, lawyers, business men, contractors, etc. The entire Christian community of Burma numbers 210,081, of whom 122,265 are Baptists, 60,282 Roman Catholics, 20,734 Anglicans, 1,675 Methodists.—Record of Christian Work.
The Battle Creek Sanitarium

RATES TO MISSIONARIES

Beginning July 1, 1913, the rates to foreign missionaries of all evangelical denominations who are home on furlough and are in need of medical care and treatment will be as follows:

BOARD AND ROOM

For the first four weeks, per week $ 6.00 including the entrance examination, which covers physical examination, urinary, fecal and blood analyses, blood-pressure and strength test.

For the second four weeks, per week ... 9.00

For the third four weeks, per week .... 12.00

If further treatment be considered expedient, special arrangements will be made.

The above rates include, in addition to the board and room, the regular treatment, consisting of morning spray, one treatment daily in bath-room, treatment daily in mechanotherapy department (Sabbath excepted), use of gymnasium for physical development under competent instructors, and physician’s counsel.

In those cases in which special examinations and extra treatments are necessary, a charge will be made at one-half the regular rate.

In the case of persons whose circumstances are very limited, this charge will be remitted.

CHARGE FOR NURSING

Day or Night Nurse (ten hours), each, per week .......................... $10.50

Meals in Room, 10 cents (extra) each, or by the week .................... 1.50

Exclusive use of wheel chair, per week .................. .50

Patients requiring surgical care will receive operations free, but a charge of $5.00 to $10.00 will be made to cover ward fees.

For maternity cases the fee for professional service will be $10.00.

Patients will be expected to meet the regular charges for personal laundry, purchases made at the pharmacy, and similar incidentals.

Patients are given rooms in East Hall or in cottages with board at East Hall. East Hall is a large steam-heated building near the main building.

Attention is called to the fact that the above rates are offered to invalid missionaries who are home on furlough and who expect to return to the missionary field. The limited accommodations in the institution, as well as its financial situation, make it impossible to extend the rates named to friends or relatives of missionaries except husbands or wives, or children of patients, also in need of medical care and treatment. Only a limited number can be accommodated at any one time.

During the busy season, from June 1 to October 31, only patients requiring immediate medical attention can be accepted.

Those who contemplate coming should first correspond with the Battle Creek Sanitarium, Battle Creek, Mich.

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